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Introduction: This study is an attempt to understand the culture of Angamis (a Naga tribe residing in Nagaland, a state in North-East India) and how beliefs and values, as a part of culture directly and indirectly condition attitude towards work and performance. Studies by Hofstede (1980); Steers and Sanches (1989); Dube (1990); Kanungo & Manuel (1994); Schumaker and Carr (1997); Huff and Kelly (2005) and a host of others, have identified that cultural of a community influences work beliefs attitude towards work. Sociologists, Anthropologists, Psychologists, and Management practitioners have all along been attempting to understand the basic differences, explore the cause for differences and how culture of a society guide behavior and performance at work.

Conceptual framework: Culture is often associated with fine arts, folklores, rituals and customs. However, understanding the term culture from this narrow perspective overlooks its importance in shaping and influencing diverse facets of life. Motivation indicates intensity and persistence of voluntary behaviour to achieve an outcome (McShane and Von Glinow, 2005). Work motivation in the context of the study refers to the process that energizes individuals and groups towards pursuing their work goals for achieving desirable end states.

Review of literature: Number of studies has been referred to gain insights on the various facets of the study at international and national level (Hutton 1967; Hofstede 1980; Senaratne 1981; Mishra and Kunungo 1984; Sarmah 1988; Korten 1990; Datta 1990; Dube 1991; Bennagen 1991; Meliesca 1991; Pradip 1994; Schumacher and Carr 1997; Lohe 1997; Saraswati 1988; Jayanta, 1999; Bareh 2001; Carlos and Sanchez 2002; Jamir 2002; Iralu 2002; Jakson and Khan 2003; Sen, A. 2004; Wangari, M. 2004; Partha, 2004; Luthans 2005; Ganchi 2006; Shimray 2006). Earlier studies addressed issues such as: problems of participation in development initiatives; ethnicity and cultural sensitivity; the role of incentives, rewards and reinforcements on work motivation process across societies; cultural influences on leadership; influences of culture on economic development etc. Most of the works were carried from a cross cultural perspective at international, national or regional level. Studies attempting to understand the influence of cultural beliefs and values on work motivation with reference to a specific community or focused on a specific work such as farming was found lacking. This pointed a gap to pursue a study of this kind.
Rationale for the study: Most of the concepts and theories on motivation have been propounded in the west drawing references from their respective cultures. In respect of the target group, a few studies on Angamis were carried out in the past, but they restricted themselves to anthropological, sociological and historical perspectives. No studies in the past were carried out, that attempt to draw the interface between societal culture and work motivation process, with reference to any Naga tribe in general and Angamis in particular. Thus it is perceived that a study of such nature could help in gaining insight about their cultural orientation; identify the cultural strengths there from, which policy planners could use to understand the efficacy of developmental interventions, initiate cultural sensitive development process for furthering the economic well-being of the target group.

Objectives: The objectives that guide this study are

1. To understand the needs of the Angami society and various means adopted for their fulfillment.
2. To examine critically the cultural processes influencing the nature of work motivation process.
3. To find out the motivational cues those are conditioning the need-fulfillment process.
4. To identify changes evolving in the area of work behaviour.
5. To design and develop culture specific developmental interventions for bringing desirable and sustainable change.

Methodology: A research plan was designed to arrive at the objectives of the study. A structured interview schedule consisting of two parts was designed to gain insights on the cultural orientation and work motivation process of the target group. Side by side, through unstructured interviews the opinions and views of government officials/agencies, academicians dealing with farmers were taken as part of the study. The universe and population consisted of Angami farmers; the sampling elements were individual farmers drawn from the farming households.
The survey: Primary data was collected through a survey carried out during the period, September 2007 – February 2008. The first part sought to understand the cultural dimension of the sample through a set of values and belief statements measured on a five point scale. The statements were framed from available literature on Angamis and prior interactions. The variables studied under the cultural processes were beliefs and values indicating power distance, individualism/collectivism, masculinity/femininity, locus of control and risk and uncertainty bearing. Difference of perception among the respondents on belief statements was analyzed using independent sample t test. The second part of the interview schedule sought information on the work processes in terms of knowledge, skills, abilities and resources they use at different stages of farming. The level of awareness, acceptance and application of knowledge, skills and abilities was measured on a five point scale, to assess the involvement respondents exhibited at different stages of work and factors that motivated performance at various stages. The unstructured interviews with officials focused on two areas: (i) modern farming practices and their level of acceptance by the target group (ii) Programmes for the farmers.

Selection of sample: A total of 09 villages out of the 55 Angamis villages were selected from all the four blocks. It is felt that the 09 villages representing 05 percent of the total 180 villages adequately represented the population. During the survey 415 farmers were approached and 332 farmers responded. The primary data was analyzed using descriptive statistics.

Limitations: Most of Angami culture concerning their traditions, customs folklores exists in the oral form. Scarcity of published literature is construed as a limitation. Barriers of language though viewed as a constraint, due effort was made to overcome this limitation by using the services of interpreters.
**Findings:** Analyzing the responses clustered under each dimension of culture it was observed that:

(i) The farming community enjoys small power distance as indicated by their high preference for equality, consensus, low acceptance of hierarchical differences and need for independence.

(ii) High on collectivism is reflected by practices such as community control of resources/trusteeship, stress on building community bond and network, appreciation of loyalty, preference for working as a group/team and establishing trust within than with outsiders.

(iii) Internal locus of control is denoted by emphasizing on the need to be self directed and preference for autonomy.

(iv) Both Masculinity and Femininity orientation was observed vide emphasis on need for assertiveness, competition along with exhibiting need for harmony, relationship, loyalty and adjustment.

(v) Concerning risk taking it is observed that community in general prefers stability rather than change.

The major attributes identified in the work process influencing work motivation in the target group are:

(i) Work extending scope for the application of indigenous farming practices.

(ii) Individuals take pride in the efficacy of the community knowledge in contributing to work effectiveness.

(iii) Work centrality—work being understood as a natural engagement and a key for achieving well being.

(iv) Stresses on trusteeship as indicated by the practice of community ownership of land and forest resources.

(v) Preference for team work was visible by the practice of involving social groups in various stages of work.

(vi) Belief in self reliance and non acceptance of dependency was evident from the community farming beliefs and practices emphasizing on self sufficiency at individual and village level.
(vii) A family centered work ethic was revealed by their understanding of work as a means to establish oneself and family.

(viii) Work goal was seen to center on ‘live and let live’ denoting a preference for harmony, trust and adjustment.

(ix) Individuals indicated preference of social rewards as a mean for rewarding merit.

(x) Trust was seen to be placed internal i.e., in-groups (primary reference group) at work enjoy greater trust than secondary reference groups.

(xi) Low preference for change was indicated by continuance of traditional farming practices. Individuals perceived a sense of risk in shifting to inorganic farming methods.

(xii) Work beliefs were seen to emphasize on self-efficacy, self-directedness rather than exhibit dependency.

Therefore, when the work beliefs and practices are considered in the backdrop of attributes supported by their cultural orientation an interface between the two is observed at different stages of their work. Changes in work behaviour were noticed in areas such as a shift in attitude concerning place and work mobility.

Suggestions: Taking into consideration the culture driven motivational cues as identified by the study, the following suggestions are made:

- Create awareness about the shared benefit of traditional and modern farming practices through the involvement of local experts as they enjoy more trust and acceptance.
- Need for involving community based institutions to work with developmental agencies. It was observed that community based institutions have greater reach and hence involving them in developmental initiatives could further the effectiveness of the developmental process.
- Gender based training is advocated, as in Angami society work activities are divided among the gender based on a traditionally determined division of labour. It is felt that training programmes in accordance with division of labour would find more involvement in their context.
As the community engages in collective farming practices instituting social rewards could motivate greater application of knowledge and skills in order to improve work performance.

Integrating modern knowledge system with indigenous wisdom and practices, rather than calling for a shift to modern farming practices. This could reduce the risk perceptions that the target group hold for adopting modern farming practices.

Promoting the need for self monitoring through the peer groups.

Encourage participatory appraisals as the community with high collective orientation was observed to appreciate participation and consensus. It can facilitate sharing of experiences for collective problem solving.

Financial institutions could consider accepting social guarantees as a form of collateral security while considering loan request in the study area. In a collective society it was observed that a social guarantee binds an individual to the larger group, thereby allowing lesser scope for defaults.

Concluding the study, it is believed that the study fulfilled all the objectives framed and there exists an interface between societal culture and work motivation with reference to the Angami community.