Chapter – II

Review of Literature
Review of literature

The focus of the literature survey is to present prior studies which attempted to understand the influence of cultural dimensions (beliefs, values and practices) on work attitudes, approaches and behavior. The review of literature is sub-grouped under heads such as: Country specific studies, Culture and economic development, Culture-Influence on work values, Culture and motivation, North-East related studies focused on various dimensions of culture and Nagaland specific studies.

2.1 Country specific studies

Clifford Geertz (1973) known for his ethnographic studies of Javanese culture argues that, culture is ‘public’ as ‘meanings’ are necessarily the collective property of a group. Therefore, actions of people can be understood by gaining insight of their culture. Expressing doubts or underestimating others culture tantamount to acknowledging ones lack of appreciation of the highly creative world.

Senaratne (1991) in his study on Sri Lanka points out that a nation faced with a continued armed conflict with an ethnic dimension points towards cultural biasness of the majority on the minority as visible in Sri Lanka where the dominant Buddhist Sinhalese is put up against the minority Hindu Tamils. These lopsided policies are directly and indirectly responsible for relegating the development in the backseat.

Dube (1991) in his paper on the cultural dimensions of development in India, states that all countries are committed to development but issues and priorities of development vary from community to community and country to country. Development defined in the absence of cultural context is at best borrowed models of development which fails to empower the masses. This has resulted in asymmetrical development with widening disparities and non-achievement of well intentioned social goals of equity and social justice.
Asfaq (1991) echoes similar views as Dube and states that persistent efforts are not churning out the desired result in the context of Pakistan, as national government appear to undermine the importance and role of provincial communities in contributing to growth. Thus, in the absence of consensus on development wider economic disparities persists, visible in increased social tension.

Bennagen (1991) highlights the interface between culture and development in the Philippines. He states that economic development in the Philippines was facilitated by the constitutional amendment which called for greater sensitivity of culture and development interface. This translated into plans, programmes policies, addressed problems arising out of diversity, ethnicity by supporting cultural rights and other human rights of indigenous community and marginal communities.

Han (1991) in his study on Korea identifies that the traditional legacy of collectivism, connectionism and personalism as enshrined in their Confucianism beliefs, promotes strong aspirations for education and conformity to group norms, sanctions and traditional values. Confucianism beliefs helped the country transform from a largely agrarian subsistence economy into a newly industrialized economy.

Maliesea (1991) explores the interface between culture and development in New Zealand. Developmental initiatives in the country need to be supported by the values of the dominant Maori culture. He further states that there is a need to evaluate to what extent the developmental and aid policy extended is culturally sensitive and appropriate.

Somolicz (1991) the paper refers to Australia as the home for varieties of ethnic groups. They are the dominant British group, Non-British immigrants and the indigenous Aborigines. It is suggested that pursuing a three pronged strategy namely official maintenance of cultural heritage, equal opportunities for all and promoting economic efficiency can be instrumental in promoting socio-cultural unity.
Review of literature under this segment suggests that cultural insensitivity results in, perpetuation of inequity (Dube 1991), underdevelopment (Asfaq, 1991) and social tensions (Senaratne 1991). Simultaneously Beenangan (1991), Han (1991) and Somlicz (1991) argue of the benefits of culture supported interventions in bringing a positive change in the life of marginal communities in Korea, transform the agrarian Korean economy into an industrial economy, and promote social cohesion among various communities in Australia. The central issue highlighted by the authors is about the ability of cultural supported developmental interventions in benefiting all.

2.2 Culture and economic development

Dube (1990) states development cannot be solely thought as feasible through the western models of growth. Under the western model of growth traditions are termed a stumbling block in the path to progress. But the reverse is also true as traditions are vast reservoirs holding human ingenuity. For traditions to respond to the challenges of the changing environment, it requires a congenial economic and political environment. This can happen when change agents respond creatively to the challenges of social reality.

Korten (1990) emphasized that people centered development involves a process by which members of a society learn to mobilize and manage their resources, in order to produce sustainable and equitable distributed improvements in their quality of life. It must be rooted in the knowledge of the people and reduce the likelihood of developmental intervention either de-skilling the people or increase their dependency on external support.

Rao (1995) studied the life of Gonds in Andhra Pradesh and states that natural environment provides a boundary for societies to evolve mechanism to survive and sustain. People by interacting with their environment learn to determine the best fit means to sustain their life.

Mital (1995) in his work on the life of Santhals states for an analytical study on any tribe or community, it is essential to feel, understand and appreciate their world view.
Saraswati (1998) state, the best model of development is one which is built upon the
dynamic principal of freedom and equality. Development should not be viewed as a one
point technologically controlled mechanism to generate affluence, growth and material
progress alone.

Madhab (1999) argues that economic development and cultures of people have a strong
linkage. He highlights that certain cultural aspect such as: non materialistic value
system, averse to taking risk, along with food habits, climatic conditions etc., to some
extent is responsible for the underdevelopment of the state, in spite of rich natural
resources.

Hilde (2000) notes that people centered development is based on the conviction that
people are capable of directing their own development process consistent with their
aspirations. The stress is to build on a development strategy that is not external
prescriptive but rather accommodative blending strength, resources, knowledge of the
community that it wishes to serve.

Das, (2002) reflects on the ramifications of the five decade long armed struggle and
insurgency on the economic development of North-East in general and Nagaland in
particular. He opines that realistic development can see the light of the day when many
of the problems especially Indo- Naga political issue and the issue of underdevelopment
is addressed as per the aspirations of the people.

Uphadya (2002) identifies the problems associated with ethnicity and sees ethnicity as
a response to dominance by the majority. Modernization thrust in ethnic societies must
not build a homogenized view dimming the freedom of smaller communities of their
socio-economic and cultural life. It needs to be envisaged as an exercise empowering
groups to shape their own socio-cultural identity, intellectual propensity and economic
buoyancy.

Jackson and Khan (2003) states that in the context of rural empowerment,
‘marginalized citizens’ needs to be included in the new economy. The means to be
adopted in achieving this objective is community economic development guided
through skill filling systems, work life programmes, assets build initiatives and mobilizing private philanthropy rather than directed development.

**Sen Amartya (2004)** in his book “Argumentative Indian” emphasizes the urgent need for the tolerance of heterodoxy and support for multi-culturism. Cultural bias undermines the strength of ever increasing knowledge, skill and information in countering the challenges of poverty, underdevelopment and social inequities. Erudite argumentation just to support of self defined parameters of modernity is counterproductive.

**Wangari (2004)** the Nobel laureate for peace states that peace cannot exist where there is inequality and poverty. Development without grass root support engulfs the society in development paradigm that can be best described as de-development. Development in any form must recognize the legitimate rights of the people to manage their resources and not impose conditionality in the management of resources.

**Ganchi (2006)** in his paper focuses that development process undertaken without need assessment and cultural sensitivity creates gaps in the society. Interventions in tune with a communities’ culture will open up the positive forces of leadership, creativity, optimism and goodness which will in time lay the foundation for sustainable development true to national interest and well being.

**Lewis Arthur** a distinguished economist states that communities register growth when they have a collective will to develop. Economic growth depends on attitude to work, to wealth, to profit, to invention, to strangers, to adventure, and so on. Work attitude again depends on a host of factors such as: religion, climatic conditions, physical strength, education, knowledge, openness to ideas and social customs etc.

The review of literature under this theme reveals that, work attitude is conditioned by factors such as; social customs, religious beliefs, physical strength (Lewis____) which could influence perception concerning materialistic/non materialistic outlook and risk bearing capacity (Madhab, 1999). Further, it is argued that freedom and equality (Saraswati, 1998), community management of resources (Korten, 1990), people
centered (Hilde, 2000) versus directed interventions (Jackson and Khan, 2003) assist in economic development by building trust and participation. Few studies revealed the negative impact of cultural biasness (Amartya Sen, 2004), having a homogenized view (Upadhya, 2002), and overlooking a communities legitimate rights over resources as one undermining the process of development (Wangari, 2004).

2.3 Culture – Influence on work values

Rotter (1966) identifies that the dominant value system in developing and ethnic societies is characterized by: a personal ethic of helplessness; societal ethic of personalized relationship; an idealized family centered work ethic. Trust and loyalty is evaluated by the power center for assessing the need to respond to security needs of individuals. The mode to gain trust is by exhibiting ones loyalty and disposition of loyalty is more effective through the personalized and familial route. Thus, in the process to gain trust, power, status, efficiency and productive aspects is relegated and personal relations considered crucial than work performance and merit.

Kanungo and Wright (1983) studied the relative preference for job outcomes among work force of Canada, France, Japan and United Kingdom. Result indicated that the British and Canadians of British origin had internally mediated (responsibility, independence and achievement) or intrinsic job outcomes and the French preferred extrinsic or organization mediation (earnings, fringe benefits, quality of supervision, promotion). The study indicated difference in expectations concerning rewards, reinforcement and performance motivation due to cultural divergence.

Dube (1991) in his paper titled ‘Cultural dimensions of development in India’, highlights that Indians in general are more collectivist and fatalistic in orientation. People generally prefer stability and security as against change.

Smith, Peterson and Wang (1996) examined the approach of managers in China, the United States and Britain. They found that Western managers sharing individualistic orientation rely more on their experiences, whereas Chinese managers sharing collective orientation rely more on rules and procedures.
Abramson, Keating and Lane (1996) studied the decision making styles of the Canadians, American and Japanese managers using the Myers-Briggs Type Indicator. The findings suggested significant differences between the Americans and Canadians. The former appeared to be more realistic and practical and the latter more theoretical and imaginative.

Husted, Dozier, McMahon and Kattan (1996) tested the hypothesis that MBA education may be a carrier of business ethics and may produce convergence in ethical orientation across nations. The study pointed that among the MBA students from Mexico, Spain and United States, there was substantial agreement on objectionable practices. However on aspects of moral reasoning the respondents remained divergent across the three nations with the difference between Mexico and United States being significant.

Bailey, Chen and Dou (1997) on the basis of individualism versus collectivism values, argued that U.S. managers expect success feedback whereas Japanese and Chinese desire feedback on failure.

Morris et al. (1998) compared the conflict-resolution approaches in four counties using the MBA students as respondents. The study highlighted that, Americans prefer the competing style (open to challenges and find solutions to it) more than the Japanese and Koreans. The study concluded that people across cultures approach conflict either in a compromise or in a win frame.

Earley and Gibson (1998) examining the influence of power distance (PD) and need for status on team efficacy drew the following conclusions. In societies endorsing higher acceptability of power distance, high status members (males, elders or better educated members) exert great influence on collective efficacy and performance. However in low power distance cultures, collective efficacy was seen as responsibility of every person with each expected to contribute his/her best in their respective capacities.
Inglehart and Baker (2000) undertook a survey in 70 countries to measure the cross cultural variance in all major areas i.e., from religion to politics and economics to social life. The two dimensions of the study were: (1) Traditional/ Secular-rational and (2) Survival/Self-expression values. The study showed that traditional societies placed more importance to religion, moralistic orientation and displayed high national pride. Societies with secular-rational values have the opposite preferences on all of these topics.

Harrison, Mckinnon, Wu and Chow (2000) explored the cultural factors that may influence employee adaptation to different work groups representing countries differing in Collectivism and Power distance. The study highlighted that Australians are more adaptable in working with diverse work groups or under different leaders than managers in Taiwan.

Marshall and Boush (2001) using the Individualism versus Collectivism framework sought to understand its impact on co-operation and trust between the Peruvian and American managers. The findings were: with the passage of time and cross cultural exposure, rigidity in a culture withers. This attenuates the stand that visualizes culture as dynamic and a fact that personal relationship override culture induced suspicion harbored concerning others.

Steers & Sanchez (2002) aimed to understand how culture influences personal values, motivation and work behavior. Individual factors that can be influenced by cultural variations are: ones concept of self efficacy, personal values and beliefs, individual needs and aspirations. Environmental factors that can be influenced by culture include family and community structures, norms and values, education and socialization process. Culture together with the above influences work motivation and performance goals vide self efficacy, perception and judgment on reward, incentive equality or equity, work attitudes, performance contingencies and future orientation.
Murphy and Berman (2002) studied cross-cultural differences in perceptions of distributive justice using samples from Hong Kong and Indonesia, both of which are collectivistic culture. Findings suggested that respondents in Hong Kong viewed merit should guide rewards rather than need. Respondent in Indonesia preferred rewards determined by needs. Thus, the study brought to the forefront that countries falling in the same cluster group to have different perception over a same or similar issue.

Thomas and Au (2002) studied the moderating influence of horizontal individualism and vertical collectivism on the relationship between job satisfaction and quality of job alternatives to behavioral responses in the form of exit, voice, loyalty and neglect. Result indicated that culture moderated several relationships. The study showed that societies having high horizontal individualism endorsed exit as natural if quality job alternatives existed.

Cullen, Parboteeah, and Hogel (2004) conducted a study in twenty eight countries on ethical behavior using Durkheim's institutional anomie theory. They found that cultural values of achievement orientation and individualism negatively related to managers' willingness to justify ethically suspect behavior, whereas universalism and pecuniary materialism positively related to it.

DeVoe and Iyengar (2004) attempted to understand how managers of six countries in Latin America, North America, and Asia perceived motivation among their subordinates. The authors found that managers in North America, perceives that work force in their counties are more extrinsically motivated than intrinsically. Latin American managers saw their employees more intrinsically motivated than extrinsically motivated and Asian managers believed that both intrinsic and extrinsic factor motivate individuals in their work activities.

Huff and Kelly (2005) observed that managers in United States exhibit higher degree of trust in comparison to Asian managers. Study provides evidence that people from collective cultures are more distrustful of strangers and those in out groups.
Parboteeah et al (2005) used cultural values of individualism and collectivism to hypothesize a higher benevolent ethical climate among accountants in Japan and a higher egoistic and principled ethical climate in the United States. The authors drawing their support from religious underpinnings Shintoism and Buddhism argued, of their being instrumental in promoting world view amongst Japanese managers in comparison to their counterparts in the United States.

Hemamalini (2006) attempted to highlight qualities through which individuals can serve society effectively. At the individual level profit or return on investment is essential. Individuals should deem it as a bounden duty to work for self and society and states that communities enjoying collective motivation contribute in ushering sustainable development.

Studies presented under the above segment point out that, a community's cultural backdrop condition value systems, which directly and indirectly have an impact on behaviour and work performance. Differences are observed in aspects such as: preference for personal relationships, family centered work ethic and appreciation of loyalty among ethnic communities (Rotter, 1996). The British and Canadians are reported to value responsibility, personal independence and challenges (Moris et.al, 1998) whereas the French are said to value extrinsic benefits at work (Kanungo and Wright, 1983). Indians conditioned with a collective orientation are reported to be fatalistic (Dube, 1991) whereas the westerners sharing an individualistic orientation rely on their personal experiences. Further, studies by Earley and Gibson (1998) point that those societies having a high power distance look for collective efficacy as against low power distance societies where collective efficacy is seen to be the responsibility of each and every person. On the aspect of trust it is observed that Americans with a dominant individualistic orientation exhibit higher degree of trust than the Asians (Huff and Kelley, 2005). The studies reveal how different cultures orient value systems having a bearing on attitude and conduct at work.
2.4 Culture and motivation

Gokulnath and Mehta (1972) making a comparative study of tribal and non tribal students established that tribal high school students displayed a higher need for achievement than their non tribal counterparts. They concluded that 'disadvantaged' groups, whether socially, culturally or economically and those from relatively poorer background tend to show a greater urge to improve their conditions for life, resulting in greater need for achievement.

Hofstede, G. (1980) in his landmark study of national cultures gained insights about cultural differences in work place. He pointed out that there is a central tendency within various cultures that can be identified and compared.

Bandura (1982) argues that efficacy; incentives and reinforcements can be particularly meaningful if the people have high self efficacy i.e., they genuinely believe that they have the capacity to succeed. According to him, self efficacy is important because it helps individuals to focus their attention on task, ensures commitment to challenging goals and seeks greater feedback on the task efforts:

Kedia & Bhagat (1988) in their analysis of cultural constraints suggested abstractive vs. associative thinking as an additional dimension for characterizing a given culture. In associative cultures, people tend to form associations between events which may not have a logical basis, where as in abstractive cultures, cause and effect relationships are more rationally based. In associative cultures, rules are context sensitive or field dependent and the preferred mode of communication is face to face. In abstractive cultures rules are context free, cognitions are well differentiated and a large part of the communication is technologically mediated.
Kanungo and Jaeger (1990) relates of the common confusion managers in developing societies face concerning the choice and adoption of management practices in their organizations. In their opinion, wholesale adoption of western management theories and practices without assessing their compatibility to local environment creates dilemma in organizations.

Locke and Lathan (1990) states that group and organizational goal setting play a role in motivating work behavior by focusing efforts towards readily identifiable targets of performance. According to them, an average American is motivated by individual merit based reward system; other collectivist cultures like the Japanese, Koreans and Taiwanese prefer group incentives, harmony, congenial interpersonal relationships, life long employment and stability.

Pradip (1994) focuses the importance of Pioneering innovative motive among change agents. Professionals and emerging professionals by virtue of higher exposure, better education, and early socialization stand advantageous. Their effort towards transforming the status quo could be effective, provided they are guided by the desire to usher in unique path breaking accomplishments.

Mishra and Kanungo (1994) provide a framework of work motivation to managers in developing societies. The framework examines the nature of exogenous variables in respect of larger social context and endogenous variables that are characteristics of one’s internal environment. Exogenous variables consist of the enduring influences of past socialization, habits, norms and expectations all constituting their cultural baggage that are perceived to be resistance to change. In this context, it is only the endogenous organizational variables that need to be examined to locate action levers capable of improving workers motivation and performance.

Mendonca and Kunungo (1994) states that the reward system that is cultural fit in developing societies is the nurturing task leadership style. This is because cultural values of these societies reflect low individualism and low masculinity.
Sanjay (1994) discusses the need to motivate employees in concordance with cultural specifics that characterize developing countries. This belief stems from the fact that, work place is extension of the larger social environment and is embedded in the larger socio-cultural environment of society.

Mishra (1994) identifies two factors that are responsible for low productivity in developing societies. They are obsolete technology and poor infrastructure; unwillingness to work hard as they are guided by leisure ethic.

Sagie and Elizur (1996) compared the achievement motivation of managers in five nations. The study stood in contrast to the earlier findings which stated that achievement motivation is higher in individualistic societies and lower in collectivist society such as Hungary or Japan.

Gurin et al (1996) states that human beings consciously or sub-consciously make comparison about ones performance, individual life with some social standard or a reference group. As a result of comparison when an individual feels unjustly deprived of power, status, material goods vis-à-vis others, such deprivations enthuses in them an urge for being even or to be on a equal footing.

Saraswati (1998) studies the lives of Banarasi weavers. He terms Benaras weaving as a cultural industry and the motivation for the excellent workmanship in them springs from a strong internal belief to keep the art going apart from strict conformity. The weavers present a model for development from within. A thing which motivates a Benarasi weaver is: celestial attraction; self organizing system; genetic algorithm; oral heritage and anticipatory ability. The beauty in their work lies in their pride to be self organizing (free workman and work not for paid service) working with simple tools that enable maximum control with minimum destruction, making things of beauty, taking holy poverty (the virtue the attitudes to material things) and hereditary transfer of skills further enriched by hands on experience.
Schumacher & Carr (1997) in their study on Hitachi illustrate the orientation of Oriental workers. They are motivated not only by individualistic striving for self-interest but also by a collectivistic consciousness of the 'commonwealth' that the work enterprise epitomizes.

Niles (1999) refutes that Christianity is not the only etiology of the protestant work ethic. Drawing a stratified random sample from Australia and Srilanka, it was found that Srilankan sample represented a work ethic similar to the protestant ethic in spite of being Buddhist by faith.

Steers & Sanchez (2002) undertook to assess the role of incentives, rewards and reinforcement in work motivation process. Research indicated that culture played a significant role in determining the nature of the reward, who got rewarded and how it was accorded.

Literature review under the above segment reported distinct community characteristics such as: high need for achievement as displayed by the tribal’s (Gokulnath and Mehta, 1972) and by individualistic societies (Sagie and Elizur, 1996). Incentives and reinforcements are reported to be effective in societies nurturing high self efficacy (Bandura, 1982). It is observed that merit based reward system go well in individualistic society like the U.S., whereas in countries like Japan and Korea, the preference is more on group incentives, harmony, security and stability (Lokie and Lathan, 1990). Kedia and Bhagat (1998) reported that, in abstractive culture rational relations are a norm as against associative cultures, which value face to face communication and in collective bargaining power. Essentially, the studies point that factors seen to be motivating in one socio-cultural context may not hold good in another community. The variations are attributed to their cultural background.
2.5 Influence of religion on economic development

Kapur (1988) highlights that backwardness and sense of insecurity result from ignorance, superstitious beliefs and lack of social exposure. Efforts towards increasing scientific temperament can bring positive change.

Bond and Gordon (1990) in their classic case study of overseas Chinese entrepreneurs found significant influence of Confucian values as reflected by their work values and ethics. Its impact on work values was understood as Confucian Dynamism that shaped beliefs and orientation towards work.

Joshi (1997) focuses on Christianity as practiced by the Angami Naga of northeast India. The community adapting a pluralistic tradition complemented by a sense of ethnic uniqueness, show Angamis to be guided by rationality in decisions concerning what to accept and what to reject.

Bellah (1998) in his work supports Webbers view by linking Japanese religious ethics as a close resemblance of protestant ethic and which played a catalytic role in the development of Japanese capitalism.

Stephen & Loucks (2004) refutes Max Webers findings, in his work on “Protestant Ethic and the Spirit of Capitalism”. They state that Protestantism spirit cannot be decisively attributed for the rise of western capitalism because both capitalism and capitalist sprit existed long before the reformation.

Prior studies under the above sub-groups have established that, cultural orientation influence work values and motivating drives in varies across communities. Further, it is also pointed that culture sensitive developmental initiatives taking into considerations community strengths can be more effective. As the objective of the study is to understand the interface of societal culture and work motivation, the review of literature helped in gaining insights and identifying cultural attributes in the light of beliefs and values of the target group which could influence motivational process such as: level of individualism/collectivism, power distance, locus of control, masculinity/femininity and
uncertainty bearing. Likewise the study also plans to identify the motivating cues against the backdrop of the target group’s culture along with highlighting the linkages in the context of work and performance.

2.6 North-East related studies focused on various facets of culture

Sarmah (1988) highlights the potential economic factors responsible for socio-economic backwardness of North eastern region. He states, that the developmental planning emphasizing more on achieving financial targets than on physical results achieved result in duplication and gross wastage of natural resources. Another potent reason for backwardness is attributed to the flight of income generated in north east and which needs to be arrested.

Barua (1990) explains tribal societies as egalitarian societies where poverty and class distinction do not influence social status. According to him revolutionary ideas and innovative thinking supported by tradition and culture will be able to remove the shred of chaos experienced by the indigenous societies.

Datta (1990) highlights Nehru’s vision of tribal development and states, the focus of North Eastern Council and other agencies should be centered on themes like development for integration and not for alienation.

Mali (1990) conducted a comparative study of social origin of entrepreneurs in North Eastern Region. The findings show that in Arunachal Pradesh and Mizoram, 80 per cent of the entrepreneurs are tribal’s, where as in Nagaland and Manipur, the situation is just the reverse. He concludes that societies which have higher level of social linkages have a large entrepreneurial base.

Roy Burman (1990) highlights the shortsightedness of developmental Agencies vis-à-vis development of North East. He opines that, agencies must refrain from attributing certain traditional socio-economic institutions based on kinship, religion, property relations and also cognitive process as impediments of development.
Sachan (1990) discusses about the constraints falling in the path of economic emancipation of tribal communities. Primarily among them are absence of qualitative education; their introvert nature; general apathy of administrators to understand their cause; low level of awareness among tribes and others.

Ghosh (1998) as a developmental activist tries to analyze the reasons for backwardness in the world’s largest riverine island Majuli, in spite the region being rich in natural resources and inhabited by hardworking people. Based on his interactions with the diverse sections, he finds that the island community carries a distinct sense of pride about their identity. Taking this as a cue, he promotes community development in order to mark a paradigm shift in the lives of the people of Majuli i.e., from dependency to self expression in charting their own developmental process.

Arundhati, (2001) states that a few socio cultural factors like superstitions, orthodox religious beliefs, low status of women, rigidity to modern health care and hygiene as principal causes of high birth rate and infant mortality among the Hindus in comparison with the Christian Mundos in Assam.

Indira Barua (2002) adopts a framework in which the region is cast, not in isolation but as a part of the Indian mainstream. For her any analysis of economic development devoid of a historical perspective might end up in a misadventure.

Partha (2004) highlights the weakness of national economic planning in addressing the problems of development in northeast. The author believes policy planners by focusing only one aspect i.e., on national security dimension, the government overlooks problems that are instrumental in perpetuating underdevelopment and alienation. According to him, liberal and random central assistance without laying the ground work to motivate community participation would fail in its objective. Investment in northeast requires both qualitative and quantitative perspective in order to metamorphose the region into a happening and productive zone.
2.7 Nagaland specific studies

Menon (1995) highlights that division of work in the Naga society was gender friendly. While the men controlled the community resources and the social system, the women were in charge of the family and domestic economy.

Lohe (1997) pointed out that in the past, need for self reliance motivated people toward hard work and rewards were merit determined. He believes that Nagas can regain their past glory if all sections of the society work towards common betterment rather than pursuing only individual benefits.

Lotha (1997) portrayed Naga society was a well knit society characterized by simplicity, honesty, truthfulness, loyalty, hardworking and fearlessness in all aspects of its social economic life. Nagas in their beautiful mountainous country lived, worked, laughed and suffered together. He called on need to imbibe the pristine work values of their ancestors along with taking advantage of modern education as a fitting tribute to the ancestors in return for the sacrifices made by them.

Thepfulhouvi (1997) reasoned out that the development or well-being of any society largely depends upon its work culture. He suggested that in order to develop work culture, the importance of profit motive, dignity of labour, search for excellence hard work, proper use of time need to be inculcated.

Pesye (1997) points out that Naga’s in general have fallen prey to the temptations of making a living without work. The lure of easy life has eroded age-old Naga character of being good, simple, honest and hardworking. Lastly, he states that Naga’s being Christian’s should motivate a change of heart.

Manen (1997) states that Nagas in the past, perceived work as a divine duty, i.e., to work is to pray, in addition to fulfilling the needs for survival. He stressed that Nagas should appreciate and imbibe the Puritan work ethic of the 17th century which led them to regard the accumulation of material wealth through labour (work) as a sign of God’s favour and religious progress.
Nyekha (1997) emphasized on the need to protect the Naga identity as self-contended people, self-confident people and self-reliant people. This is possible when Nagas reaffirm themselves to the work values of their forefathers, “Lose not the hard working spirit for we are not beggars, nature provides you everything to feed your stomach and to have a shelter if you hold your dao (knife) and hoe (spade).

Bareh. (2001) highlighted the beliefs concerning the origin of various Naga communities, their folklores, customs, community life etc., and the importance of traditional institutions in preserving and promoting Naga unity and brotherhood.

Alemtemshi Jamir (2002) in his key note address highlights that to bridge developmental gaps, Nagaland requires 11000 crores. He states that providing this massive fund within a determined time span is difficult and hence one effective mechanism to usher development will be through communitization route taking support of the collective spirit that culture promotes.

Iralu, Kaka. (2002) reflected on the ancient Naga economic system (AD 150-1832), and states that Naga communities always adhered to democratic principles in their socio-cultural and economic life. He states that Naga economy was tightly knit in the social customs, traditions and culture of the Nagas. The prosperity in the economy resulted in the social prosperity of the individual, clan, khel, and even neighboring villages.

Kilanga (2002) adopting a different approach calls for a structural change in the economy of Nagaland. To quote her, “keeping in mind the present scenario Nagaland needs the creation of a new man, the citizen of a new state, the man in the era of science, the industrial man”, probably meaning that communities should shred their tribalistic differences and find a unity of purpose to contribute and gain from the profits the new industrial Naga economy.
Kikhi (2002) understands that under development and unemployment are interrelated. According to him, there cannot be socio-political stability if its youths (human assets) remain idle or lack opportunities to contribute vide fruitful employment.

Tiarenla (2002) observing the developmental process in the state, cautions that development must not be assessed solely in terms of incomes, industrialization or reaching the level of material wellbeing of the advanced western countries. True development should mean absence of poverty, ignorance, diseases or injustice and where every man can enjoy and exercise basic rights and live with a sense of dignity.

Lanunungsang (2002) states that though Naga society is predominantly a land based farming society, it is unable to produce enough for self sustenance. This is because, the development package extended to the farmers’ fall way below the actual needs and hence ineffective in bringing the desired result.

Joshua and Das (2002) dealt with the identity and related questions of socio-political and economic structure of Nagaland. The authors state that development and unresolved political conflict should not be linked. Doing so shall only abet mis-governance and non performance and in short all that hinder peoples’ development.

Gopalakrishan (2002) argues that political instability provide a conducive environment for perpetuation of socio-economic crisis in the state as a whole. It created strong bureaucratic arrogance who felt little sensitivity to needs of masses and thereby curbing the pace of socio economic transformation of the region.

Shimray (2006) highlights that land alienation in Nagaland is principally due to rising individualism often encouraged by state machinery through the issue of pattas. He cites that in the past the concept of landless did not exist in the Naga society as land was community owned apart from individual holdings. Elaborating further, he highlights that like other tribes Angamis believe that God gave the people (meaning the entire
tribe) a specific territory from which they are to meet their physical needs. Therefore, they have a deep sentimental attachment towards the land and natural resources and the economy of the people revolve around socio-cultural phenomena because it is deeply rooted in their homestead, landed property, relatives, clan and community in general”.

Thenuco (2007) emphasizes on the need to develop a model of modernization, in accordance to culture. According to him westernization is not necessarily modernization. In this context, he states “We must also influence others with our culture and to do that we must master our culture”.

The North East and Nagaland specific studies presented some of the socio-economic factors responsible for backwardness of the region such as: undermining the importance of traditional institutions in supporting change (Roy Burman, 1990), low level of awareness, absence of quality education and general apathy of administrative set up (Sachan, 1990), orthodox religious beliefs and superstition (Arundhati, 2001), lack of security and stability (Partha, 2004), sense of alienation and movement for self-determination across the region (Joshua and Das, 2002), system of ownership over land and forest resources (Shimray, 2006). No study as proposed is seen to be carried out with respect to any indigenous communities cultural beliefs and values and its influence in supporting work attitudes and motivational process.

2.8 Research Gap and addition to knowledge Base: The review of literature carried out in six broad groupings namely-country specific studies, culture and economic development, culture-influences on work values, culture and motivation, influence of religion as a part of culture on economic development indicated that, cultural beliefs and values influence work practices and guide work behaviour and performance. The difference in motivational patterns across nations/communities is attributed to difference in perception that societies hold on issues such as: rewards and equity, importance attached to acquisition of wealth and status, self efficacy, risk and uncertainty bearing, rationality as opposed to fatalism, independence as opposed to dependence, importance accorded to merit, acceptance of individualistic or collectivist
orientation, general levels of comfort with power centers etc. The studies indicated that knowledge of cultural dimensions in various cultural contexts facilitates in identifying motivational cues and drives that support and explains work behaviour.

However, bulk of the studies as observed was on a cross-cultural basis or involved mapping one national culture with that of another or on a country to country basis focused on work force engaged in the organized sector. No similar studies of the type as proposed was taken up, especially on those who are engaged in Agro-based activities and who constitute a majority of the working population in developing societies. Performance outcome or productivity can be believed to be largely supported by the knowledge, skills, abilities and resources at one's disposal. However, the strength of motivation of individuals and groups can be accessed from their desire to perform, using the knowledge, skills, abilities and resources possessed. Further, the desire to perform effectively also rest on how societal norms, beliefs encourage and sustain the need for performance and productivity among members hailing from a distinct society.

Satisfactory work performance could be believed to be guided by factors such as: adequacy and utility of the knowledge, skill individually and collectively possessed, personal abilities in terms of acquiring and utilizing existing knowledge and skills, individual and group capacity to upgrade, innovate and balance the same in order to obtain the desired result, using the resources of nature and other societal support mechanisms. It was observed that contemporary studies overlooked this facet of work motivation which believed as equally important in the context of work performance and outcome.

Literature survey revealed that prior studies with reference to Nagaland or North East in general have not attempted to understand the influence of culture on work motivation process focused on any specific tribe. In respect of Angamis, a few studies were undertaken from anthropological perspectives. Therefore, it is felt that, understanding the endeavours of the majority of working population (80 percent as per Agriculture census, 2005) engaged in primary sector contributing 31 percent of GDP (CAG 2006) against the backdrop of their culture can help in gaining insights on culture supported motivational cues that guides work behaviour and practices among specific
communities. Insights gained could help policy planners, managers, NGO's in framing culture supported interventions in respect of a specific community or ethnic group aimed at enhancing economic wellbeing using their material and cultural strengths. This belief is supported by Han (1991), in explaining the benefits of culture supported interventions in bringing a positive change in the life of marginal communities of Korea and in transforming the agrarian Korean economy into an industrial economy. Interventions of such nature can be helpful in appreciating their way of life and this could also be instrumental in enhancing productivity and performance. As nearly three fourth of the working population in Nagaland is dependent of agriculture activities farming as a work is identified for understanding the interface of culture and motivation process taking Angamis as a case for the study.
References:


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