CHAPTER - I
INTRODUCTION

India is a very big country. Its enormous landscape, uniquely endowed as it is, with diverse kinds of natural assets - high mountain ranges, big rivers, dense forests, deserts and an unusually long coast line - extends about 2,933 kilometers from east to west and 3,214 kilometers from north to south. This vast tract of land is divided into number of differently named States, which are inhabited by very many diverse cultural groups. These groups have unique history and a distinct cultural, ethnic and lingual identity. Cultural and ethnic diversity in India indeed is mind boggling. It is incomparable. One of the greatest challenges before, any Indian Ruler down the history, therefore, has been, to hold together these culturally and ethnically distinct groups, generate communality among them, bring about cohesiveness and to uphold a spirit of unity and integrity of the country as a whole. It has been a difficult, a herculean task indeed! And a reading of history shows that rulers have met with only a fair degree of success in this enterprise. Administrative lapses, communication gaps, neglect or more importantly, a failure to fathom the psyche of people involved, absence of an empathic assessment of their deep seated beliefs and traditions, their needs and motives, their dreams, aspirations and fears, and their limitations etc have always led to the disruption of administrative harmony resulting in disturbances of various kinds - revolts, upheavals, eruption of extremism and even secessionism.

One crucial instance of such disturbance, which incidentally is engaging the attention of whole of India and which is the focus of the present study is the disturbed state of Nagaland and her people whom we call ‘the Nagas’ (see page 6). One of the most prominent of NorthEastern states, Nagaland is a hilly terrain spread over an area of 16530 square kilometers. It is a picturesque state covered with mountains and dense forests and surrounded by Myanmar (East), Assam (West), Arunachal Pradesh (North) and Manipur (South). Its people, though a composite of 32 tribal groups, are called by the common name the Nagas. They are known to be highly independent, proud, sturdy and warlike people who are excessively attached to their unique traditional mode of existence, which they have followed for ages. Their origin and history is not fully known but there are various
theories as to their origin and identity, common ancestors and the way they came to settle in the Naga Hills. Their ancient belief system was based on animism and totemism but at the moment most of them are converted to Christianity. The U.S. Baptists Mission sent by the British Government in the year 1839-1840 brought about changes in their social outlook. During the time of British rule, the Nagas, though politically controlled, were allowed to follow their independent mode of existence. There was a policy of non-interference followed by the Britishers. However, ever since India became an independent state, the Nagas have been disturbed, restless, insecure, alienated and anxious about their destiny. They value freedom and independence and are struggling for an independent Nagaland. Mahatama Gandhi* and C. Raja Gopalcharya had assured the Nagas that none will interfere with their independent identity. But the subsequent political developments, negotiations and resolutions led to an aggravation of feelings of insecurity and alienation among Nagas. Army was deployed in the Naga Hills as the militancy; mistrust and extremist acts became rampant in Nagaland. Face to face with the new exigencies the Nagas have grown politically more conscious, got organised at the national and international levels and evolved different representative bodies like NSCN (I-M)* and NSCN (K)** and various others to negotiate with Indian Government to resolve the situation. The Nagas have been fighting ever since independence and when Naga fighting became too intense truce was signed between the Government of India and NSCN (I-M) in 1997. It has been recently extended for one more year. This made headlines in the leading newspapers all over India#. It is hoped that some peaceful resolution of the Naga problem, which has become increasingly difficult and involved will be found. The problem requires immediate and urgent attention.

* . When Naga deputation went to meet Gandhiji on July 19, 1947 and expressed their desire to be independent, he told them: “Nagas have every right to be independent. We did not want to live under the domination of the British and they are now leaving us. I want you to feel that India is yours. I feel Naga Hills are mine, the matter must stop there. I believe in the brotherhood of man, but I do not believe in force or forced union. If you do not wish to join the union of India, nobody will force you to do that.” When the Naga deputation pointed out that the Assam Governor, Sir Akbar Hydary was threatening to use force against the Nagas in case they refused to join Indian Union, Gandhiji exclaimed: “Sir Akbar is wrong! He can not do that...I will come to the Naga Hills; I will ask them to shoot me first before one Naga is shot”

** . National Socialist Council of Nagaland (Isaac-Muivah)

***. National Socialist Council of Nagaland (Khaplang)

# . see after page 1
Centre to review truce extension

THE NAGA DREAM
Nightmare for the northeast

Review ceasefire agreement: Cong Gogoi questions ceasefire motives
‘Revoke ceasefire in Manipur’

BJP for amending Naga ceasefire
PM reviews ceasefire fallout

STRESS ON HOLISTIC APPROACH
Centre ready to review ceasefire issues: Advani

The rebels’ call to extend the ceasefire outside Nagaland might have gained them legitimacy at home, but it has left their neighbours seething.
ALL NAGA-INHABITED AREAS TO BE COVERED

Truce in Nagaland extended by a year

Truce and territory are different issues, says Muivah

THE CEASEFIRE agreement between the Government and the NSCN (I-M) at the moment has nothing to do with the demand for a greater Nagaland comprising all contiguous Naga-inhabited areas, NSCN (I-M) leader T. Muivah said on Monday. "The ceasefire is a ceasefire" and "at the moment it has nothing to do with territories," Muivah said. About the protest in Manipur over the ceasefire, he said: "They need to think calmly.

Asked if he would think of including other areas in any future homeland they seek, Muivah said "eventually it will be decided according to history... If Nagas would like to join with their brothers there is nothing wrong."

PTI, Bangkok

NSCN(I-M) praises Vajpayee

DELHI, SUNDAY, JUNE 17, 2001

VOICES OF DISSENT IN NORTHEAST

Centre firm on Naga truce

Centre-NSCN talks likely next mon
Truce extension draws flak

Arunachal’s opposition

The Arunachal Pradesh government said the extension of the Centre-NSCN(I-M) ceasefire to Naga-inhabited areas of the State "smelt of the Naga organisation’s game plan for a greater Nagaland." PTI, Itanagar

Advantage Muivah

The home ministry has botched up negotiations with Naga rebels. Not only will the ceasefire push the case of a ‘Greater Nagaland’, regional conflicts and local dissatisfaction will also intensify.

CPM slams Centre

The CPI (Marxist) has criticised the extension of the ceasefire with the NSCN (IM) without consulting state Governments in the North-East. Describing the decision as unfruitful, the party politicised the ceasefire extension without territorial concessions, threatening the territorial integrity of the North-Eastern States and lending a sense of legitimacy to the "Greater Nagaland" demand of the NSCN.

Mahanta refuses to comment on Naga truce extension

Old wounds: Manipuris protest against ceasefire

Backlash in Manipur to Naga truce extension

Violence in Manipur

Manipur bandh

Buildings set on fire

Thirteen killed

"Pact not linked to greater Nagaland demand"
It may be pointed out here that besides administrators and journalists who have tried to assess the situation in Nagaland in their own way, social scientist belonging to different disciplines, namely, Sociology, Economics, Anthropology, Political Science etc. have endeavoured to analyse the nature and genesis of the problem. Very many new insights and perspectives have been provided (Misra, 2000; Vashum, 2000; NPMHR, 2001; Vashum, 2001). The problem has been variously described as law and order problem, political problem, religious-ethnicity problem, human rights problem etc. However none of the writings, analyses or understandings fully capture the meaning and essence of the total problem. One major limitation in the whole understanding has been that the psychological factors contributing to the Naga problem have been completely ignored. What are the psychological parameters of Naga problem? What is the perception of Naga people themselves of the Naga problem? What type of turmoil, mistrust, identity crisis the Nagas are experiencing at the psychic level and why? How are their hazy ancient historical and socio-culture past which lives in their unconscious, their exposure to Christianity, their ethnicity, their fear of losing independence and traditional mode of living, their conflicts, anxieties and sense of alienation involved in the etiology of the Naga problem? At a more rational level the motivational structure of Naga psyche - the forces which impel them to behave and think the way they do, the values which are guiding them, the aspirations and goals which they perceive as important for the fulfillment of their lives, their pride, sense of self-esteem and assertion of their unique identity would look to be important considerations in the understanding of Naga problem in its entirety. This will supplement the analysis of the Naga problem in terms of socio-economic or socio-political factors as provided in other writers.

Keeping in mind the possibility of significant role of psychological factors in Naga disturbance the present study was entitled as: “A Study of Social Motives, Values and Level of Aspiration as Related to Identity Crisis among Naga Students”

A conceptual framework, which underlies the rationale of the present investigation, involves some concepts and variables, which call for some elaboration. This can facilitate the appreciation of the problem in its totality. A brief
information about these terms, therefore, is provided below under the convenient subheads:

a. The State of Nagaland  

b. The Nagas  

c. The Naga problem  

d. The identity crisis  

e. The Psychological variables: Social motives, Values and Level of Aspiration.

a. The State of Nagaland: Nagaland is one of the most prominent of North Eastern states. Its area is 16530 sq. km and its population according to 1991 census is 1,209,546. It shares its border with Assam, Manipur, Arunachal Pradesh and Myanmar. Largely it is a hilly state. Its landscape is enchanting with ranges of hills lapping and overlapping each others. The highest peak Saramati is 3877 metres high. The main rivers of Nagaland are Dhansiri, Doyang, Dikhu, Milak, Tiju and Jangki. In the hills there are wild elephants, tigers leopards, bears and many kind of deer roam freely. The great Indian hornbill (a peculiar large beaked bird) is found here. But the animal which figures most prominently in the life of people is Mithun. The mithun is a crossbreed between a buffalo and a wild cow. It is useful for trade as well as for meat. One rare colored sparrow called Blyde-tragopan is found only here. Nagaland is at the moment divided into 8 districts, viz., Kohima, Dimapur, Phek, Mokokchung, Wokha, Tuensang, Mon, and Zunhebeto. Kohima is the capital of Nagaland. Itangki wild life sanctuary at Dimapur, World War II cemetry at Kohima and picnic spot of Wokha Colleged Lifernagan are famous places in Nagaland.

b. The Nagas: There are around 32 Tribal groups** which inhabit Nagaland, Manipur and surrounding areas. Despite the fact that they differ slightly in appearance, custom and tradition they are collectively called ‘Nagas’. The meaning and the origin of the term is not clear. There are different languages which are spoken in Nagaland like English, Ao, Angami, Sema etc. The Nagas belong to Indo-Mongoloid race with high cheek bones, slit eyes, flat nose and brown complexion. Strong and sturdy they are self reliant with an independent outlook.

** .see page 6
Good hunters, marksmen and fighters, they are clever in jungle warfare. A Naga warrior in full costume indeed presents an awesome appearance. His sole garment is a short-skirt-or Kilt ornamented with rows of small sea shells. The head gear consists of cane-helmet with two long buffalo horns and decorated with large handsome white plumes. Their fighting equipment consist of a shield, a spear and a razor-sharp dao. With these spears, bows and arrows the Nagas defend their people and villages. Nagas villages are normally perched on a hilltop. Ascent to them is labourious and difficult. In the ancient past when the activities of the Nagas centered around war, the glory in war, there were endless feuds and fights between Naga villages belonging to different tribes. Head hunting was an active pursuit. Each head of an enemy spelt prosperity for the clan.

The huts of Nagas made of bamboos are decorated with skulls of wild dogs, panthers and deers. Outside some of the huts, garland of egg shells are strung together to ward off evil spirit. The Nagas believe that trees, stars and rivers have spirit. Each village has a priest and medicine man to ward off evil spirit and to placate good ones.

The Naga love dancing and music. The dances are war-like in character. The victory dance is particularly impressive. Bedecked in coats of war paints and with splendid head dress the dancer suddenly leaps in to the air thrust the spear at his invisible enemy, retreats and goes through the drama of attack all over again. When he has totally wounded his ‘foe’ he raises a triumphant cry. The war cries and tales of terrors are part of Naga culture.

c. The Naga Problem: One main objective of the present research is to attempt to throw light on, to understand, to define precisely what Naga problem essentially is ! That there is prevalent in Nagaland serious disturbance, upheavals, revolt, alienation, extremism - that’s clearly evident. But what is it they are emanating from? Whether it is a search for freedom and independence; whether it signifies search for identity and meaning or it symbolizes a pursuit of power? The Naga problem has been variously described as law and order problem, a political problem, a religio-ethnic problem, a human rights problem etc.
DIFFERENT NAGA TRIBES:

<table>
<thead>
<tr>
<th>NAME OF THE TRIBE</th>
<th>STATE</th>
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<td>AO</td>
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<td>ANGAMI</td>
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<td>SEMA</td>
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<td>LOTHAA</td>
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<td>CHAKHESANG</td>
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<td>YIMCHUNGER</td>
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<td>KALYA KENNYU</td>
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<td>KHARAM</td>
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<td>TANGSHA</td>
<td>ARUNACHAL PRADESH</td>
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<td>WANCHO</td>
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<td>NOCTE</td>
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<tr>
<td>KONYAK*</td>
<td>NAGALAND</td>
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<td>PHOM*</td>
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<tr>
<td>YIMCHUNGER*</td>
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<td>TANGKHUL**</td>
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<td>RENGMA***</td>
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<tr>
<td>ZELIANGRONG (LIANGMEI+ZEME+RONGMEI+PUIMEI)****</td>
<td>-do-</td>
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</tbody>
</table>

* These tribes are found in both Nagaland and Burma
** This tribe is found in Manipur and Burma.
*** This tribe is found in Nagaland and Assam.
**** This tribe is found in Manipur, Nagaland and Assam.
In order to get the first hand information from the Naga people themselves as to how they perceive and define the problem the present investigator framed a questionnaire covering different facets of Naga problem or the various factors involved in Naga problem. They are as follow:

Items included in the Naga problem Questionnaire

A. To what extent the following factors basically constitute the Naga problem?
   1. Fight for freedom and sovereignty
   2. Fight against injustice and discrimination
   3. Lack of clarity about goals among Nagas
   4. Power struggle among Nagas
   5. Alienation problem
   6. Unification of Naga inhabited areas
   7. Conflict between the traditional and modern values and lifestyle
   8. Identity crisis
   9. Geographical isolation
   10. Differences in religion

B. To what extent are the following problems faced by the Nagas at present?
   11. Corruption
   12. Lack of employment
   13. Lack of dedicated leaders
   14. Poverty and backwardness
   15. Insurgency
   16. Absence of proper role model
   17. Interference of military and Para-military forces
   18. Lack of avenue of progress
   19. Absence of need based education

C. To what extent would you like to be known:
   20. As a Naga
   21. As an Indian
   22. By your religion
   23. As a Mongoloid
   24. By your tribe

D. To what extent do you think the other Indians consider you as:
   25. An Indian
   26. A Naga
   27. A foreigner (Nepali, Chinese, Thai etc.)

E. Secessionist movement in Nagaland got support because:
   28. It aims at safeguarding the interest of the Nagas
   29. It is a reaction to the step-motherly treatment
   30. It aims at independent Nagaland
   31. Of mishandling by the govt. of India.
   32. Of the role of pre-independence British regime
   33. Of the instigation and incitement by the foreign power
   34. Of the failure of the Govt. to integrate Nagas within the country
F. How far do you consider the following rules made by Indian Govt. to be beneficial for the Naqas?
   35. Condition of Inner Line Permit
   36. Restriction on tourists
   37. Armed Forces (Special Power Act, 1958)
   38. Non disposal of land to outsiders

G. In your view which political party in the state will work for the interest of Naqas?
   39. Naga Peoples Party
   40. Congress (I)
   41. BJP
   42. United Front

H. In your view which political party at the centre will work for the interest of the Naqas?
   43. Naga Peoples Party
   44. Congress (I)
   45. BJP
   46. United Front

I. To what extent the following factors can help to alleviate the Naga problem?
   47. Unity among Nagas
   48. Greater Nagaland
   49. An independent Nagaland
   50. Recognition and appreciation of cultural heritage of Nagas
   51. More cross-cultural contact
   52. Special assistance to the region
   53. Promotion of spirit of national integrity
   54. Special status to Naga inhabited areas.

The subjects registered their agreement and disagreement in terms of four categories of judgement written against each item, namely,
Completely - to great extent - to some extent and not at all.

d. The Identity and Identity Crisis among Nagas: The term identity does not allow any easily acceptable definition. However it is generally believed that identity is the very essence of one’s existence, one’s individuality the driving force behind it. It probably symbolizes a sum total of the constitutional endowments, learning outcomes from the incessant struggle with the internal and external forces, the values, ideals, beliefs, practices, rituals, acquired knowledge and wisdom integrated into a world view and a unique articulation of the same. The identity embodies the very meaning of one’s existence. It is the essence of one’s self esteem, one’s dignity and honour. Rogers, the famous psychologist, says that the basic longing in the human heart is how to be a person- how to be what one is and
what one can be.... The problem arises when the journey toward the fulfillment of
this goal of self realization is blocked.

In Psychology there have been writers like William James, Carl Rogers, Erik
Erikson, Albert Bandura and others who have written about the meaning of identity
and the ingredients which go in the making of it. They have contemplated upon the
implications of what happens when a stable sense of identity fails to develop,
subject to adverse pressures and there is identity crisis. This manifests itself,
according to them, in self-alienation, mistrust and a chaotic psychic state which
can in turn lead to aggressive behaviour. Their insightful writings have thrown lot of
light on the nature of identity, and its implications for the understanding of human
behaviour (McMartin 1995).

As mentioned earlier one major objective of the present investigation has
been to assess the nature of Naga problem in term of the psychological
parameters; to conceptualize their disturbance at the psychic or experiential level.
What they are really fighting for? What is their search? Is their self, their identity at
stake? Is it threatened somehow? The focus is the set of inner values, the values,
the belief system, their ideals, aspirations and the goals they want to achieve. It is
known that the Nagas as people have a long history of tribal existence in the hills
and forests. They continuously had to fight the evil spirits pervading nature, the
wild beasts in the forests and the human enemies belonging to other tribes or
villages or aliens for their protection and survival. Their experiences over the ages,
the skills they acquire have made them into a very sturdy, self reliant, independent
and war like people. They rejoice in fighting and war cries have been a source of
excitement for them. Head hunting was an active and honourable pursuit. Having a
sensitive understanding of their ancient past, their encounters with the wild nature
and elemental forces, their animistic belief system which is part of their collective
psyche, the split up of their own people into distinct tribal groups and their enmity
with each other, encounter with Christianity under the British Rule and now with
Hinduism, political interactions with the Indian Government, contradictions between
the modernity and their tradition – all are probably generating states of
consciousness which are conducive to creating some psychic disturbances. At the
moment there is a sense of alienation, mistrust and exaggerated need for
independence and freedom for which they are fighting. One important assumption

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of the present investigation is that the present turmoil in the Naga world is an expression of identity crisis; it is a search for true meanings, true origins and for free independent existence. The contention involved in the present investigation is that an in-depth understanding of the working of Naga psyche is a prerequisite for any lasting or true solution of the Naga problem.

e. Psychological Variables: In order to assess the problem of identity and identity crisis among Naga students, the variables (apart from the dimensions included in Naga problem questionnaire), which have been chosen are the social motives, which govern their efforts, their value system, aspirations and their personality dimensions as given in Eysenck’s EPQ namely, psychoticism, extraversion, neuroticism and lie score have been taken. Specifically in this study social motives like need for achievement (n’Ach), need for affiliation (n’Aff) and need for power (n’Pow) as well as values, level of aspiration and the personality have been taken. A brief introduction to these variables is given below. It is hoped that an assessment of these variables along with their perceptions and judgments regarding Naga problem among Nagas will help provide an insight into the working of their psyche, their sense of identity, identity crisis and their exaggerated need to protect their freedom, the forces which are at the root of the Naga problem.

Social Motives: Motivation refers, in a general sense, to processes involved in the initiation, direction and energization of individual behaviour (Geen, 1994). The word, motivation was originally derived from the Latin word movere which means to move. Motives energize, orient and select behaviour, i.e., they make one active in pursuing a goal and sensitive to cues relating to the goals (Zimbardo, 1985). McClelland has refined the definition of motive over the years (McClelland, 1987). In his book entitled Human Motivation, he defines motive as, “a recurrent concern for a goal-state based on a natural incentive - a concern that energize, orients and selects behaviour.” Recurrent concern implies thinking repeatedly; the goal-state may be defined in terms of the outcome of certain acts; and natural incentive implies innately giving rise to emotions. Thus a motive disposition refers to thinking about a goal-state frequently which is based on past activities that have aroused emotional states by themselves. It is the goal-state that is relevant and not the means of getting to it. In the present study we have taken the three most important
social motives, namely, need for achievement (n'Ach); need for affiliation (n'Aff); and need for power (n'Pow).

(a) Need for achievement (n' Ach) implies a tendency to strive for success or the attainment of a desired goal. According to Murray (1938), it is the desire or tendency to do things as rapidly and/or as well as possible to accomplish something difficult...to overcome obstacles and to attain higher standard...to rival and surpass others". Steer and Porter (1979) described individual high on need for achievement as those who like situations in which they take personal responsibility for finding solutions to problems. They have a tendency to set moderate achievement goals and to take calculated risks. Further, they want concrete feedback as to how they are doing. McClelland (1987) explains n'Ach in term of "a recurrent concern about the goal state of doing something better. Doing something better implies some standard of comparison -either internal or external -and it is perhaps best conceived in terms of efficiency or an input/output ratio. Doing better or improving means getting the same output for less work; getting greater output for the same work; or, best of all, getting greater output for less work". According to McClelland this basic motive for achievement is differently present in the members of various societies.

(b) Need for affiliation (n'Aff): Murray (1938) described the need for affiliation (n'Aff) as the tendency to receive gratification from harmonious relationships and from a sense of communion. People appear to have basic need to be with other people. Atkinson et al (1954) defined need for affiliation as" a concern...over establishing, maintaining or restoring a positive effective relationship with other person." A recent theory of affiliation holds that people seek company or solitude depending on how much benefit they expect to derive from being with other people (Rofe, 1984). Affiliation motives are based upon mutual interest and characteristics between people, altruistic behaviour, and peer pressure associated with existing dominance hierarchies. Affiliation is important component of the stable structuring of society.
(c) Need for Power (n’Pow): The word need for power has been derived from the Latin word Potere, which means to be able. In everyday language power refers to “getting one’s way and having clout.” Michener and Suchner (1972) define it as “a capacity or potential to influence others while resisting the influence of others.” Winter (1973) distinguished power into two—Hope of power and Fear of power. Hope of power may be defined as a concern over establishing, maintaining or restoring one’s power over another person, group of persons or society at large for one’s own benefit. It includes (i) strong forceful actions, which affect another, e.g., Assault, attack, threaten even begging of it intend to affect another behaviour (ii) giving unsolicited help, assistance, advice and support and (iii) concern for one’s reputation and prestige. Fear of power according to Winter, becomes manifest when the person concerned is doubtful about his ability to influence, control or impress others. Fear of Power is the avoidance component of Power motive that involves expression of strong, forceful; action. McClelland has tried to link the course of events in the society — war, violence, and economic growth to the motivational pattern of the members’ societies. There is evidence that higher level of achievement motivation and power motivation in society leads to violence and possibly war (McClelland, 1975, 1987). Winter (1973; 1991a) found a significant correlation between presidential power motivation and United States entry into war during that president’s administration. Presidential affiliation motivation, in contrast, predicted arms control agreements. Apart from being important predictor of future events motives are likely to affect the perception of the events as well.

On the basis of the analysis of the meaning of motives and the working of Naga people it was broadly conjectured that Naga people will be high on need for achievement, low on need for affiliation and high on need for power.

Values: Values represent the relative preferences and importance an individual gives to behaviour, acts, goals and aims in life. This act as the main guiding force for an individual’s philosophy of life and direct his or her behaviour under different circumstances (Rokeach, 1973).
ROKEACH’S THEORY OF VALUES

Values

Terminal values
(End-states values)

Instrumental values
(Mean or mode conduct values)

Personal values
Social values

Moral value
Competent values

TERMINAL VALUES
A COMFORTABLE LIFE
(a prosperous life)
AN EXCITING LIFE
(a stimulating active life)
A SENSE OF ACCOMPLISHMENT
(lasting contribution)
4. A WORLD AT PEACE
(free from war and conflict)
A WORLD OF BEAUTY
(beauty of nature and the arts)
EQUALITY
(brotherhood, equal opportunity for all)
7. FAMILY SECURITY
(taking care of loved ones)
8. FREEDOM
(independence, free choice)
9. HAPPINESS
(contentedness)
10. INNER HARMONY
(freedom from inner conflict)
11. MATURE LOVE
(sexual and spiritual intimacy)
12. NATIONAL SECURITY
(protection from attack)
13. PLEASURE
(an enjoyable, leisurely life)
SALVATION
(save and eternal life)
15. SELF-RESPECT
(self-esteem)
SOCIAL RECOGNITION
(respect, admiration)
17. TRUE FRIENDSHIP
(close companionship)
18. WISDOM
(a mature understanding)

INSTRUMENTAL VALUES
1. AMBITION
(hard-working, aspiring)
2. BROADMIND
(open-minded)
3. CAPABLE
(competent, effective)
4. CHEERFUL
(lighthearted, joyful)
5. CLEAN
(neat, tidy)
6. COURAGEOUS
(standing up for your beliefs)
7. FORGIVING
(willing to pardon others)
8. HELPFUL
(work for the welfare)
9. HONEST
(sincere, truthful)
10. IMAGINATIVE
(daring, creative)
11. INDEPENDENT
(self-reliant, self-sufficient)
12. INTELLECTUAL
(intelligent, reflective)
13. LOGICAL
(consistent, rational)
14. LOVING
(affectionate, tender)
15. OBEYDENT
(dutiful, respectful)
16. POLITE
(courteous, well-mannered)
17. RESPONSIBLE
(dependable, reliable)
18. SELF-CONTROLLED
(restrained, self-disciplined)
According to Rokeach (1968) there are two main types of individual values, the terminal values and the instrumental values. The terminal values are also described as end-states values. It is beliefs or conceptions about alternate goals or desirable end-states of existence such as striving for happiness or wisdom. He also divided the terminal values into personal values and social values. The instrumental values refer to beliefs or conceptions about desirable modes of behaviour that are instrumental to the attainment of desirable end-states such as behaving honestly or being responsible etc. The instrumental values are also called mean or mode conducts values. The instrumental value is further divided into moral values and competence values.

According to Rokeach Human beings differ from one another not so much in terms of whether they possess particular terminal or instrumental values, but in the way they organize them to form value hierarchies or priorities. Value hierarchies or priorities are organizations of values enabling individuals to choose between alternative goals and actions and enabling individual to resolve conflict. At the individual level, for instance, value priorities guides decision about occupational goals and interests on how to spend money or whom to vote. At the super-individual level, value priorities guides decisions about such things as the setting of organization goals, the allocation of resources and the formulation of new policies. And, therefore, values occupy a more central position within one's personality make-up and cognitive system, and they are important determinants of attitudes as well as behaviour.

From an understanding of meaning, importance of values and the behaviour pattern of Nagas it was broadly hoped that the Nagas will be upholding a consistent pattern of values- both terminal as well as instrumental.

**Level of Aspiration:** The level of aspiration is a standard used by the individual in setting his significant goals, the level of performance to which he aspires. Level of aspiration is an individual's future expectation or ambition. It refers to the estimate of one's future in a given task since persons with an equal amount of ability differ significantly in the goal setting behaviour. According to Hurlock (1967) aspiration means 'a longing for what is above one's achievement level with advancement on it as its end. In other words, aspiration means the goal an
individual sets for himself in a task, which has intense personal significance for him or in which he is ego-involved. Ali and Akhter (1973) have used the concept of level of aspiration as a motivational construct to refer to the process of setting a goal by an individual in the activity to be performed. This depends on the individual's knowledge of past performance in that particular task.

The level of aspiration thus is the expected level of achievement of the individual where difference is obtained between person's performance in a task and his estimate of future performance in that task.

**Personality Variables:** Besides the main psychological variables mentioned above the present study also utilized Eysenck's well known four dimensions of personality namely, Psychoticism, Extraversion, Neuroticism and Lie scores to study the structure of Naga personality.

In addition to the psychological variables as discussed above the present investigation also studied the role of some demographic variables in the perception of Naga crisis. They were gender, educational level and residential status of Naga subjects living in Nagaland and Manipur. It was hoped that assessing the role of different variables will help in understanding the nature of Naga crisis.

In the light of the brief discussion the rationale of the present investigation it may be mentioned that the title of the present study is "A STUDY OF SOCIAL MOTIVES, VALUES AND LEVEL OF ASPIRATION AS RELATED TO IDENTITY CRISIS AMONG NAGA STUDENTS."

**MAIN OBJECTIVES OF THE STUDY ARE**

1. To evolve a profile of Naga psyche in terms of social motives, values, level of aspiration and personality variables.
2. To make an attempt to understand the nature and meaning of Naga problem or crisis on the basis of Naga's own perceptions and judgments.
3. To study the effect of social motives (n'Ach, n'Aff and n'Pow) on the perception of Naga problem or crisis.
4. To assess the effect of values on the perception of Naga problem.
5. To study the effect of level of aspiration on the perception of Naga problem or crisis.
6. To study the gender differences in the perception of Naga problem or
7. To examine the impact of education on the perception and judgmr
    Naga students regarding Naga crisis.
8. To study the differences in the perception of Naga problem among N
    Nagaland and those of Manipur.
9. To study the differences in the perception of Naga crisis among Naga
    in Nagaland and Manipur and those who are living away from these states.

SPECIFIC HYPOTHESES ARE
1. Naga students will score relatively higher on need for achievemen
   (n'Ach) as compared to general norms.
2. Naga students will score relatively higher on need for affiliation (n'
   compared to general population norms.
3. Naga students will score higher on need for power as compared to
general norms.
4. Naga students will show unique and consistent value pattern.
5. Naga students will score higher on level of aspiration as compared to
general population.
6. Social motives will have significant effect on perception of Naga pr
or crisis.
7. Values will have significant effect on the perception of Naga crisis.
8. Level of aspiration will have significant effect on Naga problem or cr
9. Perception of Naga crisis will vary with gender, educational leve
    residential status of Nagas i.e. whether Nagas are living in Nagal
    Manipur or whether they are living within or outside these home stat