



**State Level Seminar**  
**on**  
**Achieving Sustainable Rural Development in Nagaland:**  
**Challenges, Interventions and Way Forward**

Organized by  
**Modern College**  
**Piphema**

Supported by  
**NABARD**

Date: 3<sup>rd</sup> August, 2024

Time: 10:00 AM

Venue:

Indoor Stadium

## **Order of the Programme**

### **10:00 AM to 10:30 AM**

- Chairperson : Ms. Mhabeni Tsopoe, *5<sup>th</sup> Semester, Dept. of Economics*  
Welcome Note : Dr. Vitsou Yano, *Principal, Modern College*  
Keynote Address : Mr. Ong Pulam MOUNGLANG, *Deputy General Manager, NABARD*
- Rapporteurs : Mr. Lhuvoto Veswüh, *3<sup>rd</sup> Semester, Dept. of Economics*  
Mr. Chemjungli S. Sangtam, *5<sup>th</sup> Semester, Dept. of Vocation*

### **10:30 AM to 12:00 PM**

#### **Ms. Nezelu Nyekha**

Executive Director, CWWS

*Visiting the Role of Agriculture, Off & Non Farm, and Rural Institutions*

#### **Ms. Sentimongla Kechuchar**

Executive Director, NEIDA

*Community Development Initiatives: Implementation Challenges and Successful Interventions*

#### **Mr. Paul Lokho**

Director, Pro Rural

*The Way Forward for Sustainable Rural Development in Nagaland*

### **Q & A Session**

### **ACKNOWLEDGEMENT**

Vote of thanks : Mr. L. Athikho, *Asst Professor, HOD, Dept. of Economics*

***Refreshment follows***

**PROCEEDINGS OF THE NABARD SUPPORTED ONE DAY STATE LEVEL SEMINAR ON  
ACHIEVING SUSTAINABLE RURAL DEVELOPMENT IN NAGALAND:**

**CHALLENGES, INTERVENTIONS AND WAY FORWARD**

The seminar was organized by the Nagaland Sahitya Akademi in collaboration with the NABARD, Nagaland. The seminar was held on 15th August 2023 at the Nagaland Sahitya Akademi, Kohima. The seminar was attended by the members of the Nagaland Sahitya Akademi, NABARD, Nagaland, and other stakeholders. The seminar was a one-day seminar and was held in the morning. The seminar was a success and was attended by many people. The seminar was a good opportunity for the members of the Nagaland Sahitya Akademi to interact with the NABARD, Nagaland, and other stakeholders. The seminar was a good opportunity for the members of the Nagaland Sahitya Akademi to learn about the challenges, interventions and way forward in achieving sustainable rural development in Nagaland.

**Organising Committee**

**Mr. L. Athikho**  
**Convenor**

**Ms. Vini Achumi**  
**Co - Convenor**

**Mr. Wetshote Thopi**  
**Member**

**Ms. Chanini Lokho**  
**Member**

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## Acknowledgement

National Bank for Agricultural and Rural Development (NABARD) is a development financial institution in India that works towards promoting sustainable and equitable agriculture and rural prosperity through effective credit support, related services, institutional development, and other innovative development initiatives. With reference to Nagaland, an agricultural state, NABARD's key focus is to prioritise agriculture sector in the state and thereby strengthening the rural economy. NABARD intends to propel agricultural development in the state by directing bank credits in the agriculture and allied sectors, and the Micro Small and Medium Enterprises (MSME) sectors.

The financial assistance received from the Research and Development Fund of National Bank for Agriculture and Rural Development (NABARD) towards the printing of the proceedings of the Seminar conducted at Modern College, Piphema on August 3, 2024 is gratefully acknowledged.

I, on behalf of the Department of Economics and Department of Vocation, express my deepest gratitude to NABARD, the Management and Administration of Modern College, Piphema, the staff and student volunteers for their support and who worked tirelessly to make the Seminar a successful one.

I would also like to express my sincere thanks to the Ms. Nezelu Nyekha, Executive Director, Chakhesang Women Welfare Society (CWWS), Ms Sentimongla Kechuchar, Executive Director, Northeast Initiative Development Agency (NEIDA) and Mr. Paul Lokho, Director, Pro Rural for accepting out request to be the resource persons of the seminar. Their humility and readiness to share their rich knowledge and experience and patiently answering to the queries of students have immensely contributed to their awareness and understanding of the complexities of development in the state.

I thank the faculty and students from other participating colleges to accept our invitation and attend the seminar which shows their genuine interest with regard to development issues in the state.


Lastly, I would like to thank our former HoD, Department of Economics, Late Mr Verahu Nienu, under whose leadership the seminar was planned. Though he could not be with us to witness the successful conduct of the Seminar, we acknowledge his contribution.

Mr. L. Athikho

Convenor

HoD of Economics

Modern College, Piphema

  
Principal  
Modern College, Piphema



## Preface

Sustainable development is a term which encompasses ecological, economic, social and cultural dimensions; therefore, *Sustainable rural development* implies the development of these dimensions in rural areas. About 65 per cent India's population live in rural areas and 45 per cent is dependent on agriculture for livelihood (MoF, 2023). Sustainable rural development in the context of Nagaland has immense relevance as its overall development is associated with the rural areas and communities. The state of Nagaland is a land of agriculture and about 70 per cent of the state's population depends on agriculture and allied sector. Agriculture, therefore, serves as the backbone of the rural economy of the state. However, the contribution of the sector towards the state's Gross Domestic Product (GDP) is around 30 per cent which implies that the productivity of this sector is lower as compared to other sectors.

As per the Annual Periodic Labour Force Survey (PLFS) released by the Union Ministry of Statistics and Programme Implementation (2021-22), 27.7 % of rural youths in Nagaland are unemployed. As substantial workforce is engaged in rural areas, if rural unemployment is to be addressed then adequate attention needs to be given to the agriculture and allied sector. Agriculture and allied activities, also known as traditional livelihoods, being labour intensive and low yielding, rural youths are reluctant to take them up for living and rather consider other livelihood options. They prefer to move out to adjoining urban towns of Kohima and Dimapur searching for work. A sizeable number even migrate to cities in the mainland for better career prospects. While it may be true for some, but most find it immensely difficult to sustain themselves. Hence it is pertinent to strengthen rural economy in order to address rural unemployment and low productivity. Strengthening rural economy of the state requires a multipronged approach which should emphasize and strive to achieve sustainability.

Over the years, Government agencies, financial institutions as NABARD, and several non-government agencies, have been working towards – enhancing agricultural production by diversifying agriculture and allied sectors (horticulture, floriculture, apiculture, animal husbandry, food processing, and cottage industries such as weaving), promoting rural based micro enterprises, rural entrepreneurship and strengthening the entire value-chain of rural produces and services. However, they come with challenges as the state has limitations mainly in terms of connectivity and accessibility, absence of a robust state policy, limited and delayed infrastructural development undertakings, inadequate capacity from the rural institutions, and skills shortage in rural youths in newer avenues (for potential employment generation in rural areas).

Despite the limitations and challenges, there are interventions undertaken by NGOs which have shown encouraging results. The next logical step would be to scale these successful interventions in the entire state. However, much easier said than done, working for development which leads to growth and sustainability requires a collective shift in the mindset

and concerted collaborative efforts from all stakeholders which includes government, NGOs, institutions, and communities.

In this context, the Higher Educational Institutions (HEIs) has an important role to play as academia they undertake and carry out research in this domain. Further, HEIs engage with student community at large who needs to have awareness of these issues. The seminar shall bring in resource persons from NGOs and academia having rich experience as rural development practitioners and research knowledge respectively to share with the student community.

The aim and objectives of the seminar is to deliberate and focus in the following aspects for a sustainable rural development in Nagaland:

1. Role of agriculture and allied activities vis-à-vis rural employment.
2. Importance of infrastructure development in rural areas.
3. Importance of strengthening rural institutions.
4. Significance of off-farm and non-farm sectors in augmenting rural livelihoods.
5. Importance of finance and credit support in rural areas for livelihood.
6. Skill and Capacity development of rural youths for entrepreneurial opportunities.
7. Adoption of agro-ecological practices for sustainable agricultural livelihoods.
8. Successful Interventions in certain communities/ areas which can be scaled in the state.
9. Explore new avenues for enhancing rural livelihoods.
10. Key challenges in implementation.

The pace of the seminar was set right at the beginning of the seminar with the opening remark made by Mr. Ong Pulam Mounklang, Deputy General Manager, NABARD who was also the Keynote Speaker of the Seminar.

The second session deliberated in detail on all the topics relevant to the objectives of the seminar where rural development practitioners who gained rich experience and expertise of working in the sector with communities came to highlight and share the importance and relevance of sustainable development in the state of Nagaland which has much to do with agriculture and rural development given the landscape and socio-economic nature of the communities living in the state.

This seminar was an eye opener and generated a great deal of interest and inquiry amongst the student community about their thirst to know more about the rural development sector in the state. This was quite evident from the long Question & Answer Session where students posed numerous questions to the presenters.

All in all, the seminar conducted at Modern College, Piphema on August 3, 2024 achieved in addressing the above stated objectives and the Organising Committee is very pleased to come up with the detailed proceedings of the seminar.



## PROGRAMME SCHEDULE

**Date : 3rd August, 2024**

**Venue : Indoor Stadium**

**10:00 AM to 10:30 AM**

Chairperson	:	Ms. Mhabeni Tsopoe, 5th Semester, Dept. of Economics
Welcome Note	:	Dr. Vitsou Yano, Principal, Modern College
Keynote Address	:	Mr. Ong Pulam Mounglang, Deputy General Manager, NABARD
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**10:30 AM to 12:00 PM**

**Ms. Nezelu Nyekha**

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Visiting the Role of Agriculture, Off & Non Farm, and Rural Institutions

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Community Development Initiatives: Implementation Challenges and Successful Interventions

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**Q & A Session**

### ACKNOWLEDGEMENT

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### Keynote Address

Mr. Ong Pulam MOUNGLANG  
Deputy General Manager  
NABARD

Mr. Ong Pulam MOUNGLANG in his keynote address highlighted the role of NABARD and its mandate catering to the agriculture and rural development in the country. Since its inception, it has been facilitating credit flow for promotion and development of agriculture, cottage and village industries and has extended into Consultancy, Venture Capital funding to Start Ups, Green Financing and many other key areas in the rural ecosystem.

With regard to the Nagaland, he highlighted NABARD's activities in the state since 1985 when the first office was set up at Dimapur. Its focus area in the state to bring about agriculture and rural development has been primarily in:

1. Credit Planning for Rural Areas.
2. Supervision of Banks which are Co-operative Banks and Rural Banks.
3. Refinance to Banks with respect to priority areas (farm sector and off-farm sector activities).
4. Support several rural development projects in collaboration with government and non-government organisations.

In order to support and promote sustainable agriculture and rural development in the state, NABARD supports 13 Farmer Producers Organisations (FPOs), 15 projects under the Tribal Development Fund (TDF) and 21 spring shed projects. It has also supported several farmers under the Kisan Credit Card (KCC) Scheme since its inception and many farmers have benefited from the scheme.

Regarding the Seminar, he stated that the topic "Achieving Sustainable Rural Development in Nagaland: Challenges, Interventions and Way Forward" holds a huge significance in the present context. This is because everyone is adversely impacted by climate change and when it comes from farmers and their main source of livelihood which is agriculture, it has become pertinent to consider the issue of climate change in order to achieve sustainable development. He said that sustainable development should not be just limited to improvement in socio-economic conditions but it should also include climate change resilience. Hence he hopes that the seminar discusses and touches upon the need to move from sustainable agriculture to climate resilient agriculture. He also wished to hear from the practitioners the work done at the ground about climate resilient agriculture.

He also stated that NABARD encourages educational institutions to take up research in the relevant areas to agriculture and rural development. It lays aside, though not much, but certain funds to conduct research, workshops, seminars and is glad to see the educational institutions avail it to further the cause of NABARD.



***Visiting the role of agriculture, off and non-farm sectors, and rural institutions  
with reference to Phek district, Nagaland***

Ms. Nezelu Nyekha  
Executive Director  
Chakhesang Women Welfare Society (CWWS)  
Pfutsero, Phek, Nagaland

Ms. Nezelu Nyekha, Executive Director, CWWS, spoke on the contribution of agriculture, off and non-farm sectors and the intervention done by the rural institutions with the communities especially in the project areas of Phek district. The organization has been associated with NABARD on several programmes working for rural communities in Nagaland since 2000. CWWS has been carrying work in the intervention areas in six blocks of Phek comprising of Phek, Pfutsero, Kikruma, Chizami, Chetheba and Sukruzu.

Over the years, CWWS has been engaging the communities in generation of rural employment as she strongly emphasized on the important and significant role played by agriculture and allied activities amongst the rural communities in the district. The key areas of intervention of CWWS over the years have been in the following areas:

- i. Giving technical trainings to farmers through exposure and quality trainings to implement Integrated Farming and Intercropping.
- ii. Enhancing productivity through Natural Resource Management (NRM) focusing on soil and water conservation.
- iii. Enhancing livelihood through establishment of orchards (persimmon & kiwi); providing animal healthcare services.
- iv. Linking market through farmer collectives.
- v. The role of Community Institutions such as SHGs in engaging in women development through LEDP, leadership, addressing health and hygiene needs of women.

Progressing in her presentation, she elaborated through each of the above mentioned points. She talked about how Phek district, like most other districts in Nagaland state, is still dominantly agriculture and the role it plays a crucial role in generating rural employment. One of the main intervention areas of the CWWS while working with the agricultural communities in the district is the practice of *Integrated Farming and Intercropping* where members of the farming families are employed through the integrated farming programme. Over years of intervention through integrated farming they have been able to see positive impact on the livelihood practices and family income:

  
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- i. On an average each farmland involved in Integrated farming programme has seen a 1.5 acre value addition in the production.
- ii. The household income of those engaged in integrated farming has been able to enhance their overall annual income by Rs 75,000/- to Rs 1,00,000/- per annum.
- iii. Around 500 farming households have benefitted from the Integrated farming programme.
- iv. Most farmers engaged in the Integrated Farming System from the district grow yam, beans and bananas.

The other aspect of farmers in this district taking up new practices has been with the taking up of fruit plantation under the Tribal Development Fund (TDF) of NABARD. Plantation of fruits such as kiwi and persimmon which are so conducive to the region owing to the suitable climate has been a blessing to many farmers. There are many success stories of kiwi farmers who are able to increase their annual income through supply of these fruits which are in great demand not only in Kohima and Dimapur but also outside the state. Under this programme farmers are given technical trainings and exposure visits and also handholding and market linkages through farmers collectives to ensure that their harvest reach the consumer end.

In the recent years, in addition to kiwi plantation, there is also a rise plantation of persimmon with farmers opening to the idea of introducing newer varieties which suit the climate and region.



*A Kiwi farmer in Phek*





*Persimmons plucked and ready for market*



*An orange orchard in Phek district*

An important point to note with respect to facilitating market linkages to the farmers is the establishment of farmer collectives by CWWS. These farmers collectives are managed at three levels viz.,

- 1) as Farmers Group (at compact areas)
- 2) as Farmers Club (at village level)
- 3) as Cluster Federation (at block or cluster level)

Institutionalisation of the farmers collectives have enabled farmers to tackle challenges together which earlier used to be a huge challenge for individual farmers. They have been able to organize *rural haats* and *rural marts* which enable farmers to sell their agricultural produces.



*A rural haat at Sankrakba in Phek district*



*Farmers produce on sale at a rural haat*

*Vitrovi*

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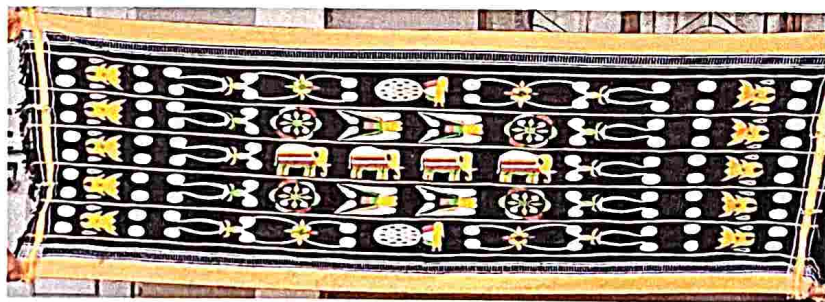
## Natural Resource Management



*A water harvesting tank constructed on hill slopes    Plantation for conservation of top soil nutrients*

Another area of intervention of CWWS has been in the Natural Resource Management. They have mainly focused on water recharged of springsheds through construction of ponds and tanks. Also, they are involved in improving the productivity of the land through soil management which is done through plantation along the hill slopes.

Moving onto to non-agricultural activities, Ms Nezelu Nyekha spoke on the work done by the CWWS in obtaining the Geographical Indication (GI) tag for the *Chakhesang shawl*. One significant advantage of the Some of the work which CWWS is currently focusing on post GI has been on the branding and marketing aspects of the shawl.



*The GI Chakhesang shawl*



Finally, she talked on the crucial role played by Community Institutions such as SHGs, Farmers Producers Groups that binds agriculture, horticulture and off farm products to market. Institutional bases such as SHGs, farmers producers' groups are being promoted in order to streamline and link farmers to better market avenues. On maturing of potential producers' groups, conglomeration of PGs is initiated to form Agriculture and allied Cooperative Society to deliver higher level services in the value chain like input supply and collective marketing. Hence the main sustainability means will largely rest on the participation of the farmers collectives.

She also talked about how certain community institutions such as SHGs train their members through Livelihood Enterprise Development Programmes (LEDPs) with under schemes from institutions such as NABARDs, Government Agencies etc.,. They have introduced LEDPs ranging from giving trainings on Weaving, Jewellery Making, Reusable Sanitary Pads to Mushroom Cultivation etc.,.



*Conduct of Enterprise Development Programmes through SHGs with the support of NABARD*



*LEDP on Weaving*



*LEDP on Jewellery Making*

*Vitru*

Principal  
Modern College, Pimpri

### Short Case Study

Ms. Velalu of Sakraba village was a successful beneficiary of LEDP in weaving.

She was a traditional weaver and was earning Rs 3000/- to 4000/- per month from her weaving products. After attending the LEDP on weaving she learned the specifications, different sizes and designs. Her monthly income has grown to Rs 15,000/- to Rs 25,000/-. With this she is able to support her mother and two brothers and a nephew. She also serves as an inspiration to her co - weavers. She is also one of those weavers who produces the *GI tagged Chakhesang shawls*.

She concluded her talk by stating that households in agricultural communities do not rely on single source of income like typical salaried and employed households do. These households need more than single sources of income and if communities are properly given the handholding one can see the significant improvement in their lives of these communities. Through interventions in agriculture, non-farm and strengthening rural institutions the following transformation can be seen in the communities:

- i. Ability to access banks/financial institutions.
- ii. Enhancement of skills and confidence building.
- iii. Augmenting employment avenues for farmers and women and increasing the opportunity to be able to work and earn from home.
- iv. Ability to exhibit products through exhibitions in and outside the state.
- v. Improvement in the status of women and children.
- vi. Overall improvement in the economic condition of the households.



Principal  
Modern College, Piphema



***"Community Development Initiatives: Implementation Challenges and Successful Interventions"***

Ms. Sentimongla Kechuchar  
Executive Director  
Northeast Initiative Development Agency (NEIDA)  
Kohima, Nagaland

Ms. Sentimongla Kechuchar, speaking on her topic on Community Development Initiatives apprised the audience about the fundamentals of Rural Development, the processes involved in bringing out development interventions involving the community for which she stressed the importance of having a deep understanding of community life. She highlighted the main Community Development Initiatives undertaken by her organization, NEIDA, in the state of Nagaland with two Initiatives i.e.

- i. Piggery Value Chain and
- ii. Agricultural Intensification (Multiple and Double Cropping)

She then talked about the main implementation challenges with respect to achieving rural development goals and objectives in the state of Nagaland.

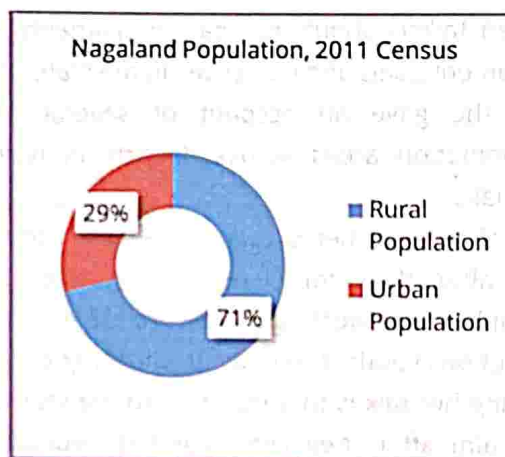
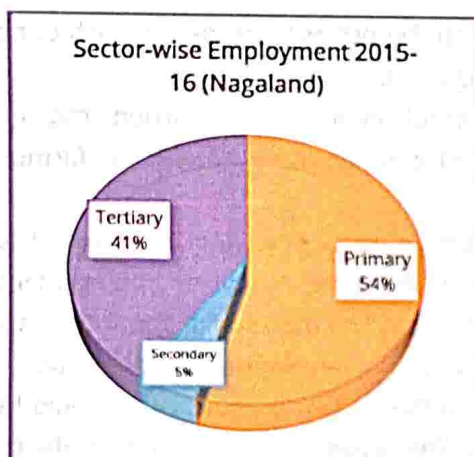
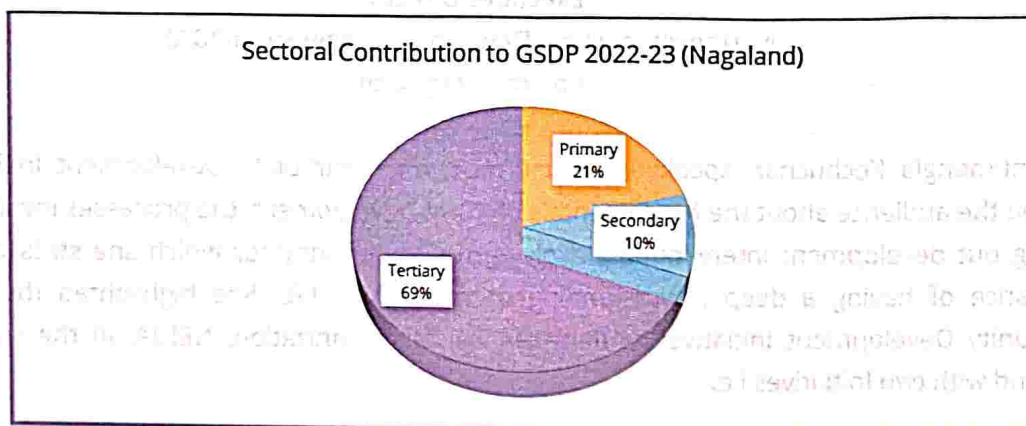
Finally she gave an account of several successful interventions carried out in their implementation areas across districts in Nagaland through case studies of farmers and individuals.

Before she began her presentation, asked the students about their aim with regard to their career after they complete their studies. She asked how many of the students are contemplating on working in the rural development sector. She then spoke about the important contributions youths can make towards agriculture and rural development in the state.

Beginning her talk with a question to the students in the audience about what would be their career aim after they complete their education. She asked if any of the students were contemplating to pursue in their career in the field of rural development in the state. She talked about the importance and the opportunities in the area of agriculture and rural development in the context of making a successful career goal given that the person has the conviction for it.

She then presented the facts and figures on the present status of economy in Nagaland and highlighted the contribution made by each sector to the GSDP with the Primary Sector contributing 21%, the Secondary and Tertiary Sector contributing 10% and 69% respectively. However, when it came to employment, she highlighted that 54% of the employment was coming from the Primary sector, with Secondary and Tertiary sector contributing 41% and 5% respectively.

Nagaland primarily being an agrarian state, 71% of the population still resides in the rural areas and these sections of the people depend largely of agriculture and allied activities for their livelihood. Sadly, 27 % of the rural youths are unemployed in Nagaland due to reasons such as the youths having job preferences for the government sector.



**Primary sector:** Natural resources (agriculture, forestry, mining and quarrying, livestock;  
**Secondary sector:** Manufacturing, construction, electricity, gas and water supply, etc.,  
**Tertiary sector:** Services, trades, transport, education, medical, financial activities, real estate, public administration, etc.,

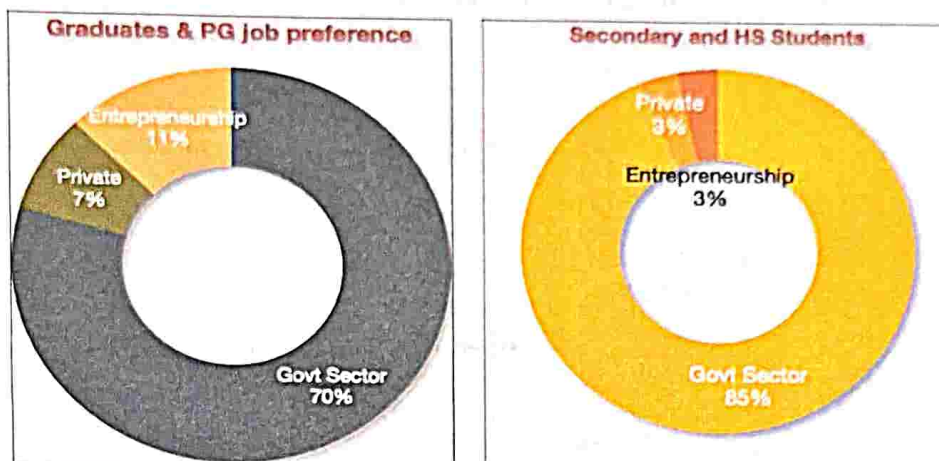


## Employment Scenario of Nagaland

### Periodic Labour Survey 2021-22

- 27% of rural youths in Nagaland are unemployed
- Highest unemployment rate in India at 19.2%

### Job Preference amongst educated youths in Nagaland<sup>1</sup>



### Data<sup>2</sup> on Government Employment Scenario

#### Govt. Employees per 1 lakh pop. (2017)

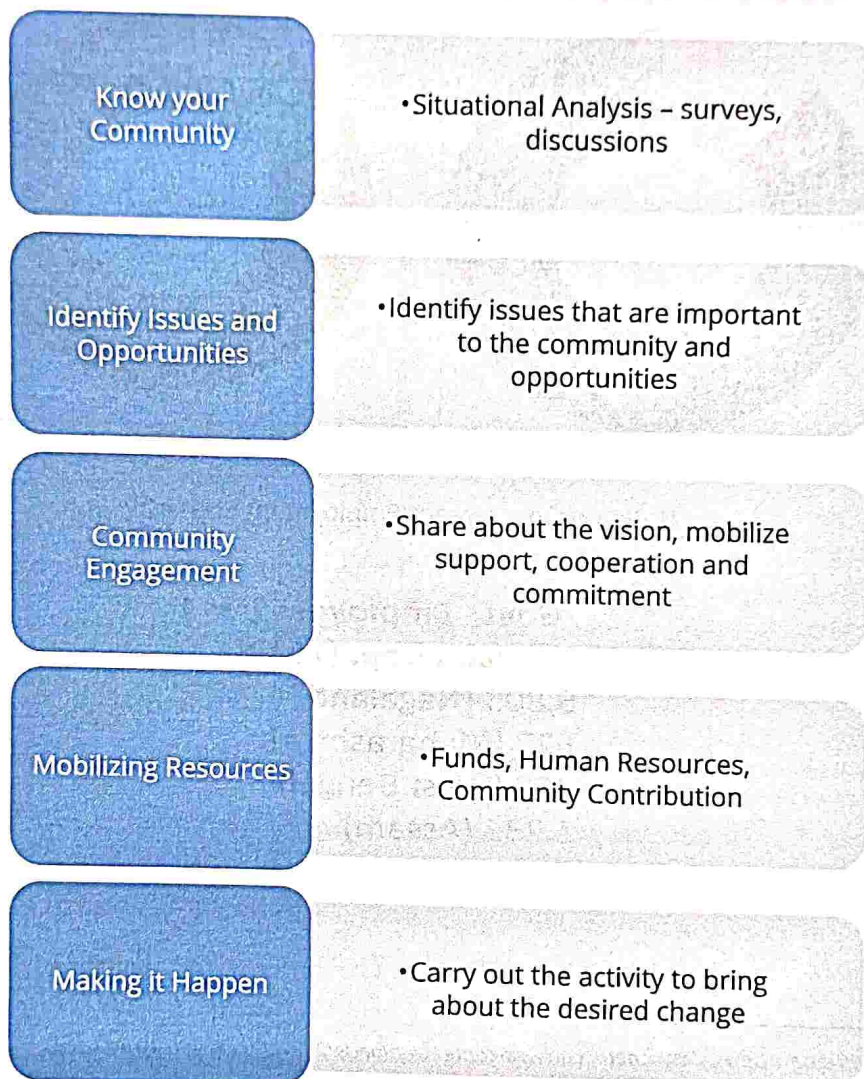
5,805 (Nagaland)  
627 (Maharashtra)  
309 (West Bengal)  
1,232 (Assam)

<sup>1</sup> Source: Nedfi study- <https://www.nedfi.com/wp-content/uploads/2021/11/73-NAGALAND.pdf>

<sup>2</sup> Source: [https://www.satp.org/satporgtp/countries/India/database/State\\_Government\\_Employees\\_in\\_India.pdf](https://www.satp.org/satporgtp/countries/India/database/State_Government_Employees_in_India.pdf) / /

She talked about the huge scope and opportunities which agriculture and rural development offers to educated youths in the state. She mentioned that rural development is about **improving the quality of lives of people living in rural areas** which includes economic as well as social transformation. And it is through rural development that people living the rural areas have *better livelihood opportunities, production, better nutrition, improvement of basic services such as education, health, banking, natural resource management, gender equity etc.,*

She stressed about the importance of understanding and the need to know the communities to bring about rural development. This can be achieved by practicing the following processes:



She then explained how the Northeast Initiative Development Agency (NEIDA) over the years have been working with rural communities across the North East region and have been able to establish Community Development Initiatives and have been successful to certain extent in improving the livelihoods of the rural communities. With special focus on the state of Nagaland, she explained the Piggery Value Chain which has been established through the Community Development Initiatives programme of NEIDA.

## PIGGERY VALUE CHAIN

### INPUTS AND SERVICES

Pig Breeders, Govt Extension, feed shop owners, feed manufacturers and suppliers, transporters, Vet medicines/health care

#### ISSUES

- Shortage of Piglets for fattening
- Vaccines in limited supply
- Veterinary care not available
- Extension service inadequate
- Limited availability of pig feed

1. Mini-piglet propagation farms
2. Livestock service providers
3. Weekly animal service camps
4. Pig Nutrition; Mini-feed mills
5. Pig-breeding policy for Govt

### PRODUCTION - FARM

Farmers doing breeding, Growing, Fattening operations - small, medium, large-scale farmers

#### ISSUES

- Care and management
- Poor quality of pig feed
- Sub optimal weight of pigs at time of culling
- Lack of working capital

1. Improved pig sty
2. Capacity Building
3. Revolving funds
4. Increase herd size
5. Reduce fattening period

### POST FARM - MARKET

Live pig traders, slaughterers, pork meat butchers, retail shops, processors, restaurants, consumers

#### ISSUES

- Unsupervised slaughter
- Roadside butchers
- No meat inspection
- Unorganized Market
- Consumer education

1. Nagamaiki Pig Producer Company - Farmer owned company

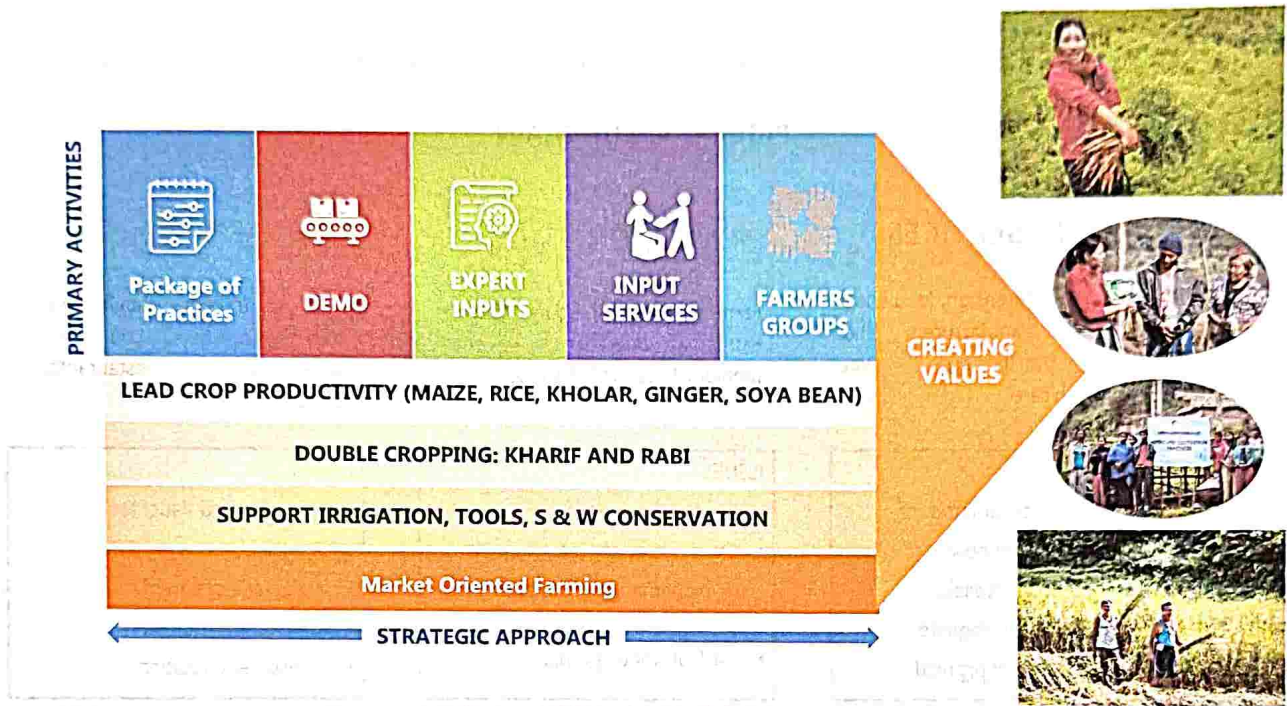
Principal  
Modern College, Piphema

*Vitaei*  
Principal  
Modern College, Piphema



The second Community Development Initiative undertaken by NEIDA in Nagaland is in the area of **Agricultural Intensification – Multiple and Double Cropping** which is explained in the process below

### AGRICULTURAL INTENSIFICATION – MULTIPLE AND DOUBLE CROPPING



These two Community Development Initiatives has been able to make a positive impact in the lives of those rural households which have been a part of. The successful interventions and positive impact can be seen in the form of case studies of "Successful Farmers" as given in the forthcoming section.

*Vitsoi*  
Principal  
Modern College, Piphema



### CASE STUDY 1



Mr Ayenmongba from Tuensang district is able to earn Rs 16.7 Lakhs income within two years of being a part of Agricultural Intensification. He has successfully raised a Vegetable Nursery from September 2022 – March 2024.

### CASE STUDY 2



Mr. Weto, a farmer from Pfutseromi is able to earn an additional income of Rs. 85,000/- per month from growing vegetables such a lettuce and mustard leaves in his green house.

### CASE STUDY 3



The Saramati Beru, a Producers Group from Kiphire district which produces and packages organic honey and turmeric has been able to have a turn a Rs. 33 lakhs in the last financial year (2023-24)

### CASE STUDY 4



Nagamaiki SmallHolder Pig Producer Company Limited gives inputs and services to its members in the form of piglets, distribute pig feeds, conduct weekly animal service camps. The Producer Company Limited business has a turnover of Rs 42 lakhs in the last financial year (2023-24).



## CASE STUDY 5



This household in the Dzuleke Eco – village is able to earn approximate Rs 30,000/- every month from Homestay.

Having given an account of successful case studies from different districts across Nagaland, Ms Sentimongla Kechuchar says that working with communities on ground comes with several challenges and she categorized as Internal factors (which basically lies with the communities) and External factors (which lie outside the community).

Internal Factors	External Factors
<ul style="list-style-type: none"> <li>Community is an arena of both turbulence and cohesion, order and disarray, of self-seeking and community-oriented behaviour</li> <li>Carrying the baggage of <b>Freebies</b></li> <li>Lack of entrepreneurial <b>mindset</b></li> <li>Flight of talent/manpower from rural to urban areas/ Brain drain</li> <li><b>Parents Aspiration:</b> White and blue collated job</li> <li>High rural to urban migration (education, employment)</li> </ul>	<ul style="list-style-type: none"> <li>Road Communication <b>Infrastructure</b></li> <li>Government <b>Policies</b> - Lack of imagination and an innovative ecosystem</li> <li>Lack of <b>Service Providers</b></li> <li>Lack of transfer of <b>technology</b> / Lack of scientific advancements / <b>Research</b></li> <li>Locational disadvantage to markets</li> <li>Working for an NGO / development sector not a career option</li> </ul>

*Vitai*



However, despite obstacles and challenges, she stated there are certain enabling factors which can take agriculture and rural development in Nagaland on a larger scale and those enablers are:

1. Attitudinal change amongst the people especially the young; dependency to self-reliance and self-motivation.
2. Financial Literacy and Digital Literacy.
3. Access to finance / capital.
4. Skilling rural youth and women.
5. Rural entrepreneurship.
6. Strong Social Behavioural Change through Communication Campaigns.
7. Partnerships involving philanthropies, CSRs, Government along with innovators and grassroots NGOs.
8. Changemakers – internal and external.
9. Peace and Security.



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## *The Way Forward for Sustainable Rural Development in Nagaland*

Mr. Paul Lokho  
Director, Pro Rural  
Dimapur, Nagaland

Mr Paul Lokho, Director, Pro Rural, spoke on the topic "The Way Forward for Sustainable Rural Development in Nagaland." Before detailing out his presentation, he thanked the first two speakers for setting the stage for his topic and they have already spoken on the crucial contributions made by agriculture in the livelihood of the Naga communities.

Beginning his presentation, he apprised the audience how Naga communities in their set ups have imbibed the very notion of Gram Swaraj which was Mahatma Gandhi's dream idea of Local Self Governance. That Naga societies were already practicing in their set ups from time immemorial and one of the main reasons behind this was also because Nagas were agriculture communities. Therefore, despite the aspirations of the educated employed and of present generation, one should never take for granted the contribution of the agriculture and farm sector.

Based on the culture of the Naga communities and the topography of the state, there is unlimited possibilities to explore in the area of eco-tourism, cultural tourism, food tourism, and even adventure tourism if one looks if from the employment prospects amongst the local youths.

Once again, reminding the audience about the statistics that 71 per cent of the Households in Nagaland are still dependent on agriculture out of which 91 per cent of the farmers practice Jhum (slash and burn agriculture). And he presented the stark figure that the state GDP is down by 30 per cent which is a worrisome figure when looked at from the development perspective.

He strongly asserted that one of the Way forward for Sustainable Rural development in Nagaland is to focus and give top priority to agriculture. If agriculture is neglected and relegated then there would be no way to sustainability. He opined that for the state to have a thriving economy, we should focus on building the capacity of farmers to be smart, healthy and knowledgeable.

Secondly, he stated that policies adopted by governments should be robust. It must be implementable taking into consideration the context of the state. Doing this will also make the objectives of the agricultural policies achievable.

Thirdly, agriculture developmental work can be augmented with extension workers. There should be one extension worker for each village. Doing this will also alleviate the problem of rural unemployment to a certain degree.



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Fourthly, to ensure strong agriculture development, a combination for Agriculture-Horticulture clinics should be introduced in each district which will help farmers address their problems in a great way. The onus of opening such clinics need not be only of the governments or the departments. Private players and social enterprises can be encouraged to set up such clinics and provide their necessary services where farmers can avail the services and pay for taking/using such services.

Moving on to achieving sustainable rural development, one cannot ignore the impact of climate change and the environment. He stated that Nagaland has approximately 1,05,000 hectares of land under "slash & burn" Jhum farming. Sadly the fallow period which used to be 15 years in the past have been reduced to 7 years which has put a lot of pressure on land and its productivity.

One needs to be aware of the fact that it has become pertinent for farmers to become climate resilient. For this there are two important aspects

- i. Conserve - Forests and virgin forests in the region need to be allowed to Let Live, Let Grow and Let Thrive. An alternative to Jhum farming should be there to save the farmers.
- ii. Development - Green Revolution spoken about here is in terms of Green Wood where we save our forests from being slashed and burn down for agriculture.

The following strategy can be laid out to bring out these actions

- i. Raising Awareness at mass level. Bring out sensitization programmes at the state, regional, district, block and down to the village level.
- ii. Regulation of Traditional laws by curbing felling of trees, hunting, burning of jungles, natural resource management such as soil and water conservation.
- iii. Encourage investment - This is very much required as investments by governments, corporate and international agencies will bring about infrastructure development and employment opportunities.

Finally, for all the above stated points to work out and achieve, it all comes down to the youths of the state. He questioned if the youths are ready to earn decently and live honourably. One of the saddest things about Naga society is the erosion of work culture and this is impacting the younger generation adversely. Many dream of earning easy money instead of living by the sweat of one's brow. It is sad to see that festivals are celebrated with the money received as charity and not from the revenue. Despite being predominantly an agrarian state, youths are alienated from the farms and its way of living.


He stated that in order to achieve inclusive growth in Nagaland, one cannot leave out two important human indicators which are Education and Health. He stressed that even in a small state like Nagaland there is growth imbalance when it comes to education and health. Due to such imbalances, certain communities miss out on the opportunities of growth. And it is an educated and health work-force, any society will walk on the path to sustainability.





**Proceedings**  
**of**  
**ICSSR Sponsored National Seminar**  
**on**  
**Local Self Government in North-East India: Patterns and Dynamics**  
**28<sup>th</sup> and 29<sup>th</sup> November, 2024**

**Organized by**  
**The Department of Political Science and Department of History**  
**Modern College, Piphema**

  
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11:35-13:20	<b>Technical Session IV</b>	
	<b>Moderator: Mr. John Besli</b> Assistant Professor, Department of Political Science	
	<b>Dr. Monalisa</b> Assistant Professor Department of History Devi Charan Baruah Girls' College, Jorhat, Assam	Dynamics of women entrepreneurship: A Study on Prospects and Challenges of Bodos in Bodoland Territorial council
	<b>Dr. Sikha Das</b> Assistant Professor Department of Sociology Kristu Jayanti College, Autonomous, Bengaluru	Intersection of Identity and Public Space: Understanding Narratives of 'Body' from the Urban Spaces.
13:20-14:00	<b>Mr. Bendangwabang</b> Research Scholar Nagaland University	Local Governance and Customary Laws in Nagaland: A historical perspective with special reference to Ao Nagas of Nagaland
	Lunch	

14:00-15:00	<b>Valedictory Session</b>	
	Chairperson	: <b>Ms. Mongsenchila</b> Assistant Professor, Department of History
	Seminar Report	: <b>Ms. Vikeduonuo Kire</b> Assistant Professor, Department of Political Science
	Concluding remark	: <b>Dr. Himabindu M</b> Keynote Speaker
	Vote of thanks	: <b>Ms. Neilhoukhonuo Nipu</b> HoD, Department of History
College Anthem		

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Indian Council of Social Science Research  
(ICSSR) Sponsored

### NATIONAL SEMINAR

on  
Local Self Government in North-East India:  
Patterns and Dynamics

Organized by  
the Department of Political Science and  
Department of History  
Modern College, Piphema

Date: 28<sup>th</sup> and 29<sup>th</sup> November, 2024  
Venue: Conference Hall, Modern College

*Vitsoi*

Principal  
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# PROGRAMME SCHEDULE

DAY - I (28 <sup>th</sup> November 2024)		
9:00- 09:30	<b>Registration</b>	
	<b>Inaugural Session</b>	
09:30-10:30	Chairperson : Mr. S. Anthony HoD, Department of Political Science	
	Welcome Note : Dr. Vitsou Yano Convener & Principal	
	Keynote Address : Dr. Himabindu M. Coordinator & Assistant Professor Department of Politics and Governance Central University of Kashmir, Srinagar	
10:30-10:45	<b>National Anthem</b>	
	<b>Tea Break</b>	
	<b>Technical Session I</b>	
	Moderator: Mr. Shahilo Khing Assistant Professor, Department of Political Science	
10:45-12:30	Mr. Khotongti Imchen B.A 5 <sup>th</sup> Semester Department of Political Science, Tetso College, Sovima & Ms. Khriezonuo Kire Assistant Professor Tetso College, Sovima	Community-Driven Environmental Conservation in Mongchen Village, Mokokchung: Focus on the Mongchen's Village Council.
	Ms. Myingthunglo Murry Assistant Professor Mount Tiyi College Wokha	Connectivity and Centricity: Local Self- Governance of the Nagas
	Ms. Kadilin Gangmel Assistant Professor Tetso College, Sovima & Dr. S Hohol Assistant Professor Tetso College, Sovima	The Autonomous District Councils of Manipur- A Conundrum
	Ms. Poukenhalakli Newmai Research Scholar Department of Education, Nagaland University & Dr. Khotole Kheiya Associate Professor Department of Education, Nagaland University, Kohima Campus.	The traditional ways of management of tribal people through village councils in Nagaland
12:30-13:10	<b>Lunch</b>	

13:10-15:00	<b>Technical Session II</b>	
	<b>Moderator: Mr. Keneingulle</b> Assistant Professor, Department of English	
	Dr. Khrienuo Ltu Assistant Professor Patkal Christian College, Chumoukedima	Self Help Group in Nagaland
	Ms. Loreno Ovung Assistant Professor Tetso College, Sovima & Mr. Tsutipang Jamir Assistant Professor Tetso College, Sovima	Problems and Prospects of Entrepreneurs in Khonoma Village
	Dr. Nukshimenla Lemtur Assistant Professor ICFAI University, Dimapur	Naga Women's participation in local government: An Analysis
	Dr. Koseno Principal Mt. Olive College, Kohima	Role of Non Governmental Organizations
<b>DAY – II (29<sup>th</sup> November 2024)</b>		
9:30-11:20	<b>Technical Session III</b>	
	<b>Moderator: Ms. Watimongla Imchen</b> HoD, Department of English	
	Mr. Shahilo, Mr. Anthony & Mr. John Assistant Professors Modern College, Piphema	Environment and Local Participation: A Case Study of Sendenyu Community Biodiversity Conservation.
	Mr. Kevingukho Kehlie Assistant Professor Modern College, Piphema	Role of Village Council in the preservation of environment with special reference to Kiruphema Village
	Dr. Khobu Tsolo Assistant Professor Baptist College, Sechu Campus & Dr. Vitsou Yano Principal, Modern College	Empowering Women through Self Help Group: A Study in Sechu Zubza
	Dr. Dalil Kholla Assistant Professor Modern College, Piphema	Community Participation in improving environmental protection with special reference to Mao, Manipur
	Ms. Khrutalu Dozo Research Scholar St. Joseph University, Chumoukedima & Dr. Achanger Associate Professor & HoD of Political Science St. Joseph University Chumoukedima	Issues and Challenges of 33 percent Women Reservation in Urban Local Bodies: A Study of Nagaland
11:20-11:35	<b>Tea Break</b>	

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## Inaugural Session

A two day national seminar on "Local Self Government in North-East India: Patterns and Dynamics" sponsored by Indian Council of Social Science Research (ICSSR) was jointly organized by Department of Political Science and History, Modern College Piphema on November 28 and 29.

In the Inaugural session chaired by Mr. S. Anthony, Asst Professor, Department of Political Science, Dr. Vitsou Yano, Convenor and Principal, delivered the note of welcome while Dr Himabindu M., Coordinator & Asst Professor, Department of Politics and Governance, Central University of Kashmir, Srinagar delivered the keynote address.

In her address titled "Local Self Government in North-East India: Towards Inclusivity and Sustainability", the speaker mentioned the origin, historical understanding and features of local self government. She also highlighted the foundation of Indian political system and governance in Nagaland. The introductory session culminated with the singing of the National Anthem.



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## **The highlights of the Seminar**

**Day-01**

**Dated- 28<sup>th</sup> November, 2024**

### **TECHNICAL SESSION-I**

Session Moderator: Mr. Shahilo Khing, Assistant Professor, Modern College, Piphema.

#### **1. Harnessing Local wisdom: Mongchen Village Council's Environmental Initiatives.**

- Mr. Khotongti Imchen, B.A 5th Semester, Political Science Honours, Tetso College

**&**

Ms. Khriezonuo Kire, Assistant Professor, Department of Political Science, Tetso College

### **Abstract**

This study will explore environmental management and local participation of the community and local governing body of Mongchen village under Mokokchung district in Nagaland. Recognized for its biodiversity and indigenous cultural heritage, the village has seen unique community-driven approaches to sustainable development. The research aims to understand the traditional and contemporary conservation methods employed by the community, their effectiveness, and socio-cultural factors influencing these practices. This paper will explore the community-led environmental practices and examine the challenges faced by these communities in managing natural resources. It will also look into the policies and programmes implemented by the local body with respect to environmental conservation. The paper discusses how local participation, indigenous knowledge, and policy frameworks contribute to sustainable practices. The findings underscore the value of local engagement and traditional wisdom in promoting sustainable environmental stewardship.

Through qualitative methods, including interviews, focus group discussions and participatory observation, the study will examine the role of indigenous knowledge and community participation in sustaining biodiversity and natural resources. Recommendations to enhancing community capacity by integrating modern conservative techniques with traditional practices, and fostering collaborative partnership for a sustainable environmental management.

  
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**Keywords:** *Mongchen Village, Mokokchung, Environmental Conservation, Local Participation.*

## **Discourse**

The study is focused on the environmental initiatives taken by Mongchen Village Council. Mongchen Village is an important part of the Mokokchung District, surrounded by lush forests, diverse flora and fauna, and the Milak River, which is crucial for agriculture and fishing. The local economy primarily depends on agriculture, particularly shifting cultivation. The village has significant mineral deposits, including coal.

## **Methodology**

- Books
- Newspaper Articles
- Data collection (Google form)
- Interview Method

## **Role of village council and local participation**

The village council oversees environmental issues and enhances community involvement in environmental initiatives like tree plantation, cleanliness etc. It balances traditional practices with modern policies for effective resource management, assigns responsibilities to different age groups and promotes teamwork.

Women and youths are the key players in environmental care in their community. The women's involvement in water conservation, sustainable resource utilization, ensuring that the use of resources does not harm the environment, empowers them within the community. Youths actively participate in awareness campaigns, educating others about environmental issues. They take responsibility in preserving the sacred grove of 'Alongma', a tourist attraction believed to be the resting place of Jina and Etiben (a romantic folklore of the Ao community).

The researchers concluded that local participation in environmental management is beneficial for sustainable development in Mokokchung, Nagaland. Strong community ties enhance collaboration and effectiveness in environmental management and that effective local governance is essential for implementing sustainable practices.

## **2. Connectivity and Centricity: Local Self-Governance of the Nagas**

- Ms. Ms. Myingthunglo Murry, Assistant Professor, Mount Tiyi, Wokha.

  
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## Abstract

Local self-governance has remained the cornerstone of Indian democracy for centuries. Compared to other tribal areas of our country, the Naga villages are more homogenous, self-sufficient, and independent. The colonial government also appreciated the functioning of such highly democratic institutions, which brought about social cohesion, stability, and preserving traditional values. The paper aims to present the unique social concept of participatory democracy through various local institutions of self-governance. The paper further emphasizes understanding the local self-governance institutions in Nagaland thus giving an enduring resilience to their culture. It analyses the traditional practices of governance and social networking which have been institutionalized within a modern framework.

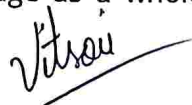
**Keywords:** *Self-governance, Nagas, Democratic, Social Institutions, Traditional*

## Discourse

In her presentation, Ms. Murry stressed on the decentralization and local governance which are considered the essential components of the self-governing authority. The structural framework of the administrative system in Nagaland is its Democratic local self-governance system through the Village Councils and subsequent authorities. The Village Councils is based on the traditional Naga way and it enjoys Constitutional sanction vide Article 371 A of the Indian Constitution; it envisage a village as a complete republic, independent of its neighbour for its vital wants, yet interdependent, for many others in which dependence is a necessity.

Local self-governance institutions in Nagaland consist of distinct systems of village administration, clan distribution, socio-cultural practices, and institutions. Nagaland Village and Area Councils Act 1978 gave each recognised Naga village legitimacy and recognition as a local self-governance institute. Gaon Buras (GBs) are considered as agents of the government. "Dobasha" or "Dobashi" are assistants to Deputy Commissioners and deals mainly with customary laws and their implementation.

Administration of law and justice is based on the 'Naga customary law and procedure' protected by the special Constitutional provisions of Article 371A ensuring speedy redressal of grievances and significantly lesser extent of litigation. The Village Council Courts are given full powers to deal with and administer the internal affairs of their villages and to maintain law and order. The Village Council plays an important role in facilitating the livelihood and economic development of the community and the village as a whole. The

  
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selection, implementation, and monitoring of all rural development schemes at the community level are under the purview of the Management Committee of the Village Development Board.

District Planning and Development Boards Area Councils (DPDB) were established in the erstwhile Nagaland Village and Area Council Act, 1978, to act as a link between the village and state authorities at the district levels to oversee development, and to resolve disputes.

Representation of women in the Village Council is vaguely absent, and participation of women in local governance is strictly limited to the reserved seats in different committees under the communitisation programme. A revolutionary change was made when a Naga village in Chizami under Phek district, by inducting 4 women as Village Council Members, 6 women in the Management Committee of the Village Development Board (VDB) and a woman was elected as the Village Development Board (VDB) Secretary of Wangti village under Chen Block in Mon district.

The concept of Communitisation in Nagaland has fostered the transfer of ownership of public resources and assets, control over service delivery empowerment, decentralization, delegation, and building capacities, all to improve the delivery of public utility systems. Nagaland as a State has received numerous accolades for innovative use of rich social capital, policy making decisions etc.

#### *Challenges and Recommendations:*

- Corruption, political influence, dominance of the few, etc. which encompasses the social, economic, and political sphere.
- Creating an innovative 'community platform', the ability to connect digitally across organizations can transform local government into a people-centric community platform.
- Enhance 'place-based' responses to local needs and development goals in critical areas such as housing, healthcare, social services, and beyond.
- Well-established toolkit to support and help accelerate government transformation initiatives.
- The future of the local governance sector should be digitally enabled, data-driven, and community-focused.

### **3. The Autonomous District Councils of Manipur: A Conundrum**

- Ms. Kadilin Gangmei, Assistant Professor, Tetso College, Sovima

&

Dr. S Hohoi, Assistant Professor, Tetso College, Sovima

  
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## Abstract

The Autonomous District Councils (ADCs) of Manipur were set up under the Manipur Hill Areas District Council Act, 1971. The workings of these councils have not been effective since the institutionalization of these councils. With the subsequent amendments in place starting from the Manipur (Hill Areas) District Councils (First Amendment) Act, 1975 and the latest being the Manipur (Hill Areas) District Councils Amendment Bill, 2022 which is still in the process, there is a need to carefully understand and analyse the complexities and the challenges confronted by these local self governing institutions. It is to be noted that the councils do not fall under the Sixth Schedule of the Indian Constitution. Therefore, a need also arises to bring into perspective the working of the Autonomous District Councils (ADCs) under the Sixth Schedule of the Constitution to better understand the working of the Autonomous Districts Councils (ADCs) of the state of Manipur established under the Act of 1971 of the Parliament. A general overview will also be made on the working of the three Autonomous District Councils of Mizoram – the Chakma Autonomous District Council, the Lai Autonomous District Council and the Mara Autonomous District Council of Mizoram which function under the Sixth Schedule of the Indian Constitution in this paper.

**Keywords:** *Autonomous District Councils, Local Self Governance, Sixth Schedule, Hill Districts of Manipur.*

#### 4. The Traditional ways of management of Tribal people through Village Councils in Nagaland.

- Ms. Poukenhalakliu Newmai, Research Scholar, Department of Education, Nagaland University

&

Dr. Khotole Khieya, Associate Professor, Department of Education, Nagaland University, Kohima Campus

## Abstract

India has a dynamic federal structure of government wherein power is shared between the centre and the state with a single constitution. The constitution allows the decentralization of power and decision-making to local levels about things that affect their own community. Panchayati Raj Institution (PRI) is one such decentralization under Part IX of the Constitution of India paving way for the system of local self-government of villages unlike urban and suburban with municipalities. The self-government of villages is realized through

  
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the Village Panchayats and they have been tasked with "economic development, strengthening social justice and implementation of Central and State Government Schemes".

Gandhi's advocated "*Gram Swaraj*" (village self-governance), which is an ancient Indian concept, as the foundation of India's political system and the first PM of India, Jawaharlal Nehru, inaugurated the Panchayati Raj system at Nagaur on 2 October 1959 coinciding with Mahatma Gandhi's birthday. At present, the PRI system exists in all states except Nagaland, Meghalaya, and Mizoram, and it also exists in all Union Territories except Delhi. States like Nagaland, Meghalaya and Mizoram have strong tribal identity and traditional system of governance and thus govern through village councils which are represented by clans or khels.

As such, this paper will attempt to present the "The Traditional Ways Of Management Of Tribal People Through Village Councils In Nagaland" by highlighting village councils as an independent unit with its own governance systems and laws pertaining to land, forest, water supply, roads, sanitation, education and other welfare activities including administration of justice in accordance with the customary law and usages.

**Key words:** *Federal Structure, Decentralization, Self-Governance, Customary Laws*

## **Discourse**

Ms. Newmai gave a brief explanation of the traditional ways of management of tribal people through Village Councils in Nagaland. The Traditional village government is attributed and administered through the Village Council headed by chiefs (hereditary heads) or village elders (Gaon Bura) chosen based on the consensus of their 'Khel' or clan membership. Both Democratic and Autocratic form of government is prevalent in village government.

### *Emergence of Gaon Bura and Dobashis:*

The British during mid-nineteenth century gave rise to a three layer system: Gaonburas, Dobashis (interpreters) and District Administrators.

Gaon Buras are village elders usually the traditional Khel Heads representing each Khel. They are appointed as Khel GB and the eldest among all the GBs was selected as Head GB.

The Dobashi post was created by the British to act as the translator. Through their knowledge about customary laws, they are nominated by the Village Councils and authorized by the Government to act as assistants to the Deputy Commissioners in governing the village administration.

  
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Every village has different administrative system where some had hereditary rulers like Sumis and Konyaks, while Ao's have members represented through clanship and others like Angamis elect their leaders through Khels managing all of its economic, social and religious affairs.

#### *Constitutional Provision under Article 371 A:*

Article 371 A of the Indian Constitution gives provision that no act of Parliament can apply to the State in certain areas without the consent of the Nagaland Legislative Assembly.

The State Government propagated the Nagaland Village and Area Council Act, 1978 wherein the Village Council controls the overall administration in the village. It brought together the varied structures, powers and functions of the traditional village government of different Naga tribes into a common whole. Its members were chosen by villagers in accordance with the prevailing customary practices and usages. The hereditary village Chiefs, GBs and Angs shall be ex- officio members of such Council and shall have voting right.

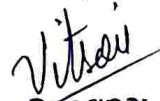
The Village Development Board (VDB) prioritizes developments for the village, prepare action plan and execute them using the village community funds provided by various agencies of the government. Developments include building of schools (including repairing works), construction and repairing of roads, community halls, construction of rest houses, rural housing, electrification of houses, plantations and fisheries, dairy and piggery units, marketing sheds.

Powers and Administration of the Village Councils: According to Section 14 of the Nagaland Village Council Act, the Village Councils have powers to maintain law and order and to administer justice within the village limits in accordance with the customary laws and usages and as accepted by government. Issues like divorce, extra marital affairs, adoption, theft, property and land disputes are taken into account.

Under section 15, the Village Council is empowered to act as an auxiliary to the administration and shall have full powers to deal with internal administration of the village. Such as- case relating to maintaining law and order in the village, to enforce laws passed by the competent authority on the village, to report crime and epidemic to the administrative centre, to keep a check on the transfer of immovable properties of the village.

#### *Challenges of Village Councils:*

- Economically and politically dependent upon the State Government machinery.
- Absence of knowledge and expertise may result in ineffective utilization of developmental programs under Rural Development Department.
- Lack of transparency can undermine public trust and lead to inefficient administration.

  
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- Under representation of women in the Village Councils. The participation of women in local governance is strictly limited to the reserved seats in different committees. They do not hold authoritative positions such as chairman, secretary, VDB secretary etc.

The Village Council is the oldest organ of the governmental machinery performing all the functions in Nagaland. The Nagaland Village Council Act 1978 honours the prevailing customary laws and thus has helped in retaining the past tradition of the Nagas. The Act allowing customary laws of the village for the constitution as well as setting the compositional structure has helped to retain the tradition of the past in administering and delivering justice.

## TECHNICAL SESSION-II

**Session Moderator- Mr. Keneingulie, Assistant Professor, Department of English**

### 1. Self Help Group in Nagaland

Dr. Khrienuo Ltu, Assistant Professor, Patkai Christian College, Chumoukedima

#### Abstract

Self-Help Group, an initiative to help and uplift the weaker and marginalised section of the society, had been introduced in India in 1992. SHGs are considered to be champions of poverty alleviations as they generate employment opportunities for the people. In Nagaland, it was introduced in 1999-2000, and since its inception, it has been a boon to the people, especially the women of Nagaland. SHGs had helped empower women and improve their socio-economic status. SHG movement is gaining momentum in Nagaland as it had brought about positive transformation in the lives of women. The paper attempts to examine the process through which SHGs are formed, role of SHGs in Nagaland, and the impact of SHGs on the women. It also tries to look into the role of Nagaland State Rural Livelihood Mission (NSRLM) in providing financial and mechanical help to the SHGs of Nagaland.

**Keywords:** *Self-Help Group, Women, Poverty, Economic Empowerment*

### 2. Problems and Prospects of Entrepreneurship in Khonoma Village

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- Ms. Lorenzo Ovung, Assistant Professors, Tetso College, Sovima

&

Mr. Tsutipang Jamir, Assistant Professors, Tetso College, Sovima

## Abstract

Khonoma is known as Asia's first green village and holds pride in its dense green forest, its rich culture and sustainable practices and its growing eco- tourism. Eco-tourism in Khonoma empowers local entrepreneurs by creating market access for handicrafts, traditional food, and guided tours, leading to increased income and job opportunities. This study attempts to explore the challenges and opportunities faced by entrepreneurs in Khonoma Village. The primary objective is to examine the specific problems faced by local entrepreneurs, which include limited access to financial resources, inadequate infrastructure, and insufficient market exposure. Additionally, the study also analyzes the potential for strengthening entrepreneurial activities through local government schemes such as the Chief Minister's Microfinance initiative (CMMFI) etc, designed to support small businesses. By assessing the efficiency of these initiatives, the research aims to fill the research gaps and recommend strategies to overcome the problems with the opportunities with regards to the entrepreneurial landscape in Khonoma Village.

**Keywords:** *Khonoma, Green village, Local entrepreneurs, Local government*

## Discourse

The research was mainly based on the 2Ps i.e. Problems and Prospects of local entrepreneurship. They gave a detailed description on the interesting discoveries made in Khonoma, being Asia's First Green Village. The study aims to explore the problems faced by entrepreneurs in Khonoma and assess how local government initiatives can be better leveraged. Entrepreneurs in Khonoma Village face challenges such as access to finance, inadequate infrastructure, and cultural barriers that hinder business growth.

### *Objectives of the study*

- To examine the problems faced by the entrepreneurs in Khonoma Village.
- To analyse the opportunities for entrepreneurs in Khonoma village through local government schemes.

### *Research Methodology*

  
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- Simple Random Sampling method
- Descriptive method applied
- Sample size: 40
- Scale used: Likert Scale
- Software used: SPSS

#### *Hypothesis*

- Ho- There is no correlation among the problems faced by the entrepreneurs in Khonoma Village.
- H1- There is a correlation among the problems faced by the entrepreneurs in Khonoma village.

The study found that there is a correlation among the problems faced by the entrepreneurs in Khonoma village. The Data Analysis shows that the Correlation is significant at 0.01 levels. Therefore, the Null Hypothesis is rejected and the alternative Hypothesis is accepted.

*Some of the schemes listed as suggestions for the problems are:*

- MUDRA Scheme
- Prime Minister's Sadak Yojana
- National Rural Livelihood Mission
- Entrepreneurship Development Programmes
- Swadesh Darshan Scheme
- Skill India Mission

### **3. Naga Women's participation in local government: An Analysis**

- Dr. J. Nukshimenla Lemtur, Assistant Professor, ICFAI University, Sovima

#### **Abstract**

Women's participation in decision-making is essential for women's interests to be assimilated into governance. It is crucial in deepening democracy and advance gender equality especially in local governments as it is an essential step towards creating gender equal opportunities and gender sensitive policies. Participation in decision-making plays an important role in empowerment of women. The presence of women in local governments serves as an encouragement for other women to enter diverse professions and leads to breaking stereotypes of women's roles in society and public space.



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India is among the foremost countries for women's participation in local governments, with over 1.55 million women shaping local decision-making. India 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Act which empowered local self-governments and reserved one-third of electoral seats in these bodies for women, has elevated women's participation in rural governance. Women leaders are a critical link between local governance, sustainable development, and gender equality. However, across the country, their contributions to local governance remain underrated.

Contrary to the general belief, the Naga society is deeply patriarchal, Naga women participation at the local level is quite minimal comparing to the women in the mainland India. However with the passing of the 33% reservation of seats in women in Urban Local Bodies took a different turn. Hence, this paper will assess the evolution of the representation of women in India in general and Nagaland in particular. And also will be looking at the various challenges experienced by the women in Nagaland.

For this paper, I will be using qualitative research by collecting and analyzing data to understand concepts, opinions, or experiences of the Naga women participation in Local government; and also to gather in-depth insights into the problems and experiences of the Naga women.

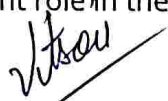
**Key words:** *Governance, Local Government, Democracy, Reservation*

#### **4. Role of Non-Governmental Organizations**

- Dr. Koseno, Principal, Mt. Olive College, Kohima

#### **Abstract**

The Non-Governmental Organizations are non-profit organizations. They do not function under the control of the Government. They function as a mediator between the Government and the society. They work for a wide variety of causes which aim at bringing about change in the life of the people. They take up those issues which cannot reach the Government in power and when some issues are looked down upon by the Government. They try to identify and rectify the social problems. They ensure that the Government is responsive in solving the issues of the people, thereby making the Government more accountable. They support the Government by providing suggestions related to policy-making. They evaluate and monitor the Government policies and activities, which encourage active participation of the people in the development process. They create awareness thereby they become the voice of the poor and the needy. They are free from bias and social evils. They act as social mediators in order to bring positive change in the social and behavioral attitudes prevailing in the society. They work towards ideological goals rather than profit-making. They are successful in bringing the attention of the Government to issues such as participation, equity, illiteracy, poverty and so on. It cannot be denied that NGOs are playing significant role in the management of

  
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local affairs, as agents of change by resolving various issues that confront the society. To achieve their goals, it needs active participation of the individuals, organizations and the Government.

**Keywords:** *Non-Governmental Organization, Non-profit, Government, Change, Mediator, Equity*

## **Discourse**

The research focused on the classification of NGOs, major roles, challenges and roles of NGOs/Civil Societies in Nagaland. NGOs are private organisations which are independent of any Government Administration as long as they are not for profit, criminal group or a political party. They work for a variety of causes in order to bring about positive change and development in the society.

### ***Classification of NGOs***

NGOs are classified on the basis of their work and according to the level of which they operate.

#### ***Based on their work-***

- Service Oriented NGOs
- Charity Oriented NGOs
- Empowerment Oriented NGOs
- Participation Oriented NGOs

#### ***Based on the level of operation***

- Community Based Organisations
- City Level Organisations
- National level Organisations
- The International Level Organisations

### ***The major roles include:***

Their role as a watchdog, role in community development, role in advocacy, role in mediation, role in capacity building, promote democracy and inclusion, improve government's performance.

The main challenges of the NGOs can be identified as follows: problem of funding, problem of regulation and legal, problem of competition and coordination, problem of accreditation, problem of solely depending on the government funds.

  
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The role of NGOs or Civil Societies like Naga Hoho, Nagaland Baptist Church Council (NBCC), Naga Peoples Movement for Human Rights, Naga Mothers Association (NMMA), Naga Students Federation (NSF) and Youth Net were discussed.

**Day-02**

**Dated- 29<sup>th</sup> November, 2024**

### **TECHNICAL SESSION-III**

**Session Moderator - Ms. Watimongla Imchen, HoD, Department of English, Modern College, Piphema**

#### **1. Environment and Local Participation: A Case Study of Sendenyu Community Biodiversity Conservation**

- Mr. Shahilo, Mr. Anthony & Mr. John, Assistant Professors, Department of Political Science, Modern College Piphema

#### **Abstract**

A holistic approach to biodiversity management and conservation is closely linked to the communities inhabiting the intending area and its contiguous zones. A state like Nagaland, an integral part of the Indian union, inhabited by various tribes and known for warfare and hunting skills is an aspect of researchers and scholars' interest. The purpose of this study is to investigate into the role and part played by the local inhabitants under the village council and Biodiversity Board, relating with the four contiguous villages that constitutes Sendenyu Community Biodiversity and Wildlife Conservation area. Both primary and secondary sources of data collection were gathered. The study result highlighted the benefits in the form of greater awareness and participation from the community members along with the regeneration of both indigenous flora and fauna. Though no significant decrease in the practise of conservation has been witnessed in the neighbouring villages yet an increased awareness and appreciation about community conservation is

  
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witnessed. The findings reveal external challenges outweighing internal challenges in the effective implementation of community biodiversity conservation.

**Keywords:** *Community, Village Council, Contiguous Zones, Conservation, Biodiversity.*


## Discourse

Nagaland, known for its rich biodiversity, has long been a hub of unique flora and fauna. Among its remarkable initiatives is the Sendenyu Community Biodiversity and Wildlife Conservation (SCBWC), a pioneering effort by the Rengma Naga Tribe in Tseminyu District. Established in 2001, this initiative arose from a collective realization of the urgent need to protect the region's deteriorating natural resources. The villagers, under the guidance of the Sendenyu Village Council, donated approximately 19 square kilometers of their lands to create a protected area. Laws were enacted to formalize this effort, including the Sendenyu Village Council Act for Nature Conservation, which banned hunting and introduced other conservation measures.

The primary objective of this initiative was to restore the region's ecological balance by protecting its biodiversity while ensuring the sustainable livelihoods of its inhabitants. Community involvement became the cornerstone of this effort, with every resident participating in decision-making processes during public meetings. This sense of ownership fostered strong community bonds and dedication to the cause. Traditional practices such as slash-and-burn agriculture, which had significantly impacted the environment, were replaced by more sustainable alternatives like horticulture and wet terrace cultivation.

Over the years, the conservation efforts have borne significant results. The once-depleted forests of Sendenyu now host a thriving variety of wildlife, including barking deer, wild boars, hog badgers, macaques, and many bird species. The forest cover has improved, enhancing soil fertility, moisture retention, and reducing erosion. Additionally, ongoing documentation of the region's biodiversity aims to catalog its rich array of medicinal plants, wild fruits, and commercially valuable timber species.

Despite its success, the initiative faces several challenges. Human-wildlife conflicts remain a persistent issue, as wild animals frequently damage crops, exacerbating the economic difficulties faced by farmers. The lack of adequate compensation for such losses adds to their struggles. Poaching, though reduced, has not been completely eradicated. Furthermore, the limited size of the conservation area has resulted in wildlife venturing into cultivated lands, leading to further conflicts. Neighboring villages, often unaware or unsupportive of the conservation efforts, pose another hurdle. Moreover, government support, both technical and financial, has been minimal, making it difficult for the community to scale its efforts.

  
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In recognition of its achievements, the SCBWC has received several awards, including the Balipara Foundation Award (2016) and the Governor's Gold Medal (2017). These accolades highlight the community's dedication and the effectiveness of grassroots conservation initiatives.

To address the existing challenges, the community recommends greater awareness campaigns to engage neighboring villages, increased government intervention for technical and financial support, and alternative livelihood opportunities for affected farmers. Promoting eco-tourism and scientific documentation of the area's biodiversity are also crucial steps toward long-term sustainability. Furthermore, improved governance structures and collaborative efforts with NGOs, scientists, and government agencies can enhance the conservation initiative's impact.


The Sendenyu Community Biodiversity and Wildlife Conservation is a shining example of how local communities can lead effective conservation efforts. By restoring biodiversity and fostering sustainable practices, it has not only enriched the environment but also strengthened the social fabric of the region. However, to ensure its longevity and broader replication, stronger institutional support and collaboration are essential. This initiative underscores the power of community-driven conservation and serves as an inspiration for similar endeavors across Nagaland and beyond.

## **2. Role of Village Council in the preservation of environment with special reference to Kiruphema Village**

- Mr. Kevingukho Kehie, Assistant Professor, Department of History, Modern College, Piphema

### **Abstract**

Every recognized village in Nagaland has a village council. According to the government of Nagaland, an area to be recognized as a village shall fulfill the following conditions such, the land in the area belong to the population of that area or given to them by the government of Nagaland or is given to them by the lawful owner of the land. The village is established according to the usage and customary practice of the population of the area. The village council shall consist of members, chosen by villagers in accordance with the prevailing customary practices and usages, the same being approved by the state government, provided that hereditary village Chiefs, GBs and Anghs shall be ex-officio members of such council and shall have voting right. Every village council, unless otherwise dissolved by the state government, shall continue for five years from the date of appointment, provided that the said period may be extended by the state government by a notification in the Gazette for a period not exceeding one year at a time. The village council will choose a

  
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member as Chairman of the council. During the absence of the Chairman a member of the village council nominated by the Chairman shall act as Chairman.

The Village Council shall have the following powers and duties such as, to formulate Village development schemes, to supervise proper maintenance of water supply, roads, forest, sanitation, education and other welfare activities, to help various government agencies in carrying out development works in the village, to report outbreak of epidemics to the nearest administrative officer or medical officer. The Village council shall be auxiliary to the administration and shall have full powers to deal with internal administration of the village. No transfer of immovable property shall be affected without the consent of the village council and written record of this shall be maintained by the Village Council.

### **Discourse**

The village council system in Nagaland plays a vital role in governance and resource management at the grassroots level. One such example is the Kiruphema village in the western Angami region, noted for its rich biodiversity and cultural heritage. However, over time, practices like *jhum* cultivation, hunting, and industrial logging led to significant ecological damage. This report critically examines the Kiruphema General Council's (KGC) efforts to address environmental challenges and their outcomes.

Kiruphema consists of three settlements operating under the Kiruphema General Council (KGC), which oversees environmental preservation and governance. The report is based on oral histories, open-ended interviews with village elders, and secondary sources like local council documents and academic studies. Comparative insights are drawn from other village-led conservation efforts, such as Khonoma's Tragopan Sanctuary and the Sendenyu Community Biodiversity Reserve.

Historically, the Kiruphema community depended on hunting and shifting cultivation for subsistence. The unregulated exploitation of resources during the 1980s and 1990s, driven by a growing demand for firewood and timber, caused severe deforestation and loss of wildlife. Iconic species like the Indian bison and Asiatic black bear were driven to local extinction. Additionally, destructive fishing practices and quarrying exacerbated habitat destruction.

The KGC, influenced by broader regional movements like the Angami Youth Organization (AYO) conservation campaigns has implemented measures to mitigate these effects. These initiatives were critical in addressing the ecological degradation caused by unsustainable practices.

### **Key Measures for Environmental Protection**

The KGC enacted several regulations to safeguard Kiruphema's environment:

  
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- . Hunting and Poaching Bans and Ban on Forest Fire: Strict seasonal restrictions on hunting were imposed. Offenders faced steep fines, and their firearms were confiscated. The KGC also strictly prohibited starting of forest fires as the village aimed at protecting biodiversity and preventing habitat destruction.
- Regulations on Logging and Quarrying: Commercial-scale logging and illegal stone quarrying were banned, although exceptions were made for domestic firewood use. Kiruphema, just like its neighbouring village Jotsoma, is one of the highest suppliers of stone within the state for various important purposes, but certain regulations were in setting up stone quarries within the village.
- Fishing Restrictions: Harmful methods using chemicals or explosives were prohibited
- Afforestation Projects and Waste Management: Tree plantation drives in collaboration with the state forest department restored degraded lands. To manage waste within the village, construction of incinerators for non-biodegradable waste and promotion of recycling practices were also set up.

These measures reflect a shift from traditional practices to a more structured approach to conservation. The Kiruphema initiative aligns with successful efforts like Khonoma's Tragopan Sanctuary, which transformed hunting grounds into protected areas, and Sendenyu's biodiversity reserve, which prioritized sustainable development alongside conservation. However, while these examples illustrate community-driven success, challenges remain in scaling such initiatives across the region.

While the KGC has achieved commendable progress, gaps persist in integrating environmental policies with broader developmental objectives like infrastructure, education, and healthcare. Future research could compare village councils across Nagaland and the Northeast to identify best practices for balancing conservation and development.

The KGC's efforts demonstrate the transformative potential of local governance in environmental preservation. By enacting comprehensive laws and engaging the community, Kiruphema has witnessed a revival of its wildlife and forests. The success of such initiatives offers a valuable blueprint for other tribal and rural communities across the Northeast and beyond. Integrating these lessons into regional and national frameworks could significantly advance sustainable development goals.

### **3. Empowering Women through Self-Help Group: A Study in Sechü Zubza**

Dr. Vitsou, Principal, Modern College Piphema

&

Dr. Khobu Tsolo, Assistant Professor, Baptist College, Sechü Campus



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## Abstract

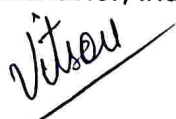
Self Help Group in recent times has become a massive movement when we talk about women's empowerment in India. SHGs with its aim to empower and eradicate poverty among women have started to leave its footprint both in rural and urban areas. Women in Sechü Zubza have been taken as the area for the study and like the rest of the Indian women, women in Sechü Zubza has started to join and form the Self Help Group not only to empower themselves but also has shown sign of improving their livelihood. As most of the women's development activities aims for the development and eradication of poverty, this paper also tries to understand the various reasons and impact of women in Sechü Zubza why they join the SHGs and their various activities. The present study attempts to analyse the empowerment of women through Self Help Group both in economic and social. Women who have joined SHGs not only have improved their economic growth but have been empowered both economically and socially. This paper thus aims to understand the impact of SHGs among women in decision making, meeting financial needs leading to women empowerment.

## Discourse

The concept of Self-Help Groups (SHGs) has revolutionized socio-economic empowerment, especially for women in rural areas. Originating in Bangladesh in 1976 by Professor Muhammad Yunus, this movement was introduced in India in 1983 and has since become a pivotal mechanism for grassroots development. The SHG model involves small groups of 12-25 individuals, predominantly women, who pool savings and engage in credit-linked activities to enhance their socio-economic status.

In Sechü Zubza, SHGs primarily consist of women aged 18-60. These groups foster collective financial contributions and provide loans for productive purposes like agriculture, small businesses, and emergency needs. Additionally, they serve as a conduit for accessing government pro-poor programs, promoting savings, and developing leadership skills among members. The principle of thrift, credit, and mutual self-help underpins the SHG framework, emphasizing financial discipline and community collaboration.

The study on SHGs in Sechü Zubza aimed to assess their impact on women's empowerment and economic development. Utilizing both primary data (interviews and questionnaires) and secondary sources (records, government documents, and literature), the research examined key demographic and economic patterns. Most members were from nuclear families, reflecting a shift from joint family systems, and the majority was between 30-50 years old. Findings revealed that 90% of women joined SHGs to avail themselves of loan facilities, primarily for productive purposes. Members demonstrated prompt repayment behavior, indicating effective financial management within these groups.

  
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Economic benefits for members were significant. After joining SHGs, participants reported increased income levels, higher savings, and enhanced spending capacity. This trend underscores the potential of SHGs to alleviate poverty and improve living standards. Socially, members gained more influence in family and community decision-making. Women reported greater autonomy in matters such as children's education, household investments, and participation in social activities, reflecting a rise in their societal standing.

The activities of SHGs in Sechü Zubza extend beyond financial transactions. They include farming, gardening, floriculture, mushroom cultivation, and skill-based training facilitated by NGOs and government agencies. These initiatives not only provide income-generating opportunities but also foster a sense of community and mutual support.

Family support played a crucial role in the success of SHGs. Members received encouragement for attending meetings, repaying loans, and participating in external workshops, which contributed to the overall effectiveness of the groups.


The study concluded that SHGs in Sechü Zubza have significantly contributed to women's empowerment. Members have achieved economic stability, social recognition, and a dignified position in their families and communities. However, despite these advancements, there remains a need for broader empowerment in social, cultural, economic, political, and legal domains to sustain and amplify these gains. The SHG movement, though progressing in the right direction, requires continuous support and expansion to achieve its full potential in transforming rural lives.

#### **4. Constraints faced and suggestions offered by women Self-Help Groups of Mao Areas of Senapati District, Manipur in carrying out the SHG activities.**

- Dr. Daili Kholia, Assistant Professor, Dept. Of Education, Modern College Piphema

#### **Abstract**

Although women Self Help Group (SHG) act as a catalyst in mobilizing poor women to attain socio and economic empowerment, it has been observed that women Self Help Group are facing various challenges which act as a barrier for many SHG to function effectively. In this context, it is important to study the nature of constraints and challenges facing by the Self Help Group and suggest suitable measure to overcome. Such, study to identify the nature and complexities of problems facing by the Self Help Group would help in strategizing policy measures for Self Help Group. Therefore, in this study attempt has been made to identify constraints faced by the Self Help Group and suggest suitable measures to overcome such constraints. The

  
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study was conducted to two villages of Raunamai and Punanamai villages in Senapati district of Manipur to study the constraints faced by the self-help group members for effective functioning of self-help groups. With the help of simple random sampling technique, 104 respondents were selected as sample for the study. For collection of data, a structured interview schedule was followed, which all data and require information is collected. The findings of the study revealed that the major constraints faced by the women self-help groups were playing dual role as a housewife and a business women, lack of technical help, insufficient training programme, lack of knowledge, lack of information sources, lack of marketing facilities and inadequate loan amount, delay in sanctioning loans, family problem. In order to solve these problems, training programmes should be organised frequently and loans should be provided by the banks at low rate of interest and better market linkage should be given in order to sell their produce.


**Keywords:** *Self-Help Group, Constraint, Women, Mao Manipur*

## **Discourse**

In the introduction, it was clearly stated that although Self-Help Groups acted as driving agents in mobilizing poor women to have social mobility and attain economic independence, there were certain challenges and obstacles faced within the SHGs and for which, suitable measures are required to overcome these constraints. By identifying the root causes and nature of the complexities, it would help in strategizing the policy measures for these SHGs. This study is an attempt to look into the challenges and problems faced particularly by the SHGs that were administered by the women folk of Senapati District, Manipur.

The study was conducted in two Mao villages of Senapati District, Manipur. The Method used for this research was Simple Random Method, in the forms of questionnaires and personal interviews. With the implication of the said method, 104 respondents were selected. While secondary data were collected from various literary sources, the results of these collected informations were presented with the help of tables and percentages.

In the study that was conducted, it was identified that 84.62% of the women SHGs members lacked technical knowledge in taking up income generating activities. While 73.08% agreed that, they felt over-burdened juggling dual responsibilities for both domestic work and finding income sources. Lack of training programmes due to insufficient staff strength with a result of 88.47% was also identified as a hindrance to the smooth functioning of the SHGs; which in turn leads to the issue of these groups being underfunded, as it was observed that the biggest constraint faced by these women folk was the failure to get loans in time of emergency with 92.31%. Inadequate amount of loan also follows with 84.62%. Lack of marketing facilities with heavy competitions from branded factory products also stands as a challenge for the up and coming local businesses.

  
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Following up, the suggestions and measures that needed to be implemented to tackle the aforementioned issues were also presented in a tabular format; in which, the members of SHGs strongly agreed that income generating skill training and programmes should be initiated and organized with a result of 88.46%. It was also observed that adequate financing and subsidies should be provided for women beneficiaries with a positive response of 76.93%. Regular maintenance of the register and attendance of meetings held by the members should be monitored strictly (56.61%) and along with it, mandatory rotation of leadership roles among members should be implemented and practiced within the SHGs.

SHGs are critical tools for achieving women's empowerment and inclusive socio-economic development. Despite their potential, numerous barriers inhibit their functioning, ranging from technical and financial challenges to social and informational deficits. The study emphasizes the need for timely interventions in areas such as financial literacy, marketing support, and leadership development to empower the SHGs effectively.

Some recommendations for further future research were also highlighted, such as, Comparative studies on SHG performance across different regions or states in Manipur as well as investigating the role of financial institutions in promoting and assisting the existing SHGs in the state.

This study underscores the importance of addressing SHG constraints to ensure their sustainability and their contribution to women's empowerment and broader socio-economic growth.

## **5. Issues and Challenges of 33 percent Women Reservation in Urban Local Bodies: A study of Nagaland**

- Ms. Khrutalu Dozo, Research Scholar, St. Joseph University, Chumoukedima

&

Dr. Achanger, Associate Professor & HoD of Political Science, St. Joseph University, Chumoukedima

### **Abstract**

The effective participation of women in politics is crucial for promoting gender empowerment. Development is not truly complete unless it is inclusive and engages both men and women equally. Men and women are akin to two sides of the same coin; if men can occupy positions of power, why shouldn't women? The Indian Constitution, through the 74th Amendment Act of 1992, mandates the reservation of seats for women at the grassroots level. However, in Nagaland, women have historically faced challenges in being empowered or



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encouraged to participate in politics. A society cannot be expected to thrive if half of its population is overlooked. When both women and men participate equally in politics, the government becomes a more accurate reflection of society's composition. The meaningful involvement of women in political processes is essential for building and sustaining a robust, vibrant democracy. To combat gender inequality and promote women's empowerment in politics, the Nagaland Legislative Assembly, has passed Nagaland Municipal Act 2023, for the implementation of 33 percent reservation for women in Urban Local Bodies (ULBs). This research study will examine the issues and challenges faced by women in Nagaland concerning the 33 percent reservation. Data will be gathered from secondary sources such as unpublished PhD thesis, book, journals, articles, and newspapers. The study aims to propose recommendations for enhancing the efficient participation of Naga women in Local Bodies. The findings will serve as valuable contributions for researchers and women's studies alike.


**Keywords:** *Naga Women, Reservation, Issues and Challenges, ULBs.*

## **Discourse**

The participation of women in politics has long been a marker of progress in achieving gender equality. Jawaharlal Nehru aptly stated, "To awaken the people, it is the women who must be awakened." This sentiment forms the foundation of efforts to ensure women's representation in governance. The Indian Constitution, through the 74th Amendment Act of 1992, institutionalized the reservation of 33 percent of seats for women in Urban Local Bodies (ULBs). While the policy has been implemented across most states in India, Nagaland remains a unique and complex case.

In Nagaland, society has traditionally been patriarchal, where gender roles are deeply entrenched, and political participation by women has been minimal. Historically, women in the state have been excluded from power-sharing and decision-making processes, a reflection of long-standing social and cultural barriers. The political landscape has largely been dominated by men, and even though women have participated in elections at various levels, their representation remains negligible. This study delves into the challenges and opportunities associated with implementing 33 percent reservation for women in ULBs in Nagaland.

The Nagaland Municipal Act of 2001, amended in 2006 to introduce reservations for women in line with the 74th Amendment, faced significant resistance. Tribal apex bodies opposed the reservations, citing conflicts with Article 371(A) of the Constitution, which protects Naga customary laws. In 2017, efforts to hold ULB elections with women's reservations led to violent protests, resulting in casualties and the eventual repeal of the Act. However, under pressure from the Supreme Court, the Nagaland government passed the Nagaland

  
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Municipal Act of 2023, paving the way for the implementation of reservations. This marked a significant step forward, but the journey has not been without its challenges.

Women's participation in Nagaland politics remains constrained by several factors. Gender stereotypes persist, portraying politics as a domain for men and confining women to domestic roles. Traditional practices often limit women's engagement in public life, reinforcing the perception that their primary responsibilities lie within the household. Educational disparities further exacerbate the issue, as many women lack access to quality education, undermining their confidence and capacity to participate effectively in politics. Additionally, societal expectations regarding work-life balance and the dual burden of professional and domestic responsibilities deter many women from pursuing leadership roles.

Despite these challenges, there have been notable milestones. Rano M. Shaiza became the first woman from Nagaland to be elected to the Lok Sabha in 1977. More recently, in 2023, Hekani Jakhalu and Salhoutuonuo Kruse became the first woman elected to the Nagaland Legislative Assembly, representing a significant breakthrough in the state's political history. These achievements highlight

To address the persistent barriers, several recommendations have been proposed. Increasing the reservation for women beyond 33 percent, as seen in other states, could create more opportunities for women to enter politics. Political parties must actively support women candidates, ensuring equitable representation and promoting inclusivity. Education remains a cornerstone of empowerment, and expanding access to quality education for women can build the skills and confidence necessary for political participation. Additionally, leadership training programs and initiatives to challenge societal stereotypes are essential for encouraging women to seek and sustain roles in governance.

The implementation of women's reservation in Nagaland's ULBs is a vital step toward achieving gender equity and enhancing democracy. However, its success depends on addressing the underlying social, cultural, and structural barriers that hinder women's participation. By fostering a supportive environment, empowering women through education and training, and ensuring institutional backing, Nagaland can set a precedent for inclusive governance. As Michele Bachelet aptly said, "A better democracy is a democracy where women do not only have the right to vote but to be elected."

#### **TECHNICAL SESSION- IV**

**Session Moderator: Mr. John Besii, Assistant Professor, Modern College, Piphema**



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## 1. Dynamics of Women Entrepreneurship: A Study on Prospects and Challenges of Bodos in Bodoland Territorial Council.

- Dr. Monalisa, Assistant Professor Department of History Devi Charan Baruah Girls' College, Jorhat, Assam

### Abstract

Entrepreneurship is a key component of economic growth, social advancement, innovation, job creation and empowerment. Women entrepreneurs are essential to India's economic growth and advancement of gender equality. With a focus on the Bodo people, this study examines the dynamics of women entrepreneurs in Bodoland Territorial Region (BTR) of Assam. In this area, women entrepreneurs play a crucial role in promoting community development, job creation, and economic growth. They do, however, confront a number of challenges, such as lack of institutional support, financial constraints, skill shortages, and socio-cultural hurdles. Market counterfeiting and long-standing gender stereotypes further threaten traditional industries like handloom weaving, which are ingrained in the Bodo's culture.

The study highlights the necessity of focused approaches to deal with these issues. Implementing gender-inclusive policies to address biases, initiating skill-development programs to boost entrepreneurial confidence, simplifying financial access through specialized schemes, and enhancing social networks through community and ethnicity-based organisations' are some of the main recommendations. Promoting entrepreneurship in the area will boost economic growth, raise family incomes, and increase the wealth of the country. However, the long-term success of women entrepreneurs will depend on ensuring competitiveness in international markets through targeted policies and initiatives.

**Keywords-***Women Entrepreneurship, Bodo Community, Gender-Inclusive Policies, Rural Development, Skill Development.*

### Discourse

The study is focused on women entrepreneurship in Bodoland Territorial Council, its prospects and challenges. Bodo women play an active role in agriculture, traditional crafts and other related professions. They are talented in a wide range of crafts, especially in more traditional field like weaving, which greatly contribute to the economic well-being of the community. However, their businesses are frequently ignored and restricted in possibilities.



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### *Key issues*

- Underestimation of women-owned businesses and misrepresentation of women's contributions.
- Lack of entrepreneurial development and adequate acknowledgement.

### *Objectives of the Study*

- To investigate socio-economic constraints for Bodo women entrepreneurs.
- To examine support systems and opportunities available.
- To explore ways to empower Bodo women through entrepreneurship.

### *Prospects*

- Traditional finance
- Community networks
- Ethnicity based social organizations
- Market and social ties in entrepreneurship.
- Cooperatives and institutional support
- Digital platforms in entrepreneurship

### *Challenges encountered by women entrepreneurs*

- Socio-cultural barriers
- Financial limitations
- Education and skill gaps
- Balancing work and family
- Inadequate networking and mentorship
- Challenges in handloom industry
- Preserving handmade goods and traditional practices
- Challenges in preserving rural entrepreneurship
- Government policies and technological factors

### *To empower the entrepreneurs, targeted interventions were suggested:*

- Gender-inclusive policies
- Skill development programs
- Simplified financial access
- Stronger social networks



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## **2. Intersection of Identity and Public Space: Understanding Narratives of 'Body' from the Urban Spaces.**

- Dr. Sikha Das, Assistant Professor, Kristu Jayanti College, Autonomous, Bengaluru

### **Abstract**

### **Discourse**

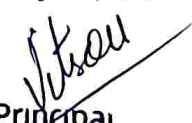
The research is focused on the collected narratives of various Bodies in public and urban space, exploring incidents, contexts and perspectives. Some are new information; some are critical reflections on harassment, strategies and negotiations. Body in an urban space can be seen in different ways, it can be rich, poor, labourers, corporate workers, manual scavengers, auto drivers, vendors, bus drivers, women, men, children, bodies with religious symbols, disabled, old, young, mad, homeless, migrant, traffic police, beggars, transgender, etc. The human body performs in an urban public space according to the space provided to them. This performance has power and subordination associated with it. The bodies claim, to reclaim different urban public spaces through identities, strategies and negotiations.

## **3. Local Governance and Customary Laws in Nagaland: A Historical Perspective with Special Reference to Ao Nagas of Nagaland.**

- Mr. Bendangwabang, Research Scholar, Nagaland University

### **Abstract**

Traditionally, the Nagas, like many indigenous communities, followed customary laws passed down through generations, governing the social, legal, and political aspects of daily life. Ordinarily, customary laws are derived from oral traditions passed down from generation to generation. In the past, however, customs were even brought from one location to another by conquerors, either from superior communities to inferior communities or both. Without any doubt, the British colonial administration's intervention introduced new administrative systems, yet allowed the Nagas significant autonomy to practice customary laws, creating a dual governance system.

  
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Therefore, this study will examine the historical background of the traditional societies and ancient origins and the influence of the colonial era. The study will highlight the hierarchical organization and leadership roles within the Ao Naga village council. It will also examine the role of the village council in governance, law enforcement and administration and its role in conflict resolution and maintaining social harmony. By contextualizing Naga governance within the broader framework of indigenous legal systems, this study contributes to the understanding of customary law's adaptability and its socio-political relevance. It also underscores the importance of indigenous self-governance for preserving cultural heritage, community integrity, and social harmony. Besides, the insights gained from this historical study of customary laws provide valuable perspectives for modern governance, especially in regions where indigenous practices coexist with state legal systems.

**Keywords:** Customary Laws, Nagaland, Ao, Village Council, and Governance System.

## Discourse

Nagaland became the 16<sup>th</sup> state of India in 1963, bordered by Assam, Manipur, Arunachal Pradesh, and Myanmar. The Indian Constitution sanctioned a unique governance system under Article 371(A).

### *Objectives*

- Examine the governance structure of Ao Nagas.
- Understand the role of customary laws in resolving disputes.
- Analyse how these systems adapt to modern governance.


## *Historical Backgrounds*

### *Pre-Colonial Period:*

- Independent villages with self-governance.
- Minimal inter-village interaction.

### *Colonial Period*

- British control established by 1892.
- Suppression of headhunting and introduction of infrastructure

  
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The customary laws are based on oral traditions passed through generations and each village has its own laws, even within the same tribe. Putu Menden, the village council of the Ao's carries out the legislative, executive, and judicial functions. The three tiers of Putu Menden are Ongtsungdong (Head tier with Onger and Tonglu), Tazung Menden (Administrative tier led by Tazungtiba) and Tekong Menden (Support tier managing revenue and assisting governance). Under this system of governance disputes are resolved through community discussions and majority votes decide the outcome. These customary laws are recognised under Article 371(A) and there is a need for policies to sustain indigenous systems.

### **Valedictory Session**

In the valedictory session chaired by Miss Mongsenchila, Asst Professor, Department of History, a detailed seminar report was given by Miss Vikeduonuo Kire, Asst Professor, Department of Political Science. Dr Vitsou Yano in her concluding remark heartily congratulated the paper presenters and other participants. She expressed her gratitude to the organisers and applauded them for incorporating hybrid mode of presentation during the seminar. Miss Neilhoukhonuo Nipu, HoD, Department of History, expressed vote of thanks which was followed by singing of the college anthem.

A total of 16 Abstracts was received where 13 papers were presented by 20 presenters out of which 9 papers were presented offline and 4 papers were presented online. The presenters comprised of both academicians and scholars. The seminar recorded a total registration of 106 participants.

The seminar aims to create awareness with regard to the role of local self government for advancing human rights in improving life, public health, sanitation, education, etc ensuring equality for all citizens from the grass-root level through local self government. Besides, it seeks to analyse the role played by the local self government on political, economic, social and other themes like women empowerment, environmental issues, human rights etc.

**Rapporteurs:**

**Mr. Keneingulie**

  
Principal  
Modern College, Piphema

**Ms. Watimongla Imchen**

**Ms. Cilule Ndang**

**Ms. Vikeduonuo Kire**

**Ms. Kawe Kreo**



**Principal  
Modern College, Piphema**





*Himabindu M.*  
Principal  
Modern College, Piphema




## Modern College organizes State-Level Students' Seminar



The Department of History, Modern College, Piphema organized its 4th edition of State-Level Students Seminar on 3rd April, 2025 under the theme "Nagas till the 21st Century: An Outlook into the Past and Contemporary Times". The Seminar was sponsored by the Department of Art and Culture, Government of Nagaland.

The Seminar commenced with an inaugural session chaired by Ms. Niepuvinuo Rhitso, B.A 4th Semester, Department of Sociology. The welcome address was proposed by Dr. Vitsou Yano, Principal, Modern College, Piphema. After-which, it was followed by a note on the Seminar by Ms. Mongsenchila, Convenor, State-Level Students' Seminar-2025. In her note, she stressed on the importance of research

  
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in the reconstruction of Naga history, allowing us a deeper understanding of past and provides insights into the present and future.

Dr. Rukulu Puro, Assistant Professor, Department of English, Capital College of Higher Education and Chief Instructor, CUE Academy delivered the Keynote. In her address, Dr. Puro began by posing a question, 'why we should learn about the past?' Further in her speech, she stated that in the past, the Nagas were masters of the hills, fearless, warriors, skilled artisans and nature's guardian. The village was more than just a place to live. It was a mini kingdom. Each village was independent and was fiercely loyal to their village.

The 'Morung' was considered as hostel for boys, a place where they grow into men. It was also a place which functioned as military training camps and a storytelling club. A place where elders taught boys how to hunt, built houses, folktales and history, music, dance and craft making. The community was a joyful experience. All participate in community festivals. With the coming of Christianity, the education system developed. With the advancing technology, society has reached a globalized state; yet, one must keep its culture alive by pursuing our language, festivals and continue the tales of our rich history.

In total, 22 presenters from across 7 different colleges within the state, presented papers on different aspects of Naga History ranging from polity, religion, indigenous sports, literature and so on covering three technical sessions. The Seminar concluded with a closing session chaired by Mr. Chumthungo Patton, B.A 6th Semester, Department of Political Science. The session followed with the distribution of certificates by Mr. Kevingukho Kehie, Assistant Professor, Department of History. Meanwhile, the word of acknowledgement was pronounced by Ms. Neilhoukhonuo Nipu, HoD, Department of History, thus closing the session and the Seminar.

The Best Paper Presenter was awarded to Ms. Kihitoli A Kiho of Baptist College, Kohima (B.A 6th Semester, Department of Political Science) for her paper titled, "***Myths, Beliefs and Legends of Lutshumi : The Sacred Origins and Folklore of a Village***", and Ms. Visino Chüsi of Modern College, Piphema (Department of Sociology) for her paper titled "***Reimagining the Morung: From Tradition to Modernity***". All the presenters were acknowledged with certificate and honorarium.

The event recorded a number of 131 attendees.



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## EVEL STUDENTS' SEMINAR

Sponsored by  
Department of Art and Culture  
Government of Nagaland

Organized by  
Department of History  
Modern College, Piphema

On  
tury: An outlook into the Past and Contemporary times

Keynote Speaker  
Dr. Rukhmi Puro  
Assistant Professor  
of English, Capital College of Higher Education and  
CUE Academy Centre for Person Centred Education

Time: 9:30 AM

Venue: Modern College



*V. L. L. L.*  
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## State-Level Students' Seminar

### Objectives of the Seminar:

This Seminar intends to have an all encompassing views from the young minds, covering every aspects of Naga history inclusive of its socio, economic and political life under the banner, "Nagas Till the 21<sup>st</sup> Century: An Outlook into the Past and Contemporary Times". Naga history is nothing short but a fascinating story and a rich reservoir of knowledge. The early visitors' to our land (Naga) were awestruck by the Naga way of life. And thus, being a son and daughter to this land-one should imbibe in themselves the curiosity, the inquisitiveness and the prurience to know more, to learn more and to tell about the evolution of the Nagas from te past to the contemporary times for the generations to come.

### Highlights of the Seminar

#### Technical Session-1

The first Technical session was moderated by Mr. Tsurenthong, B.A 6th Semester, Department of Political Science. In this, a total of 8 papers were presented.

#### 1. Festivals and Rituals of the Nagas: A Focus on the Zeliangrong Community

##### Mr. Kadilin Gangmei, Tetso College, Sovima

Mr. Kadilin Gangmei, a master's student of Tetso College (Department of Political Science) presented his paper on, "*Festivals and Rituals of the Nagas: A Focus on the Zeliangrong Community*". In his presentation, he highlited the festivals of Zeliangrong Community sucha as- *Napkao-Ngai*, *Puakpat-Ngai*, *Lui Ngai Ni*, and the most important and biggest festival among the multicolored festivals is *Gaan-Ngai*. All these festivals are related to the agricultural practice marking a specific type of activity and reflecting the various stages of farming. For instances, *Napkao-Ngai* – is the seed-sowing festival, *Puakpat-Ngai* - the pre-harvest festival. Also, the *Zeliangrong* Community residing in the Northeastern states of India; Manipur, Assam, and Nagaland also celebrates the various festivals particularly, the *Gaan-Ngai*. Meanwhile, the traditional indigenous religion known as "**Tingkao Ragwang Chapriak**" (TRC) is still followed and practiced by the community, thus promoting and preserving the customs, old traditions, and religious beliefs of ancestors or predecessors.



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Mr Gangmei's focus was on the **Gaan-Ngai festival**. The festival is characterized by feasting, drinking, dancing and singing, and shouting of the *Hoi, Hoi*. The howl of *Hoi Hoi* in rhythm plays a crucial part in the festival, which reflects the expression of happiness, joy, and faith of the indigenous people towards the *Tingkao Ragwang*. The dormitories of both the genders; **boys' dormitory (Khangchui)** and the **girls' dormitory (Luchui)** have a fundamental role to play during the activities of the whole festival.

The Gaan -Ngai is a five-day festival. In local dialect, the opening day of the festival is '*Ngaigangmei*' and a number of rituals are performed by the village priest or elder of village council (Pei). The main festival (Ngaïdai) takes place on the second day of the Gaan-Ngai festival. On this particular day, all members of both the Khangchui and Luchui bring *Tamcha*, which means gift to their respective dormitory. The gifts are in the form of various dishes such as drinks, chutney, meat, vegetable, rice beer and other foods. Tuna Gaan-Ngai, or the festival of the youth, is the name given to the third day of the festival. In the morning, two heads of *Khangchui* (Khangbon) and two heads of *Luchui* (*Tunapi*) bring gifts or *Tamcha* such as rice beer, meat, vegetables, etc. in their respective dormitories. On this third day, the village laments for the dead of those who were members of the *Khangchui* and *Luchui*. The Gaan-Ngai festival's fourth day is known as "*Longkumei*," meaning hill climbing. On the fourth day, the delegates of both the dormitories organize a hill trekking for sightseeing led by one or two elders of the village.

## 2. "Spiritual Transformation among the Nagas: The Interplay of Traditional Religion and Christianity "

**Mr. Kevingulie Metsieo, Baptist College, Kohima**

After giving a brief outline on the Nagas, the Speaker embarked by weigh in the shift from Traditional Religion upto the arrival of Christianity. He also highlighted the conflict and syncretism between Traditional Religion and Christianity.

*Some extract of Mr. Metsieo's presentation are-*

Traditional Religion- Before the coming of Christianity, the Nagas practiced "animism"- a belief that both animate and inanimate objects are inherited by spirit. The spirits were thought to inhabit river, mountains and other natural elements. 'Rituals ' also played a significant role. These rituals were designed to appease the spirits for various reasons like, protection, prosperity, good harvest and success in warfare. The Shamans, priest and village elders were highly respected for they acted as mediators between the physical world and the spiritual realm.



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### *Key Features:*

1. Animistic world view- Some Nagas believe that some people are possessed by the evil spirit who then is led to the jungle. In this, the fortune-tellers have the ability to reveal where the person was led. Then the priest or an elder of a village brings a cock, pulling out its feather. Hearing the cry, the evil spirit sets the person free.
2. Spirit of ancestors- The spirits of ancestors was worshipped and their blessings were sought for guidance. They are worshipped especially in the times of trouble.
3. Community-Centered Rituals-Religion was not just for an individual practice. Thus, the whole village engages and participates in rituals. This is done for maintaining social order and unity.

### **Arrival of Christianity and its influence on Naga Culture:**

Christianity was introduced to the Naga people in the late 19<sup>th</sup> Century, mainly through Baptist Missionaries from the American and Europe regions. The spread of Christianity led to a dramatic shift in the Naga religious landscape. Traditional Religion began to diminish; Church's became the central institution of the Naga society.

### **Conflict and Syncretism**

Despite the decline of traditional religious practices, syncretism- elements of both Christianity and traditional religion co- existed alongside-remained an important feature of Naga religious life. In some areas, Christianity was incorporated with traditional Naga customs. For example, festivals once celebrated by nature spirit is now had Christian theme. Many Nagas communities still observe Christian holidays with a distinct cultural twist.

The Speaker concluded by discussing the challenges in Religious Transformation. He stated, while Christianity has brought about education, healthcare and social cohesion, it has led to the marginalization of traditional beliefs. Yet, without any doubt, the introduction of Christianity marked a significant turning point, reshaping Naga religious practices and societal norms.

  
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### 3. "Naga Polity in Pre-Colonial Naga Society and Pre- Colonial Naga Society and Present"

**Ms. Lizila Jinger, KROS College, Kohima**


Ms. Lizila Jinger from KROS College, Kohima presented her paper on "*Naga Polity in Pre-Colonial Naga Society and Present*". She began by giving a reference on Naga Polity as the indigenous governance system of the Naga tribes, traditionally organized into autonomous village-republics led by councils of elders or chiefs. Decision-making was consensus-based, rooted in customary laws and kins. Further, she stated Naga society as a decentralized unit, with each village functioning as an autonomous republic. Governance was based on kinship, customary laws, and collective decision-making.

**Leadership:** Led by village councils of elders, warriors, and clan representatives; some tribes had hereditary chiefs, while others followed a more democratic selection process. Decisions were made through consensus, emphasizing communal welfare and justice.

**Customary Laws:** Laws were unwritten but strictly followed, covering disputes, land ownership, marriage, and warfare. Punishments were based on restitution, social ostracism, or, in extreme cases, execution.

**Role of Morungs (K):** Youth dormitories served as training centers for leadership and defense. It served as social and military training centers, reinforcing political values, leadership, and defense strategies.

However, the British colonial rule (19<sup>th</sup> –20<sup>th</sup> Century) significantly altered the traditional Naga political system. One such can be seen in the Legal and Administrative Changes: Customary laws were replaced or modified by colonial legal systems, altering conflict resolution and governance. Another is the introduction of the Inner Line Regulation (1873): this restricted outsider entry into tribal areas of the Northeast to protect British interests and indigenous communities. The ILP while preserving tribal autonomy, it also isolated them. Decentralized polity with autonomy to the in Pre-Colonial Naga Society to a Naga polity operates within India's democratic framework, with a state government, legislative assembly, and integration into national policies.

  
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#### 4. Reimagining the Morung: From Tradition to Transformation

**Ms. Visino, Modern College, Piphema**


Ms. Visino, a bachelor student of Modern College, Piphema began her paper by introducing the term 'Morung'. The term 'Morung' is an Assamese word means 'a big tree drum'. The speaker also highlighted the significance of Morung among the Nagas such as- with no formal education in the olden days, the Morung served as the focal point of social and cultural life. Once a boy reach it's adolescent, he joins the youth dormitory in the Morung. In here, he and his peers learn basic manners, hunting strategies, folk songs, folkdance, traditional customs, traditional festivals and rituals from the elders in the Morung. Above all, the Morung served as a learning institution.

The Speaker also highlighted the literary source with regard to the Morung of the Nagas- John Henry Hutton, Verrier Elwin, B. Pillsburg and Zapuvisie Lhousa. The area of study was based on the Angami tribe of *Mezoma* village, situated in the *Sechü (Zubza)* circle of Kohima district.

The speaker took excerpts from the Angami tribe where, there existed a separate dormitory for the girls known as '*Thenu Kichüki*'; usually the house of a widow who lives alone. The boys Morung was known as '*Thehuki*' and attaching the Thehuki is the '*Kichüju*' (dormitory bed). Here, unlike individual sleeping arrangements, the young boys sleep together on a bed. In the Angami Morung, there existed a fireplace known as '*Thehu*' is where elders, menfolks gather around the fireplace. Outside the '*Thehu*' is an open meeting place built with stones known as '*Thehouba*' or sometimes in circular structure called '*Khwehou*'.

*Penie* (a day marked as taboo to work), on this day, the men folk gathers at the *Thehouba* to discuss important events such as - discussions on various activities, organizing the festivals and discussion on the new moon days.

Ms. Visino concluded her presentation by taking a mention on the impact of external influence on the Morung as a result of western education and the coming of Christian missionaries etc to name some few. She also took note on- the transformation of the Morung in the contemporary times- education, cultural preservation efforts, the Hornbill festival, incorporation of Naga customary laws into legal framework and cultural icon etc.

  
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## 5. "Traditional Religion and Christianity"

Mr. Monglon H. Mt. Olive College, Kohima

The speaker, Mr. Monglon H, in his opening remark gave an introduction to the Naga history and its people. He mentioned the existence of 17 major tribes across 17 districts of Nagaland. He further stated the Nagas, though huge in rural population, are generally, very open-minded with respect to modernity and foreign traditions.

He also discussed on the Naga Morung and its religious implications. The age old structure of Morung played a crucial role in shaping the men-folk of the Nagas in the olden times. The Morung was essentially a dormitory of learning for boys as well as a place of worship wherein the boys learn spirituality and spiritual entities through oral narratives of their elders.

Below are some of the citations of Mr. Monglon's presentation:

- **Head-Hunting Culture-** The infamous culture of Head-Hunting was practiced by every Naga tribe wherein the individual with the highest number of trophies (human heads) was adorned with deep reverence in the society. The *Khiamniungan* Nagas refer to such men as "*Leng*" or "*Leng-po*", which means "man among men" or "victorious man". The *Khiamniungan* Nagas along with the Konyak and Chang Nagas were the last tribes to discard the practice.
- **Stone Worship of the *Rengma* Nagas-** Stone worship was practiced by the *Rengma* Nagas of *Tseminyu* village. Rituals were specifically carried out by a male priest or an elder of the village in his absence. The *Rengmas* hold the account of the stone "*Tegopega*" that it foretold future events like harvest, natural calamities, famine etc.
- **The Spirit World-** Every tribe believed in the existence of spirits and the supernatural with no definite concept of God or creator in the past. The folktales typically involves spirit- both malevolent and benevolent ones. "*Ukepenuopfu*" is the supreme benevolent God of the Angamis. For Ao's "*Mozing*", "*Kawang*" is the supreme God of the Konyaks. The Sema God "*Alhou*" is the supreme one.
- **HERAKA CULT-** While dealing with traditional Naga religion, the Heraka Cult hold a special mention. The Heraka Religion is practiced by the Zeliangrong tribe of Nagaland and the Zeliangrong dominated areas of Manipur, Assam and Arunachal Pradesh. "Heraka literally means, in Zemei, PURE. It is a pure/reformed religion of the Zeliangrong people comprising of three kindred tribes, the Zemei, Liangmei and Rongmei." The new faith was started in 1925 by

  
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Jadonang in Tamenglong, Manipur. The followers were known as '*Khampias*' and they worship a God called '*Tingwa*'.

- Christianity in Nagaland- Christianity was first introduced to the Nagas by the Shah Mission under C. A Bruce. In 1939, Reverend Miles Bronson entered the Hills as the first Christian Missionary to the Nagas. However, the hostile attitude of the Nagas hindered initial progress of the religion, but the good deeds and sacrifices of the foreigners did have an impact on the Nagas. The coming of Christianity reshaped the ignorant lives of the Nagas and paved the path for a progressive society.

The speaker concluded by stating, the Nagas has a rich oral tradition in the absence of its script in the early years. The oral tradition served as a way of passing down information from father to son, mother to daughter, grandparents to grandchildren. This translated into the passing down of historical events like popular wars, folklore or even clan, village and tribe. This in return serves as a means of information to rewrite Naga history. In this, the Morung played a significant role in preserving Naga history.

## **6. Evolution of Women in Politics in Nagaland: From Tradition to Modernity**


**Ms. Reachel, Tetso College, Sovima**

Ms. Reachel, a master's student from Tetso College, Sovima presented paper on "Evolution of Women in Politics in Nagaland: From Tradition to Modernity. In her opening remark, the speaker introduced us to the issue of women's participation in politics. She rightfully gave reference on Preamble, Fundamental Rights and Directive Principles, that guarantees equal rights along-side its male counterparts. Socio-cultural aspects such as conventional gender roles, ingrained biases, economic reliance, and adverse political opportunities have greatly influenced in the inequality of women and their effective use of political power.

*Some excerpts of Ms. Reachel presentation are:*

### **Emergence of Women in Political Activism-**

- Role of women during the initial stage (before the coming of Christianity): During the incentive stage women were confined within the four walls of the house and prohibited in the decision-making in the Morung and other institutions. Their responsibilities were primarily confined to Domestic duties, Agricultural labour, Craftsman Ships and Cultural preservation.


  
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- **Impact of Christianity on Women's Role:** The assimilation of Christianity in Nagaland introduced by American Baptist missionaries in the 19th century, has significantly transformed Naga society, especially for women. It has improved women's education, social status, and leadership roles. One of the key landmarks on women participation- The Naga Mothers' Association (NMA) founded in 1984, deeply influenced by Christian values of peace and justice, evoked a sense of growth and added to the evolving process of women in the political field.
- **Political Participation of women and its challenges:** Since achieving statehood in 1963, Nagaland had not elected a woman to its Legislative Assembly until 2023. In the initial Assembly elections of 1964, no women contested, and over the subsequent decades, female participation remained minimal. However, the state's political landscape saw a slight shift in 1977 when Rano Mese Shaiza became the first Naga woman elected to the Lok Sabha, representing the United Democratic Party. Another significant development occurred with the election of S. Phangnon Konyak to the Rajya Sabha, making her the state's second female parliamentarian and the first woman from Nagaland to enter the Upper House. It took 45 years for Nagaland to elect its second woman parliamentarian.
- **Breakthrough in Nagaland's 2023 Assembly Elections:** The 2023 Nagaland Legislative Assembly election marked a significant breakthrough for women in politics, with two women making history by becoming the first female MLAs in Nagaland. Hekani Jakhalu, contesting on a Nationalist Democratic Progressive Party (NDPP) ticket and the other is Salhoutuonuo Kruse: Another NDPP candidate, Kruse won the Western Angami seat.

The Speaker also covered the challenges faced by Naga women in politics which includes-

- **Gender inequality:** this factor has been mentioned in Toshimenla Jamir in her book "Women and Politics in Nagaland Challenges and Imperatives" (2012) discusses gender inequalities in the modern day.
- **The 33% Reservation Debate:** Considering the enactment of the 73rd and 74th Constitutional Amendment Acts in 1992, nearly all states have implemented the 33% reservation of seats for women in urban and local government without opposition. As a result, women's visibility and participation in local politics have significantly increased. The Nagaland Municipal Act of 2006 marked an important step towards democratic decentralization by introducing one-third reservation for women in urban local bodies. However, Nagaland remains the only state where opposition persists, primarily from male-dominated tribal unions, groups, and political leaders. This ongoing resistance means that the reservation rule for women has not been fully applied in the state.

  
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Winding up, the Speaker, Ms. Reachel also touched upon the way forward /recommendations. Those included-

- Strengthening Institutional Support and Political Party Engagement by ensuring fair ticket allocation, financial assistance, and leadership development.
- Changing Societal Perceptions and Overcoming Cultural Barriers Public awareness campaigns, similar to the "*Beti Bachao Beti Padhao*" initiative,
- Empowering Civil Society Movements, organization like Mothers' Association (NMA) should be further empowered to advocate for gender equity in politics.
- Addressing Financial Constraints, by establishing dedicated funding schemes or microfinance initiatives, similar to the "*Rashtriya Mahila Kosh*" (RMK), which provides financial support to women entrepreneurs, can be extended to aspiring female politicians.

## 7. Weaving among the Chakhesang Nagas

### Mr. Pfücüte Arüji, Modern College, Piphema

Mr. Pfücüte Arüji in his prelude gave a brief introduction on the Chakhesang women and its relation with weaving. He mentioned that, Chakhesang women are known for their traditional loom weaving practices. They use back- strap loom to create shawls, clothes and other textiles, having distinctive motifs and patterns.

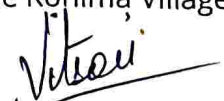
The Speaker also entailed us to the type of shawls made from different plants such as-

- *Thovora* (stinging nettle weaving)
- *Rulashe/Khora* (hibiscus cannabinus)

As per the speaker, modern weaving method in Nagaland was introduced somewhere around 90-100 year ago, which was marked by new and advanced thread which we know today in the form of - polyester, cotton, silk etc. This in turn changed the quality of the shawls and its methods.

### Popular shawls woven in Khezhakeno-

- *Lohrüra* (shawl by choice). It's worn by both women and men. Women can wear different color and men wear the same color.
- *Kabvümira* (Kohima Village shawl). This shawl I'd sold mostly to people from the Kohima Village.

  
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### *Beliefs and practices of weaving in the past-*

There are certain beliefs and practices of weaving that were followed by the villagers. One such belief is that men shouldn't touch the weaving tools of women. The reason behind this is, it's the men who make all the tools required for weaving. And therefore, once handed over to the women, it becomes a taboo to touch it. The belief that is connected with this is, men will lose its success whilst hunting or taking enemies.

The closing statement of the speaker, Mr. Arüji was that, weaving, a valuable practice has ceased to exist among the villagers with the passage of time. With this, the history and story that represent one's identity, culture etc has been forgotten. And thus, the fundamental duty of this generation is to preserve the rich legacies left by the ancestors.


### **8. 'Evolving role of Women in Politics: Women in Politics in Nagaland'**

**Ms. Estella Kesen & Mr. Visatuo Suohumvu**

**Tetso College, Sovima**

Evolving role of Women in Politics: Women in Politics in Nagaland is a joint paper authored by Ms. Estella Kesen and co-authored by Mr. Visatuo Suohumvu, masters students from Tetso College, Sovima. Their introductory statement began with a brief outline of the Naga women and its stand in the society. To this, Naga women enjoyed relatively equitable treatment in comparison to broader India. Despite this, they face low representation in elections and political offices. The reason for this is due to the patriarchal system where the husband is the head of the family. While women were isolated to domestic roles which include managing household, child bearing, cooking, cleaning, agriculture activities and limiting their political involvement. The Naga customary laws have defined specific gender roles, assigning them to domestic affairs. The customary law restricts women from participating in decisions making processes, inheritance and property rights etc. Historically, Naga women despite their cultural and societal importance were excluded from formal governance like *Putu Menden* (village council) of Ao tribes due to its traditional practices.

In the Ao morungs, *arichu* was male dormitory and *tsuki* was a female dormitory. The male dorms imparted education to the boys such as defence tactics or military training used in war time, whereas the female dormitories simply taught young women how to be good wives, mothers and caregivers. This contrasting difference in teaching highlights a more traditional gender divide.

  
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However women leaders like Rani Gaidinliu and Teli Kiba broke through these traditional barriers. Gaidinliu, who was the famous Naga ruler of the *Rongmei* tribe, is one of the leading factors that played a pivotal role in the fight against British colonial rule in Manipur, Nagaland, and Assam. Similarly, Teli Kiba, who was the first female *Gaon Bura* (GB), was appointed to the position in 1925 by Charles Pawsey, a position that had previously been held only by male, marks an important milestone in the history of Naga politics.

### **Naga Women's Political Milestones-**

The mid 20<sup>th</sup> Century marked the global legal recognition and social acceptance of women's rights. In 1979, under the United Nations, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was formed, which addressed critical problems faced by women including violence against women, economic empowerment and promoting gender equality, education etc. Prior to the formation of CEDAW in India, recognizing the needs and importance of women's right. Thus provisions like Article 14, Article 15, Article 16, Article 39 (a) and Article 39 (d) to deal with gender discrimination, Equality of opportunity etc.

While in the context of Nagaland, on March 8, 2023, the State Election Commission announced that the 39 ULBs in Nagaland would hold elections on May 16, 2023, with 33% of the seats reserved for women. Women's organizations such as the Naga Mothers' Association (NMA) who have been demanding this very policy for reservation of women were delighted. However, this was met with opposition from some organization in Nagaland. Despite the resistance faced by women in Nagaland, after widespread demands and fight for their rights, the state Government under the Nagaland Municipal Bill, 2023 introduced the bill, which provides 33% reservation for women in urban local bodies.

The first ever municipal election was held on June 26, 2024 after a gap of 20 years with 33% reservation of seats for women. A total of 523 candidates contested in the ULB 2024 elections in Nagaland. Out of 198 women candidates in the ULB election, 102 female candidates emerged as winners, marking a significant milestone and beginning of women representatives in the history of ULB Election in the State.

Nagaland Municipal Bill, 2023 was also passed after the historic election of the first two women MLA, namely Salhoutuonuo Kruse (8<sup>th</sup> WESTERN ANGAMI) and Hekani Jakhalu (DIMAPUR III) to the Nagaland Legislative Assembly in 2023 after a period of 60 years since statehood. However, the participation of Naga women in politics has always been marginal; it can be seen in the first general election 1964 till 2023, there had only been 25 female candidates against a total of 2,267 male candidates who contested in the State Legislative Assembly Election out of which only 2 candidates have won seats in the election. 1977, Rano M. Shaiza of the United Democratic Front (UDF) party made history by getting elected as the first woman to represent the state of Nagaland in the single Lok Sabha as Member of Parliament. Later

  
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in 2022, S. Phangnon Konyak from the BJP party, was voted in as a Member of Parliament (Rajya Sabha), making her the first woman from Nagaland (unopposed) to sit in the Upper House (Rajya Sabha).

The closing remark was the way forward with regard to women in politics. Clean election is necessary to encourage the women to come forward and contest in elections. Women's interest in politics can increase when they are given the opportunity to engage in certain legal power by electing them to hold political power. Tools, skills, support and offering training, resources Social meetings or workshops can be organized to share the importance of women's engagement in politics. However, the main solution is addressing cultural barriers. This can be achieved through community dialogues that challenge traditional beliefs.

The Technical Session-I came to an end with a Q&A Session providing a platform for clarification, discussion etc. There was active participation from the observers.



  
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## Technical session II

Date: 03/04/25

Time: Seminar commenced at 10:33 AM

Venue: Modern College

Moderator: Mr. Moalong, Department of History, Modern College

The state-level seminar organized by the History Department of Modern College brought together students and scholars to present and discuss diverse cultural, historical, and social topics relating to Nagaland. The seminar began at 10:33 AM with Mr. Moalong from the History Department of Modern College serving as the moderator. Below is a summary of the participants and their respective presentations:

### 1. "Revisiting the Morung System of Nagaland: A Focus on the Khangchiu Institution of the Zeliangrong Tribe"

-Miss Grace Pame

Master's Student, Political Science, Tetso College

She introduced her topic by referring to Nagaland as the "Land of Tribal People" and explained that the term "Morung" originates from the Assamese language. Miss Pame then delved into the history of the Zeliangrong tribe, which comprises three sub-groups: Zeme, Liangmai, and Rongmei. She discussed the significance of the *Khangchiu*, a traditional male dormitory institution, and elaborated on its three tiers: *Gana*, *Gaanpi*, and *Khangbuan*. She emphasized the *Khangchiu's* role as a center for learning, discipline, and training in warfare tactics. Additionally, she highlighted its importance during festivals and its role in promoting games and sports. In conclusion, Miss Pame quoted J.S. Mill: "Decaying 'Morung' means a decaying village, and a well-used, well-kept 'Morung' is where the old men tell of the great deeds of the past, and the coming generation is taught to carry on the traditions into the future. When the past is no longer glorious and the future seems dark and uncertain, the 'Morungs' fall into decay." This quote underscored the crucial role of the *Khangchiu* in preserving the traditions and cultural heritage of the Zeliangrong tribe.



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## 2. "Echoes of Ancestors: Unraveling the Oral Tradition and History of the Angami Nagas"

-Thejavinuo

Bachelor's Student, History, Baptist College, Sechü Campus

Miss Thejavinuo, a bachelor's degree student in History from Baptist College, Sechü Campus, and a member of the western Angami community. She presented on the topic "Echoes of Ancestors: Unraveling the Oral Tradition and History of the Angami Nagas," which was divided into four sections. In her presentation, she emphasized that the history of her tribe is not found in books, but in memories. She shared stories passed down through generations, including the migration of a family with three sons to Kezakenou Village, the three taboos observed in her community, the legendary warriors *Rovi* and *Razi* from Khonoma Village, a poignant love story, and various forms of folk songs. She also spoke of her uncle as a source of inspiration and highlighted the fading of traditions post-Christianity and expressed gratitude for the opportunity to reconnect with her heritage.

## 3. "Marriage among the Sangtam Tribe: Continuity and Changes"

-Mr. Litongba, Modern College, Piphema

Mr. Litongba, a Bachelor's degree student from Modern College, presented on the topic "Marriage among the *Sangtam* Tribe: Continuity and Changes." He began his presentation with the quote, "Try not to become a man of success, but try to become a man of value." He then provided historical context by discussing the arrival of the British in the Northern *Sangtam* territory. The objective of his study was to understand the social and cultural significance of marriage among the *Sangtam* people. He outlined traditional *Sangtam* marriage practices, emphasizing that marriage within the same clan is strictly prohibited. As part of the custom, the groom's family presents gifts—usually in the form of mithun and dao—to the bride's family.

Mr. Litongba explained how *Sangtam* marriages were traditionally conducted before the advent of Christianity, involving blessings from elders, arranged marriages, rituals, and the payment of bride price, with active participation from the clan. He compared this with contemporary practices, noting that while parents once played a dominant role in choosing spouses, they now serve more as guides and supporters, respecting the personal choices of their children.

He also described the traditional attire worn during *Sangtam* marriages, including the *Thongshe/Rrongshe* shawls for the groom and the *Longdongshe* for the bride. In conclusion, Mr. Litongba highlighted the significant transformations in *Sangtam* marriage customs after the arrival of

  
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Christianity—such as the decline of bride price and polygamy, and the shift from traditional rituals to Christian ceremonies. He reflected on how, despite these changes, certain values, rituals, and family support continue to shape *Sangtam* marriages today.

#### 4. "Nhaku: A Traditional Naga Practice and Dish of the Chakhesang Nagas"

-Mr. Veluo Soho, Capital College, Kohima

Mr. Veluo Soho from Capital College presented on the topic "Nhaku: A Traditional Naga Practice and Dish of the Chakhesang Nagas." He discussed the rich traditional food practices of the Chakhesang Nagas from Phek District, focusing on Nhaku, a significant cultural dish.

He described the traditional tools used in preparing *Nhaku*, such as the *Lachu*, used to catch crabs and frogs, and the *Chebvü*, a container used for storage. Mr. Soho elaborated on the *Nhaku*-making process, emphasizing its cultural significance and its social, historical, ritual, nutritional, and medicinal value.

He also addressed the challenges facing the practice today, including its gradual decline. To counter this, he proposed preserving the tradition by educating the younger generation and continuing the practice in daily life. Furthermore, he suggested that young people take an active role in protecting *Nhaku* and even recommended opening restaurants that serve traditional foods like *Nhaku* as a means to keep the heritage alive.

In conclusion, Mr. Soho stressed the importance of *Nhaku* and the urgent need to preserve this valuable tradition by passing it on to future generations.

#### 5. "Traditional Religion and Christianity"

-Mr. Sagar Sharma, Modern College

Mr. Sagar Sharma, a Bachelor's degree student from Modern College, presented on the topic "Traditional Religion and Christianity." He discussed how Christianity has become a dominant force in Nagaland, with 87.93% of the population identifying as Christian, and 75% of them belonging to the Baptist denomination, according to the 2011 Census—making Nagaland one of the most Christian-dominated states in India. He elaborated on the history of Christianity in Nagaland, highlighting the role of colonial-era missionaries, particularly the American Baptist missionary E.W. Clark, who played a pivotal role in introducing Christianity to the Nagas. He noted that the first church was established by

  
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Clark in *Molungkimong* in 1872 with 28 converts. Language and Bible translation were key components of missionary work, with Clark notably translating an English dictionary into the Ao Naga language in 1911.

He also explored the conflict between Christianity and traditional religious practices, particularly during the period from 1890 to 1945, when early Christians were often labeled as "heathens." He touched upon the post-colonial revival of Christianity in Nagaland, which experienced significant growth during the 1950s and 1960s. He highlighted the Great Awakening of 1962 and referenced the political milestone of the 1951 plebiscite, which reaffirmed God's sovereignty in the lives of the Naga people.

In conclusion, Mr. Sharma reflected on the legacy and modern influence of Christianity in Nagaland—including its impact on literature, Bible translation, hymns, and the societal transition from animism to institutional Christianity—and emphasized how the arrival of E.W. Clark and the subsequent spread of Christianity profoundly transformed Naga society.

## 6. "Indigenous Sports in the Naga Society: A Study"

### Miss Cham, Tetso College, Sovima

The next participant was Miss Cham, a Bachelor's degree student in Political Science from Tetso College, who presented on the topic "Indigenous Sports in the Naga Society: A Study." She began by introducing the rich tradition of indigenous sports in Nagaland, emphasizing their cultural importance and physical benefits.

Miss Cham discussed a variety of traditional sports, notably Naga wrestling, which she highlighted for its pedagogical value and contribution to physical fitness. She also spoke about other indigenous games, such as traditional fire-making, stilt walking, bamboo walking, *Akikiti* (kick fights), greased bamboo pole climbing, *Pcheda* (a game involving the throwing of a thin bamboo stick), and Go-Kart Racing, which showcases the Naga craftsmanship of traditional wooden wheel-making.

She particularly emphasized the importance of Tug of War, pointing out how it fosters teamwork and collaboration. In conclusion, Miss Cham underlined the value of traditional sports in promoting physical well-being, teamwork, and communication, while also preserving cultural heritage. She expressed her aspiration to elevate these traditional sports to greater heights by promoting them at the state, national, and international levels.

  
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## 7. "Myths, Beliefs, and Legends of Lutshumi: The Sacred Origins and Folklore of a Village"

-Miss Kihitoli A. Kiho

6th Semester, Political Science, Baptist College, Kohima Campus

Miss Kihitoli A. Kiho, a 6th-semester student pursuing her Bachelor's degree in Political Science from Baptist College, Kohima Campus, presented on the topic "Myths, Beliefs, and Legends of *Lutshumi*: The Sacred Origins and Folklore of a Village." She began with a personal anecdote about how her father used to tell her stories during her childhood, which sparked her deep interest in the rich cultural heritage of her community.

Miss Kiho then delved into her main presentation, explaining that *Lutshumi* village was established in 1827 and centered around *Apungo*, a sacred stone believed to protect the land. According to her, the village was named *Lutshumi* after this stone, and villagers would gather around it to perform war dances. The stone was believed to have the power to hypnotize enemies who came to attack the village. The heads of defeated enemies were traditionally hung on a tree known as *Aghükütsü Khüghosübo*.

However, with the arrival of Christianity, these rituals were abandoned, the sacred tree was eventually cut down, and the revered stone was broken into pieces and scattered. In conclusion, Miss Kiho emphasized the historical and cultural importance of the sacred stone in protecting the village prior to the advent of Christianity and how it had once played a vital role in the lives of the villagers.

## 8. "Morung Culture of the Lotha Nagas"

-Ms. Achano and Ms. Mhabeni Yanthan, Norman Putsure

The *Lotha* tribe, one of the major Naga tribes of Nagaland, is broadly divided into two regions: Northern and Southern *Lothas*. The community has a rich cultural heritage, with the Morung playing a vital role in their traditional way of life.

The Morung serves as a multifunctional institution within *Lotha* society. Traditionally, it shaped interpersonal relationships and acted as an educational and social institution. At night, young male members of the community would sleep in the Morung, prepared to defend the village from potential enemy attacks. It was within the Morung that the youth were taught discipline, the importance of community values, and how to care for their belongings.

### *Significance of the Lotha Shawl*

The *Lotha* shawl holds symbolic meaning, reflecting the values of the tribe. Red signifies strength and courage, White represents purity and black symbolizes the wild or the natural world. These shawls are worn with pride, especially during festivals and important ceremonies.



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### *Festivals: Tokhu Emong*

*Tokhu Emong*, celebrated annually on November 7th, is the most important harvest festival of the *Lotha* tribe. It is marked by rituals, feasting, and celebration as a way of expressing gratitude for a successful harvest and seeking blessings for the future. The festival is a vibrant display of *Lotha* culture, traditions, and strong community bonds. During this festival, the Morung becomes a central gathering place for communal activities and celebrations.

### *Aspects of Morung*

**Strategic Location:** Traditionally located near the village gate for easy access and defense against enemies.

**Educational and Military Function:** Served as a school, a center for military training, and a social hub for the youth.

**Discipline and Life Skills:** Helped shape discipline, responsibility, and various life skills among young members of the community.

### *The Logdrum*

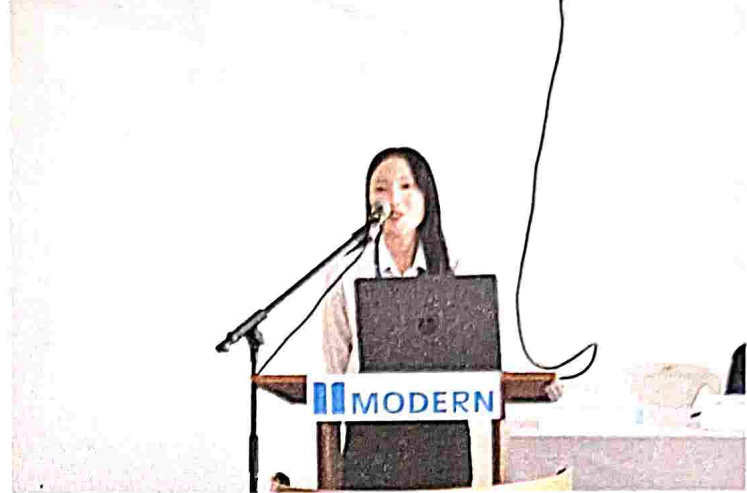
The Logdrum is an important element of *Lotha* culture with multiple functions, Communication: Used to convey messages, announcements, or warnings across long distances. Ceremonial Significance: Plays a crucial role in rituals and cultural ceremonies. Cultural Identity: Serves as a symbol of *Lotha* heritage and identity.

In conclusion, the Morung played a foundational role in shaping young minds, preserving cultural heritage, and fostering unity within the *Lotha* community. It was not just a physical structure but a center of learning, protection, and tradition, deeply embedded in the social fabric of the *Lotha* people.

The seminar provided a rich platform for students and scholars to explore and present aspects of Naga heritage, traditions, and transformations over time. Each presentation reflected deep engagement with history, culture, and the evolving social fabric of Nagaland, reinforcing the importance of preserving indigenous knowledge while adapting to contemporary realities.

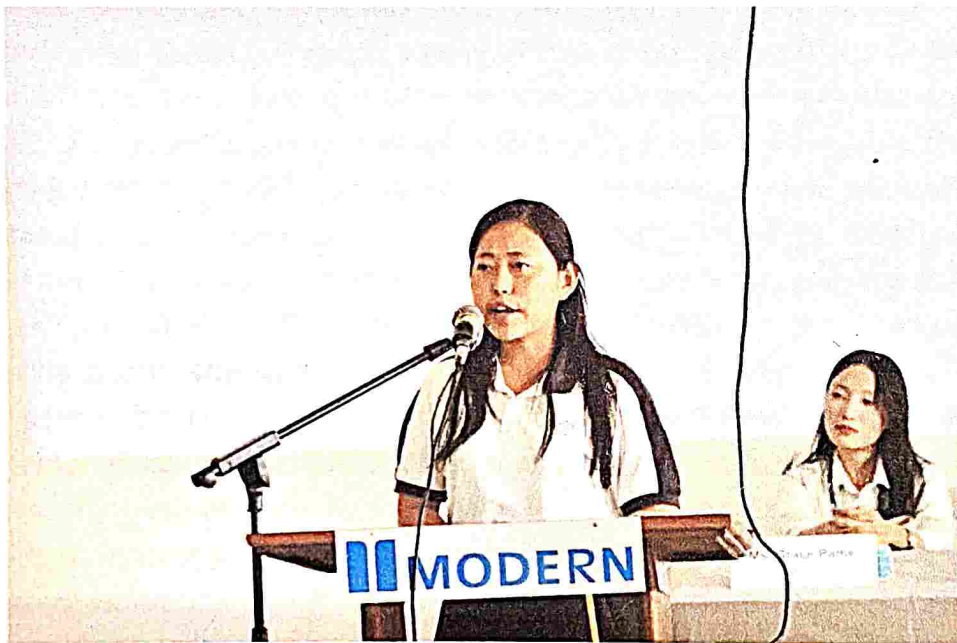


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### Technical Session III


The third Technical Session was led by Ms. Grace Gongmei, B.A 2<sup>nd</sup> Semester, Department of English.

#### 1. Women in politics

##### **Ms. Neizakienuo Nipu, Baptist College, Sechū Campus**

In her presentation Ms. Neizakienuo Nipu of Baptist College said that Naga women have long been marginalized and excluded from the political landscape of Nagaland. Despite their significant contributions to the social, economic, and cultural fabric of Naga society, women have been underrepresented in politics and decision-making processes. However, in recent years, there has been a growing momentum towards increasing women's participation in politics, driven by the efforts of women's organizations, civil society groups, and individual women leaders.

Her research paper explores the experiences and challenges faced by Naga women in politics, highlighting the structural and cultural barriers that hinder their participation. It also examines the ways in which Naga women are navigating these challenges and creating new opportunities for themselves and their communities. Through a combination of qualitative research methods, including interviews and focus group discussions, the study sheds light on the complex and nuanced dynamics of Naga women's political engagement. The findings of this study reveal that Naga women face significant obstacles in entering politics, including patriarchal norms and values, lack of education and economic resources, and limited access to political networks and institutions. However, despite these challenges, Naga women are increasingly asserting their rights and claiming their space in the political arena. They are forming women's organizations, contesting elections, and advocating for policies and programs that address the specific needs and concerns of women and marginalized communities. This study contributes to a deeper understanding of the complex and multifaceted nature of Naga women's political engagement, highlighting the importance of addressing the intersecting forms of oppression and marginalization that women face. By amplifying the voices and experiences of Naga women in politics, her aims is to inspire and empower women to take on leadership roles and create positive change in their communities; and also examines their participation, challenges, legal frameworks, impact on governance, and comparative representation across regions.

  
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## **2. Chadayi: A Festival of the Angami Nagas with special reference to Kiruphema (Peducha) Village**

**Mr. Pelevizo Mor and Mr. Rokoselhou Vielle, Modern College**

Mr. Pelevizo Mor and Mr. Rokoselhou Vielle of Modern College gave a detailed narration about "Chadanyi: A Festival of the Angami Nagas with special reference to Kiruphema (Peducha) Village". In the introductory part, they have discussed about the origin of the word Peducha which comes from combination of two words Pedu, meaning "oak tree" and cha which means "road". They have also presented a brief discussion about the Establishment of Peducha village in the year 1963 which was initially started as a concentration camp setup by the Indian government for counter insurgency measure during the peak of Indo-Naga conflict where civilians from Kiruphema and Mengujuma village were group together at Peducha which was supervised under the control of the Indian Army.

SOME OF THE KEY POINTS HIGHLIGHTED BY THE SPEAKERS REGARDING CHADANYI WERE-

- Chandanyi comes from combination of three words, Cha meaning "Road", Da, which means "cutting of grass or mowing" and Nyi, which means "festival".
- Chadanyi festival is celebrated every year on 10<sup>th</sup> of August in order to clean the roads and footpaths and the areas surrounding the village and bringing people together as one.
- Apart from working, there are some activities that are conducted on the day of the festival which includes grand feast and volleyball competition between different colonies within the village.
- On that day after the celebration of Chadanyi festivals no one is allowed to do any field work.
- Chandanyi festival is celebrated in order to remind us that cleanliness is a part of our traditions.

## **3. The Bodo-Kachari in Nagaland: Culture, Identity and Integration with the Nagas**

**Ms.Lasmi Rabha, Capital College of Higher Education, Kohima**

The speaker began by enlightening the audiences with a brief history of the bodo-Kachari tribe. She regarded the Kacharis as one of the oldest communities in Northeast India, belonging to larger Bodo ethnic group. They are believed to be the earliest settlers of Assam, and they inhabited the Brahmaputra Valley during prehistoric times. The Bodo tribes consist of various linguistic groups, such

  
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as the Koches, Lalung, Rabhas, and Sonowals of the Brahmaputra Valley, and the Dimasas and Barmans of Cachar Hills. Linguist Brian Hodgson was the first to apply the name "Bodo" to the Kachari people. The Bodo Kachari trace their origins to early inhabitants of Northeast India, with oral traditions linking them to Tibet and China. According to folklore, three brothers migrated from Mongolia/China, each taking a different path: The eldest brother cleared forests and settled in Nepal, the Middle Brother lost his way in Assam and became the Bodos and the youngest brother struggled through mountains, stayed in the highlands and became the Nagas.

### CULTURE AND IDENTITY


- Identity: The Bodo Kachari maintains distinct traditions through language, folklore, rituals, festivals, food, and clothing. 70% feel integrated into Naga society; 30% feel their identity is diluted.
- Language: Bodo language is still spoken, but younger generations use Nagamese, threatening language sustainability.
- Festivals: Bwisagu is the key festival; 70% celebrate it occasionally, 30% do not, signaling cultural decline.
- Food & Clothing: Diet includes rice, fish, and fermented foods; traditional attire (Gamsa, Dokhona) is impacted by modernization.
- Traditional Livelihoods: Historically engaged in agriculture, fishing, and weaving. They cultivated rice and fished for sustenance, with weaving (Dokhona and Gamsa) being a key cultural and economic activity.
- Modern Economic Shifts: 40% work as daily wage laborers, 40% in government/private jobs, and 20% run small businesses.
- Economic Challenges: Issues like job insecurity, low wages, and limited access to education and financial resources remain.
- Need for Support: Emphasis on vocational training, market access, and government support to boost economic self-sufficiency and preserve traditional skills

### INTEGRATION WITH NAGA COMMUNITIES

The integration of the Bodo Kachari community into Naga society has been marked by cooperation and challenges, particularly regarding identity and social roles. While maintaining their distinct identity, Bodo Kacharis have adapted to Naga customs, language, and social structures for coexistence. Shared Mongoloid ancestry and cultural practices have facilitated integration, with participation in Naga festivals like Hornbill Festival and intermarriages promoting cultural exchanges.

### CHALLENGES

There are concerns over cultural erosion, with 50% of respondents believing modernization has helped preserve traditions, 10% think it has harmed them, and 40% see no major effect. Economic struggles, shifting customs, and the risk of losing traditional practices underscore the need to balance cultural preservation with adaptation in a changing society.

  
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#### 4. Naga Writers

**Ms. Thripila, Ms. Keviveno and Mr. Ricky Das of Modern College, Piphema**

In their paper, Mr. Ricky Das took the initiative of delivering the presentation about the Naga writers. He stated Nagaland as a state of vibrant literary tradition where the misty hills, ancient traditions, and resilient spirits of the Nagas come alive through the powerful voices of its writers. Naga writers capture the essence of their culture, history and contemporary challenges. From the poignant poetry and evocative prose, Naga writers have woven a rich tapestry of stories that not only reflect the complexities of Naga identity but also resonate with universal themes of love, loss, and the human condition. Naga literature plays a crucial role in preserving and promoting the rich cultural heritage of the Naga people. Through storytelling, poetry, and novels, writers have captured their traditions, folklore, and history. Their works help strengthen cultural pride, foster awareness, and ensure that Naga traditions are passed down to future generations.

According to their findings Naga literature has its roots in the rich oral traditions and cultural heritage of the Naga people.

##### ORAL TRADITIONS

- Folk tales and legends: Nagas have a rich tradition of passing down stories, myths, and legends through generations.
- Songs and chants: Traditional Naga songs and chants have played a significant role in preserving history, culture, and values.

##### CULTURAL HERITAGE

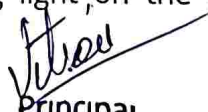
- Tribal customs and practices: Naga literature often reflects the unique customs, practices, and traditions of the Naga people.
- History and mythology: Naga mythology and history have influenced the themes, motifs, and characters in Naga literature.

##### SOME PROMINENT WRITERS FROM NAGALAND MENTIONED IN THEIR PRESENTATION

**Easterine Kire:** Dr Easterine Kire is a renowned Naga writer, poet, and novelist known for preserving and promoting Naga history and folklore through literature. Her works blend oral traditions with contemporary storytelling, bringing Naga culture to a global audience.

**Vishü Rita Krocha:** She is a Naga writer, poet, and journalist dedicated to preserving Naga culture through literature. Her works explore themes of identity, tradition, and personal experiences, blending oral storytelling with modern expression.

**Sentilong Ozukum:** Sentilong Ozukum is a writer, educator, and social entrepreneur known for his compelling storytelling that captures the essence of Naga life, culture, and contemporary social issues. His works often highlight the intersection of tradition and modernity, shedding light on the lived experiences of the indigenous communities of Northeast India.

  
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**Temsula Ao:** Temsula Ao was a renowned Naga writer, poet, and ethnographer known for her works exploring Naga culture, history, and identity. Her acclaimed short story collection, *These Hills Called Home: Stories from the War Zone* (2005), portrays the impact of insurgency and conflict in Nagaland through deeply moving narratives.

**Sofia Livimi Swu:** Sofia Livimi Swu is a young author from Nagaland, made her literary debut at the age of seven with her book *My Adventure in Fairyland*. This 44-page children's adventure, which she also illustrated, was published by Pen Thrill Publication House. Following this, she authored "My Adventure in Christmas Land", further showcasing her storytelling abilities.

## 5. Themes and Motifs in Naga Literature

### **Ms. Rū̄lhoū Khawakhrie ad Ms. Kezhazeno Thepa of Modern College**

In their paper, Ms. Kezhazeno Thepa gave a brief introduction about the Naga literature, often described as "terror lore" explores themes of resilience, trauma, and the human spirit amidst conflict. Their research paper also aims to provide an outlook into the past; and contemporary times of the Naga people, with a specific focus on Naga literature and Naga writers.

#### MAIN THEMES IN NAGA LITERATURE

- Dreams and their Cultural Significance
- Supernatural Elements
- Violence and trauma
- Social issues and women's roles

#### MOTIFS IN NAGA LITERATURE

- **The Mithun:** Mithun also known as the gayal, is regarded as the State Animal of Nagaland is a domestic bovine species found in parts of Northeast India, Myanmar, Bhutan, Bangladesh and China.
- **The Hornbill:** Hornbill, a bird found in tropical and subtropical Africa, Asia and Melanesia. The bird is depicted in many folktales and as embroideries in Naga shawls.
- **The Tiger:** The wooden sculptures of tigers are engraved on the log drums of Ao, Chang, Phom, Konyak and Khaimniungan tribe, on the side pillars of village gates and also as embroideries of various Naga shawls.



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## 6. Morung as a institution and beyond

**Mr. Mechou of Mt. Olive College, Kohima**

Mr. Mechou of Mt. College, Kohima gave a presentation on the topic the "Morung as an institution and beyond". The speaker highlighted that the Morung is a youth dormitory and is called by different names among the Naga tribes in their own dialect, it is called Arju in Ao, Ban in Konyak, Chumpo in Lotha, Apuki in Sumi and Kichuki in Angami.

### VARIOUS FUNCTIONS OF THE MORUNG:-

- As dormitory: As part of initiation into adulthood, all the unmarried men and bachelors from the village will come and sleep together under one roof.
- As an educational Center: Traditional customs, moral values, and community responsibilities are imparted by elders from the Morung.
- Knowledge Hub: Skills in handicrafts, knowledge in weapons and tools handling, stories and folktales are also learn by the youngsters in the Morung.
- Center for social and ritual: The morung is also a place where discipline, morality, good behavior and social ethics are imparted.

### MORUNG IN THE MODERN CONTEXT: CHANGES AND CHALLENGES

- Modernization, formal education, and urbanization have reduced its role.
- The coming Christianity and formal education contributed to its decline.
- Migration and weakening of tribal structures further affected the role of Morung.

### THE MORUNG'S SYMBOLIC AND CULTURAL SIGNIFICANCE

- Role in Festivals and Cultural Exhibitions
- Adaption to Modern social Needs
- Education and Cultural Preservation.
- The Morung as a symbol of Cultural Resilience.

### Closing Session

In the closing session the programme was chaired by Mr. Chumthungo Patton of B.A 6<sup>th</sup> Semester. Remarks on the seminar were delivered by Dr. Rukulu Puro, the Keynote Speaker. She appreciated the students for their wonderful presentations and encouraged the students to participate in such kind of students' seminar in the upcoming days. Dr. Rukulu Puro also exclaimed that it is was indeed tiresome for many students who have seated for six long hours listening to the paper presenters from various colleges but she said that it was worth sacrificing their precious time because of their sacrifices the future of Naga history is now more secure and safe. After the Keynote speaker was done with her remarks, the distribution of certificates and honorariums to all the paper presenters was announced by

  
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Kevingukho Kehie, Assistant professor of History, Modern College. In the end, the seminar was concluded with a vote of thanks delivered by Ms. Neilhokhonuo Nipu, HoD of History, Modern College.



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**Report Submitted by:**

**Ms. Lhingneichin, Mr. Chonbenthung, Ms. Choin, Mr. Saaochuben**

**Ms. Nepe & Mr. Thangboi**

**Recorders**

**(State-Level Students' Seminar-2025)**

*V. Thon*  
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