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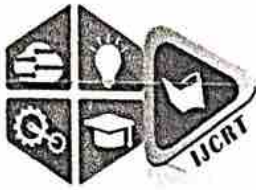
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Indigenous Knowledge And Practices Of Bee Keeping With Apis Cerana In Mao Manipur

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Abstract

This study explores the indigenous knowledge system and traditional practices of bee keeping among the Mao Naga tribe of Manipur. Rooted in generations of experiential learning and ecological understanding, Mao beekeeping represents a sustainable, cultural embedded livelihood practice. Using qualitative methods, including interviews, focus group discussions, and participant observation, the research documents indigenous methods of colony capture, types of hive, Traditional methods of harvesting of beehive products, pest control methods, and the socio-cultural significance of honey and bees. The findings reveal that Mao beekeepers primarily use log hives made from native trees, organic pest deterrent and adhere to traditional taboos and ritual associated with apiculture. It also reveal that majority of beekeeper harvested twice in a year i.e., June/July and again in the month of December and early January and men are responsible for honey harvesting which is mostly carried out at night because during the day the bee has a strong defensive behavior. Despite its ecological and cultural value, the practice faces challenges such as declining bee populations, knowledge erosion among youth, and lack of institutional support. This study was carried out to collect the information regarding the indigenous knowledge and practices of farmers on beekeeping and underscores the importance of recognizing and integrating indigenous knowledge in sustainable beekeeping strategies and calls for policy measures to protect and revitalize these traditional systems in the face of modernization and environmental change.

Key words: - Beekeeping, Traditional Knowledge, Indigenous methods, Indigenous bee hive

INTRODUCTION:-

Beekeeping, one of the oldest forms of agriculture, plays a crucial role in supporting rural livelihoods and biodiversity conservation. Beekeeping is the maintenance of honey bee colonies, commonly in hives, by humans. According to Verma (1990), Beekeeping is a profitable enterprise. There is no negative impact of beekeeping on the environment. In the north-eastern state of Manipur, the Mao tribe has been practicing traditional beekeeping for generations, deeply intertwining the craft with their culture and ecosystem. Mao tribe mostly rears in traditional method, these practices is easy to imitate due to its simplicity, with locally available resources and low cost input. This practice not only provides honey and beeswax, but also contributes significantly to pollination, enhancing crop yields and sustaining local biodiversity. Mao has a vast wild forest with plentiful bee flora from natural endowment. Saha (1990), many organizations have already undertaken beekeeping programme as a good weapon for self-employment and poverty reduction for the rural people. However bee keepers in Mao confront a number of problems, including poor bee management, colony migration and absconding, pest and foes attack, insufficient bee research program, and the increasing use of pesticides have all contributed to the reduction in bee population. Additionally, the lack of scientific training, modern equipment, and marketing of bee products, knowledge erosion among youth were found to be major limiting factors in the prospect of bee keeping. Despite these challenges, Mao holds immense potential for apiculture development due to its favourable natural conditions and growing demand for organic honey. Hence, it is necessary to document the available indigenous knowledge and practices of beekeeping for its further improvement and development of the beekeeping sector. Therefore, this study was carried out to collect the information regarding the indigenous knowledge and practices of farmers on beekeeping employed by Mao, including swarm catches, types of hives, sustainable honey harvesting, and natural pest management, aiming to highlight potential opportunities for growth that support sustainable rural livelihood.

METHODOLOGY

The study was conducted in six villages namely, Rabunamei, Kalinamei, Punanamei, Pudunamei, Song Song and chowainu of Mao region of Senapati District, located in northern Manipur, bordering Nagaland. The Mao tribe, part of Naga ethnic group, inhabits forested hilly terrains ideal for *Apis cerana*. Purposive sampling technique was applied for selecting study areas and random sampling technique was applied for choosing sample units. The photos were taken during a visit to a bee rearing areas in the Mao villages. Thirty household of the beekeepers were selected from these six villages for the study. All of them were interviewed to collect necessary data for the study. Data were collected through face-to-face interview method by using interview scheduled. This has given an opportunity to do in-depth interview with individuals and further lead to group discussion. The data supplied by the beekeepers were recorded later. Data were analysed with a view to achieve the objectives of the study.

FINDINGS AND DISCUSSIONS

Traditional Beekeeping does not require land ownership or rental; it can be started with equipment and tools that can be sourced locally and in many instances skills and knowledge required for such an enterprise are found within a tradition. Most of the Mao beekeeper learnt beekeeping from their parents, elders and neighborhood's. (Fig. No 2) shows Indigenous log hives are kept hanging from the top of the roof of house with the help of the rope. Management practices followed by the Mao traditional beekeepers do not include sugar feeding, seasonal management and migration during winter months making it convenient for Mao farmers to practice beekeeping with their traditional knowledge. They presume that the bees manage the winters of their own and believe that keeping two to three sealed honeycombs in the hive is sufficient for feeding during the dearth months or winter months. Mao is not making use of chemical pesticides, fertilizers and biocides and hence there is an enormous possibility of producing organic honey in the area.

INDIGENOUS METHODS OF COLONY CAPTURE

Swarm catches

The queen (bee): Swarm capture is a crucial part of traditional beekeeping. Beekeeper searched honeybee colonies from tree trunk in forest areas. Beekeepers adopt different methods of catch the swarms. Some of the beekeepers are well experienced. They let the swarms settle on the tree branches and then with bare hands identify the queen in a swarm. Then they gently shift the queen to transparent soft cloths and carry them to log hives. They workers follow the queen and hence they catch the swarms. There are cases that the bees flew away or died, therefore the bee keepers need to search for the queen from the jungle. Once they found the queen, they will be tying queen with thread in tree branches and they carry them to their home in thin breathable cloth and shift them to the hives. Sometimes they also captured swarming or absconding bee which temporary dwell openly on tree branches.

TYPES OF BEE HIVE

The traditional bee hives are kept at backyards or on tree branches as shown in (Fig. No. 1) or on the raised platforms of stones/outer courtyard or place them on a piece of raised ground (Fig. No. 3). Log hives are collected from fallen trees in forests. The size of log hives depends upon the tree trunk collected from the forest. The entrance hole is made in the middle of the front side of hives.

Some hives are closed from both ends with a piece of wood (Fig. No. 3 and Fig. No 4) which are plastered on the hollowed ends of tree trunk with a paste made by mixing cow dung and clay. The traditional beehives reflect the age-old traditional bee keeping knowledge of the Mao's besides the ancient techniques of honey collection practiced by them through the centuries.

Beekeepers have ranked construction materials according to their preference. They ranked log wood as best material because of its durability, water proof and capacity to attract bee colony.

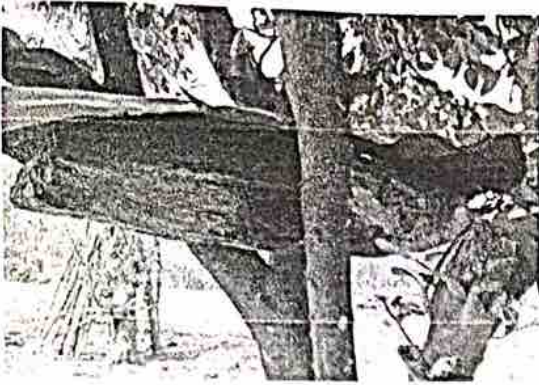


Fig. No.1 Log Hive

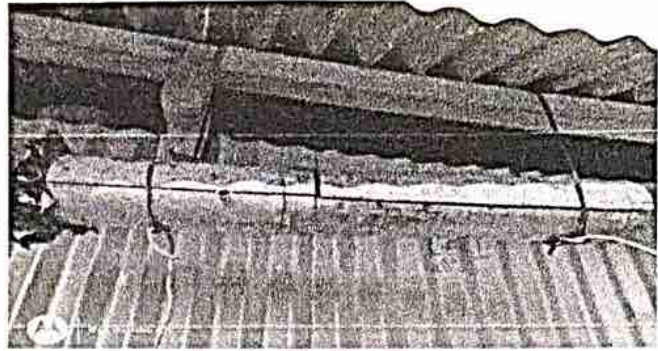


Fig. No.2 Log Hive hanged from the top of the roof with the help of rope

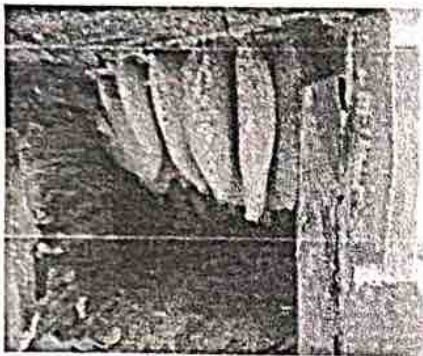


Fig. No 3 Log Hives

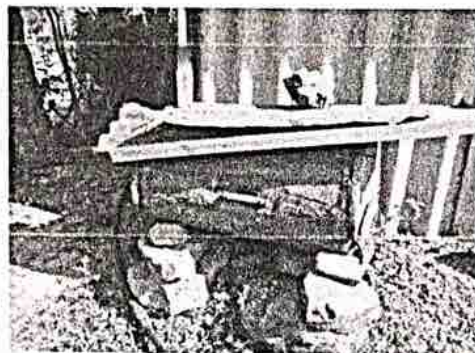


Fig. No. 4 side of Log hive

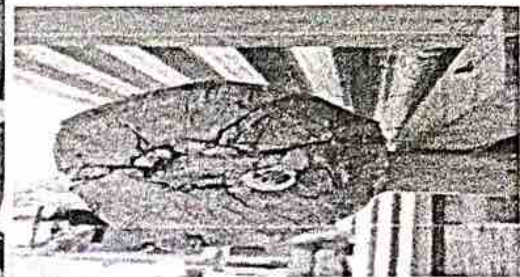


Fig. No 5 Honey sealed combs in the hive

HONEY HARVESTING

Honey collection technique has been passed down from one generation to another. They have been following the age-old tradition even in the absence of written records and formal instruction.

Having knowledge of the correct time for honey harvesting is important in order to provide proper and timely extension service as well as technical support for beekeepers who share beekeeping equipment and accessories. The harvesting is done twice in a year i.e., June/July and again in the month of December and early January, where July and December are a peak harvesting month to obtain the largest quantity and quality of honey. Traditionally, men are responsible for honey harvesting which is mostly carried out at night because during the day the bee has a strong defensive behavior. Smoking is done by burning jute gunny bags to tame the bees and brush bees from honey combs using soft green grass. The combs are cut one by one with household use knife. The combs are squeezed and collected in big containers filtered through a thin cloth. The filtered honey is allowed to settle for one or two day and kept collected in bottles.

PROBLEMS OF BEEKEEPING AND ITS SOLUTION

Absconding was a major problem. It is usually observed at mid-day usually in September and October. It is believed that absconding is exacerbated and unfavorable situation e.g., invasion of predator. To retain bee colonies and avoid absconding; farmers frequently spray water when bees show sign of absconding. They also captured absconding honey bees by thronging fine soil or water in natural condition. Skilled farmers have reported that they arrest or killed newly born queen that initiate absconding of colony. Farmers use a queen retaining device locally constructed.

NATURAL PEST MANAGEMENT

The success or failure of bee keeping depends largely on the ability of the beekeeper to take suitable measures to control diseases and natural enemies of insects, birds and mammals affecting bees. Various indigenous bee predators' protection method exists in the Mao area. Shiihrai(spider), Shiikrii(lizard), pike(ant) are protected by cleaning the site and some bee keepers put ash around the hive instead of chemical treatments. Mao is also perceived that due to misuse of chemical pesticide, deforestation and many different factors, population of honeybee is declined than past in Mao says the beekeepers.

MEDICINAL VALUE OF HONEY IN MAO

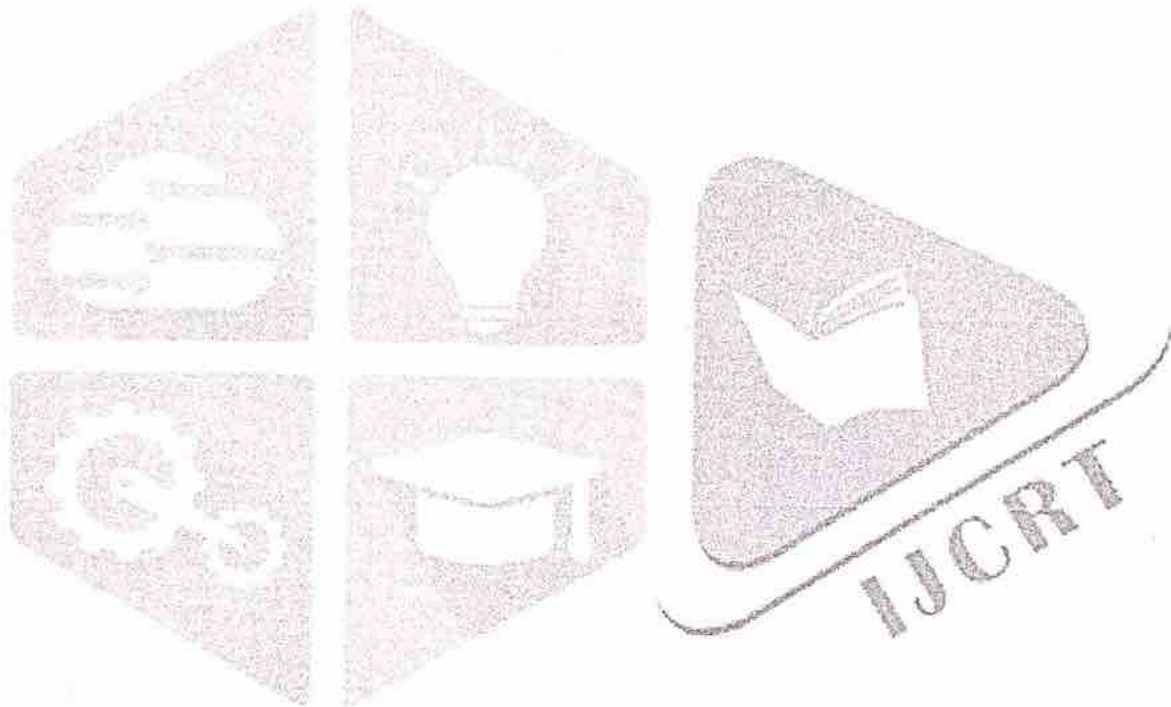
Honey has been using as a medicine and nutritional food since immemorial time. Mao has a wealth of traditional knowledge of apitherapy. Honey is good for healing wounds, skin treatment. The medicinal value of honey is a common knowledge among farmers in Mao. It is used as medicine for the following diseases; pneumonia, eye disease, tuberculosis. Methods of using as medicine, however varies in the Mao depending on the types of diseases and user. Indigenous or Natural honey is always in demand round the year. It is also used in making certain health food preparations. With changing life style and increasing health consciousness, honey is been increasing consumes as health food. This is likely to drive the domestic demand in future.

Conclusion: -

The techniques of beekeeping have been handed on from generation to generation since immemorial time. Thus, neglecting their indigenous technology knowledge will not be a wise decision. The indigenous knowledge and practices could be significant basis for development of modern beekeeping in the area. It is a profitable enterprise. It has great scope for providing employment, livelihood as well as generating additional income for farmers with less time and minimum financial inputs. With the progress of technologies, beekeeping can be taken up as an industry for the economic development of the village and of the state. There is no negative impact of beekeeping on the environment. It is needed to take full advantage of traditional beekeeping to promote a sustainable economy, and improve the livelihood of local communities. Thus, a win-win situation can be achieved for culture, and economy. Hence, further studies related to beekeeping practices are needed for sustainable beekeeping development.

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Life Cycle Rituals And Traditions Of The Poumai Nagas: A Study Of Laii Circle In Senapati District Of Manipur

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Abstract:

A ritual is a sequence of activities involving gestures, words and objects, performed in a sequestered place and performed according to set sequence. It is a tradition performed by the community and religious community. Ritual cannot be defined by formalism, traditionalism, invariance, rule-governance, sacral symbolism and performed because each ritual has different way to performed by different people or community. Ritual may be seasonal, hallowing a culturally defined moment of change in climatic cycle on the welcoming of an activity such as planting, harvesting or may be contingent and collective crisis which are performed at birth, puberty, marriage, death etc. religious ritual is the division between purity and pollution. Due to urbanization and westernization, the people had negated the ritual of the community. The development of modern technology, education and the change life style has obligated the communities to adopt the new way of life by ignoring the importance of different rituals. The community's nature, history and rituals should be preserved and documented to protect the identity of the community. A life cycle of ritual hold the culture and tradition of the community and it reflects the value and identity of the community. This papers attempts to study the life cycle rituals of the Poumai Nagas from Manipur and understands how it changes over time.

Introduction:

The *Poumai* community is one of the major tribe of *Nagas*. The words *Poumai* means “*pou*” refer to the person name and “*mai*” refer to people (literally the people of Pou). The majority of *Poumai* community lives in *Senapati* district of Manipur and few live in *Phek* district of Nagaland situated in northeastern part of India. *Poumai Nagas* are spread out over 100 villages that have been divided into three blocks; 1. *Paomata* 2. *Lepaona* 3. *Chilivai*. The people are known for bravery, fidelity and wisdom. The *Poumai Naga* is well known to the entire tribal areas in Manipur and Nagaland since antique due to its *Pouli* (*poumai* earthen pot) and *Poutai* (*pou* salt) production. The *Poumai* community language is called *Poula* and now all most all the people follow Christianity in *Poumai* and only few follow their ancestor. The people of *Poumai* are strategically perched on hill top for security reason a tribal warfare was very frequent in those days. The *Poumai Naga* also recognized as a separate tribe in 2002 and as according to 2011 census the total population of *Poumai* tribe is 1,87,180. The *Poumai Naga* had no caste system in terms of high or low, pure and untouchable, rich or poor.

Statement of the Problem

The *Poumai* Naga tribe are very close to nature where majority of their ritual reflect their dependence and close proximity with nature, but of late because of different reasons as acceptance of Christianity, westernization, urbanization, mass media and interaction with other communities, there is a visible impact in the rituals of the tribe and there has been some significant changes that has been observed in the rituals of the tribe. Hence the present study is aimed to capture the life cycle rituals of this tribe inhabiting in the remote periphery of the north east region and also understand the changes in the life cycle rituals over the period of time.

Area of Study



Senapati district in Manipur map

Laii circle fall under the sub division of *Paomata*, *Senapati* district, Manipur. *Laii* circle consist of 6 (six) villages namely:

1. *Laii* village with the total population of 5,518 and the male literacy rate is 35.67% while female is 24.76%.
2. *Laii sarafii* village with the total population of 751 and the male literacy rate is 34.13% while the female is 26.20%.
3. New *laii* village with the total population of 515 and the male literacy rate is 71.91% while female is 50.23%.
4. *Katafiimai* village with the total population of 995 and the male literacy rate is 63.01% while female is 43.42%.
5. *Chingmei khullen* village with the total population of 1856 and the male literacy rate is 59.84% while female is 39.53%.
6. *Chingmie khunou* village with the total population of 3800 and the male literacy rate is 72.19% while female is 60.40%. as according to 2011 census.

As per constitution of India *panchayatiraj* act *laii* circle is administrated by *sarpanch* (head of village) who is elected representative of village. The majority of the land area is covered by forest while the rest are utilized for cultivation. Rice, maize, potato, cabbage and cereal are the major produces of people. Agriculture is the main occupation of the people and terrace cultivation is generally practice by the people.

Objective: The main objective of this paper is to study and understand the patterns of life cycle among the *Poumai* Tribe pre colonial Naga society and some changes in the life cycle ritual in community over the period of time.

Methodology

The study is descriptive in nature. Both primary and secondary data are collected. Primary data are collected from senior citizens, community leaders and religious leaders of the village. A sample of 5 senior citizens, 5 community leader and 5 religious leaders are selected by convenient sampling, as these leaders may not be always found in particular place at one time. The secondary data are collected from books, journals etc. The tool of data collection is unstructured interview schedule, field notes and camera.

Common ritual practice by laii circle:

1. Pregnancy ritual (*nahrrii yu nanou*)

Once the women is pregnant she cannot or they are forbidden to kill a snake because people believe that snake is poisonous and as it shows tongue so it may affect the unborn child and once they were born into this earth they may follow the footstep of the snake like talkative, lie, gossip and may even hurt others.

The pregnant women are not allow to collect a firewood which have branches and if she does that she may face trouble during delivery or it will be difficult to give birth to a child which means there will be more pain than the normal delivery. The husband cannot beat his pregnant wife with a broom and firewood because it affects the unborn child. When we see a black birthmark in a child butt people believe that the mother have struggle during her pregnancy.

2. Birth ritual (*namonaya na*)

During the birth only the husband and some of the elder women who have experience are allowed to assist the delivery of the child. They place the mat (*zha*) on the floor for the women and as the child is born the father cut the umbilical cord with sharp bamboo knife (*anghin*) and from the umbilical cord the blood were collected and buried in the ground beside the house where people cannot see or where animals cannot find as they believe that if the animal ate the umbilical cord than bad things may come or they even belief in short life of the child. As soon as the child is born unto this earth the father of the child will hold him or her and say "the child is mine and he don't belong to any one but me" as they were scared that the evil may own their child life. They observe (*nabuo rei yu*) five days after birth as for the male child and three days for female child and the reason is to avoid bad things in life and for male child is to be a great headhunter, hunter, good in games and sport.

Dissimilarity

We can observe few exceptions in the birth rituals of laii village where the mother sleep the next five days after the birth of the child in the place where she gave birth to a child and she is not allowed to take bath or wash away the blood from her body until the naming ceremony is over. The mothers eat only boiled rice, water and salt. The husband can go to field but is not allowed or forbid to carry the lunch with him for fifteen (15) days. The couple cannot sleep together for 32 days from the date of birth. After the completion of 32 days the mother and the child will go to her parent home early in the morning and the parent will kill the hen and cock according to the child sex and this is to keep the bond relationship between the mother and child and on the same day they have to return home with the uncooked meat for her husband to keep the good relation with the child and the mother and this ritual is practices in seek of blessing from the mother's parent.

According to Chingmai khullen village, the husband, sisters and in-law will take care of the mother during delivery and it take place in the verandah (*kipromii*) beside the barn (*bao*). And after birth they observe (*rei*) for five days and first three days they stay without wine to clean or purify her body and those five days they cook food from *pouli* (handmade pot) and the mother is allow only rice and salt to eat. And during the birth they boil water from *pouli* and give bath to the mother to give strength to her body and to make her body relax. The pot (*pouli*) which they use for bath have to pass to the next pregnant women who is about to give birth. They believe that if they use the pot it may bring good for the child and the mother like the mother and the child who gave birth before them.

In case if the mother gave birth to the child in the forest or in the field than they have to gather and bring the umbilical and even the blood and buried it beside the house or in the verandah (*kipromii*) beside the rice crashing (*pa*). it signified that if they kept some where people can see or where animal can eat than it bring bad fortune to the mother and the child and believe short life.

3. Naming ritual (*nazhisayu nanou*)

Among the Christians after the child is born into this world they can give the name according to their convenience i.e after one week or even after a month and the naming ritual were performed in the church by the pastor, the pastor will call out the child and the parent in front of the church member and read the bible. And make a vow with the child parent and then the deacon will join the pastor and rise their hand before the child and pray for child". And then, the pastor will fill up the birth certificate of the child by adding the name,

time, date, day, month and year and give it to the mother of the child. The record will be maintained by the church.

4. Ear piercing ritual (*nuvuyu nanou*)

On fifth days from the date of the birthday they performed ear piercing (*nuvuyu nanou*) in both the ears when the skin is soft so that it won't affect any diseases and its signified loyal, honest, obedience. There is no difference in the practice of ear piercing as far as the sex of the child. Though according to the sex, they kill hen for female and a cock for male child during the ritual.

Dissimilarity

According to chingmai khullen village this ritual is performed early in the morning before having anything and it is performed by any elder of the family or any person who have experience. Ear piercing ritual is performed after five day from the date of birth. It signify loyalty, honesty and obedience.

5. Engagement for marriage

After man choose the women the parents of the man will have to see or wait for their dreams and if the dream is good than the parent have to go and approach the girl parent as a proposal and then the girl parent have to see or wait for the dreams and as according to the dreams the girl parent have to accept or refuse the proposal. After that both of them accept and discuss the right to own property and the marriage engagement will be in the beginning of the year and have a gap of 8 – 7 month and the groom cultivate and papered for the marriage for those months and after the harvesting they can get married.

The parent should have understanding on engagement day. The church ministry board will invite the groom's family member to the bride's house and they have to take oath for engagement and they will exchange their ring, shawl and they will discuss the own property, they can even fix the date of the marriage and they discuss the formality of the marriage like the exchange of gift between the relative. They will be in disciplinary action or manner if they back off after engagement.

6. Marriage ritual (*shiheyu nanou*)

On the marriage day as a custom the bride has to wear two shawl (*saa*), an a necklace (*tao*) and a ear ring (*niivo*) and the priest (*mumumai*) will performed a ritual by killing a hen for her good fortune and the dead hen will be taken by the priest and the bride had to give one of her shawl (*sakho*) to the priest. As before the bride step out from the house the mother will give her a walking stick (*sasii*) this signified the spirit of the women and when she is about to move out the mother will ask the bride father to place a pure iron axe on the verandah (*kipromii*) and the bride had to step over the axe with her right foot and this signified that the bride has left all the bad thing as she is going to start a new life and as for the protection till she reach her husband house. After the ritual the groom relative and the bride friends have to pick up and drop her to the groom place once they reach the house the follower will ask the groom to throw out the axe (*morei*) and when the groom throw out the axe the bride have to step over the axe again with her right foot and enter the house (the axe signified the bad thing remain in the cold iron axe) and put down her stuff and exchange a wine fill in a banana leaves (*lei*) and drink the wine (this signified that they become one as husband and wife). Followed by which the groom parents bless the newly wedded couple. The bride's mother cannot drop her daughter to her in-laws place. It will signify shot life of the newly wedded couple.

The husband and wife are not allowed to sleep together for five days and the wife will sleep in the verandah (*kipromii*) with her bride's maid and she will give her ear ring to her bride's maid as a token of appreciation and friendship. After five day the wife will go to her parents for *jo* (gift) i.e. wine and meat and bring to her husband house and have a grand party with her husband's relative or clan and be a part of the family (the party signify the welcoming of new member in the family). They catch fish (*khazaizai*) and cook in a hand make mud pot (*pouli*) and throw as a ritual and this signify the new beginning of their life. The next day the husband with a relative's kids went in search of crab and if he got first than the first child will be a male child and if the kid got first than the first child will be a female child, this is what they believe and practices in by the villager.

Though we can observe some exception among the people of laii village who observe that after five days the wife will go to her parents' house to bring a pot full of wine and meat and celebrated only among the women and the next day she will celebrate with her husband and relative. The deferent types of marriage are, Arrange marriage, Love marriage, Home marriage and Elope marriage

7. Sick ritual (*sounou souyu nanou*)

Rashi (evil) when the person is spiritually sick or touched by the evil than they go to the person who have vision or magic (*momumai*) and perform according to his instruction. Sometime they left the cock on the forest or on the road where the person meet the *rashi* (evil) and if the cock go towards the forest it signified that the evil had accept the offering and they believe that the evil go with the cock and if the cock return back it brings bad things to the person and it is believed that the evil did not accepted the offering and the people are forbidden to kill the cock which has already performed for the ritual because they believe that all the bad things are with it as they have already cursed the cock and this ritual is called as *huraphayu*. Sometime dresses and iron were left in the place where the evil had demanded and this ritual was performed by the relative of the patient.

Criticized sickness: if the man is sick due to criticizing that they have received from different sources, than they have to cut a bamboo into 32 pieces and throw them on the way to field (*romii*). If the sick person is a women, than they cut the ginger in the middle into two and kept them in the resting place (*kho*) in the road side of the field. The reason is that the person can't handle those criticize whether it criticize in good way or in bad way so they ask those sickness to stay with those bamboo and ginger.

Rako hayu or razhi louyu nanou (Lost spirit)

When the person left his or her own spirit in the forest or when the evil capture the spirit of the person and in order to call the spirit back they go to *mumummai* (priest) with some stuff of the person who is sick and give it to the priest and the priest have to performed the ritual and tell the relative where the spirit has lost or where he has been kept by the evil. The elder relative have to left the back door open and go to the place where the priest has asked without talking to any one and call the name of the person and ask him or her to come back home and the person have to collect or pick up two stone from the mentioned place and while coming back they should not talk to anyone and when they reach back door they have to invite the spirit in and keep the stone which they picked under the bed. If the spirits came back home with him than the sick person get better day by day.

8. Death ritual (*thaiyu na*)

If the king is dead, the villagers will observe (*rei*) to mourn his death for five days and during those five days they will kill animals (*pradathayu*) like cow, bafulo and pig and serve and share with the villager and the wrist of the animals will share among the king clan or relative and this is called as *poumaihe*. After five days of the ritual (*rei*) the animal's meat which is killed for funeral are forbid to eat and the remaining meat have to be thrown or feed to other animals. They believe that if they eat the meat after five days it may bring bad fortune to the people, the family member of the dead and to the victim. And even short life to the person who had ate the meat after five days.

And as the common people the villagers will observe the day of death and the family member will kill the animal (*pradathaya*) like cow or pig and share a pieces of meat with the people as a token of love and the relative of the death will observe(*rei*) for three days and make a memorial stone in the road side of the field to let people remember him and rest on his stone.

Khaokhapie yu na this ritual lasts for a year and it is performed by the mother of the family. The mother have to keep food for her death husband or children every day and if they cut or kill animal they have to kept a piece of liver in his or her plate and they believe that the death spirit visit till the end of the year and this signify that they still remember him or her and they keep the food as his or her share.

We can again observe some contrast in the rituals in laii village where if the person is dead than they kill the hen and put under the basket (*hui ro*) and than cover the dead hen with the bigger basket (*ro*) and kept three days for kids and five days for man and women and the next day they throw the dead hen and the reason behind is that, it is a share of the dead.

According to chingmai village, on the death of the person the people bring wine to comfort who were mourning and the dead family will kill the animals like cows, buffalos, pig etc., it is called as *pradathayu* and share with the people who come to pay respect of the death.

Thro-a: on this ritual they have to kill the dog (*shi*) and make the statue with the dog and throw away the funeral food and meat and people are forbidden to eat the meat after the day of the ritual. This ritual is to avoid bad thing in the future and to avoid dead.

Among Christians as soon as the person pass away or the person is dead, the family member call the pastor to pray for the departed soul and to have a peaceful funeral service, and ask the church care taker or chowkidar to ring the bell to let the people know that someone has dead in the community.

Funeral service

Among Christian, the family members, relatives and friends were mourning for their loss and the people who have come to pay respect to the death come with some gift like sugar, rice, money to the barrier family and the reason is that they cannot come to funeral with empty handed to meet them. The family members have to cut or kill animals to serve the people who have come to the funeral.

As before they took the body outside they pray for the family and for the dead body, after the prayer, they move the body outside and give time to the relative, friends to say a few words to the dead and time to thank and appreciate the people who have supported him through his sufferings or pain and than the pastor will take time to encourage the family, read the bible and pray together for the death and put the coffin into the grave. The people will throw the stone into the grave as a symbol of farewell.

Dormitory (*khilouziifii*)

The unmarried man sleep together in their king's house and the unmarried women sleep together in a selected house called *kidziipfiipou* and during those days there used to be a surprise attack by the headhunter and neighboring villages by firing the village or burned down the village so during the day the father or the married man used to guard the village and at night the unmarried man used to do the same. During the festivals the members of the dormitory use to collect ten pieces of meat each and give to their king and the *kidziipfiipou* (owner of the women dormitory) and the wine were served by the owner of the dormitory to celebrate together and their cup were filled only for three times.

During the festival the youth sing a song and dedicate to one another and share the feeling through song.

Launei or launii nanou (ritual)

This festival is celebrated to remove the old and welcome the new and this festival is celebrated after the plantation which is why it is called *lauulo* which means remove the old, as people work so hard and as they have finish their plantation they celebrated to remove their dirt, as they step into new season they celebrated with hold hearted forgetting the tiresome, the pain and the labor and also pray for good harvest.

During this festival the male child age below 10 (ten) had to performed ritual called *mochazii* with their father. They cut the bamboo and sharp it than they have to put the cock (*huidzii*) under the basket (*ro*) and then father and son sit side by side of the cock which is cover by the basket and they start to poke the cock with the sharp bamboo until the cock is dead.

Once the cock is dead they took out from the basket and they started to papered for the meal from *pouli* (pot) and when the meat is cooked they drink wine with the meat with his father and the remaining meat will be kept for dinner as during this ritual the boy can search for his best friend and this is called *khramai* (lover) and invite him for the dinner to have the remaining meat he cook for ritual in the morning. Their relation of friendship has to be close and have to share everything in their life and if they kill any living animals they have to exchange the heart of the animal they kill as a symbol of friendship and till today it is practices by the people of *laili* circle.

In the evening they make a bone fire and the people gather with their own cup of wine and sing folk songs to their creator and they divide into group and have a song competition for their enjoyment.

Conclusion

The Poumai Naga has a number of ritual during the ancients time from birth to death and they practices or follow the ritual strictly to strengthen the people and for the betterment of the people. Pregnancy ritual, birth ritual, naming ritual and ear piercing ritual are the ritual for the child safety and good fortune of the child. Engagement for marriage and marriage ritual are the ritual to keep the relationship tie and prosperity in their life. Sick ritual was performed by the priest to let the individual regain their health condition. Death ritual and funeral ritual are the ritual to sent off the death spirit and this ritual is perform in remembering of his or her live. Dormitory and Launic ritual are the ritual for better live of the youth and as the process of growing. The Christian ritual like baptism and communion ritual were the ritual to strengthen the faith of the individual.

In the life circle ritual of laii circle, the study found two standard practices such as traditional ritual and Christian ritual. Christian ritual is based on biblical and religious form whereas traditional ritual is based on the belief of the ancient practices (*paipoumai na*). At present, a lot of changes take place in the community of laii circle as people have converted into Christianity and started to follow the norms and values of Christian like baptism and Holy Communion. The people have changed not only in the practices of rituals but also change in their lifestyle and their living standard. The major change of the laii circle ritual can be observed in birth, marriage and death. Today people do not practice or performed any ritual during birth like in olden days and also marriage system had totally changed from olden times and it became less strict and mandatory. But people still believe and follow one ritual "The bride's mother cannot drop her daughter to her-in-laws place because they believe short-life to the newly wed's couple". In case of death, the traditional ritual last for five days but the present ritual last for one day only. The pregnancy ritual and the lost spirit ritual are still believed and followed by the people, where other traditional rituals are not practiced today. Today people did not give much importance to the traditional ritual because of Christianity and westernization but these rituals are the identity of the community and if the people ignore the traditional ritual of the community than there will be no history tomorrow.

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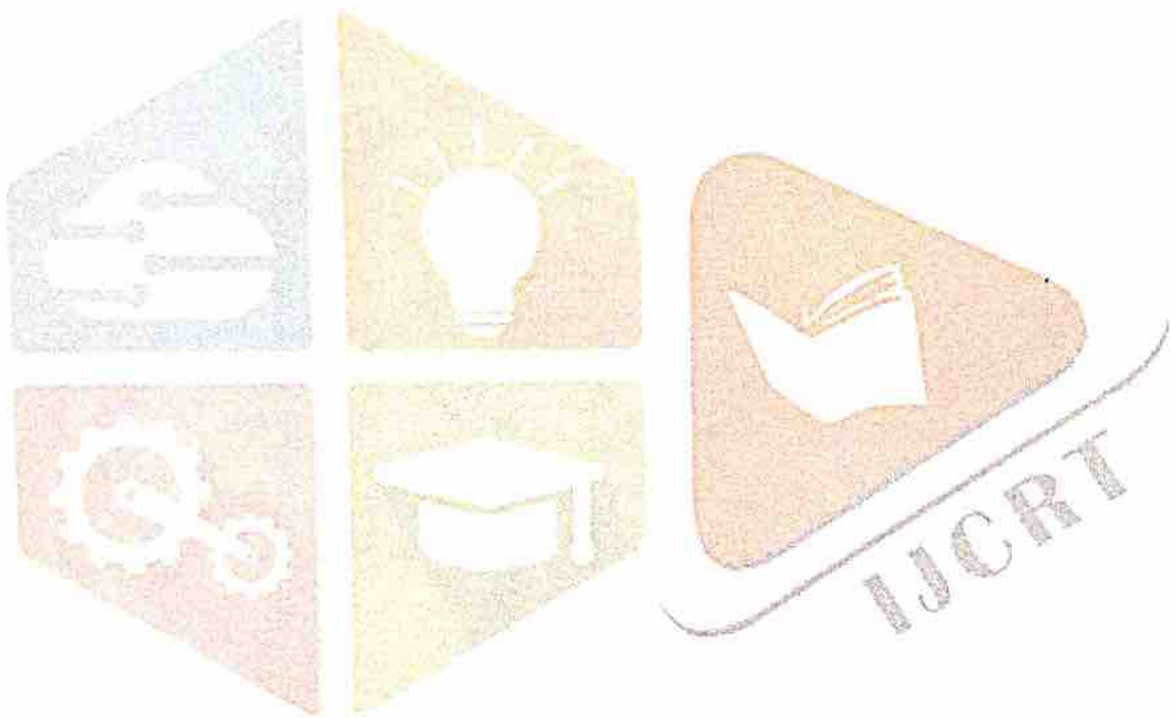
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Pro-Environmental Behaviour In Daily Practice Of Undergraduate Students Of Kohima, Nagaland

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Abstract

This study explores the pro-environment behaviour in the daily practices of undergraduate students in Kohima, Nagaland, using a survey research method. A structured questionnaire based on a 5-point Likert scale was used to assess students' environmentally responsible actions. The findings indicate a high level of awareness and concern among students regarding environmental issues such as pollution and climate change. Students reported strong personal responsibility and willingness to engage in eco-friendly behaviours like switching off appliances and reducing plastic use. However, variations were noted in peer-influenced motivation and the perceived support from institutions. Some students expressed concern about inadequate infrastructure and feelings of helplessness. Overall, the study highlights the positive orientation of students toward environmental sustainability and suggests the need for strengthened institutional and infrastructural support to encourage sustained pro-environmental behaviour.

Keywords: Pro-environment Behaviour, Practices, Environmental Responsibility, Sustainable Behaviour.

INTRODUCTION

Young adults, particularly undergraduate students, are considered pivotal in driving environmental change due to their openness to new ideas, long-term thinking, and active social networks (OECD, 2020). Their potential for adopting and promoting sustainable practices makes them a key demographic for environmental education and behaviour change interventions. As the world is faced with critical environmental problems, educational systems must produce environmentally literate citizens who care about the environment and have sufficient knowledge about environmental issues to behave responsibly (Tuncer *et al.*, 2009). Pro-environment behaviour refers to actions that individuals take with the intent to minimize their negative impact on the natural environment (Kollmuss & Agyeman, 2002). In response, a pro-environmental behaviour (PEB) action that individuals take to minimize their negative impact on the

environment has become a vital area of study, especially among young adults. As future leaders and active participants in society, undergraduate students play a crucial role in advancing sustainability by integrating environmentally responsible values, awareness, and practices into their everyday lives. Kohima's being the capital of Nagaland blend of cultural richness and increasing educational initiatives in environmental awareness makes it a compelling site for examining pro-environmental behaviour.

This study aims to examine undergraduate pro-environmental behaviour level to the extent to which students in Kohima practice environmentally responsible behaviours in their daily lives. It further explores their awareness, motivation, attitudes, and barriers to adopting pro-environmental practices.

MATERIALS AND METHODS

Research Method

The study employed using a **descriptive survey method** to collect data on students' pro-environmental behaviours.

Participants

The research participants of the study were 215 college students from five colleges of Kohima town namely, Alder College, Kros College, Model College, Mt. Olive College, and Capital College. Forty three students each were selected from these five colleges for the study. Participation in this study was completely voluntary. Ethics protocols were employing using inform consent.

Instrumentation:

A structured questionnaire was developed to measure pro-environmental behaviour. The instrument included 19 Likert-scale items based on a 5-point scale:

1 = Strongly Disagree (SD), 2 = Disagree (D), 3 = I Have No Idea (IHNI), 4 = Agree (A) and 5 = Strongly Agree (SA).

Validity and Reliability:

Content Validity was ensured by expert review in environmental science and education. A pilot study was conducted, and the reliability of the statement or questionnaire was assessed using Cronbach's Alpha, ensuring acceptable internal consistency.

Data Collection and Analysis:

Seeking approval through a formal communication letter from the authorities concerned to float the questionnaire started the data gathering stage. Upon informed consent, the researcher ensured proper consultation for the schedule of the administration of the questionnaire. Distribution and retrieval were personally executed by the researcher. As agreed upon by the concerned authorities and the researcher, the data gathered was properly kept to ensure its confidentiality and were strictly used for research purposes only. The elicited quantitative data had undergone checking, scoring, analysis, and interpretation. Every item in the questionnaire was analysed and interpreted. Descriptive statistics (percentage, mean, standard deviation) were used to interpret the results. Each item was evaluated for its average score and standard deviation to categorize the level of PEB as High, Very High, or Moderate.

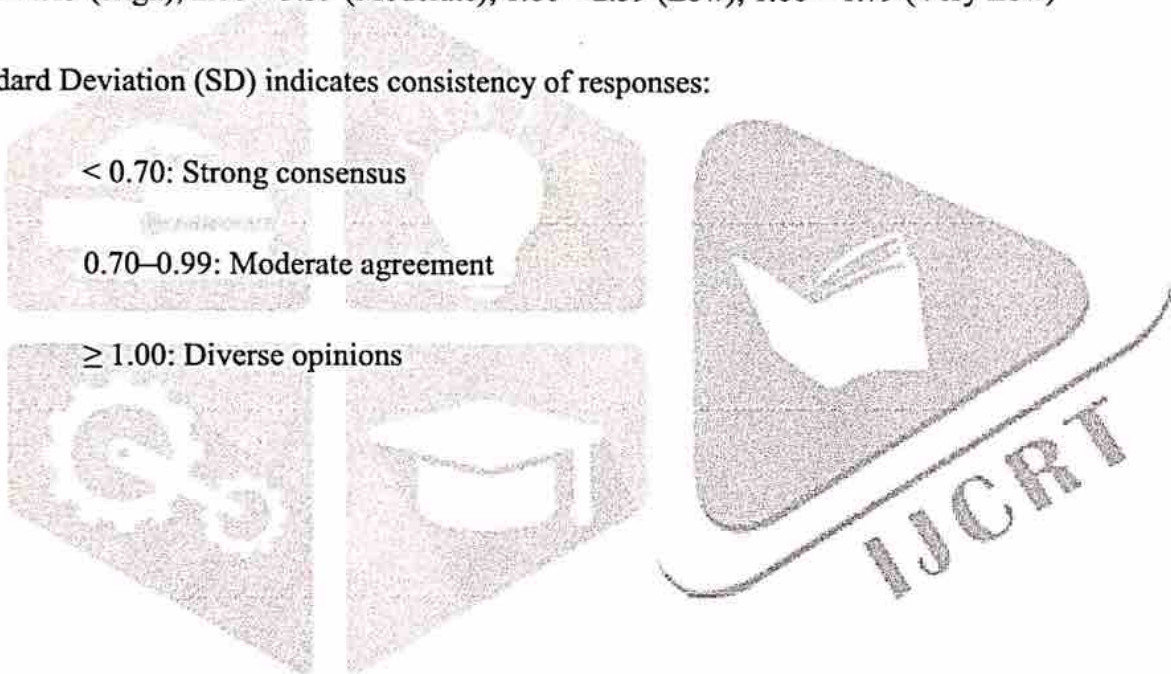
Weighted Mean Interpretation (based on 5-point scale) the following is adopted: 4.20 – 5.00 (Very High); 3.40 – 4.19 (High); 2.60 – 3.39 (Moderate); 1.80 – 2.59 (Low); 1.00 – 1.79 (Very Low)

Standard Deviation (SD) indicates consistency of responses:

< 0.70: Strong consensus

0.70–0.99: Moderate agreement

≥ 1.00: Diverse opinions



RESULTS AND DISCUSSION

Table No 1. Distribution of Undergraduate Students' Pro-environment behaviour

Items	SD%	D%	HIHI%	A%	SA%	Total	Average	S.D	Decision	Interpretation
I am aware of major environmental issues like global warming and pollution	0	0	24	43	33	100	4.09	0.75	High	High awareness, consistent responses
Environmental education in college helps improve my behaviour towards nature.	0	0	8	59	33	100	4.25	0.60	Very High	Strong positive impact, consensus
I stay informed about environmental issues through news or social media	0	4	27	47	23	100	3.88	0.80	High	Well-informed, with some variation
Environmental problems are a serious concern for my future	0	7	37	31	25	100	3.73	0.92	High	Some concern, moderate variation
I know how my daily actions impact the environment	0	2	13	53	32	100	4.14	0.72	High	Strong understanding of personal impact
I personally responsible for protecting the environment	0	0	17	64	20	100	4.03	0.60	High	Strong personal accountability
I believe small actions can contribute to solving high environmental problems	0	0	32	31	37	100	4.05	0.83	High	Positive belief, some variation
I would be willing to change my habits to protect the environment	0	0	47	30	23	100	3.75	0.80	High	Willingness is present, but not absolute
I feel motivated when I see other engage in eco-friendly behaviour	0	8	40	25	27	100	3.69	0.96	High	Motivation is influenced by peers, but varies
Government and Institutions alone are not enough; individual must act too	0	0	39	40	21	100	3.82	0.75	High	Belief in shared responsibility
I switch of electrical appliances when not in use.	0	0	11	53	36	100	4.25	0.64	Very High	Strong habitual eco-practice
I participate in eco-friendly events like clean up drive, trees plantation	0	0	30	41	29	100	3.99	0.77	High	Good involvement in environmental

Statement	SA	A	IHNI	D	SD	Mean	SD	Decision	Remarks	
I use water and electricity responsibly in my institute and home	0	0	18	60	22	100	4.04	0.63	High	activities Responsible usage, clear consensus
I talk to friends or family about environmental issues.	0	10	17	55	18	100	3.82	0.84	High	Active discussion, but not universal
I avoid using single-use plastic items like plastic bags or straws.	0	11	16	54	19	100	3.82	0.86	High	Practiced, though not by all
Lack of infrastructure like dustbins, recycling centres) prevents me from being eco-friendly.	7	14	20	53	6	100	3.36	1.04	Moderate	Split opinions, high variability
I do not have enough knowledge about eco-friendly practices.	0	0	24	63	13	100	3.90	0.60	High	Most disagree, showing good awareness
I feel my actions alone cannot make a difference.	0	8	16	64	12	100	3.79	0.76	High	Some feelings of helplessness exist
My college does not support or promote pro-environment practices enough.	0	14	12	67	8	100	3.68	0.81	High	Suggests a need for more institutional support

Note: N = 215, SA =Strongly Agree; A = Agree; IHNI =I Have No Idea; D =Disagree; SD = Strongly Disagree. Decision – Weighted Average = $74.08/19 = 3.89$

The data analysis shows that majority of the respondents show high pro-environmental behavior as respondents demonstrate very high awareness of major environmental issues (Mean = 4.09) and recognize the positive impact of environmental education on their behaviour (Mean = 4.25). This suggests that environmental education is playing a vital role in shaping students' attitudes. This pattern is consistent with findings from UNESCO (2021), it emphasis that environmental education plays a crucial role in promoting pro-environmental behavior by enhancing awareness, attitudes, and skills necessary for sustainable development. It shows a strong agreement that environmental education affects students' behaviour positively. Also majority of the respondents stay informed through news and social media (Mean = 3.88), although there is some variation. This shows that media plays a significant role in spreading environmental knowledge. High scores also indicates in habitual practices, such as switching off electrical appliances (Mean = 4.25) and responsible use of resources (Mean = 4.04), indicate that eco-friendly habits are well-established. When enquired about personal responsibilities and habits, majority of

the respondents show a strong understanding of how their daily actions affect the environment (Mean = 4.14) and believe in individual accountability (Mean = 4.03). Most of the respondents believe that small actions matter (Mean = 4.05), and are willing to change habits (Mean = 3.75), although not all are fully committed. Hines et al. (1987) found that individuals who feel a strong sense of responsibility and believe in the effectiveness of their actions are more likely to engage in pro-environmental behaviour. This findings is aligns with this study, which indicates that respondents report high level of personal responsibility and belief in the impact of their actions on the environment.

On the other hand, Lack of infrastructure such as dustbins and recycling centres emerged as a moderate concern (Mean = 3.36) with high variability (S.D. = 1.04), suggesting disagreement among students about whether this is a real barrier. Some students feel helpless (Mean = 3.79) or perceive limited institutional support (Mean = 3.68), which calls for greater involvement by colleges. This pattern is consistent with findings from Kollmuss and Agyeman (2002), who observed that while knowledge and attitudes influence environmental behavior, external factor like infrastructure, institutional support, and social norms also play a critical role and perceptions of these factors vary widely across individuals. Similarly, Bamberg and Moser (2007) identified that even individuals with strong environmental intentions may be hindered by perceived or actual external barriers, including lack of resources or systemic support. It was also found that Most participants disagree with the idea that they lack knowledge (Mean = 3.90), suggesting good environmental literacy. However, a small group still feels that individual actions may not be effective (Mean = 3.79), which indicates a need for more empowerment and success stories.

CONCLUSION

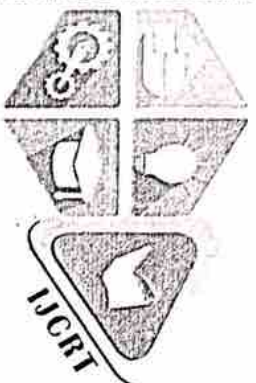
The findings of this research indicate a high overall awareness and positive attitude among students regarding environmental issues, with an average weighted score of 3.89. A majority of respondents are well-informed about environmental concerns such as global warming and pollution, and they demonstrate strong personal responsibility and willingness to adopt eco-friendly behaviours, such as conserving energy and avoiding single-use plastics. Notably, environmental education appears to have a very high positive impact, fostering greater environmental consciousness and responsible actions. While most students believe that individual efforts matter, some responses reflect moderate feelings of helplessness and a perception that infrastructure limitations and lack of institutional support can hinder eco-friendly behaviour. Despite these challenges, the consistent agreement across most items highlights a robust environmental ethic among participants, with peer influence and personal accountability emerging as significant motivators. These insights suggest that strengthening institutional support and addressing infrastructural barriers could further enhance students' engagement in sustainable practices.

Recommendations

Based from the conclusion of the study, the following recommendations are offered: 1. Integrate practical environmental modules into college curricula. 2. Promote critical thinking about personal vs. collective action through debates, projects, and community-based learning. 3. Establish Green Clubs, eco-monitoring committees, and awards for eco-friendly behaviour. 4. Ensure availability of dustbins, compost units, water-saving taps, and recycling bins across the campus. 5. Organize campaigns and workshops to show how small actions collectively create large impacts. 6. Use peer-led initiatives (e.g., students as "Green Ambassadors") to encourage others. 7. Promote regular updates and campaigns via college social media platforms. 8. Highlight student achievements and success stories in environmental action. 9. Partner with local NGOs and municipal bodies for clean-up drives, plantation programs, and eco-literacy campaigns.

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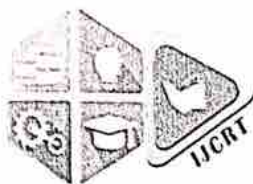
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A Psychoanalytical Study on *Chronicle of a Death Foretold* By Gabriel Garcia Marquez

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Abstract: Gabriel Garcia Marquez works has been most famous for its magic realism and besides that in Marquez's novels human psyche is perfectly mirrored and it can be rightly used as a means of study in the literary world of psychoanalysis. The contrasting psychology of men and women, love relationship, psychological trauma and superstition affects the psyche of the people and illusion the real world unconsciously. The "collective unconscious" of the society is one that carries the plot of the novel and this blending with magic realism serves as the hallmark of the story. Human unconscious drive has its important aspect that forms a significant part of literature. Crime and suicide as some of the sources for mental turmoil which eventually effects human psychology. Marquez's styles of writing are developed as a consequence of social and cultural practices of its contemporary time. In this paper, an effort has been made to analyze the novella, *Chronicle of a Death Foretold*, in the field relevant to the topic of research and it has been proved that Marquez's novels to some certain degree fits into the study of psychoanalysis besides its subtle use of magic realism and humor.

Keywords: id, ego, superego, collective unconscious, illusion, psychological trauma, repressed wishes.

Introduction

Literature has been used by writers as a means to present the psychology of human perception and discernment of the world around them. Psychological movement in the study of literature is not fresh to literary criticism. It has been known since the time of Aristotle where in his classic deals with human emotions like pity and fear accountable for catharsis, and Sir Philip Sidney in his defense of the moral effects of poetry highlighted the psychological activity which led to poetic creation. In the psychological approach, the psychology of the author and/or the psychology of the characters are studied. This approach came to be related with the school known as psychoanalysis, developed by the Austrian-German psychologist Sigmund Freud, in the twentieth century.

Chronicle of a Death Foretold is a novella published in English in 1983. The novella revolves around the incident of one morning, when Santiago Nasar was brutally murdered. The story is narrated by an unnamed narrator in a form of detective story. The newly wedded bride Angela Vicario was returned to her mother by her husband, Bayardo San Roman, on their wedding night when he found out that she lost her virginity. The twin brothers, Pablo and Pedro Vicario were searching for Santiago Nasar to kill him, as their sister Angela Vicario informed them that, Santiago was the person who defiled her purity and honor. The narrator collects the story about the murder of Santiago by the twin brothers, from the perspective of different characters. The reader knows beforehand about the killing of Santiago from the beginning of the first chapter itself. Likewise the town's people in the story are already aware of the plot made by the two brothers to kill him. Some townsfolk warn him while others could not get time to warn him as in the same morning people were busy receiving the arrival of Bishop in their town. However, the "collective unconscious" of the people led to the murder of Santiago. People were assuming the twins' plot as a joke, and some thought of them to be silly and drunk. The story was inspired by real life incident that took place in Sucre. Garcia Marquez tries to portray how people in a small town take honor seriously, and the conventional belief of the community that is inevitable.

Id, Ego and Superego and the Illusion of Reality

Sigmund Freud's theory of psychoanalysis maintains that the human psyche can be constituted into three aspects – id, ego and superego. Freud tries to explain the function of different parts of the mind and its formulation in human characters. According to Freud the first component of the psyche, i.e. "id" functions based on what he refers to as "the pleasure principle". The "id" is unconscious and unreasonable; it always seeks for pleasure and wish-fulfillment, it wants to satisfy the erotic desires and is driven by sexual instincts. During infancy, a child is unconsciously preoccupied with the need to fulfill his instinctual needs such as the need to be fed and be comforted. Although sexual development occurs much later in childhood, a child's consciousness is

fundamentally a mass of "id". As an infant grows to childhood his "ego" and "superego" start to develop gradually. As such the "id" is repressed in favor of the "ego" which operates on the reality principle.

As Sigmund Freud calls it, "ego" is the "reality principle". When a child grows up he recognizes his position in the world and becomes self-conscious and is more aware of the world around him. Ego is reasonable and it controls its desires to work in tune with reality. While 'id' follows no time and think only of the moment, "ego" works as a mediator between "id" and "super ego". Freud also points out that not all desires can be fulfilled and that our conscience tells us that the repressed wishes can also destroy our joy that is conceived in our mind unconsciously. Super ego stops us from doing things which "id" wants to do that might either hurt the other person's sentiments or even ourselves. It is ethical and spiritual and therefore it acts as the custodian of the mind.

In his lifetime Freud wrote on diverse topics as art, war, fear, death, literature and his technique of psychoanalysis and the genesis of religion, society and culture. In his 1920 essay, "Beyond the Pleasure Principle" he expressed the idea of probability of comprehensive drive with regards to death. During his writing vocation, Freud uses the fundamental methods of psychoanalysis and made an approach to study art, literature and culture. One of his famous psychoanalytical studies was *Hamlet*, a play by Shakespeare which gained much attention in the field of literary studies. In this he claims that Prince Hamlet's psyche reflects that of Shakespeare's. This concept came into being from Sophocles' *Oedipus Rex*, a legendary Greek hero who unknowingly killed his father and married his mother. In his theory of psycho-sexuality, Freud named this as "Oedipus Complex" where a male child is sexually attracted to his mother.

Many literary critics since the early half of twentieth century have employed Freud's theory to gain significant psychological insight into the process of literary conception. This model of literary analysis can help in examining the psychological reality behind the conception of literary works as well as the relationship between the social reality and its impact upon the author's psyche and his creative output through literary creations. Much like many prominent writers, Columbian writer, Gabriel Garcia Marquez in his work, *Chronicle of a Death Foretold*, depicts a representation of the social reality as he perceives it. The id, ego and the superego are depicted through the characters' motivation, action and desires.

The narrative style used by Gabriel Garcia Marquez is very much different from most conventional style of narration. It narrates the information collected by one narrator from the view point of different characters that have either seen or have heard some sort of the plot made by the Vicario brothers. The death of Santiago is of course foretold when the brothers inform the town's people, whomever they met, about their intention to kill Santiago Nasar. As the title of the novella suggests, the town's folks already knew the scheme, though it was hard for them to believe as they thought that they might be joking. "Those two aren't going to kill anybody, much less someone rich" (Marquez, 55). This is how the plot of the novella is knit chronologically according to the information gathered by the narrator from different characters/people. This narration from multiple perspectives helps us to understand the psychology of various characters in the novella.

The character of Santiago Nasar, the protagonist in the story, seems to be slightly complicated. His life itself is a misery which ultimately led him to his doom. In the novella he is seen as a womanizer who enjoys going to the brothel and had frequent love affairs with women. However, according to the narrator he is also a man who is happy and calm, and large-hearted. He is a well known and respected persona in the town, who is the only child of Ibrahim Nasar and Placida Linero. Before his father Ibrahim died, he was happy and love to be in his company: He acquired many things from his father like "mastery of firearms, his love for horses, and the mastery of high-flying birds prey...also...arts of valor and prudence" (Marquez, 6).

Besides all these, Santiago Nasar developed the same sexual impulse that he probably might have inherited from his father's seductive nature as quoted in the text which according to Victoria Guzman, she was seduced by Santiago's father when she was young and later brought her to be the cook in the house. Guzman's daughter Davina Flor says in the novella, "He grabbed my whole pussy" (Marquez, 12). Santiago has been always looking for a chance to seduce Davina Flor which makes the girl suspicious in the beginning and later on she began to feel insecure to be alone and to go in a dark room. "He went about alone, just like his father, nipping the bud of any wayward virgin that would begin showing up in those woods" (Marquez, 90). Here, the 'id' in Santiago might have developed from his early childhood memories and through his encounter and the things people talks about his father. According to the Freudian critics, this can be the repressed wishes of Santiago driven by his sexual instinct that he eventually became a womanizer.

In the novella, the narrator also calls Santiago as a "chicken hawk" (an adolescent who preys for sex). Santiago seems to be unconsciously preoccupied with libido. He refers to Angela Vicario as "booby" which can be term as stupid but it also refers to women's breast which resembles a phallic symbol according to the Freudian critics. Though Santiago might have been to brothel and had seductive nature, only the two relationships were known to the town's people, one with Flora Miguel, and the other with Maria Alejandrina Cervantes, which made him crazy for more than a year. Despite all these, his sexual relationship with Angela Vicario, the central ground for the plot, was not shown clearly in the text though Angela claimed that Santiago was the one who took her virgin.

Santiago's character is not much known in the novella. He was already killed from the beginning itself. However, the story revolves around his murder by the two Vicario's and the response of the society to it. The actions of the twin brothers and Angela, moves the story which involved the collective unconscious of the society.

In the story, the death of Santiago has been foreshadowed in many ways, through his dreams and the actions of the people around him. The first chapter of the book begins with the narrator talking about Santiago's dream where he had dreamed "going through a grove of timber trees where he was happy in his dream, but when he awoke he felt completely splattered with bird shit" (Marquez, 1). His mother, Placida Linero says, "He was always dreaming about trees" (Marquez, 1). According to Freud's theory of interpretation of dreams and his dreams symbols, a "tree" is referred to as phallic symbol. It can be understood as repressed wishes of Santiago unconsciously driven by his sexual instinct in his dream. He was a womanizer and he might have been haunted by the memories of his visits to the brothel, reflected in his dreams as passing through a grove of timber trees. Later, we see it as foreshadowing of his death, when after his happy moments in his dreams he sensed like his body was fully covered with the bird shit splattering all over him.

When the narrator came to Placida Linero, she was sitting in the hammock and day dreaming and that she unconsciously mistook the narrator's approach with her late son, Santiago.

According to Freud, daydreams, like play, and the dreams of the night are geared primarily towards fulfilling wishes that we cannot fulfill in real life. In these wishes the unconscious roams free, satisfying in fantasy what is more difficult to satisfy in the real world. (Thurschwell, 114)

Freud's psychoanalysis of day dreams and repressed wishes claims that the author writes to fulfill his repressed wishes through his work of art. However, the same can be applied to the character of Linero. She might have been dreaming about her long lost son and wishing to see him and that in the illusion she saw her son coming when the narrator came to her. In Placida Linero, "id" can be viewed in her desire to see her son that subconsciously preoccupied her mind and not in a way of sexual instinct.

In some way the "id" in Divina Flor also contributed to the murder of Santiago. If only she was controlled by the presence of "super ego" at that moment she might have prevented the twins from killing Santiago. She was still a child and she seems to be more afraid of Santiago. Whenever she was alone Santiago would try to seduce her. All these led to her hatred toward Santiago. So she didn't warn Santiago, the narrator explains,

Divina Flor confessed to me on a later visit, after her mother had since died, that the latter hadn't said anything to Santiago Nasar because in the depths of her heart she wanted them to kill him. (Marquez, 11)

She was subdued by her "id" with no second thought of the real life moral standard.

Bayardo San Roman was a brilliant, smart, and rich gentleman who was admired by everyone in the town. He had been travelling from town to town searching for a bride whom he can marry. The people in the town believed that Angela Vicario had been tricked to marry him. After that ill-fated wedding night, he vanished from the town. Angela could not cease thinking about him and she tends to fall in love with Bayardo San Roman whom she hated a lot in the beginning. She wrote a weekly message and sent numbers of letters to him for seventeen years which piled up to almost two thousand letters over the years. During this period, Angela began to understand her own life and how love and hate can be reciprocal passions. After more than one and half decades one morning Bayardo appeared at her door. Marquez, through his subtle narration with a mixture of violence, crime, love and hatred, portrays how people are ill-fated and he does not disappoint the readers. The psychological trauma that Angela goes through and the way women position are placed in the fictional Colombian society, helps us to understand the anatomy of society, love, pain and emotions people faced according to their distinctive psyche and perception of the world around them.

The twin brothers, Pedro Vicario and Pablo Vicario had no conscience to recall from their plan to kill Santiago. Especially Pedro Vicario, who was six minutes younger than Pablo, was more authoritative than the latter, which he adapted from his army days. He is not afraid of death and it was him who had this high impulse to chop off Santiago and Pablo was simply following his plan. The primitive impulse and dark side of their mind urge them to follow their instinct and they could not overcome it until they fulfill their desire. In Freud's psychoanalysis, repressed desires are mostly applied to sexual and/or libido. However, this is also applied to the unconscious desire of human being without the second thought of what the consequence would bring. They could not wait to murder Santiago when on the other side they are committing a crime without their conscience. Like the impulse of sexual desire (id) their whole minds and hearts were driven by their passion to kill Santiago which makes them more impatient until they finish the task. When Prudencia Cotes was not ready with their tea, Pablo Vicario replied that they are in a hurry and that they will leave it for later (Marquez, 63). According to Freud's first structure of human mind, i.e., "Id" wants to do things that our desire wants to do without being aware of any moral conscience. If the twins were guided by their superego, they could have had a second thought and might have twist their plan to the reality principle ("ego"), which may not exactly stop them from committing the murder but in some sort they could have at least warn Santiago for his mistake or have had strict inquiry with him to find out if it was true. However, in the novella, it was the collective unconscious of the society and their rituals and beliefs that their "id" becomes part of the town's folk and vice versa.

Gabriel Garcia Marquez knitted this story in such a way that it looks like the society's imperfect practices, when at the same time people were not totally oblivious of the twins' madness. The collective unconscious of the people, having been living in a world with full of superstitions make it difficult to find out which one is right and wrong, either the victim or the twin brothers. Human minds are naturally runs by their subconscious mind, and mostly they are not aware of what they are doing. Human unconscious desires automatically appear into actions when it is not control by their ego and superego. Thus, Sigmund Freud's theory of psychoanalysis had proved in some way that the three structures of mind makes it possible to exemplify how people perceive things according to their Id, Ego and Superego.

The word "honor" was everything for the people in the fictional town of Colombia in *Chronicle of a Death Foretold*, though that might not be exactly relevant to the actual Colombian town. They take honor very serious and it was to do with something pure and virgin and they will do anything to maintain this honor. They regard it as the fundamental moral and no one were aware to question the twins and was oblivious to defend Santiago. "The only thing they believe is what they see on the sheet" (Marquez, 38) and they called it as "the stain of honor". The two brothers killed Santiago in order to return her sister's honor and gain back their family's honor. They believed that to kill him was out of obligation. According to the narrator's mother "Honor is love" (Marquez, 98). Pablo Vicario's fiancé, Prudencia Cotes, according to her she would have never married Pablo Vicario if he had not killed Santiago for his sister's honor. This depicts that how the people treats honor in the town and they could not see it as a crime. However, some people were there, like Cristo Bedoya and Clotilde Armante, who took part to warn Santiago when it was already too late. Also there were some who were consciously shocked of the brutal act, like, an old Rogelio de la Flor, who didn't survive the shock.

This attributes to the term which C.G. Jung called it as "collective unconscious" which illusion the reality when we could not see the actual truth of the society. In his essay *The Archetype and the Collective Unconscious* (1968), Jung argues that collective unconscious is the memory of the past ancestors, traditional way of life and thinking and collective experiences of humanity that becomes alive when the aid of our ego and our culture is not sufficient, which unconsciously controls the present minds of the people. It is a kind of dogma that has been embedded in the minds of people for generations. In *Chronicle of a Death Foretold*, cherishing honor and traditional beliefs of the people drives their mind unconsciously which makes the reality illusion when the crime seems to be real and painful. Their beliefs in honor have pre-existed in their mind. Jung term it as archetypes, which is hereditary, impersonal and universal and it can only be conscious with secondary psychic system, collectively. (90)

In the novella, the psyche of the whole town can be considered as one collective psyche driven by their subconscious mind and unable to balance with their moral standard. Here, the "reality principle" –ego became illusion when the desire of the Vicario brothers overpowered the "super ego" of the society unconsciously.

From the narrator's perspective we also came to know that taking somebody's life was not as significant as maintaining the honor in the town. Unsurprisingly, he mentioned the killing of Santiago in the beginning of the chapter and the focus of the main plot was on how and why Santiago was killed. The fear and casual treatment to the twins' threat by the community and obliviousness of Santiago led to the crime. This adds to the collective unconscious of the townsfolk where their reasoning failed to make out which one is real and which is not, to consider Santiago's brutal murder or the act of honor.

The novella is full of gruesome imagery. The way the narrator describes the scene how Santiago Nasar was killed by the twins with multiple cuts and strikes, and the disgusting image of all the innards coming out from the death body.

The priest had pulled out the slice-up intestines by the roots, but in the end he didn't know what to do with them, and he gave them angry blessing and threw them into the garbage pail. (Marquez 76)

This horrific and disgusting picture of Santiago's death body had been foreshadowed symbolically in the first chapter when Victoria Guzman pulled out the intestines from the rabbit, before cooking it, closely the way it is done with the death body. Seeing all these kind of disgusting imagery with the encounter of several repressive massacres, it psychologically affected Colonel Lazaro Aponte that makes him become a vegetarian. The twin brothers were haunted by the memories of their crime, which became a psychological trauma for them. They said that whenever they close their eyes to sleep, they would commit the crime all over again. The mental trauma became unbearable for them while they were in the jail. It cause them sleep deprivation and Pedro Vicario was awake for nearly a year. This could be viewed as how human beings are traumatized by their own crime and how it affects their psychological state preoccupied by the unconscious or the "id" through their past deeds and distracts the clear thinking of the mind.

According to Marquez, the story was taken from the real life incident that occurred in 1951 in the town of Sucre, Colombia. Though the story is not exactly historical and factual, Marquez with his famous technique of magic realism and fictitious setting and characters, he beautifully narrates the story of the unfortunate Santiago Nasar. With the coming of the wealthy Bayardo San Roman and the Bishop, Marquez also tries to represent the entry of Colonialism and the dominance of Catholicism in the Colombian culture.

Conclusion

Thus, this research made an attempt to analyze the characters in *Chronicle of a Death Foretold* in the light of Freud's three states of mind, i.e., Id, Ego, and Superego. As the novel is narrated from the perspective of different characters, it helps us to interpret the psychological perception of different people from different angle and how they treat the situation in their own way. The characters of the twins, Pedro Vicario and Pablo Vicario, are characterized by their 'id' mindset which without thinking of the reality principle ('ego'), they tend to follow their own desires to kill Santiago with no second thoughts of its consequence. Here they lack the moral principle referred to as 'superego'. Marquez's *Chronicle of a Death Foretold* may be seen as a depiction of the collective memories of the community. The collective memories added to the shaping of the narrative style. Such structuring of narrative through collective memory operates at two levels within the framework of Marquez's narrative: literal (stories told by interviewees) and figurative (symbolic significance of Marquez's literary technique). It aids the readers to understand the characters' psyche better and analyze their way of perception with more in-depth details of both individual and society as one.

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