

DIMAPUR GOVERNMENT COLLEGE JOURNAL

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The paper must contain abstract in about 150 words, followed by introduction, objective, methodology, findings and analysis (discussion), suggestions and recommendations and conclusion. Finally, a list of the earlier works referred by the authors must be given.

Personal details of the author(s) viz, name, designation, organization, postal address, email address, phone number etc., must be included in the submission.

The paper can either be submitted through CD or email: dimapurgovtcollege@gmail.com.

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Editorial Note

The Dimapur Government College Journal is interdisciplinary in its nature and content. It covers a wide range of research areas in varied fields. It is indeed a great achievement for the DGC to publish Volume I of its 4th issue.

The publication of this journal started with humble beginning without the involvement of referees. Today, it is published after all the papers have been thoroughly reviewed by referees from three reputed Universities. It has also been edited and reviewed by the editorial committee of the college to its maximum standard for publication.

We take this opportunity to thank all the contributors of the papers who have done extensive research in various fields. We also express our deepest gratitude to the referees for sparing their time to make this journal relevant to the present times in its quality and approach. We would be failing in our duties if we don't thank our Principal, the IQAC and faculty of Dimapur Government College for making this journal a reality through their contributions and assistance.

The present journal includes research papers from various disciplines. The first paper on Gandhiji's critique of modern civilization is an interesting paper for its analytical description, which is thought provoking. Another paper presents the event of the first Indo-Naga battle that took place in Hoshepu village in Zunheboto district of Nagaland.

The paper on the status of the Konyak-Phom Anghs highlights a descriptive analysis of the Anghs and their administrative power and status. In its philosophical inquiry, "Power Relations in Monalisa Changkija's Poetry" presents a critical analysis of power as a tool to control people both through theory and practice.

There are two papers from the discipline of Economics that focus on economic growth in Nagaland and on the preferences of housing system among the tenants in Dimapur town. In a well written paper, the recent policies of the central government concern the Disabilities Act, 2016, which ensures rights to persons with disabilities has been studied with reference to its implementation in Nagaland.

Community participation in implementing various programmes of the government has been the focus of the government in recent times. A well researched paper on health sector where the community participates in running community health centres presents a success story of the system. The use of technology as a booster in the teaching-learning process is an important innovation in the modern era. A paper focuses on various technological aids In teaching-learning process will enlighten the readers.

The historical account of traditional Sumi religion and practices, and its influence on Christianity presents a critical overview of the traditional practices and their influence on Christianity. In another descriptive paper “Folklore of the Rengma Nagas”, presents a historical analysis of the folk tales and folklores of its tribe and their similarities with other Naga tribes.

The journal concludes with a case study on Library quality in accredited colleges, which highlights the problems and issues related to libraries in Dimapur, Nagaland.



GOVERNMENT OF NAGALAND PRINCIPAL

Dimapur Government College
Dimapur - 797112 : Nagaland

Foreword

I am delighted to lend a few words to this fourth edition of the annual Dimapur Government College Journal. Having an interdisciplinary outlook, the Journal has opened its doors to research from various fields of learning. The response from contributors has been heartening.

The current issue of the Journal contains erudite discourses on history and religion, studies on Naga society in terms of community participation in the health sector and sensitization and implementation of the Act for people with disabilities. The landscape of the journal is dotted with papers from the fields of Economics, Literature and Philosophy, adding to its academic value. With the surge of technological advancement, teaching methods have also had to undergo significant upgrades. The paper on the use of technology to aid the teaching and learning process highlights the merits of such practices. Moving away from the classroom scenario, the study on libraries of NAAC accredited colleges in Nagaland gives us a bird's eye view of the functioning of libraries in Nagaland.

All in all, it would be safe to venture the opinion that the Journal's multi-pronged approach would appeal to a large audience of readers. In his essay titled "Of Studies," Francis Bacon says, "some books are to be tasted, others to be swallowed, and some few to be chewed and digested...." The DGC Journal falls legitimately under the third category as it needs to be read with diligence and concentration. I ardently wish that readers would find pleasure even as they go through these scholastic papers.

The members of the editorial committee have done a commendable job of bringing out this Journal. I congratulate them on their success. Much credit is due to the external experts who have refereed this journal; their input has proved invaluable, for which I am ever grateful. Finally, I express my heartfelt gratitude to the Internal Quality Assurance Cell for the help rendered towards this publication.

May the quest for learning continue!

A handwritten signature in black ink, appearing to read 'N. Gangshikokbaao', with a stylized flourish at the end.

(NGANGSHIKOKBAAO)

Principal

Dimapur Government College

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Critique of Modern Civilization: M.K. Gandhi

Dr. T. Jamedi Longkumer

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Abstract

Even though it is valid to hold that Mohandas Karamchand Gandhi's opposition to modern (western) civilization was greatly determined by the historical context of Indian freedom struggle from the British imperialistic rule, it cannot be denied that in his critique Gandhi was able to transcend the immediate compulsions and penetrate into the core of the spirit of western civilization and expose the limitations of this edifice. In this paper an effort has been made to highlight the enduring elements of Gandhi's critique which has resounding relevance for mankind today as it struggles to make sense of the direction in which the modern civilization is heading.

Introduction

Since the dawn of human civilization, the conviction that there is something basically wrong with the world as it is has fuelled man's search for a better world, a world which provides him securely a belongingness that sustains and promotes his pursuit of freedom, meaning and community. The persistent conviction that the world must become 'other and better'¹ forcefully underline the fact that man's search remains unfulfilled, if not completely frustrated. The perception of dissatisfaction is the genesis of the conviction that the world as it is must become other and better. Closely following the march of civilization this inner voice of conviction has kept strict watch on its progress and has, as and when the occasion demanded,

¹The German philosopher Johann Gottlieb Fichte in his works such as *Foundations of Natural Right* (1797) *The Vocation of Man* (1800) *The Characteristics of the Present Age* (1806) articulated profoundly regarding this absolute desire and demand for a better world.

raised alarms about the approaching precipice, calling attention to certain attributes of the world that, instead of making life-sustaining and life-augmenting, turns it into a parasite sucking meaning out of man's existence. Thus this conviction symbolizes the hope that the world can be refashioned to truly help carry out man's duty and that the structures men erect and the institutions they create will, instead of stifling and stalling human potential, make their realization possible. Never before have had the structures and systems assumed such a paralyzing impact on the flowering of human potentialities as they have today. Modern civilization spearheaded by science and technology; propelled by a self-aggrandizing will that treats man, society and nature as a means to serve end beyond reason and aided by an urge to judge man and matter by what they can do but not what they mean – has drained meaning out of human existence. The crass consumerism, the vulgar display of material wealth, the exploitation of man by man, the despoliation of nature, the alienation of man – all these constitute the basic characteristic of modern civilization and combine to render man's existence barren, purposeless and insignificant.² It is these characteristics of modern civilization that obligated Mohandas Karamchand Gandhi (1869-1948), impelled by his inner voice, to express, in no uncertain terms, his conviction that the world as it was could not and must not, continue for long and it should become other and better. The crux of Gandhi's critique of modern civilization is found in his book *Hind Swaraj* which he wrote in Gujarati in 1909 on his return voyage from London to South Africa.

The Quintessence of Gandhi's Critique

Gandhi provided a detail elaboration about his ideas on modern civilization in chapter VI of *Hind Swaraj* titled 'Civilization'. He wrote, "Let us first consider what state of things is described by the word 'civilization'. Its true test lies in the fact that people living in it make bodily welfare the object of life... The people of Europe today live in better-build houses than they did a hundred years ago.

²This pessimism was succinctly expressed by Schopenhauer when he said that, "Mankind was apparently doomed to vacillate eternally between the two extremes of distress and boredom."

This is considered an emblem of civilization, and this is also a matter to promote bodily happiness. Formerly, they wore skins, and used spears as their weapons. Now, they wear long trousers, and, for embellishing their bodies, they wear a variety of clothing, and, instead of spears, they carry with them revolvers containing five or more chambers. If people of a certain country, who have hitherto not been in the habit of wearing much clothing, boots, etc., adopt European clothing, they are supposed to have become civilized out of savagery. Formerly, in Europe, people ploughed their lands mainly by manual labour. Now, one man can plough a vast tract by means of steam engines and can thus amass great wealth. This is called a sign of civilization Men will not need the use of their hands and feet. They will press a button, and they will have their clothing by their side. They will press another button, and they will have their newspaper. A third, and a motor-car will be in waiting for them. They will have a variety of delicately dished up food. Everything will be done by machinery. Formerly, when people wanted to fight with one another, they measured between them their bodily strength; now it is possible to take away thousands of lives by one man working behind a gun from a hill. This is civilization. Formerly, men worked in the open air only as much as they liked. Now thousands of workmen meet together and for the sake of maintenance work in factories or mines. Their condition is worse than that of beasts. They are obliged to work, at the risk of their lives, at most dangerous occupations, for the sake of millionaires. Formerly, men were made slaves under physical compulsion. Now they are enslaved by temptation of money and of the luxuries that money can buy. There are now diseases of which people never dreamt before, and an army of doctors is engaged in finding out their cures, and so hospitals have increased ... This civilization takes note neither of morality nor of religion.”³

Wanton Mechanization - The Bane of Modern Civilization

As evident from the above statement one of the main criticism of Gandhi against modern civilization is the mindless mechanization of production and the resultant mechanization of life itself. About

³*Hind Swaraj or Indian Home Rule*, Ahmedabad, Navjivan Publishing House, 1998, pp.32-33.

three hundred years ago human civilization entered a qualitatively different phase in its history with spectacular breakthroughs in science, which culminated in the first industrial revolution. The most crucial fact which occurred during this phase relates to the change in the nature and structure of man's social organization whose implications were hardly realized in the beginning. In the earlier phases of history people lived in simple face to face societies. Larger organizations affecting the life style of the common man were exceptions. But after the industrial revolution, with increasing specialization, division of labour and the use of machines, the larger organizations became an order, resulting in the dehumanization of work, the alienation of man and the collapse of basic human values. With time the nature of machine developed inexorably, increasing its speed, producing heaps and heaps of goods and making production an end in itself, the measure of man's worth. While some products are undoubtedly essential, the growing proportion of useless goods designed only to quench the insatiable demands of vulgar consumerism and the greed of irresponsible power elite throughout the world has become the norm.

Gandhi clearly perceived the implication of machines and the extent of their destructive ability in the context of the world as a whole. It seems that the ideal state of high technology will be one in which automata will do all or most of the necessary work and living human beings will have to do as little as possible. He considered manual work as an essential condition for a full life. His *charkha* was not only a weapon in the fight against the powerful economic interest but also a symbol of his philosophy of life. The distaste for labour has given rise to division of labour to such an extent that each worker is concerned with a very small part of the whole work. The individual worker becomes a part of a mechanized system and work is bereaved of spontaneity, creativity and human touch. Gandhi held that the basic problem is not simply to reduce work but to make work fulfilling. Gandhi argued that dirty and distasteful labour, should be reduced and as far as possible, equally divided out among all. But he also spoke of the necessity of physical labour for health and the importance of labour as a means of forging a bond of solidarity among fellow human.

Gandhi was prepared to accept machinery and industrialization provided it was free of certain basic objections. Firstly, machinery must not be allowed to displace necessary labour. Gandhi thought that machinery has an inherent tendency to displace labour and this he disliked because it creates unemployment and underemployment. Economists might argue that machinery did not simply displace labour but also led to growth and employment by creating new possibilities for profitable investment. But Gandhi was critical of the tendency inherent in modern technology towards the adoption of more and more labour saving methods of production. Secondly, Gandhi also noticed in Industrialization a second characteristic which he deeply detested. Industrialization on a mass scale leads to the exploitation of the country by the city. Industry, commerce and major financial institution tend to be concentrated in the bigger urban centers resulting in centralization of both economic and political power. The impoverishment of villages happens through the market mechanism and the system of competition that accompanies industrialization. Marx had something similar to say in his system of thought. ⁴ For his tirade against machines, it is not uncommon to regard Gandhi as an enemy of science and technology. People thought and some still do that he wanted to banish machinery, to abolish all large scale industry, to take people back to the village, in short to put the clock of history back. There is a semblance of truth in that notion, but it is exaggerated and reframed to such an extent as to constitute a caricature of what Gandhi stood for.⁵ Gandhi

⁴Marx highlighted the capitalistic exploitation of labour in contrast to Gandhi urban-rural praxis.

⁵Replying to the question whether he was against *all* machinery Gandhi said: “How can I be when I know that even this body is a most delicate piece of machinery? The spinning wheel is a machine; a little toothpick is a machine. What I object to is the craze for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on ‘saving labour’ till thousand are without work and thrown on the open streets to die of starvation. I want to save time and labour not for a fraction of mankind but for all. I want the concentration of wealth, not in the hand of a few, but in the hands of all. Today machinery merely helps a few, but in the backs of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all might... the supreme consideration is man. The machine should not tend to atrophy the limbs of man.” (*Hind Swaraj*, pp. 7-8)

limits the importance, value, relevance and usefulness of machines to when and where they cease to help the individual and encroach upon his individuality.

The Slavery of Materialism

In Gandhi's view another important pillar of modern civilization is, as a corollary of mechanization of life, the gratification of ever-proliferating material wants which leads to loss of moral self-hood. When morality is forsaken, man's pursuit of self-interest knows no bounds. In this pursuit he treats his fellow beings and society only as instruments for serving his own purpose. This is the essence of Gandhi's critique. Modern civilization creates false identity. It creates a mirage, an illusion that happiness can be indefinitely increased by an indefinite augmentation of one's possession of material goods. Civilization for Gandhi in the real sense consists not in the multiplication but in the deliberate and voluntary reduction of wants. Civilization means being refine in human conduct, having medicine or hi-tech machines does not make man love and care, having the best legal system does not bring peace and justice. All these virtues and moral values lies within the divine spark of man and true civilization is one that springs water, manures and flowers it. True civilization for Gandhi is one that seeks the refinement of man and not hoarding of material possessions. Gandhi's critique of modern civilization is not merely an attack on the form or structure but the spirit of it because it prevents man from knowing his true self and true happiness. Committed as Gandhi was to every individual becoming a fully-developed member of society, his disillusionment with modern civilization was unbounded because it failed miserably in creating conditions propitious for the flowering of individuality. The multiplication of wants and machinery contrived to supply them reduced man to a mere cog in the machine. He has no influence on decisions which greatly impinge upon his life. Thus for Gandhi, modern civilization stands for emasculation of man, promoting exploitation and dominance.

The Pervasiveness of Immorality

According to Gandhi modern civilization has made man so mechanical that today man does not possess an iota of morality

in him. The so called good acts of love and charity that modern man do are not moral acts because he does them with the motive of winning prestige or with some selfish end. With the pursuit of self-interest occupying a central position, violence emerges as the dominant characteristic of modern civilization. Life becomes a ceaseless struggle of trying to acquire more and more for oneself leading to exploitation, inequality and oppression. That is why Gandhi describes modern civilization as operating on the maxim of 'might is right' and 'the survival of the fittest'. Modern civilization produces the lust for material goods thereby strengthening the spirit of competition and greed. As a result, professions which might otherwise offer best avenues for the service of humanity get corrupted. Gandhi denounced the profession of lawyers and doctors.⁶ He observed that the lawyers have vested interest in advancing quarrels which for them is 'one of the avenues of becoming wealthy'. As for doctors, they receive Gandhi's wrath not only because they practice vivisection, encourage and use animal fat or spirituous liquors in the preparation of medicine but also because they encourage indulgence and therefore weaken control over the mind.⁷ Gandhi was severely critical of modern education as well. Making a distinction between acquiring information and true education, he argued that knowledge of reading, writing, arithmetic, geography, astronomy etc. may help in performing the responsibilities of an occupation but it does not help in character building on which depend the performance of one's main role in life. The focus of such a system of education is to merely produce senseless parts for running the gigantic machine of modern consumerist set-up. The defect of modern education is that it is too mechanistic in its orientation, ignoring the noble task of imbibing values and morality.

⁶*Hind Swaraj*, pp. 49-54

⁷Gandhi explained how this operates in his statement, "I have indulged in vice, I contract a disease, a doctor cures me, the odds are that I shall repeat the vice. Had the doctor not intervened, nature would have done its work, and I would have acquired mastery over myself, would have been freed from vice and would have been happy". (*Hind Swaraj*, p. 53)

The Hollowness of Modern Democracy

According to Gandhi the modern governmental system – political institutions of representative democracy – which is meant to protect and promote the welfare of all has become an instrument of protecting and furthering particular interests. Democracy, the symbol of modern civilization destroys the individuality of man by reducing him to the entity of a vote. This is because democratic values can become a reality only in a face to face society where each member has full understanding, and is confident of the nature of decisions in which he may be participating. Gandhi could not accept as real democracy the parliamentary system, where once in four or five years the individual has a right to cast his vote in favor of someone, irrespective of his merit.⁸ He did not agree that democracy could be like a pyramid with a vast base and a narrow peak, but visualized it in the form of a series of concentric circles in which each one must support the other in a spirit of give and take. The smaller circle sustains the human spirit while the larger provides the minimal necessary support for its sustenance. He considered small communities a necessary condition for the creation of a human relationship based on love, affection and compassion. Basic human values can be nurtured and flourish only in the setting of a small community life. Urban life is organized around large formal system where people gather in groups for specific purposes. An inevitable consequence of such large system is that only a few people can reach the top while the vast majority are disqualified from achieving excellence and condemned to a life of mediocrity and a second class existence. Modern Democracy propagates this form of decadence.

The Antidote

As opposed to the modern civilization Gandhi praised ancient civilization because of its glorious attempt to discipline man and regulate his wants.⁹ People in the ancient days knew that mind is a restless bird and that passion can never be bridled once it is played upon and so they set a limit to indulgences. They also deliberately

⁸*Hind Swaraj*, p. 34

⁹*Hind Swaraj*, p. 55

set a limit on machines because they knew that if they set their hearts on it they would become slaves and lose their moral fibre. They saw that happiness was largely a mental condition consisting in a proper use of one's hand and feet and not on the possession of matters. Thus ancient civilization gave the joy of being at home with oneself, fellowmen and nature. Gandhi believed that man is not at peace in this modern civilization because it has created a world of dichotomy between the sacred and mundane, religion and secular, spiritual and other aspects of life. The spirituality of life has been isolated and placed in one corner all alone. But a true civilization is one which attempts the synthesis of the sacred and the mundane and where people take a very holistic view of life. A civilization where the spiritual or God is the very core of existence only, can bring the balance growth of man because Gandhi held that man is basically a spiritual being. K.S. Bharati opined that Gandhi's philosophy represents a synthesis of the spiritual and the mundane because on one side it has its eye fixed upon the eschatological conception of the salvation of the soul and on the other side it is no less emphatic in its original appeal for bettering the economic and social condition.¹⁰ Similar to CH Dodd's conversation about 'realized eschatology'¹¹ Gandhi talked about the foretaste of true civilization by synchronizing the 'not yet' and the 'here and now'. Genuine civilization is one which takes life as a totality and attempts the fusion of eschatology and the day to day realities.

The Uniqueness of Gandhi's Critique

Gandhi's critique of modern civilization and his proposal for reconstruction are radically different in tone and tenor from other critiques made through time and the basic difference lies in the orientation evinced towards man and his world. Most critiques of modern civilization do not give up their adherence to the idea of progress, which can be summarized as recognizing the civilizational order as representing a stage higher or better than the preceding

¹⁰*Encyclopaedia of Gandhian Thought*, K.S. Bharati, New Delhi, Anmol Publications, 2006.

¹¹*Founder of Christianity*, Dodd C. H., North Miami Beach, FL, U.S.A., Shoreline Books, 1993.

ones. As such they remain committed to the basic tenets of the world view underlying modern civilization. Even Marxism, thought to be a radical critique of modern civilization, remains partial because it does not fully abandon the central precepts of the modern world view.¹² Opposed to this, Gandhi's critique of modern civilization is radical and total because for Gandhi, the only progress worth its name is the progress in self-discovery and the civilization that does not give due recognition to it is not worth preserving. For Gandhi the supreme consideration is man – the destiny of man – by which he means self-development as a result of the fusion of the divine ultimate Truth and the divine spark within man. True civilization consists in helping man realize the Truth thereby kindling the divine spark. It is this realization of God and himself which gives birth to morality and duty which constitute the two pillars of civilization. Gandhi rejects the modern civilization because of its irreligion and immoral tone and terms it as a 'so called' civilization. Modern civilization ignores the soul force and feeds the brute force, making man more beast-like in his way of life. Man today has become more selfish and greedy because of the modern tendency to emphasize the augmentation of fortune as the necessary prop to the development of human personality and as the basic desideratum of man-man and man-nature relationship. Modern civilization in this way stifles the core of humanity - the love force and thus prevents man from relating himself to the ultimate truth and his fellowman. Therefore Gandhi does not call modern civilization as civilization but a reverse civilization because it has led to the de-humanization of man.

Conclusion

Seventy years after his death Gandhi seems to have become much more relevant to our times. The renewed interest may be the result of the energy crisis, ecological disturbances, increasing ethnic unrest, ideological conflict, nuclear proliferation and socio-political uncertainty we see in the world today. It may also be because of the apparent disillusionment with the philosophies of capitalism and communism which have utterly failed to give the quality of life

¹²Marx's core concept in his critique of modern civilization was the injustice of *economics*.

man aspire for, despite the plenty around which has led to a serious questioning of the nature of development. The employment of micro ideas like the GNP to measure progress has been questioned on the ground that the proper yardstick of real economic prosperity must be the quality of life, a quality which is an integrated measure of human happiness than mere addition to his material comforts. The arrival to such conclusion represents a coming around to the cardinal principle of Gandhian philosophy which is the integrated development of man. Man is a part of nature and therefore must seek his growth within the parameters of the natural surroundings. Modern civilization today has brought the world to a point where it stands on the verge of disaster that may well be irretrievable. Thus situated, mankind has to make its choice for survival – between the moral and the material forces. The latter are heading humanity headlong on the road to self-annihilation. Gandhi shows the other road because he represents the moral forces. Maybe it is not a new road. But it is the road which the world has either forgotten so long or has not had the courage to take and which it can now only ignore at the peril of its existence.

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The Battle of Hoshepu: The First Indo-Naga Battle

Vivi Swu

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Abstract:

It is important to place into perspective that the Battle of Hoshepu of 1955 was the first organized, head-on combat between the Naga armed force and the Indian army. Prior to the battle, two incidents can be recalled: Zasibeito Nagi became the first Naga martyr on 18th October 1952, during the protest march by a collective Nagas against the Indian army and the killing of three Indian soldiers at Hukir village on 15th March 1955, as the first instance of the Nagas attacking the Indian army. However, while the incidents merit their own significance, within the historical context of the Naga freedom movement, the Battle of Hoshepu was the first mutual confrontation between the two opposing parties. It succeeded in sending a strong message to India of the Nagas' resistance against its forced territorial inclusion under her control. In one sense, the battle acted as a catalyst in giving birth to the voice of Naga freedom movement. Today, the Battle of Hoshepu is written down in the annals of the Naga history as the first Indo-Naga battle. In the light of this momentous landmark of Naga freedom struggle, a detailed study will be made on the formation of the Naga armed group; the Naga Safe Guards (NSG) and the beginning of the Naga armed resistance against the Indian armed forces, with special reference to the Battle of Hoshepu.

Introduction:

The Battle of Hoshepu, the first ever battle to be fought between the Naga armed force and the Indian army heralded the beginning of the Nagas' resistance for freedom from India. Therefore, Hoshepu range remains an important site of historical interest. Hoshepu range is a group of villages comprising of

Hoshepu, Khekiye, Khewoto and Nihoshe falling under Aghunato sub-division in the present Zunheboto district. It is situated between the river Tsutha in the north-east and the river Tizu in the north-west. The region was then a part of the North East Frontier Agency (NEFA) which was left un-administered and was never brought under the colonial rule. Hence, they were called the Free Nagas or the *Azadi* people. The Free Nagas in the present context comprise of Tuensang, Mon, Kiphire and Longleng districts and the Aghunato sub-division of Zunheboto district. On 1st December 1963, when Nagaland became the 16th state of the Indian Union they were made a part of it. However, it was only when an Assistant Political Officer (APO) was posted at Tuensang in 1948 that the Free Nagas were, for the first time, brought under the control of administration. Another administrative post of APO was created at the Aghunato sub-division in 1952.

By April 1955, the Sumi fighters with a handful of Sangtams and Yimchungers started to camp at Hoshepu area under the command of Gen. Kaito Sukhai in order to prepare for the Naga armed resistance. Once their camps and defense line were set up, they began to ambush the Indian army and capture their guns whenever opportunity arose. There was a series of attacks and counter attacks beginning from May 1955 onwards.¹ The actual meeting point of combat between the Indian and the Naga armed forces was fought from 4th to 10th September 1955 at Khewoto camp, the main defense line of the Naga Safe Guards. Inevitably, this historic Battle of Hoshepu ushered into an era of conflict between the Nagas and the Indian power at the centre.

Although this battle is an important historical point of reference of the Nagas' struggle for freedom, no substantial work has been done on this topic till date. It is therefore the objective of the study to bring out the detailed account of the event and, to trace the formation of the Naga Safe Guards and the beginning of the Naga armed resistance which otherwise is in danger of a complete erasure from the collective memory of the Nagas, causing a huge loss of historical account. Such significant records per se need a proper documentation for a clearer understanding of the Naga

freedom movement from the historical perspective especially in the present context of Naga socio-political scenario.

The methodology applied is based on oral history through an authenticated series of interviews and discussions with the actual participants of the event. Case study method has also been employed for the study.

Formation of the Eastern Sema Tribal Council (ESTC):

The Naga Club was the first organization to be formed by the Nagas in 1918. In 1945, the club was re-named as the Naga Hills District Tribal Council under the guidance of C.R. Pawsey, the then deputy commissioner of the Naga Hills District. On 2nd February 1946, in another meeting at Wokha, its nomenclature was changed to Naga National Council (NNC) and deliberated in re-organizing the council as a political organization with the objective of safeguarding the sovereignty of the Naga people. The NNC, in turn, commissioned each Naga tribe to establish its own tribal council and function as a sub-unit under its council. Accordingly, the Sema Tribal Council (STC) was formed. In 1953, when its members along with NEFA delegates were en-routed to Lazami to attend the NNC meeting, Tolhopu and Kughato Sukhai mooted the idea to the NEFA delegates to bring up the issue of the Free Nagas in the forthcoming meeting.² Their main aim was to preserve their separate identity as 'free people' who were never brought under the colonial rule. True to their aim in the days to come, they could boldly fight with the Indian authority unlike the rest of the Nagas as the latter were under the colonial administration. Once the Free Nagas started the war, the dominated Nagas would also join the force to free themselves from the yoke of foreign rule. When the issue was raised during the NNC meeting, A.Z. Phizo, the then NNC President, gave his consent to the formation of the Eastern Sema Tribal Council (ESTC) under the Sema Tribal Council (STC). Phizo himself was in agreement that the Free Nagas could function as an agency to break free the rest of the Nagas who were under the colonial rule.³ The ESTC was effectively formed with its head quarter established at Khekiye village. In its first introductory meeting which took place on the 10th

September, 1953 at Khekiye village, Hutovi Yeputhomi of Yemishe was elected as the President and Ghokheto Zhimomi of Khekiye as the Vice-President of the council.

Formation of the Naga Safe Guards:

The NNC session of March 1954 held at Yemishe village witnessed the emergence of two opposing opinions with regard to the formation of Naga armed wing. On the one side, most of the NNC members and leaders opposed the idea to the formation of armed wing, rather placing their full confidence on the restoration of the Naga sovereignty without the use of arms; while on the other side, Kughato Sukhai, Tolhopu, Hopong Yimchunger and Luzukhu of Baimho argued with their view that without the armed resistance, it would be impossible to achieve freedom and sovereignty for the Nagas. The latter could finally convince the opposing members by their reasonable countered opinion and it paved a way for a mutual agreement amongst the members in authorizing Kaito Sukhai to be the leader of the Naga armed wing. Accordingly, Kaito Sukhai began the task of recruiting young, strong and committed Naga men for the armed force.⁴ On 18th February 1955, the ESTC delegates comprising of Hopong, Ghonivi and Ghokheto met Phizo at Kigwema village to update him on the development made by the Naga armed force wing. Phizo gave them the green signal to start for a preparation of war against the counterpart Indian armed force. Hutovi Yeputhomi, the ESTC President and Hopong, the Yimchunger Tribal Council (YTC) President went to the NNC head quarter and invited Kaito Sukhai to Khekiye village. The later accepted the invitation and arrived with ten of his brave soldiers. Soon after, on 15th April 1955, a meeting was convened by the ESTC at Khekiye Village. The meeting was attended by the delegates of Yimchunger and the Sangtam tribes besides the Sumis. The significant outcome of the meeting was the formation of armed group called the Naga Safe Guards(NSG) modeled in the ranking system of British army.⁵ Though Kaito Sukhai had already begun with the process of establishing the armed wing as per the agreement of the Yemishe NNC meeting of 1954, the armed wing now named as Naga Safe Guards was formally declared on that same day. The following persons were appointed on the spot

as follow: General: Kaito Sukhai of Ghukhuyi; Brigadier: Niheto of Aquba; Commandants: Viniho of Khekiye, Samphu Yimchunger and Pomba Yimchunger. The members further resolved to empower Gen. Kaito Sukhai to appoint three majors and six captains at his own discretion. In a few months' time, Gen. Kaito Sukhai appointed the following three persons as Majors: Lovihe of Lukhuyi, Simon Pukhato of Shichimi and Zheluto of Ghukhuyi. The following six persons were appointed as Captains: Khughoto of Hoshepu, Hozheto of Hoshepu, Khughozu of Khewoto, Pukiye of Thokihi, Mithizu of Hutami and Khezheto of Nihoshe.⁶

Corollary to this historic meeting, a large scale recruitment drive and volunteers for the Naga Safe Guards was carried out to fight against the Indian army. Under the dynamic, able and brave leadership of Gen. Kaito Sukhai, the Naga Safe Guards began to chalk out the war strategy to combat against the Indian army. The General planned to have a test of the first armed resistance employing the tactics of fortress battle. Accordingly, preparation for war was started with digging of defense line and bunkers. The main defense line was made at Khewoto village which is located to the north of Hoshepu village. Trench measuring 6 feet deep and 8 feet wide and 1 furlong long was dug with the help of villagers, who were not only willing to give their voluntary services but also provided all the necessities, required by the Naga Safe Guards.⁷ By May 1955, a formidably impregnable defense line made out of huge alder tree trunks in four layers fenced by thousands of panjis(sharp wooden spikes usually made of bamboo) was ready.⁸ Khekiye village to the south of Hoshepu became the general head quarter where the chief of the Naga Safe Guards camped. The strategic posts comprised of: Nihoshe village, located below Khekiye village, which served as the defense outpost; Hoshepu village located between Khekiye and Khewoto was the communication center between the general head quarter and Khewoto, which was the main defense line where the battle took place.⁹ The aforementioned four villages were also collectively known by the nomenclature 'Aghushito' which literally means 'the hill of battle'. The battle is, therefore, sometimes referred to as the Battle of Aghushito.

The Indian army received information about the existence of Naga armed camp in Hoshepu area and planned to destroy the defense line by all means. When the APO of Aghunato, S.D. Lakhar, dispatched the Indian army in small groups to attack the enemy, the Naga Safe Guards took the opportunity to ambush the Indian force with success. The Naga army snatched the guns of the Indian army, thus enriching their otherwise limited arsenals for further use to fight back their enemy. According to Ikishe Sukhalu, the then in-charge of maintaining the record of arms and ammunitions captured from the enemy, confirmed that the Naga Safe Guards seized around 16 Indian army guns prior to the Battle of Hoshepu. They were given tremendous support in terms of manpower by the villagers of Aghushito. The villagers supplied all their needs and voluntarily acted as spies or informants who disclosed any detailed information of the Indian army's movement such as the direction in which they were coming, the number of cadres and the regiment to which they belonged. The information was very crucial to the Naga Safe Guards in strategizing their maneuvers; especially for the ambush tactics.¹⁰ The immeasurable assistance of the villagers boosted the moral of the Naga soldiers. The successes of such deployment were evidenced in encounters which took place at Ngozubo, Aquba, Thokihi, Tokiye, Viyixe and Viyilho. As a result, from May till 3rd September 1955, even though there were several intensified encounters between the opposing forces around the main defense line at Khewoto camp still the Indian army failed to penetrate the Naga fortified camp. It was only on 4th September 1955 that the Indian armed force could step in around the fortified zone and engaged in a violent battle to what is known today as the Battle of Hoshepu.

Preparation for the battle:

The Naga Safe Guards had a humble beginning. They had to start from the scratch with barely any warfare machineries and strong logistic foothold at their disposal. It would be appropriate to place into record that Gen. Kaito Sukhai played a very significant role in strengthening the growth of the Naga army. Under his able and calculated supervision, the Naga army succeeded in seizing the arms and ammunitions of the Indian army after series of ambushes or cross fire attacks against the

latter. The General personally purchased several guns from the gun owners which included numerous rifles that were used and discarded by the British and the Japanese soldiers after the Second World War ended. The Indian army frequently employed the villagers as labors in groups of hundreds or more, to carry heavy loads of bullets and grenades. Sometimes when opportunity struck, the labors escaped and brought their loads to the Naga Safe Guards' camp of Hoshepu range instead of depositing them at the destined Indian army camp. The brave act of the villagers itself presented a gateway of opportunity for the Naga army. The ingenuous brilliance of Gen. Kaito Sukhai is demonstrated in the manner in which he masterminded to capture the loads of arms and ammunitions of the Indian army without directly engaging in physical combat, while it also served the aim to preserve the lives of his faithful soldiers. He sent his own soldiers as coolies along with the villagers for carrying such loads. The plan worked in the seizure of the much required arms and ammunitions. Vikhuo Zhimomi, one of the General's most trusted soldiers, remembered being sent on one such successful mission who brought back his load that contained twelve grenades and two hundred bullets.¹¹ In another instance, the General along with Ikishe Sukhalu, at the former's insistence, also dug up the Second World War used arms and ammunitions that the latter's father, Hutoi Sukhalu, had buried in his room and took possession of 5 Japanese rifles, 1 LMG and 3000 bullets.¹² While such act of scavenging the arms and ammunitions of the Indian armed force was taken by India as a direct criminal offence, the dangerous mission of conspiratorial disguise to loot the former had significantly formulated into: firstly, the notion of heroism which stemmed from the traditional oral narrative of the indomitable and fearlessness of the Sumi warriors; secondly, re-capturing the spirit of self-sacrifice, valor and loyalty passed down from the brave Naga ancestors; finally, the solidarity cemented in the idea of comradeship, fighting for the noble cause of Naga sovereignty. It instilled a dignified sense of Naga identity, defining oneself as a true Naga patriot. Thus, it is noteworthy to document the historical account of the valuable contributions and commitment of Gen. Kaito Sukhai who formed a strong Naga army through various means and tactics, however infamous and frustrating it may have appeared to the Indian army.

When the assortments of the arms and ammunitions were worn out, the limited weapons were judiciously used under the strict instruction of Gen. Kaito Sukhai. He issued one gun with five bullets for three soldiers; the best shooter among the three held the gun. Given the situation, when any Indian soldier was shot down, it was the task of the second Naga soldier to snatch the enemy's gun with his bare hands. The third Naga soldier, armed with the traditional Naga dao (big sized knife) would chop off and collect the bullet strip, strapped around the waist of the dead Indian soldier which usually contained fifty bullets. They were categorically assigned to fire only when they were absolutely sure of their target(s). Out of the five bullets issued, three bullets should kill three Indian soldiers, one bullet to be fired when they were about to be captured and the last bullet for guarding the assigned gun. The General challenged his soldiers to kill two Indian soldiers with a single bullet!¹³ The Naga armed force became a deadly threat to the Indian army. The General and his army were fully aware of their vulnerable position when judged from the stand point of their limited source of arsenals. Apart from the unfamiliar, rough and difficult terrain that worked to the advantage of the Naga army, in reality though, the Indian army was fully funded and well equipped by the Government in the centre in their mission to flash out the Naga opposing force. Thus what emerged through the hardships of the Naga army, their struggle for survival and the inevitable face off with the far superior foe was the eventual recognition that Nagas were now at war with India. A huge price was paid in terms of shedding the precious blood of many soldiers on both sides. However, this terrifying ground reality of bloody and violent combat, re-affirmed the commitment of the Naga army to free their motherland, to resist the foreign presence and to continue to assert their fundamental rights. The actualization of the war, in perspective, became one of the factors in the early development of the Naga political ideology. Therefore, the Battle of Hoshepu, the first and the fiercest Naga battle ever fought with the Indian army, would historically remain an important point of reference in the entire history of Naga freedom movement.

The battle:

The task of the historical narrative of the Battle of Hoshepu would remain incomplete without mentioning the massive contributions and heroic sacrifice of Major Simon Pukhato who played the key role in the Battle of Hoshepu. Before he had joined the Naga Safe Guards, he was known by the name Simon. He had earlier served the Assam Rifles regiment for fourteen years and planned to serve for yet another year in order to earn his pension. In one of the most extraordinary encounters of his life, he has a telling story to share. Before the completion of his fifteenth years of service to the regiment, he quit from his post to join the Naga Safe Guards. In an interview conducted on 9th August 2016, Major Simon Pukhato, who is now 98 years old man, recounts the reason why he quit the Indian army. In his own words he narrates:

“I had served the Indian force for Fourteen years. Yet life does not always unfold as one imagines. If you believe in the divine intervention, mine is one such tale. When I was in the service under the Assam Rifle regiment, I continued to get a recurring dream. In this recurring dream, it was distinctly the Voice of God which commanded me to leave the Indian force and save my Naga people from the impending massive massacre by Indian army. My task was to help my Naga people from the onslaught of ill-treatment, torture and continuing massacres meted out by the Indian force. The ‘Calling’ was definite. I had made up my mind to obey the Voice of God. It was worth foregoing my pension. So on the fateful day of 16th June 1955 at 3:30 pm, I left my present post to join the Naga Safe Guards. I surrendered my service rifle and 350 bullets to Gen. Kaito Sukhai at the Naga Safe Guards camp. Who would have imagined then that I an infinitesimal being would be used by our powerful God of the Bible? In retrospect and quite ironically I must add, those rigorous trainings and experiences received at the Assam Rifles camp were the much required valuable lessons I would impart to my comrades of the Naga Safe Guards. By all account I was the first Indian soldier who had joined the Naga army. Gen. Kaito Sukhai was elated and gave me a new name as Pukhato (‘the one who saves and

protects his people' in Sumi dialect). Since then people began to address me by the name Simon Pukhato. I was appointed in the rank of Major. There was always an uncertainty about our lives since the Indian armed personnel were constantly on the lookout for us. Our wives, children and relatives were equally in danger on account of our involvement in armed resistance. As tension mounted, my personal prayer life and faith in God deepened. My confidence grew as God spoke into my heart to remain steadfast, strong and not to be afraid; revealing that Indian force will wage a war with us. It was a bugle call to be alert. This was my other experience of a divine intervention which took place on 16th July 1955".¹⁴

By the time Pukhato joined the Naga Safe Guards as one of its Majors, the designated camps and defense line at Hoshepu range were already established. However, one of the crucial drawbacks in the preparation for warfare was the inadequate training of the Naga soldiers; as it were they were primarily young villagers with no exposure to warfare machineries. The earlier training and years of experiences at Assam Rifles camp made Major Simon Pukhato, the most qualified person to train the inexperienced Naga soldiers. Gen. Kaito Sukhai entrusted him to train eleven Sumi soldiers with all the basics of how to handle a gun and take positions when enemy attack them. He gave them a rigorous training for 2 weeks.¹⁵ Over here, we can infer that the Naga Safe Guards was a kind of militia, since the members of the force were raised from amongst the villagers, those who had come together voluntarily for the cause of Naga independence. The call for reclamation of Naga sovereignty was real and urgent. It did not extinguish their spirit to fight even though many did not know the basic operation of modern warfare while the limited weaponry was another front that could have easily discouraged them. Yet they stood their ground. It is therefore commendable to take cognizant of the timely contributions of Major Simon Pukhato to the Naga Safe Guards. After the training was completed, the eleven soldiers along with Major Simon Pukhato were sent to Khewoto camp, the main defense post, while Gen. Kaito Sukhai camped at the head quarter at Khekiye.

In reality, the Battle of Hoshepu was fought by only twelve brave Sumi soldiers (Pukhato with the 11 soldiers he trained) at Khewoto camp, the main defense post under the command of Major Simon Pukhato. They occupied six bunkers, each accommodating two soldiers and they were provided with two bullet boxes, containing five hundred rifle bullets each.¹⁶ They used only rifles against one brigade of the Indian force. The names of the twelve Naga patriots were as follows: 1. Major Simon Pukhato of Shichimi, 2. Captain Khughoto of Hoshepu, 3. Honito of Hoshepu, 4. Vitomo of Lithsami, 5. Jehoto of Kulhopu, 6. Ahoto of Hoshepu, 7. Vighoto of Hoshepu, 8. Viniqhe of Khekiye, 9. Zukiye of Hoshepu, 10. Viniho of Hoshepu, 11. Hakhuyi Awomi of Vedami, 12. Viheto of Khekiye.

On 17th July 1955, an ambush on the Assam Rifle soldiers was meticulously executed by the Naga soldiers near Tokiye village School ground under the direction of Gen. Kaito Sukhai. Major Pukhato was the commanding officer for this operation. He shot to death all the thirteen Indian soldiers.¹⁷ Thereafter, series of ambushes took place, followed by killings of many Indian soldiers in each encounter. The news of the ambushes had alarmed the Indian camp. It was imminent that such rampant attacks and killings instigated the Indian armed force to speed up the reinforcement of one brigade at the Hoshepu range. On 24th August 1955, the Aghunato Assam Rifles post commander told Major Pukhato that soon one brigade of Indian army will be arriving as reinforcement to catch them alive. The increasing presence of the Indian soldiers around the Hoshepu range, therefore, entailed a careful movement and strategic planning for the Naga safe Guards personnel. A mixed sense of anticipation and anxiety filled the air on both sides of the camps as the attack between them would inevitably intensify in the days to come. What followed thereafter is best narrated in the recollected memory of Major Pukhato:

“On 4th September 1955, the Indian soldiers of the 17th Rajput Regiment were deployed to attack our camp. We were on one side of the hillock while the Indian force were on the other hillock, with a distance between us of around hundred and fifty feet. It

did not immediately begin with exchange of gun firings. We were initially engaged in war with words. Words that were heavily dosed with insults, provocations and threats such as:

Indian soldiers: (shouting) Why are you Nagas very proud of yourselves? Do you have anything to be proud of? Your days are numbered. We are going to finish you soon. We don't have to use our guns. We will catch you with our bare hands and kill you.

Naga soldiers: We are not afraid of you. We are fighting for our freedom and sovereignty. Come...look at us! We are without our guns. Come and catch us.

The verbal challenge by our soldiers was a ploy to provoke the Indian army to chase us down towards the panjis which were fenced in thousands around the fortified post. I commanded my soldiers to walk around bare-handed in a provocative manner. The Indian Major fell for our bait and ordered his soldiers to leave their guns and chase us. Around fifty to sixty of Indian soldiers who came charging towards us were instantly killed as they fell into the panjis. It took the enemy by surprise! The Indian Major sent his soldiers to bring back the dead bodies of their fellow soldiers.

Another around of verbal combat began. The Indian army was clearly enraged:

Indian soldiers: Why are you Nagas so proud? We are going to peel off your skin and make you suffer.

Indian Major: (in Hindi) Hum lok ek brigade hai. Aap sirf bara admi kya karega? (What can you twelve soldiers do when we have the entire brigade on our side?)

Major Pukhato: Oh Major Sahib! Even if you keep on talking, only one bullet will be required to kill you. Do you know that you are saying your last words? There are no other Naga tribes here. But I have eleven brave Sumi warriors with me. We twelve are equivalent to twelve hundred soldiers and twelve soldiers are enough to finish off your one brigade.

Indian Major: How dare you utter such big words? What power do you have? Do you think you are invincible?

Major Pukhato: I come in the name of the Lord Jesus Christ who has given me the power to crush you and your soldiers. You can say whatever you want but those will be your last words.

Indian Major: What can the mere Sumi bullets do? It cannot kill anyone.

The arrogance of the Indian Major infuriated me. I took out my gun, aimed at the Major and shot him that killed him instantly on the spot. I commanded my soldiers to start firing at the Indian soldiers. The villagers were right behind us. I ordered them to leave the battle site immediately and seek for a safety place, lest they get killed or injured. Heavy gun battle followed. Thus began the Battle of Hoshepu on the 4th of September 1955".¹⁸

The fierce battle continued on both fronts throughout the day and night. The Naga soldiers took turns to sleep and fired their guns right through the late night and dawn, warding off any possibility of their enemy encroaching their fortified camp. The womenfolk of Khewoto village volunteered to play a supporting yet an integral role in this battle. Braving the bullets, they literally crawled towards the bunkers where the Naga soldiers were stationed, carrying with them the pre-mixed rice and pork curry on a wooden plate; they hand-fed their soldiers who were busy engaged in firing bullets at their opponents. The women were paired into two, one for carrying the food and the other for water. The soldiers were routinely fed twice a day. The battle intensified but a setback occurred. On the fifth day, ie, 8th September 1955, around 8 PM, Major Pukhato received an injury on his arm caused by the three inch mortar. He had to immediately leave the battlefield. Another soldier, Honito of Hoshepu, was badly injured as well. The Indian army continued to rain bombs on the Naga camp and it achieved the desired result as they aimed for. On 10th September, five Naga patriots were killed by the Indian army viz. Vitomo of Lithsami, Jehoto of Kulhopu, Ahoto of Hoshepu, Vighoto of Hoshepu and Vinique of Khekiye. The resistance of the Naga force around the Khewoto fortified post could not be held on for long, as they ran short of manpower and ammunitions. Taking advantage of the situation, the Indian army closed in with reinforcement from different directions. Hugely outnumbered and overpowered by the superior arms, the Naga personnel had to decamp from their fort on 10th September 1955

after seven days of brave and fierce fighting. The Indian army occupied the main fortified post by 11:30 AM, on 10th September 1955. Meanwhile the Indian army continued to bombard shelling of two inch and three inch mortars on the other camps of Aghushito, located at Hoshepu, Khekiye, Khewoto and Nihoshe villages. The Naga force posted on those locations as well as the villagers had to flee for safety on the night of 9th September 1955 while some could escape only on the 10th early morning.¹⁹ On the Indian side, around 380 soldiers had lost their lives while many were left injured. The strategy of the Indian army and the Assam Rifles regiment which was to corner the Naga Safe Guards army from two different angles backfired on them. The Indian army, in the midst of the ongoing fighting, mistook the Assam Rifle soldiers for the Naga army and started to fire at them indiscriminately; the Assam Rifle soldiers retaliated by firing at them. It was a total chaos and confusion. The plunder of the cross firing caused many casualties and deaths of their own soldiers.

The Naga army camped at Hoshepu range for around six months beginning from the month of April till 10th September 1955. After decamping, they went to Ghukhuyi, the village of their commander-in-chief, Gen. Kaito Sukhai. They were given a grand welcome for their bravery and a big Sumi feast of rice, pork and beef deemed befitting for the Naga army was hosted by Gen. Kaito Sukhai's parents. From there, they proceeded to Xuivi village which then became their head quarter.²⁰ The aftermath of the battle was mass destructions of the villages of Hoshepu range. Houses and granaries were razed to the ground. The entire population of the area had to flee for safety to neighboring villages, many fleeing as far as Khukiye-Lukhayi village near Satakha.²¹ The reality of their displacement from their birth place caused emotional wounds; the burning down of their granaries and houses left them economically insecure; and, the foreign idea of surveillance culture deprived them of their free movement. The villagers experienced a widespread sense of uncertainty, sadness and anger at their massive loss. Thus the villagers had to face the untold miseries, bearing the brunt of the ravages of the war.

Findings:

The Gandhian approach maintained by the collective Indians in their struggle for freedom from the imperial British rule in India may not have been preferably viable for the Nagas given the circumstances of the time. In the case of India, the non co-operation or passive resistance by its people amounted to complete disruption of authority of the British Empire. As it were, it is pertinent to mention that the prime interest of the British in India was for economic gain. Therefore, the passive resistance of the Indians effectively paralyzed the administrative functioning system while its trade and commerce were adversely affected amounting to huge economic loss. It ultimately pressured the British monarchy to quit India, leaving behind a disarray of plunder, chaos and decadence. Whereas in the case of the Nagas, passive resistance would not have brought about much desirable results *visa vis* the Nagas' aspiration for freedom as India's prime interest was to keep the Naga territory under its power because of its strategic location with the bordering neighbors. In short, India's interest was never for economic gains. Thus, no amount of non co-operation or passive resistance by the Nagas would have made India quit their control over Nagaland at that point of time. Under such circumstances, armed resistance seemed to be the one and only means for the Nagas to consider if they were to claim their cherished freedom. The Naga National Council (NNC) thus resolved to form the armed wing during the 1954 Yemishe session and to consequently take up armed resistance against India. In a significant move, the Sumis with a handful of Sangtams and Yimchungers spearheaded the movement of the Naga armed resistance for freedom through the historic Battle of Hoshepu.

Conclusion:

In his own assessment of the Battle of Hoshepu, Gen. Kaito Sukhai realized that the fortress tactics experimented by the Naga army proved to be an expensive and impractical strategy. Henceforth, he decided to shift his tactics into a guerrilla warfare,²² which was more suitable to the local terrain and conditions. The Indian army took cognizant of the Sumi warriors as formidable foes

whose deadly combinations of unrelenting spirit and the thirst to fight their enemy should not be regarded as mere pretence or to take them lightly.

In conclusion, the Battle of Hoshepu is a significant point of reference in the history of the Naga struggle for freedom. It sent out a strong message to India that the Nagas would no longer remain passive onlookers but would take up arms to fight for their freedom. They posed as a deadly threat when their freedom and basic human rights were grossly violated. This battle marked the beginning of the Naga armed resistance against India. It informed the Nagas of their subservient position under India as the harsh reality and while the brutal killings of the Naga compatriots and the total destructions meted out against the villages, it understandably brought out a sense of uncertainty and dejection on the one hand and, the feelings of anger and vengeance on the other. However, it further coalesced towards a more urgent need of unifying the Nagas as one. Perhaps it would be appropriate to state that this battle gave a realistic glimpse that Indian authority was not willing to grant Nagas their demand for sovereignty either through a peaceful negotiation or warfare. Given the context of the time, it became imperative that the conflict between India and Naga people escalated and its first casualty to hit hard the most was their trust on each other. Paving the way for a permanent resolution seemed a far cry and it became apparent that Nagas would have to pay a huge price to seek their demand for sovereignty. Though it may have worsen the relationship between India and the Naga people during this period from one perspective, the bravery of the Naga soldiers was duly acknowledged with solemn respect and it etched into the legendary stuff of modern heroism of true Naga tale. In retrospect, though poor in terms of arms and ammunitions, Gen. Kaito Sukhai and his young faithful Naga soldiers had the most inherent qualities to be deadly fighters: fierce and courageous, strong and energetic, self sacrificing and honorable; they would serve as a reminder of the uniqueness of the Naga people in the geographical, historical and cultural sense.

Notes and References

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The Status of the Konyak-Phom Anghs

Dr. Abdur Rahman

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Abstract

Although the undertaken research topic is an important area of study, scholars in general are seen paying less attention to this field. The Anghs were the traditional kings who ruled over a group of the Phom villages of Longleng district and also the lower Konyak villages of Mon district of Nagaland. The powerful Anghs administered their villages in an autocratic way and they were, of course, assisted by the deputy Anghs and the councilors. Their decision on any matters were accepted as final be it giving justice, adopting external policy, exercising internal administration, collecting taxes, etc. The powerful Angh so-called great Angh conquered as many as villages he could and the Anghs of the conquered villages were considered as his subordinates from whom he used to realize annual taxes. The Anghs have developed into a ruling clan and only the Angh clan is entitled to be an Angh. However, in any case the line of succession goes only to the son of the principal wife who must be a daughter of an Angh of another village. The Angh enjoyed a superior status in the society. He had the liberty to marry as many as women he could, possessed enormous and impressive house, received tributes and other services from his subjects, etc. However, with the spread of Christianity, introduction of modern education and the new system of administration the power and functions of the Anghs began to decline. Despite all these changing conditions, the villagers still pay due respect to their Anghs in recognition of their inherited status as men of the purest aristocratic blood.

Keywords: Konyak, Phom, Anghs, status.

Introduction:

The Phoms and the Konyaks are the two Naga tribes living in Longleng and the Mon districts of Nagaland having a population of 50484 and 250,260 respectively as per 2011 census. The *Anghs*¹ were the traditional kings who ruled over a group of the Phom villages of Longleng district² and also the lower Konyak villages including Mon, Chui, Shenghah Chingnyu, Longwa, Shangnyu, Jaboka and Tangnyu (Tang) of Mon district.³ The *Anghs* of these two tribes can be categorized into two, i.e. the powerful or superior *Angh* so called the great *Angh* and the subordinate or vassal *Angh*. Many of the *Angh* ruled villages were founded by the descendants of the powerful *Anghs* in the past. It is worthwhile to note here that in majority of the Phom villages had a democratic system of government called *Pangshan* (village assembly) by the Phoms, while the chiefs of upper Konyak villages (southern part of Mon district) were elected by the villagers and they were assisted by the village elders.

Significance of the Study:

There are several tribes living in different parts of north east India but the *Anghship* is a unique in character among them. Especially, the people of lower Konyak villages considered their *Anghs* as sacred and depicted as a community symbol. Undoubtedly, this is one important area of study to be undertaken as research work by the scholars to evaluate the age long monarchical system. Christoph von Furer-Haimendorf, an anthropologist rightly remarked, 'The time for such studies is running out, but future generations of Nagas will regret it if an institution so important during long periods of their history will remain inadequately recorded.'⁴ Particular book or article published on the subject until now not available. The book of Haimendorf '*Return to the Naked Nagas*' is one of the early source available about the *Anghs* of Konyaks but this too does not provide enough information. Besides this, a few modern scholars have made an attempt in their writings to highlight the role played by the *Anghs* in the traditional Konyak society in brief.

Objective and Method of the Study:

The paper intends to discuss the status of the *Anghs* with special reference to chief *Anghs* basing on the power, functions and privileges bestowed upon them by the society from time immemorial. The methodology adopted here is historical and analytical basing on the data collected from books and interviews.

Discussions:

There existed two classes of people in *Angh* governed society, namely the ruling clan and the commoner clan. The *Angh* belonged to the ruling clan. An heir to the post of *Angh* could take any girl from other clans as his wife, but he had to marry a prince of another village as his principal wife and thereby maintaining the purity of royal blood. The *Angh* had the right and privilege to marry as many wives as he could, but the eldest son from the principal wife was eligible to inherit the seat of the Chief.⁵ The king having pure aristocratic blood considered such wives only as concubines and domestic helps and their children could not claim to become the *Angh*. Men of the lower divisions of the *Angh* class often married girls of local commoner clans as their only wives.⁶ Thus, the *Anghship* was hereditary based on the principle of primogeniture. Even today in case of the death of any *Angh* without a successor (i.e. his son or brother), the ruling *Angh* has to nominate a successor. The subordinate *Anghs* were no doubt the heads of their respective villages but it was the village councils which actually governed the village administration. When a village was conquered by a more powerful village or in the case of the death of a deputy *Angh*, a new *Angh* for the village would be appointed. If an *Angh* committed a crime which was regarded a violation of traditional law or if he misled the people, his subjects could depose him and ultimately a new *Angh* would succeed him.⁷

Since the *Anghs* enjoyed the right to marry as many as wives he could, so the family size of many *Anghs* were large which included their wives, a number of children and grand children. Most

of the old *Angh*'s wives were women of commoner status, and hardly distinguishable from domestic servants. The chief of Longkei stated about his wife to Haimendorf in the following words, 'He had wooed her with twenty *dao*, sixty spears, two big pigs, seven chickens, one goat, a great quantity of salt, and two baskets of pan leaves.'⁸ The status of the principal wife who was a daughter of an *Angh* of another village was high among the wives of an *Angh*. She was the symbol of dignity and honour of the family. Whenever a powerful *Angh* paid a periodic visit to his subject village, he was usually offered the fairest damsel to serve him during his stay there.⁹ But, with the spread of Christianity the practice of polygamy is no more in vogue. Under the impact of Christianity the *Anghs* like the commoners abandoned many of their old faith and accepted numerous innovations.

The house of great *Angh* was impressive and large enough to accommodate his large family members, furniture, gongs, gifts and trophies. At Hangnyu Haimendorf found the house of *Angh* about 360 feet long. He further stated, 'The house consists of an enormous undivided hall running along its entire length, and the living quarters of the chief's wives and the families of his dependents. The front hall of the living quarters is an imposing hall used by the *Angh* as his reception and living room'.¹⁰ The beams, posts and other wooden parts of the house were carved with figures like monkeys, snakes, human images, etc. The skulls of enemies which were considered as trophies were tied to the wall or resting on shelves within the chief's house.¹¹ The house usually had large room where he used to hold court and received his guests there. Villagers used to offer free labour service to build his house and in return the chief entertained them with grand feast. The *Anghs* used to maintain thrones made of either stone or wood. No commoner and none of the men of small *Angh* clan would ever sit on these thrones.¹² The wooden throne was carved with hornbills' head.

As in other villages, the people of Chui village offer to their *Angh* the right hind leg of the domestic animal killed by them. If a villager kills a wild animal, he will hand over both the head and a hind leg to him as gift. The *Anghs* do not take the meat of

animals killed by tiger or any other rapacious wild animals or the animals died accidentally. During community fishing the biggest fish caught by any one goes to him. He takes food at home from the plate and glass specially reserved for him. At the time of visit of any home the villagers offer him food or drinks in a dinner-plate or cup that are put aside for him.¹³ The myths and legends which are in vogue among the Konyaks regarding the origin of the *Angh* tell us about their superiority in relation to others.

The system of *Angh* government was based on despotic and autocratic form of monarchy. The chiefs were very powerful; their words were ultimate and accepted as law. However, their administration, in general, was beneficial and protective of the people.¹⁴ He had his council, including the deputy *Angh* of each *morung*, to help him in running the village administration and settles disputes but he was not bound to accept the recommendations of his council. Villagers cannot sell land without his permission. He also prepares the calendar of *jhum* cultivation. Today, every village has a village council elected by the members of each clan and it is not uncommon that an *Angh* is working either as its chairman or working together with the village council for the common welfare of his own people.¹⁵ Traditionally, the *Anghs* used to have their own customary courts where they settled all types of civil and criminal cases in accordance with customary laws. The justice system was so strict that the rate of crime in the society was almost nil. There were also provisions of death penalty for persons involved in heinous crimes such as rape, habitual theft, etc. Even in recent times the administrators give due importance to the opinions of the *Anghs* in settling inter village or field boundary disputes, etc., because the *Anghs* were expected to have better knowledge about their history, culture and tradition. During emergency the people of whole village were united under the leadership of their respective *Anghs* to face any menace.

As mentioned above the main income of *Anghs* came from the contribution of the villagers in the form of free labour service at the time of constructing or repairing their buildings, cultivating

lands; received the best portion of the animals killed, agricultural produces, fish caught and the like as obligatory tributes. In the past the powerful *Angh* used to collect tributes from the subordinate villages as per their agreements. Usually, the dependent villages sent fixed quantity of paddy, shawls, arms, guns, clothes, salt, etc. to their immediate superior *Anghs*.¹⁶ In due course of time the numerical strength of the dependent villages grew larger and had become slack in paying their dues.¹⁷

Powerful *Anghs* could have as many villages as he could conquer as his tributes. The *Anghs* of these conquered villages became subordinates and subjects of the great *Angh*. The *Anghs* of the Phom villages were not as powerful as that of great *Anghs* of the Konyaks. The villages like 'Namsang', 'Nangta', 'Kangsang', 'Tangsa', etc., were under the chief of 'Tabloong' (Konyak) village.¹⁸ The Phom *Anghs* like any other vassal Konyak *Anghs* enjoyed certain privileges in the society and were respected by their subjects. It is believed that the *Anghs* of Wanching (Tabloong) were the descendants of Chui *Angh*. To quote an example from Hutton's Report," Yongam was formerly large and powerful village, they told me, which was eventually defeated by Yongnyah, treacherously of course, and now pays her tribute'.¹⁹ This incident compelled the subdued villagers to accept an *Angh* from the Yongnyah village and the successor of the family is still holding the office of the *Angh*. For centuries matrimonial alliance was a common practice among the *Anghs* of highest rank of different villages.

The people of the society having *Angship* can be classified into two classes, i.e. high class that is *Angh* and the commoners. Although the king can be categorized as aristocrat, there was no difference as such between the *Angh* clan and the commoners. The status of great *Angh* was obviously higher than the petty *Anghs* or the commoners and the people always remained submissive and obedient to him. The relation between the great *Angh* and the subordinate *Anghs* or commoners was almost like that of the European land lords. These *Anghs* maintained their dignity and purity of their blood because they were the sons of the union of great *Anghs* only.²⁰ The daughters of the *Anghs* used to wear special costumes (dress and ornaments). Looking at their costumes anyone

could recognise them and no one dared to make love to any of them and vice versa because violators would be prosecuted severely.²¹ The king believed to possess supernatural powers, and the spirit of the mysterious wild tiger. He used to wear special costume that had the symbol of tiger and often wore tiger's teeth.²¹

Conclusion:

With the cessation of village feuds, spread of Christianity and the introduction of modern administration the power and authority of the *Anghs* diminished to a great extent. Following the formation of Nagaland state the MLAs, Ministers and government officers have been playing a key role in administration and, the Phom and Konyak society is no exception. There are ample of examples in Indian history where the princely states were merged with the Indian Union after independence and thereby lost their traditional status and privileges. Despite all these changing conditions, the villagers still pay respect to their *Ahngs* in recognition of their inherited status as men of the purest aristocratic blood. Even the administrators treat the great *Anghs* with great courtesy and consideration. In the midst of the conflict of tradition and modernity, the *Anghs* have adjusted themselves in the society and thereby striving together with the people of more progressive idea for a better and progressive society.

Notes and References

¹In Wakching and Chui dialects the king is called *Angh* and *Wang* respectively; the meaning of *Wang* in Chui dialect is superior or beginning. Interview held with Mr. Cheong K. (32), Pastor, Konyak Baptist Church Longleng at Longleng on 27/09/2017. He belongs to the Wangpuhru clan (*Angh* clan) from Chui village of Mon district.

²The *Angship* was in existence in Phom society for a long time in the villages of Yongam, Bhumnyu, Yongshei, Tangha, Kangching, Yongnyah and Tamlu. Interview held with N. Hamvok (76), *Do-Bhasi*, at Longleng on 15-01-2003.

³The adjoining Naga villages falling in Arunachal Pradesh and Myanmar were also governed by the *Anghs*.

⁴Christoph von Furer-Haimendorf, *Return to the Naked Nagas*, Vikas Publishing House Pvt. Ltd. New Delhi, 1976, p.244,

⁵A. Nshoga, *Traditional Naga Village System and its Transformation*, Anshah Publishing House, Delhi, p.123.

⁶Christoph von Furer Haimendorf, *op. cit.*, p.243.

⁷A Yanang Konyak, *From Darkness to Light*, Christian Literature Centre, Guwahati, 1986, p.8.

⁸Christoph von Furer Haimendorf, *op.cit.*, p.104.

⁹A Yanangh Konyak, *op.cit.*, p.8.

¹⁰Christoph von Furer Haimendorf, *op. cit.*, p.233.

¹¹*Ibid*, p.231.

¹²*Ibid*, p.103.

¹³Interview held with Mr. Cheong K. (32), *op.cit.* One of the legends of origin of the *Angh* is briefly narrated here: On the way of their migration to the present domicile, once it happened that they were crossing a dry region. To satisfy the unbearable thirsty, many of them suck their own blood but there were people who did not do so. It is believed that the people who did not suck their own blood came to be known as *Angh* and began to consider themselves as pure and others as impure with whom they never share food from the same plate.

¹⁴A Yanangh Konyak, *op.cit.*, p.7,

¹⁵Interview held with Mr. Cheong K.(32), *op. cit.*

¹⁶*Ibid*.

¹⁷Christoph von Furer Haimendorf, *op. cit*, p.232.

¹⁸Tajenyuba Ao, *British Occupation of Naga Country*, Naga Literature Society, Mokokchung, 1993, p.151. In official records the names of the villages were mentioned as follows Bura Namsang as Namsang, Tamlu as Nangta or Nengta, Kangching as Kangsang,

Tangha as Tangsa and Wanching as Tabloong or Tablungia. 'Modification of the Inner Line of the Sibsagar District', 1901, Foreign- A, Oct., Nos. 2-43. Also see John F. Michell, *The North East Frontier of India*, Delhi (reprint), p. 223; J.H. Hutton, *The Angami Nagas*, Government of Nagaland, 1969, p. 384. As stated by some of the aged Bura Namsang villagers, the village Wanching situated immediately to the east of the Dikhu river was formerly known as Tablung or Tabloong.

¹⁹J. Hutton, *Report on Naga Hills*, Mittal Publication, Delhi, 1986, p. 8. Yongam is a Phom village.

²⁰Christoph von Furer Haimendorf, *op.cit.*, p. 94.

²¹*Ibid*, p. 95.

²²Interview held with Mr. Cheong K. (32), *op.cit.*

Power Relations in Monalisa Changkija's Poetry

A. Sentiya

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Abstract

This paper attempts to critique Monalisa Changkija's poetry based on Michel Foucault's Power-Knowledge theory. Foucault believed that where there is power, there is resistance. Power as a tool to control people is exercised both through theory and practice. Power is everywhere but is often invisible and unequally distributed. Power exists in a triangular relationship with Knowledge and Self. The exercise of Power can also change with time, as thoughts can also change. Power-Knowledge combines to influence and create people. "Subjectivation" refers to how people were created and controlled by predominantly powerful forces. "Technologies of Domination" refer to these controlling forces. "Technologies of Self" were ways to resist these powerful forces. Changkija's poetry is studied as a "technology of self" which tries to create awareness, encourage critical thinking, determine its own values and minimise its domination over others. She does this by depicting different power relationships in her poetry and subsequently, tries to restore the power balance in her society through her writing.

Introduction

The poetry of Monalisa Changkija¹, written in free verse, is deceptively simple. However, a close reading of her poems throws up a myriad of issues which are at the same time localised in her society and universal in theme. Her poetry can be understood best in the context of her journalistic background and the years of service she has rendered to the discourse of Naga Politics. The poet herself acknowledges in *'February's Tragedy'*

*“When my verses
do not rhyme
nor conform to
traditional norm,
to you, they are
just words,
not poetry.” (Monsoon Mourning 8)*

As one of the strongest voices of protest against any form of injustice in her state Nagaland, she also knows that she has been destined to speak out:

*“But some of us are destined
to build boats on hill tops
and pay for it” (Monsoon Mourning 5).*

Power-Knowledge Equation in Changkija’s Poetry

Many of her poems can be read as examples of the power-knowledge equation propounded by Michel Foucault (1926-84), the late French social theorist. In his earlier works, Foucault was interested in how power was used to control people. For example, in *Discipline and Punish* (1975), he was interested in the penal system and how the use of power changed over hundreds of years. In his many writings over the years, Foucault has written much on the concept of Power. He felt that power was everywhere; every person and every institution had some kind of power, though not in equal amounts; and it was often difficult to see power in action. Power did not exist by itself but was part of a triangular relationship which included Knowledge and the Self. Knowledge had two forms: Theory and Practice. He did not believe that theories became true or valid with the passage of time. Theories change, because thoughts change, according to Foucault. So also did practices. In practice, we had to do things ourselves and we do things to others. We created practices or drills to follow. Later, he brought the two concepts together and started using the term Power-Knowledge. Power is exercised through theory and practice of knowledge.

Coming to the question of the self, Foucault studied how Power-Knowledge combined to influence and create people. He used the term Subjectivation to refer to how people were created and controlled through predominantly powerful forces. He also uses the words Technologies of Domination to refer to these controlling forces. So, these controlling forces could be institutions like schools, universities, political figures, pop stars, celebrities and even well-known coaches.

“Power is everywhere, not because it embraces everything, but because it comes from everywhere”(Foucault 93). But very often, people are unaware of these forces. Hence, power is often exercised as an invisible force that is controlling people. Before he died, Foucault started studying about how people became aware of this use of often ‘invisible’ power and how they started resisting it. This resistance was given the term “*Technologies of the Self*”, or care of the self, or, as he called it, “*Subjectification*.”

“Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power” (Foucault 95). Therefore, “technologies of domination” were ways to control people and make them subject to them; however, “technologies of self” were ways to resist these powerful forces through awareness raising, critical thinking and determining their own values, and in the process, minimising their domination over others.

Changkija’s writings can be studied in the context of this theory. She identifies what power is and how it works, the manner in which it controls knowledge and vice-versa and how it is used as a form of social control. To her too, power-knowledge transcends politics because it is accepted as an everyday socialised and embodied phenomenon. No matter, which party comes into power, it is the state as an institution and not the ruling party which yields this power. In a speech given to a group of Naga women, she speaks on the theme “Knowledge and Empowerment” and says that the objective of knowledge and empowerment is “to situate women on the place where we deserve, which is at the centre of the family,

community, church and tribal life, politically, economically and socially” (“Towards Knowledge and Empowerment”). So no matter how lopsided the power equation is at the moment in her native state, bringing women to the centre would be a part of the solution.

Dominant Forces in Naga Society

Nagaland has a patriarchal society. Matters are made worse for Naga women because Nagaland is governed by Article 371 (A) of the Indian constitution which allows Nagas to follow ‘age-old’ customary laws and traditions in place of the Indian Penal Code. In the name of custom, violence in various forms is perpetrated on women. This violence, which produces deep pain and trauma in the poet, resonates throughout the poems collectively titled *Weapons of Words on Pages of Pain*² (1993). The poet’s note itself starts with the defiant- “To whom it may concern” and goes on to say that she is making a ‘POLITICAL’ as well as a ‘PERSONAL’ statement. The series of poems chronicle the woman as a battered being no matter what role she plays:

“Dowry-less Brides

Penny-less Wives, and

Son-less Mothers

have their

destinies written

on invisible

tongues of flames” (Changkija, WWPP 3).

Meanwhile the masculine in all his avatars as Man, Husband/ Partner, Father and Officer is shown as inflicting violence on the woman. It is ironical that even so called educated and liberal minded men are shown to possess traces of the patriarchal attitude. The violence portrayed is not only of the physical kind. It can also be of the mental and emotional kind. Woman is made to feel inferior in knowledge to man who stands on a pedestal and passes judgement on her. This condescension is battled with in her succinct words:

"I see it nowhere written

that your unironed shirts

deserve my attention

more than my flying lessons" (Changkija, WWPP 27).

Here she not only attacks the perceived domestic image of women but also affirms her ability to reach for the skies no matter what stereotypical expectations her partner or society may have of her. The violence is also in the unseen bonds of social obligations where a woman is expected to cater to "taste, trends and friends." However, she doesn't blame the menfolk alone for the regretful state of affairs. Women are equally to be blamed:

"If Prostitutes and other

"Morally-loose women"

are social evils,

so are "God-fearing

Chaste women"

who have mothered

wife battering sons" (Changkija, WWPP 6).

So, the power equation is now tilted in favour of "God-fearing chaste women" whose indulgence of their sons have resulted in "morally loose women" and "prostitutes" bearing the brunt of the dominant party's (in this case, the God-fearing mothers themselves) anger and judgement. The power-knowledge equation is thus, also perpetrated by women themselves who have internalised the concept of patriarchy. When the oppressed themselves become oppressors, it brings to mind Foucault's contention that modern states have stopped enforcing their argument physically to enforcing it psychologically. Patriarchy, as a form of domination has, through subtle forms like customary practices and traditions; social norms and codes; social expectations; and control over individual's aspirations, succeeded in making the subjects self-govern themselves. Patriarchy, in its often invisible forms, has managed to monitor and control the subjects

so much so that unbeknownst to the oppressed, they become the oppressors themselves.

Self-Governance and the Panoptican

This concept of self-governance is the linchpin of Foucault's theory of modern power. In the medieval ages, power exercised by the king or monarch, which Foucault calls "Sovereign Power" (*Discipline and Punish*, 1975) was overt and obvious. Criminals were publicly tortured and punishment was inscribed on their bodies. However, modern states have changed this punishment into a more subtle one, to the point that it has become invisible, which he calls "Disciplinary Power" (*Discipline and Punish*, 1975). To emphasize his point, Foucault examines a new type of prison conceived (but never actualised in its totality) by British social reformer, Jeremy Bentham. Bentham's Panoptican (1791) was a circular prison with cells around the external walls and a watchtower erected in the centre. The theory was that inmates would assume that they were being watched and thereby, eliminate the need for many, or any prison guards. The panoptican induces a sense of permanent visibility of all inmates, which ensures the functioning of power. More people could be monitored and controlled using less manpower. Instead of violence, they used rules, procedures and regulation of behaviour. Even the guards themselves are subject to surveillance for they were subject to administrative control. The guards become the guarded. Power, thus, is relational, whereby the actions of some help to guide or direct the possible field of action of others. Power being a series of relations where individuals interact with each other like a group of small magnets spread out on a surface not quite close enough to one another to clump together. Each magnet has some vector force that exerts pull or influence. When the magnets are shifted, new relationships are created. So, power doesn't exist in one force alone, but all movements within a field contribute to the relational totality of power. Thereby, power is a set of actions upon other actions.

Resistance through Writing

It is not only patriarchy that is subject to this critique. Changkija also writes on the power relations between the Nagas

and the Indian government, the Naga public and the insurgents, and the Naga public and State politicians. This power equation can be a shifting entity which favours the group wielding power at the moment. In the poem “Monsoon Mourning” (Changkija, *Monsoon Mourning* 3), she talks about the “sweet assurances of strangers from lands/alien to my soil”, of the “false saviours from lands/foreign to my ancestors” and of the “sophisticated sapience/of savants from lands/extrinsic to my conscience.” None, be it the Indian statesman, foreign missionary nor the intellectual, in her opinion, has brought a solution to the problems of her people. Her trilogy- “Of a People Unanswered- I, II, III” (Changkija, *Monsoon Mourning* 29-31) are scathing expositions of the inadequacies of the integration/development/independence jargon indulged in by the Indian/State Government as well as the insurgent groups.

She writes of violence and murder, sometimes shouting in anger- “Go ahead, shoot and blast us/ to eternity” (Changkija, *Monsoon Mourning* 35). Sometimes it is in the form of a cry- “Stop, please stop this endless nightmare/wherein I read of another shot dead, another apprehended, another tortured and maimed” (Changkija, *Monsoon Mourning* 34). While writing against violence, she gives a commentary on all forms of injustices and imbalance of power in her society. This writing is an act of resistance, seeking to balance out the existing power structures.

Restoration of Power Balance

In traditional Naga society, despite being considered second class citizens, the women were often used as peacemakers. Even during war, a Naga woman had the liberty to visit her parents who belonged to the enemy’s village. In this way, she was given immunity which made it possible for her to become a mediator. This ‘neutral woman’ was called *Phukhareila* by the Tangkhuls. According to R.R. Shimray:

In bygone days, when head hunting was practised, women played a vital role in saving lives of men. A woman was like an Ambassador and also a mediator if talented. She enjoyed full diplomatic immunity. Nobody could lay hands on her. She was

called the Peace Maker, the bearer of the torch of peace and the Red Cross bearer of Naga Inter Village war.....The neutral lady (Phukhareila in Tangkhul), boldly entered the battlefield and intervened in the fighting of the warriors of the two enemy villages. At the intervention of the Phukhareila the fight was stopped.... Her intervention meant stopping of the war. Intervention by Phukhareila meant not only a truce but the end of the war.” (168)

Conclusion

Would it be too farfetched to compare Changkija to a modern-day Phukhareila who boldly enters the thick of the battlefield to intervene and bring an end to war/conflict situations? But this time round, the war is not only in the physical domain, it is the battlefield of the mind as well. Unlike olden days, the foes are many, some seen, some unseen; the warring forces have multiplied, each group standing its ground. But like her predecessor, her words will be her tool. It will be a double-edged weapon because she can now not only speak but also write, education having given her a tool that her forebears did not have. She ventures beyond the peace-making brief and by sheer will and intellect, transforms the traditional role into a modern day, fiery avatar. Her words are truthful and incisive without taking any sides. She need not be schooled on the histories that led to the unending battles because she has been a ringside witness to them for years. She will not be wearing a *mekhela* (a traditional woven skirt worn by Naga women) nor “a pretty Pale Pink/ankle-length Calico dress/with frills, flounces and lace/dainty Milk White strappy Stillettoes/to match it” (Changkija, *Monsoon Mourning* 14). Nor will she ‘find warmth in/silk, satin and laces’ (Changkija, *WWPP* 26). But as required by the times, she will “break out of the mould,/ abandon the stereotypes,” (Changkija, *Monsoon Mourning* 14) and get into her working clothes. She chooses to do this because:

*“Our brothers are at war
Our land is awash with blood
Our rice fields need tending
Our children caring*

*Our sick healing
Our streets cleaning
Our enterprises running
Our home fires burning” (Monsoon Mourning 14).*

This neutrality of position is not to be confused with lack of clarity of thought or to a confusion of who is wrong or right. It is also not to be confused with “sponsored empowerment” (Changkija, *Monsoon Mourning* 15). She refuses to be a token of ‘empowered’ women. She is very clear about what she is writing about. She is also very sure about the gravity of her task and the dangers that come with it. But being cut out from a “different type of stone,” (Changkija, *Monsoon Mourning* 15) she knows she has the grit and determination to face her task head on. And if tomorrow, in contravention of all universal rules of truce, she is ‘terminated’ while carrying out her assigned task, she will not be defeated. For,

*“If tomorrow
my body
is riddled
with bullets,
I shall not be dead.
Nor will I
be defeated and silenced.
The event would only mean
the capitulation
of those who
cannot think
beyond the AK-47,
The event would only mean
the recognition
of the impact
of my words
over those who elect.
Unlike them who
pull the trigger
I am not for hire,*

*All my words
are for free.
So, if tomorrow
my body
is riddled
with bullets,
I shall not be dead.
Nor defeated
or silenced” (Monsoon Mourning 21).*

Notes:

¹Tiamerenla Monalisa Changkija was born in Jorhat, on March 2 1960; studied at Hemlata Handique Memorial School, and matriculated from Little Flower School, Kohima. An alumnus of Patkai Christian College, Chumukedima, she graduated with Honours in Political Science from Hindu College, Delhi University, and also has a Master’s Degree in the same subject from DU. She began her career in journalism, as a columnist with the Dimapur-based Weekly *Nagaland Times*, in 1985, with her widely read column “The State of Affairs”. She is the only woman Proprietor, Publisher and Editor of a daily English newspaper, *Nagaland Page* (which started in May 29, 1999), in the Northeast of India. For all the attributes that she brings to bear on her work as a Journalist, Editor, Poetess and Social Activist, The Media Foundation has recognized her through its Chameli Devi Jain Award for an Outstanding Woman Mediaperson. Besides being a professional journalist, she is also a poet and a writer, and her poems and short stories have been published in several national and regional newspapers and magazines. Her first volume of poetry *Weapons of Words on Pages of Pain* was published in 1993. Her second volume of poetry, *Monsoon Mourning*, was published in 2007. Her poems are included in the curriculum of schools and colleges of Nagaland. The Oxford University Press has also included her short story and poems in its anthology of writings of the Northeast. In commemoration of 25 Years of Poetry

(1984-2009), the Poetry Society of India awarded Monalisa for her “remarkable contribution to Poetry in Nagaland” on December 14, 2009. She was also felicitated for “selflessly contributing with outstanding poetries in the growth, development and change in Naga society and beyond.”

²Abbreviated as WWPP for in-text citations.

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Analysis of Economic Growth in Nagaland

Dr. Yelhi Vero

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Abstract

Economic growth has always been a central theme of economics. The modern economic history is characterised by a tremendous development in human capabilities that plays an important part in long-term economic growth. The present paper is assessed the economic growth pattern of Nagaland. The analysis has revealed that the growth rate of the economy of the State in terms of NSDP and per capita income has witnessed a declining growth rate in recent years though positive. It is observed that there is positive and strong significant impact of the public spending on NSDP in Nagaland. In post-reform period, tertiary sector was the most progressive growth among the sectors. Also, it is observed that education, more particularly years of schooling, higher education, are found to have strong impact on economic growth in time lag analysis though not automatic. There is a need to establish a strong policy framework for overall development, which would be adequately strengthening the sustainability of the entire economy.

Keywords: Economic Growth, NSDP, PCI, Education.

I. Introduction

Economic growth has always been a central theme of economics. In most simple term, economic growth can be defined as the rate of increase in annual total production of goods and services in a country, leading to a rise in National Income. The modern economic history is characterised by a tremendous development in human capabilities that plays an important part in long-term economic growth. Modern theories of economic development

appeared principally after there has been a great destruction in the European countries caused by war. It was a mass infusion of capital into the European economies, mainly through American Marshal Plan, reactivated the industrial base of these economies and brought them to a level of sustained economic growth (Mayer-Foulkes, 2003).

In general, when economy progressed, the share of primary sector declined and that of the secondary sector increased. After industry gathered momentum, the secondary sector became the dominant sector in the economy. Yet, typically in a middle-income country, the tertiary sector overtook the secondary sector. This was the general pattern of development, especially in the East Asia countries (Bhattacharya and Mitra, 2000). A remarkable trend since nineteen eighties has been the burgeoning role played by developing countries, particularly the populous economies of East and South Asia (World Bank, 1996). According to CIA World Factbook 2011, the world economy has increased by 3.7% in 2010-11. Among the countries, the highest growth rate was Qatar with 18.7%.

Bhattacharya and Shikthivel (2004) in the study of regional growth and disparity in India have shown that the reforms have led to a lot of structural changes in Indian economy, such as deregulation of investment - both domestic and foreign, liberalization of trade, exchange rate, interest rate, capital flows and prices. In a similar study, Kurian (2000) also came to a similar conclusion that the growth has picked up at a faster rate that during nineteen nineties particularly in eight five year plan with seven and a half percent growth of the country's GDP.

In the light of the above studies, the present paper is study the characteristics of the economic growth pattern in Nagaland. Nagaland is basically a land of villages and Naga traditional life revolves around the village. More than two-thirds of the population lives in rural villages. Therefore, the economy of the State is based on rural economy. According to 2011 census, there are eleven districts in Nagaland, each headed by a Deputy Commissioner and altogether, there are 1428 villages. Each village has a Village Development Board (VDB) headed by the VDB Secretary, which serves as a decision making as well as implementing agency for all developmental works in the village level.

The present study is basically focused to assess the growing pattern of NSDP and PCI of Nagaland; to evaluate the structural change occurred in the post new economic policy (NEP) 1991; to examine the effective contributing factors of economic growth; and to identify policy measures for future planning of economic growth.

II. Period and Methodology

The analysis of growth of Net State Domestic Product (NSDP) and Per Capita Income (PCI) covers the period since statehood till 2014-15. The observation of the structural change in the State economy is viewed for the period 1981 to 2011. To study the contribution of social factors the economic growth, the period from 1973 till 2011 were taken into consideration.

In order to have a clearer picture about the changing pattern of the State's economy, the inter-temporal study is taken up. Also, to assess the behavioral change in the economic growth, the period is categorized into two; such as, pre-reform covering the period 1981-1991 and post-reform covering the period 1991 to 2015. In the analysis, the ordinary least square (OLS) method is used to examine the impact of contributing factors of economic growth, while annual exponential growth rates were undertaken to examine the growth rates of NSDP and PCI.

III. Sectoral Growth of Net State Domestic Product

The economic growth of Nagaland in actual terms has been expanding tremendously since statehood. However, the analysis basing on provided statistics has revealed that the growth rate of the economy of the State in terms of NSDP and per capita income has witnessed a declining growth rate though positive. The analysis in this section has covered the period 1981-2015.

The exponential growth trend (*b*) value as indicated in table 1 showed that during 1981-2015 the growth of NSDP and PCI in Nagaland were 12.67% and 9.99% per annum respectively. The decadal decomposition data showed that the growths of NSDP and PCI during 1981-1991 were 15.78% and 12.32% respectively.

Since then, there has been a decline in the growth of both NSDP and PCI, whereby the growth of NSDP during 1991-2001, 2001-2011 and 2011-15 was declined to 14.09%, 8.65% and 7.60% per annum respectively. Similarly, the growth of PCI during the corresponding periods was declined to 9.13%, 5.09% and 6.46% per annum. This shows that there was a decline in the growth of the State's economy in respect of NSDP and PCI in Nagaland in recent decades.

The figure shown in table 1 has indicated that among the sectors, the fastest growing sector during 1981-2015 was Tertiary with 14.56% per annum, followed by Primary and secondary sectors with 14.12% and 12.62% respectively.

Table 1: Annual Exponential Growth Rates of NSDP in Nagaland during 1981-2015.

NSDP under sector/Sub-sector	1981 to 2015	Pre-Reform	Post-Reform Period		
		1981-1991	1991-2001	2001-2011	2011-2015
1. Primary Sector	14.12 (.967)	13.19 (.886)	15.32 (.970)	09.30 (.986)	10.11 (.969)
1.1. Agriculture	14.67 (.968)	11.12 (.807)	15.78 (.978)	09.63 (.986)	12.01 (.908)
1.2. Forestry and Logging	10.54 (.789)	20.62 (.908)	11.45 (.735)	04.63 (.542)	-2.01 (.566)
1.3. Fishery	17.32 (.879)	31.57 (.725)	25.91 (.978)	01.98 (.121)	2.01 (.235)
1.4. Mining and Quarrying	00	00	00	19.99 (.815)	-2.65 (.982)
2. Secondary Sector	12.62 (.978)	19.85 (.950)	18.97 (.815)	06.52 (.622)	11.56 (.898)
2.1 Manufacturing	10.46 (.733)	13.08 (.705)	06.93 (.111)	8.76 (.963)	7.59 (.897)
2.2 Construction	15.56 (.897)	19.63 (.916)	20.58 (.927)	01.03 (.286)	13.59 (.568)
2.3. Electricity, Water Supply & Gas	-	-	-	07.89 (.869)	0.73 (.925)
3. Tertiary Sector	14.56 (.966)	15.72 (.985)	12.31 (.960)	8.81 (.967)	8.67 (.976)
3.1. Transport, Storage and Communication	18.81 (.933)	22.49 (.831)	28.36 (.811)	09.13 (.887)	8.76 (.897)
3.2. Trade, Hotel and Restaurant	11.11 (.932)	13.69 (.957)	12.77 (.952)	06.31 (.943)	3.65 (.864)

3.3. Banking and Insurance	12.21 (.667)	24.10 (.901)	-19.29 (.226)	09.62 (.899)	7.87 (.787)
3.4. Real Estate, Ownership of dwelling & Business service	14.56 (.897)	11.11 (.974)	16.58 (.926)	12.98 (.898)	5.91 (.657)
3.5. Public Administration	10.56 (.897)	14.99 (.977)	12.64 (.944)	04.61 (.713)	1.02 (.342)
3.6. Other Services	14.11 (.893)	19.02 (.982)	07.23 (.921)	07.48 (.933)	11.87 (.879)
NSDP	12.67 (.996)	15.78 (.983)	14.09 (.956)	08.65 (.987)	7.60 (.986)
Per Capita Income	9.99 (.978)	12.32 (.972)	09.13 (.902)	05.09 (.938)	6.46 (.966)
N	35	10	10	10	5

Source: Statistical Handbooks of Nagaland.

Note: N is No of years of observation, the figures in brackets represent r^2 (coefficient of determination)

(i) *Primary Sector*: The growth of primary sector during 1981-1991 was 13.19% per annum. It was increased to 15.32% per annum during 1991-2001, but declined to 9.30% per annum during 2001-2011 and then increased to 10.11% during 2011-2015. This growth rate pattern depicts an inverted U-shape during 1981-2011 and a new upturn has been observed from 2011.

(ii) *Secondary Sector*: In secondary sector, it is observed that the growth of secondary sector during 1981-91 was 19.85% per annum, but it was declined to 18.97% per annum in 1991-2001, which was further declined to 6.52% per annum during 2001-2011 and then turn upward to 11.56% in 2011-15. Hence, the growth of secondary sector in Nagaland is a U-Shape, where 2001-11 happened to be the turning period of its growth.

(iii) *Tertiary Sector*: The inter-temporal growth trends shows that during 1981-1991, it had an increase by 15.72% per annum, but subsequently, though positive, it had declined to 12.31%, 8.81% and 8.67% per annum during 1991-2001, 2001-2011 and 2011-2015 respectively.

Furthermore, from the Table: 1 the growth of the State's economy can be deduced that:

- i) Primary sector continued to witness the highest growth rate among the sectors throughout the period under observation,
- ii) among the sub-sectors, transport and communication exhibited the highest growth rate during the period under observation,
- iii) the highest growth rate during pre-reform period was Fishery with 31.57% per annum, while transport and communication, agriculture and construction became the dominant sub-sectors in the post reform period, and
- iv) Mining & Quarrying and forestry & logging had witnessed the negative growth rates in recent years.

I. Structural Change in Post New Economic Policy (NEP) 1991

The structural changing pattern in NSDP and occupational structure in pre and post reform periods in Nagaland has been assessed as the country has adopted New Economic Policy (NEP) in 1991. The NSDP has been taken the data for the period i.e. 1980-81, 1990-91, 2000-01, 2010-11 and 2014-15, while employment (main workers) has been taken at four different points of time i.e. 1981, 1991, 2001 and 2011.

Primary Sector: The data has revealed that the share of primary sector to NSDP as indicated in table 2 has declined from 32.5% to 29.22% during 1980-81 and 1990-91 respectively. Thereafter, its proportionate share was increased to 33.69% in 2000-01 and then marginally declined to 32.22 in 2010-11 and further declined to 30.0% in 2014-15. This shows that the proportionate share of primary sector contribution was declined in pre reform period and then increased in initial post reform period but again declined in post 2011.

During the corresponding periods (table 2 column 7), it is observed that the proportionate share of workforce in primary sector, which mostly dominated by agriculture, was marginally increased from 72.31% to 72.96% in 1981 and 1991 respectively, while the same was declined to 68.08% in 2001 and further declined to 59.76 in 2011. Thus, its proportionate share of employment was marginally increased in pre-reform period but declined in post-reform period. However, primary sector continued to employ a major proportion of labour force in the State's economy.

Table 2: Sectoral Contribution of NSDP and Employment in Nagaland 1981 to 2011.

Year	NSDP (in Lakh)	Per Capita Income (in Rs)	NSDP (in Lakh)			Employment (Number of Main Workers)			
			PS	SS	TS	PS	SS	TS	TW
1	2	3	4	5	6	7	8	9	10
1980-81 (at 1980-81 prices)	10547	1361	3428 (32.5)	1490 (14.12)	5629 (53.38)	269220 (72.31)	5461 (1.47)	97640 (26.22)	372321 (100)
1990-91 (at 1980-81 prices)	23798	2051	6954 (29.22)	6117 (25.70)	10727 (45.08)	368555 (72.96)	7649 (1.51)	128975 (25.53)	505179 (100)
2000-01 (at 1993-94 prices)	223042	11473	75147 (33.69)	31551 (14.14)	116344 (52.17)	578285 (68.03)	18072 (2.13)	253625 (29.84)	849982 (100)
2010-11 (at 1999-00 prices)	936608	46856	301775 (32.22)	142177 (15.18)	492656 (52.60)	442950 (59.76)	9525 (1.29)	288704 (38.95)	741179 (100)
2015* (at 2009-10 prices)	1432775	67900	429787 (30)	240428 (16.78)	762560 (53.22)	-	-	-	-

Source: Statistical Hand Books of Nagaland; 1983, 1991, 2004, 2013 and 2015.

Note: PS-Primary Sector. SS-Secondary Sector, TS-Tertiary Sector, TW-Total Workers

The figures in the parentheses indicate percentage.* Quick Estimate.

Secondary Sector: The percentage share of secondary sector to NSDP was increased from 14.12% to 25.70% in 1980-81 and 1990-91 respectively. Since then, its share was declined to 14.14% and then increased to 15.18 and 16.68 in 2001, 2011 and 2015 respectively. This shows that the share of secondary sector in NSDP had increased in pre-reform period, and declined in the initial post-reform period but had a marginal increase in post reform period.

In employment, the percentage share of workers in secondary sector was increased in pre-reform period from 1.47% to 1.51% in 1981 and 1991 respectively and further increased to 2.13% in 2001 but there was a huge declined in 2011 to 1.29%. It may be mentioned that the workers in this sector are basically household industry workers. Therefore, no improvement in secondary sector is observed in post-reform period as far as the proportionate share is concerned.

Tertiary Sector: It has been observed that the proportionate share contribution of tertiary sector to NSDP decreased during pre-reform period from 53.38% to 45.08% in 1980-81 to 1990-91

respectively. Since then, it was increased to 52.17% in 2000-01, and further to 52.60% and 53.22% in 2010-11 and 2014-15 respectively. Hence, the tertiary sector has found favored in post-reform period.

On the other hand, the proportionate share of workforce was declined in pre reform period from 26.22% to 25.53% in 1981 and 1991 respectively. Since then, there has been a shift in the post-reform period, wherein the proportionate share of workforce was increased to 29.84% in 2001 and further increased to 38.95% in 2011. Hence, the proportionate share of employment in tertiary sector decreased in pre-reform period but increased in post-reform period.

Thus, there has been a minor shift in the economic structure of Nagaland since NEP 1991. It is observed that the changing patterns of NSDP and Employment (workforce) have not been positively coordinated with each other, whereby:

- (i) The proportionate share of primary sector to NSDP has fluctuated around 29% to 32%, but its proportionate share of workforce has declined,
- (ii) the share of secondary sector in NSDP has declined initially in the post reform period but regain in recent years, however, its share of workforce has been changing in opposite direction, and
- (iii) in tertiary sector, the proportionate share in both NSDP and workforce have increased since the post reform period.

II. Public Spending and the Level of NSDP during 1975 to 2012

The current section examined whether public spending has significant linkage with the level of NSDP. In the analysis, taking all the sub-sectors into study will not hold superior result for policy implications; therefore, only major contributing sectors in NSDP during 2010-11 are selected for discussion. From primary sector, agriculture is selected as its contribution alone to NSDP has been 31.28%, which composed of 90.41% of primary sector. In secondary sector, there is no particular prominent sub-sector, therefore, the aggregate of secondary sector which mainly consist of construction and manufacturing has been taken into consideration that has

contributed 13.94% to NSDP. Transport and communication, which has contributed 13.33% to NSDP has been chosen as a proxy for infrastructural sector. For social service sector, education and health are selected as these two sectors' share contribution to NSDP was 7.81%. Hence, it may be justified that the summation of these sectors' share contribution to NSDP constituted more than two-third (69.68%) during the above mentioned period. Moreover, the State's expenditure in these sectors constituted 88.88% of the total State plan expenditure.

Size and Composition of Public Spending: It is observed that the public spending in agricultural sub-sector had declined from 22.24% to 19.76% during 1986-91 and 2011-12 respectively. Similarly, for infrastructural sector (transport and communication), the public expenditure has declined from 20.64% to 16.75% during the corresponding periods. Conversely, the expenditure in secondary sector had increased from 18.41% to 20.01%, while the same in social services sector was also increased from 19.89% to 33.19% during corresponding periods.

Impact of Public Spending on Level of NSDP: To examine the impact, the State's expenditure is taken as predictor, while the level of NSDP is taken as the explanatory variable. The impact has been analyzed by taking the aggregate of five years state expenditure¹ preceding to the level of NSDP at time 't' at four different points of time i.e. 1991, 1996, 2001 and 2011 using simple regression method.

It is shown in table 3 that there has been a significant impact of State's expenditure on the overall level of NSDP in Nagaland with the elasticity of 0.911. Among the sectors, the analysis shows that the impact was highest on infrastructure, followed by social services with elasticity of 0.963 and 0.915 respectively and significant at 1% levels, while the elasticity for agriculture and secondary sectors are 0.865 and 0.798 respectively at 5% levels. Hence, there is positive and strong significant impact of the public spending on the level of NSDP in Nagaland.

¹The five year plan expenditure was divided into five for each year, thereafter, the averages of each year expenditures were again added up for five years aggregate expenditure in order to fit into the objective of the study.

Table 3: Impact of State Expenditure on Level of NSDP (1986-2011)

Sectors	<i>a</i>	<i>B</i>	<i>r</i> ²
Agriculture	1.79	0.865 (6.88)**	.813
Secondary	1.24	0.798 (6.56)**	.956
Infrastructure	3.10	0.963 (52.11)*	.823
Social Services	0.76	0.915 (58.33)*	.967
Overall	1.99	0.911 (17.32)**	.879

Note: Dependent Variable - Level of NSDP (natural logarithm), Independent Variable - State plan expenditure, *a*-constant, *b*-regression coefficient, the figures in brackets represent 't' values, * and ** represents 1% and 5% level of significance, *r*² is coefficient of determination.

III. Impact of Social factors on economic growth

The role of social development, such as education and health, in promoting basic capabilities emerges as the pre-requisite for higher salary and wages, faster growth and overall development (Abhiman 1999; Benhabib and Spiegel, 1994; World Bank, 2004). There is also an argument that rapid and steady economic growth is necessary condition for economic development in the short and medium terms. But in long term, unless it is accompanied by improvement in education and health, the development would be unsustainable (Tambunan, 2005). Considering the stated literature and also basing on the above section which depicts that there is positive impact of public spending in other services like education and health. The present section attempts to identify whether education and health do have significant impact on the economic growth in Nagaland.

1. Education

(i) **Literacy Rate (LR) and Higher Education on PCI:** The regression coefficient analysis reveals that one percent increase in the LR (adult) will increase PCI by 8.37%, while one percent increase in enrolment in higher education (EnHE) raises per capita income by 11.9% in Nagaland. Hence, the higher the literacy rate and higher the EnHE, the higher is the per capita income.

Table 4: Impact of Education and IMR on PCI in Nagaland.

Independent Variables	Constant (γ)	Coefficient (b)	r	r^2	SE	df ²
Literacy Rate (adult)	4.39	0.0837 (21.84)**	0.994	0.988	.0.004	4
Enrolment in Higher Education	7.42	0.119 (17.98)*	0.969	0.939	0.994	1
IMR	12.95	-0.0757 (-3.93)	-0.969	0.939	0.879	1

Dependent Variable: PCI (national growth)

Note: γ is intercept, b is regression coefficient, t-statistics are given in brackets. **and* represents 1 and 5 percent levels of significant respectively, r is correlation coefficient, r^2 is coefficient of determination, SE is standard error and df² denotes degree of freedom in two-tailed.

(ii) **Years of Schooling on level of income and labor productivity:**

The analysis of linkage between years of schooling and level of income showed that an additional year of schooling would raise the level of income by 12.8%. Further, an additional year of schooling would increase the productivity by 2.84% in Nagaland as indicated in table 5. Hence, the higher the level of education, the higher is the level of income as well as the productivity in Nagaland.

Hence, as empirically found from the analysis, education particularly years of schooling and higher education has significantly contributing to the growth of the economy.

Table 5: Impact of Years of Schooling on Income in Nagaland.

Dependent Variables	Constant (γ)	b	r	r^2
Level of Income	6.99	.128 (22.38)**	0.592	0.350
Productivity	1.06	.0284 (3.37)**	0.427	0.182

inDepenDent Variable- Years of schooling. Note: γ is intercept, b is regression coefficient, t-statistics are given in brackets, ** represents 1 percent level of significant respectively, r is correlation coefficient, r^2 is coefficient of determination.

Source: Vero, 2016.

2. Health

In health, it is observed from the analysis that the relationship between Infant Mortality Rate (IMR) and PCI is highly negatively correlated. Also, the regression coefficient shows that in Nagaland, one percent reduction in IMR will lead to an increase in PCI by 7.57% as indicated in the above table 4. Reduction in IMR means the health condition of the people is improved. Therefore, the finding implies that when health of the people is improved, the earning capacity of the people has increased thus increase in the level of income.

IV. Development at Grass root Level

There has been remarkable extension of the administrative reach to the far-flung corners in Nagaland. The Village Council forms an important component of the modern governance system in Nagaland. Alongside, the District Planning and Development Board (DPDB) provide the needed flexibility to ensure a responsive and holistic approach towards development linking to the grassroots through the Village Development Boards (VDB)². This linkage has become vital in decentralizing governance and decision-making in the post-independence and Statehood eras (Karmakar and Banerjee, 2007).

²Village Development Board (VDB) was set up in 1976 at Ketsapomi village in Phek district.

The VDBs are involved in all phases of developmental activities as a part of their responsibilities like allocation of funds, selection of beneficiaries or schemes, monitoring of work progress and completion of schemes. Many major schemes have been successfully implemented through VDBs by way of free community contribution of labour. The latest innovative venture has been made to declare the VDBs as Financial Intermediaries or Non-Banking Financial Intermediaries to integrate the ever important credit mechanism in the rural areas for fostering economic development. However, bottlenecks such as lack of adequate infrastructural facilities, poor resources base and dearth of technical know-how have handicapped the VDBs in the developmental progress.

V. Summary and suggestions

Summary: The economic growth in terms of NSDP in Nagaland showed a positive and healthy growth as it had witnessed double digits growth, yet the per capita income could not performed the same. Agriculture, transport and communication, construction and other services like education and health were the dominant sub-sectors; whereas the secondary sector remains the least contributing sector as well as in the growth rates. There was a positive linkage from public spending to the growth of NSDP, yet the highest, among the sectors, was in infrastructure such as transport and communication. Also, there were minor shift in structural change and occupational structure in the post reform period where the tertiary sector gain the most, since NEP 1991, both in NSDP and employment. An implication is that the State's economy is mostly dependent on tertiary sector like in public services and institutions. Further, education has strong impact on the growth particularly in the level of income and labor productivity in Nagaland though not automatic.

Suggestions: 1. The economy of Nagaland is an agrarian as more than two-thirds of its labour force engaged mainly in agriculture. Hence, agricultural sector that needs to be strengthened is self explanatory. It is further observed that the impact of public spending on the level of output is not only high, but also highly significant. Therefore, it is vital to enhance public spending in agriculture especially in its infrastructure like irrigations, credits, marketing

facilities, storage facilities and develop modern technique that is appropriate for hilly area, which will augment agricultural produce in the State. Also there are needs to increase land use intensity by increasing double cropped area and adopt integrated farming shifting from subsistence to commercial farming by introducing cash crops suitable to the climatic condition of the State. This will ensure not only food sufficiency but it will also increase surplus produce, which in turn will enhance the level of income of farmers.

2. Secondary sector which have both backward and forward effects, linking with primary and tertiary sectors, has the lowest contribution in the State's NSDP over the time. Thus, secondary sector like agro-based industry needs to be established in rural areas so as to encourage and absorb the agricultural product. Moreover, a strong base of secondary sector will enable to support in sustaining primary and tertiary sectors in the long-run of an economy. The small scale and cottage industry like traditional handloom and handicrafts, which is an integral part of the culture, need to be strengthened with modern technology and required infrastructure as it will enable to equip with contemporary fashion and taste. This will create employment and earning opportunity; also it will boost up rural economy.

3. In order to accelerate an overall economic development in the State, it is important to strengthen infrastructural sector as it is the basic input factor for all-round developmental activities of the economy. A remarkable finding from the current study is that the impact of States expenditure on sectoral share contribution to NSDP like transport and communication is highly significant. Therefore, it is convinced that public spending in infrastructural sector both in quantity and quality should be enhanced. This will improve overall socio-economic development of the State.

4. Also, both at macro and micro levels, education have positive impact on level of per capita income and productivity significantly. Therefore, establishment of institutions for higher education, especially professional education is extensively required in the State, which in turn will enlarge people's capabilities and choices. Therefore, investment in training and educational

institutions and support to the farmers needs to be increasingly emphasized. This will enable to boost economic development.

5. VCs and VDBs play key role in all round development of the community especially in implementing developmental programmes at grass root levels. However, bottlenecks like lack of adequate infrastructural facilities, poor resources base and dearth of technical know-how have handicapped them in the developmental progress. Therefore, they need to be strengthened by giving up-to-date information and knowledge through workshops, seminars and educative exposures. This will enhance not only the administrative capacity of the members but it will also enable to accelerate the development progress at the grassroots in the State.

VI. Conclusion:

To *conclude*, there are lots to be done in order to accelerate the economic growth, especially in development of infrastructural sector like roads and communication, both in quantity and quality. The potential rural base small scale and cottage industries need to be hastened so as to boost up the economy. Also, establishment of institutions for higher and professional education, health centres and provide medical facilities and personnel, which would equip people with skill and fitness, need to be addressed with utmost concern. Nevertheless, the economic development is the major objective in planning; thereby there is a need to establish a strong policy framework, which would be adequately strengthen the sustainability of the entire economy.

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Housing Choice and Its Rental Value in Dimapur Town, Nagaland

Vitosie Vupru and Keweu Vupru

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Abstract

Rental housing is particularly important for the migrants and urban poor for whom it is the only source of accommodation. Housing choice in a hilly urban area like Dimapur, assumes a special significance for the presence of heterogeneous ethnic, social and cultural groups with majority of Tribal inhabitants with varied requirements and lifestyle.

This paper tried to identify the socio-economic, locational and neighbourhood factors that influence tenant households in determining their residential choices. Also, the extent of impacts of those characteristics on the monthly rent for housing is analysed. The analysis reveals that family size, income, education of the head of family, etc., have significant positive impacts on the monthly rent. However, the impacts of some locational and neighbourhood variables vary across social and economic groups.

Keywords: Housing attributes, Rent, Socio-Economic Characteristics, Dimapur.

Introduction

In recent years, housing is considered more than a mere shelter and is associated with lifestyle which encompasses economic, social and educational needs, all of which play their parts in the choice of housing by the individuals (Ademiluyi, 2010). The demand for housing thus depends not only on the capability of individuals, but also on various other attributes associated with the concerned house to meet their needs satisfactorily. People are often found to

compromise some of the required amenities for the economic and some social reasons. It is often noticed that people prefer to stay within homogeneous group, with less interference & risk, better opportunities, surrounding nature, accessibility etc; all of which is hardly available from a particular house. Economic conditions then come into play in between.

Among the factors, socio-economic conditions play some dominant roles in housing decision making whereby the demand for types and neighbourhood of housing are made (Akinyode et al., 2015). On the other hand, apart from the structural characteristics of house; locational and neighbourhood conditions are also expected to influence the housing preference and choice by the individuals and sometimes these conditions dominate the other factors. Among various social and economic factors marital status, educational attainment & job profile, family size and age structure of the households and level of income significantly affect the nature of housing units sought by the residents. In fact, these factors play very significant roles in moulding perception, evaluation, preference and demand for residential environment of an individual. Household's economic status also impacts the realisation of the household's preferences in choosing their rental house.

Since the seminal work by Rosen (1974), several empirical studies have been carried out over the decades on the impact of the attributes of housing on house pricing. It should be noted that housing units come as a bundle of attributes and are immovable assets which involve huge costs. It is not just like any other commodity that satisfies one or two needs. The attributes of housing are broadly classified into Structural, Locational and Neighbourhood characteristics and those fulfil a number of requirements. However, hardly any study has till date addressed the issues on impacts of socio-economic factors on the preference for those housing attributes by a household.

According to NSSO, 38 per cent of urban households in India lived in rented accommodations in 2008-09 (NSSO 2010). Rental housing markets are beneficial to both landlords and tenants. Rent incomes protect landlords from unforeseen vulnerabilities and at old age. Availability of reasonably priced rental accommodation

at appropriate location provides tenants with the opportunity to follow their urban livelihoods and make strategies for future move to ownership. This contention has given scope for flourishing rental housing markets universally (Kumar, 2001). It is generally the preferred option of shelter for new migrants as they are often irresolute about their long-term plans in the city. Rental housing also remains significant for many older urban residents who are unable to own a house of their own (Desai and Mahadevia, 2013). As land prices increase, more and more households opt for rental housing since their dreams of owning a house becomes more difficult.

Objectives

This paper explains the interrelation among the socio-economic characteristics and locational as well as neighbourhood choices for rental housing in Dimapur town. Also, the impacts of various socio-economic factors on the pricing of rental houses are examined.

A Brief Description of Dimapur Town

Dimapur town occupies an important position not only for the state of Nagaland but also for the adjoining districts of Assam and the state of Manipur in North-East India. Its strategic location on the railway head and connection with two National Highways has led to its growing importance as evident by the commercial prosperity during the last few decades. Besides, the town performs the function of a transportation nodal point. Dimapur attained the status of an urban area only in 1961 when the census records designated it as a town with a population of merely 5753 persons (Census of India, 1961). The statehood of Nagaland in the year 1963, which brought a flow of immigrants, has been the most important event in the history of Dimapur (Town Planning Organization, 1975). High influx of immigrants to Dimapur is also accentuated by the fact that it is the only place in Nagaland where Inner Line Permit (ILP) is relaxed. Unlike other places in the state, Dimapur city has a heterogeneous mix of people from all over India, and for which it is also known as “mini India” (DMC). It is one of the fastest growing cities in India (GOI-UNDP Project, 2013). Besides being the commercial hub of Nagaland, Dimapur Town has also become an educational centre attracting many students not only from rural Nagaland but

also from the neighbouring states. With the passing of the Nagaland Municipal Act, 2001, the Dimapur Municipal Council was constituted on January 19, 2005. As per 2011 census records, the population of the town is 122834 consisting of 27857 households under 23 wards. Interestingly, 68 per cent of the households in the study area live in rented accommodations (Census of India, 2011). Since Dimapur remains the most populous and unequalled town in the state of Nagaland, it follows that housing for the people should be adequately researched, as shelter is one of the foremost priorities of life in urban development.

Materials and Methods

For the purpose of analysis, a primary survey was conducted during July, 2015 to January, 2016 for collecting information at the household level. The Dimapur Municipal Area constitutes the population here. Twenty (20) households each were selected by simple random sampling without replacement from all the 23 wards under Dimapur Municipal Council Area that makes the total sample size of 460. Information on the demographic, socio-economic characteristics of the households such as age, sex, marital status, family size, community, domicile, religion, education of head and spouse, type of employment and income of head and spouse etc. were collected. Other details like duration of stay in the town, time taken for arranging first rented accommodation and number of times accommodation has been changed during the stay, facilities available in the current accommodation, other attachments, and rent paid were also recorded.

Thereafter, a descriptive statistics of the relevant socio-economic variables in relation to the rental housing has been presented. Since it is generally observed that rents are higher in the more commercialized areas, it is presumed that distance to market is negatively related to rent. In order to examine which socio-economic characteristics significantly affect residential choices represented by the monthly rent they pay, we have used six important socio-economic characteristics as independent variables. For the respondents staying in their own house or rented a part of their house, the existing market rent of the house is considered for the analysis.

Simple linear regression model of the type $Y_i = \alpha + \beta \sum_1^k X_i + U_i$ is considered where Y_i represents the monthly rent paid by the i^{th} respondent, X_i the i^{th} variable representing socio-economic, locational and neighbourhood characteristic, U_i the random disturbance term with usual classical regression properties and β represents the impact of a marginal change in the i^{th} explanatory variables.

Also, the regression analysis of impact of locational and neighbourhood characteristics on rent has been conducted for different categories of population. This is done to check whether the impacts vary across social groups, between above average income and below average income groups etc or not. For the purpose, we have considered community, education and status of occupation of the head of household and monthly family income. Community is classified as Naga and Non-Naga while education and family income are classified on the basis of less than or greater than their respective averages. For occupation, we considered private service, business/self-employed and government service since they were well represented in the survey.

Observations and Analysis

An overview of the summary statistics of the respondents in Table 1 showed that the average family size is 4.3 and average number of families staying in same building is 4.08. Thus, on an average, 16-17 numbers of people stay in a building in the area. The average time required for getting the first accommodation in Dimapur town is 1.396 months, and it increased from zero or hardly a week during four decades back to even 6 months at present. It is an indication of sharp rise in demand for housing in the town during last few decades.

Table 1: Summary Statistics on Accommodation, Family Size, Earning and Rent paid by the Respondents

	Min	Max	Mean	Coef. of Var
Time spent to get First Accommodation (Month)	0.00	6.00	1.3957	83.542
Number of times Accommodation Changed during last 10 years	0.00	4.00	0.6043	107.016
Duration of Stay (years)	1.00	71.00	18.8025	71.267
No of Families Staying in the Same Building	1.00	30.00	4.0761	87.387
Family Size	1.00	10.00	4.2891	40.754

Monthly Family Income (INR)	5000.00	75000.00	31652.2	62.572
Monthly Per Capita Income (INR)	1000.00	75000.00	8677.43	89.831
Monthly Rent (INR)	800.00	20000.00	5318.03	57.682

Source: Field Survey conducted in 2015-16.

The maximum number of times a household changed accommodation during previous decade varies across the surveyed respondents and it is maximum 4 to lowest zero with a mean figure of 0.6043 times for the whole set of respondents. Though the average duration of stay in the town is about 19 years, duration of stay varied from the lowest 1 year to 71 years. That indicates that some families have been staying there from their previous generation and they are mostly found to belong to the business community. Monthly family income of the respondents ranges from 5000 Indian Rupees to 75000 Indian Rupees (INR), while per capita monthly income varies from barely 1000 INR to 75000 INR, which is an indication of significant inequality in income across the respondents. Monthly rent paid by those individuals as depends significantly on their earning capability it also ranges from 800 INR to 20000 INR. The correlation between monthly family income and rent paid is found to be 0.675 while correlation between per capita income and rent paid is 0.233. It also indicates a significant positive relation between rent and family size, which is 0.365.

Cosmopolitan nature is observed in the town. As per the religious distribution of sample respondents (Table 2) it is revealed that Christians constitute maximum 53.48 per cent of the families, which is followed by Hindus (31.74 per cent). However, Buddhists constitute of merely 0.65 per cent of the families. As per the religious distribution of category of rent paid it is noticed that Muslims pay comparatively the lowest average monthly rent (only Rs. 3152.78), while the Jains pay the highest average monthly rent (Rs.8958.33). This may be due to the fact that average monthly per capita income of the Muslims is also the lowest (Rs.4314.48) while that of Jains is the highest (Rs.11566.67). Overall, the average monthly rent of all surveyed respondents is 5318.04 INR and average monthly per capita income is Rs. 8677.42. It is also observed that majority of the respondents are businessmen or self employed (46.74 per cent) and a mere 2.17 percent of them are daily wage earners.

Table 2: Distribution of the Sample Respondents as per Religion and Average Monthly Rent Paid, Per Capita Monthly Income and Nature of Occupation

Religion	Percentage of respondents	Average Monthly Rent (Rs.)	Average Monthly PC Income (Rs)	Employment Category			
				Percentage of Respondents in Govt Job	Percentage of Respondents in Private Job	Percentage of Respondents in Business	Percentage of Respondents being Daily Wage Eamer
Muslim	7.83	3152.78	4314.48	0	27.78	61.11	11.11
Hindu	31.74	4119.18	6307.57	7.53	30.14	58.22	4.11
Buddhist	0.65	5666.67	10673.83	41.46	27.24	31.3	0
Christian	53.48	5920.33	5833.33	0	0	100	0
Sikh	1.09	8600	8928.82	4.17	0	95.83	0
Jain	5.22	8958.33	11566.67	0	0	100	0
Overall	100	5318.04	8677.42	23.91	26.30	46.74	2.17

Source: Field Survey conducted in 2015-16.

The distribution of the respondents according to their educational qualification revealed that almost 42 per cent of the respondents are Graduate or above and merely 0.65 per cent of them are illiterate (Table 3). Over 64 per cent of the head of households have above High School level of education.

It is observed that Nagas (indigenous people) constitute 48.91 per cent of the respondents surveyed and the rest are Non-Nagas (Table 4). Also, 56.52 per cent of sample respondents are found to own vehicle, and out of which about 52 per cent of them own a 4 wheeler (car). Only 15.87 percent of them are domestic servants.

Table 3: Distribution of the Sample Respondents according to their Educational Qualification and Employment Category

I: Education Level	Percentage
Illiterate	0.65
Literate but less than Intermediate (Std 8)	20.87
Intermediate but less than High School	13.91
High School but less than Graduate	22.61
Graduate and above	41.92
Below average level (Below High School)	35.43
Above average level (Above High School)	64.57

Source: Field Survey conducted in 2015-16.

Table 4: Distribution of the Sample Respondents according to their Community, Vehicle Ownership and Employment of Domestic Servant

I: Community	Percentage
Naga	48.91
Non-Naga	51.09
II: Vehicle Ownership	
No Vehicle	43.48
2 Wheeler	43.46
3 Wheeler	4.62
4 Wheeler	51.92
III: Domestic Servant	
Yes	15.87
No	84.13
Source: Field Survey conducted in 2015-16.	

Migration to Dimapur from other parts of Nagaland and outside the state is very high as evidenced in the survey. 89.13 per cent of the respondents are immigrants (Table 5) and 47.80 per cent of them have migrated to this town from other areas of Nagaland while 52.20 percent of the immigrants have come from outside the state. Among the domiciles of Dimapur town, 58 per cent belong to Naga community whereas 42 per cent are Non-Nagas. In respect of ownership of residential houses, it is observed that 40 per cent of the domiciles are living in their own houses while 60 per cent of them are living in rented houses. On the other hand, the proportion of immigrants living in rented houses is found to be much higher (93.66 per cent).

Table 5: Distribution of the Sample Respondents According to their Status of Domicile and Nature of House Ownership (Percentage)

Domicile Status	Percentage	From within Nagaland	From Outside Nagaland	Stay in Own House	Stay in Rented House
Domicile	10.87	58	42	40	60
Migrant	89.13	47.80	52.20	6.34	93.66
Source: Field Survey conducted in 2015-16.					

From the results of multiple regression analysis for socio-economic, locational and neighbourhood characteristics it is found that most of the selected variables have statistically significant

impacts on the monthly rent paid (Table 6). The regression model represents the impacts of the socio-economic variables and size and age of house on the rent. Family size, monthly family income, carpet area of the house, educational status and age of house are found to have positively significant impacts on monthly. Occupation is also an important variable but not considered here as it has significant correlation with education, income and even family size.

Table 6: Estimated Coefficients of Regression of Rent Paid on Relevant Socio-Economic, Locational and Neighbourhood Variables		
	(Constant)	Regression Coefficients
Socio-Economic	Family Size	88.70 (1.78)*
	Family Income	0.04 (6.62)***
	Education of the Head	167.72 (2.11)**
	Carpet Area	4.00 (18.23)***
	Age of House	60.01 (7.33)***
	R ² , Adj. R ² & F-statistic	0.72, 0.72 & 234.44
Note: (1) *, ** & *** indicate significance at 10 percent, 5 percent and 1 percent level respectively. (2) Values in the parentheses represent t-values Dependent Variable: Monthly Rent		

Source: Field Survey conducted in 2015-16.

The analysis has also been done for the heterogeneous socio-economic categories in respect of locational and neighbourhood attributes on monthly rent paid and the results are shown in tables 7 and 8. Quality of approach road is found to significantly influence rent positively for all socio-economic categories except for the business community (Table 7). This is because they reside in close proximity to the main commercial areas which already have better roads and the question does not arise. Distance from workplace also has significantly positive influence on rent for all categories except the higher income group.

A weighted locational convenience index was constructed on the basis of seven locational convenience options for choosing the place of residence. Except for government service holders, distance from railway station has an inverse relationship with rent.

Moreover, distances from market and crematorium and flood prone area during monsoon are also found to have significantly negative impact on rent for most socio-economic categories. On the whole, type of access road surface, locational convenience, have significant positive impact while distance from railway station and flood during monsoon have a significant negative bearing on rent for the categorised social and economic groups in the study.

In case of neighbourhood attributes (Table 8), educational level of immediate neighbours showed significant positive impact on rent for all categories except those with higher income and Government Service. Distance from respondent to worship place is found to have significant negative influence on rent for Non-Nagas, business community, lower income and less educated residents but it positively affect rent for Naga communities. For Non-Nagas, both income categories, businessmen, Government servants, less educated as well as higher educated, distance from Government office complex has significant positive impact on rent. However, distance from departmental shop has a significant inverse link with rent for Non-Nagas, less educated people and lower income families. Crime rate is found to negatively affect the rent for Non-Nagas and those who are in private service which is on expected line. Occupation profile of the immediate neighbours has a significant negative impact on rent for respondents in private and government service and higher educated people but has significant positive impact for the less educated one. Moreover, the degree of concentration of the respondent's own community in the vicinity is found to have a positive impact on rent for less educated, lower income and those in private service but it has a negative impact for the higher income group and Nagas, who suffer relatively less from insecurity.

Table 7: Results of Regression of Monthly Rent of Various Locational Attributes by Socio-economic Categories

Category	Naga		Non Naga		Edu < Av		Edu > Av		Income < Av		Income > Av		Pvt Service		Business		Govt Service		All Respondents	
Variable	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.
Constant	1786.9	.157	1229.9	.092	1379.9	.081	660.9	.550	1261.0	.024	4480.6	.005	947.2	.227	1183.9	.262	475.9	.810	86.119	.896
Flood	-548.5	.419	-829.04	.053	-837.0	.039	-161.8	.816	-233.3	.426	-143.1	.906	-532.91	.267	-1055.4	.088	-309.2	.760	-758.95	.059
Approach Road_Type	1225.5	.001	752.46	.000	806.2	.000	1133.9	.001	604.7	.000	886.3	.053	521.9	.025	1282.1	.000	1044.1	.059	1189.29	.000
Distance to Workplace	.711	.001	.693	.001	1.13	.000	.623	.001	.643	.000	.368	.100	.604	.002	1.09	.000	1.194	.000	.865	.000
Distance to Market	.985	.026	-1.156	.000	-.336	.369	.310	.414	-.508	.058	.499	.272	.046	.912	-.611	.184	.594	.262	.086	.760
Distance to Rail Station	-1.15	.006	-.655	.037	-1.005	.005	-.880	.017	-.718	.008	-.771	.057	-1.04	.008	-1.09	.011	.136	.781	-.879	.001
View	112.90	.850	208.30	.629	24.35	.960	693.9	.174	7.44	.983	475.8	.436	-21.99	.963	872.7	.124	370.0	.628	539.212	.148
Locational Convenience	3227.4	.003	4565.6	.000	2874.3	.002	4206.4	.000	3229.9	.000	1826.3	.138	3517.4	.000	2724.9	.011	4840.3	.001	4180.38	.000
Distance to Crematorium	-.116	.701	.547	.019	.582	.032	.233	.372	.555	.002	-.238	.469	.686	.004	.743	.024	-.968	.021	.381	.053
R ² & F-stat	0.177 & 5.795 (.000)		0.488 & 26.878 (.000)		0.375 & 11.564 (.000)		0.170 & 7.395 (.000)		0.323 & 14.44 (.00)		0.104 & 2.892 (.005)		0.349 & 7.489 (.000)		0.304 & 11.237 (.000)		0.276 & 4.824 (.000)		0.287 & 22.731 (.000)	

Source: Field survey conducted in 2015-16.

Table 8: Results of Regression of Monthly Rent of Various Neighbourhood Attributes by Socio-economic Categories

Category	Naga		Non Naga		Edu < Av		Edu > Av		Income < Av		Income > Av		Pvt Service		Business		Govt Service		All Respondents	
Variable	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.	Coef	Sig.
Constant	4936.6	.015	1434.3	.182	-1418	.245	5385.5	.002	1587.6	.085	5313.5	.007	1083.49	.354	1909.1	.268	7730.11	.005	1563.17	.146
Distance to Govt Office	.165	.794	1.239	.000	.878	.029	1.237	.004	.658	.030	1.928	.000	-.553	.215	1.032	.016	2.096	.034	1.198	.000
Distance to Departmental Shop	.156	.719	-1.056	.001	-.567	.085	-.451	.222	-.885	.000	-.032	.939	-.518	.135	-.483	.242	-.024	.969	-.547	.044
Crime_ Rate	199.33	.692	-502.9	.081	38.06	.907	-457.86	.274	58.15	.804	-321.64	.549	-660.48	.049	-285.8	.496	-115.09	.883	-348.18	.229
Neighbours' Community	-792.1	.084	665.37	.133	729.51	.080	-174.44	.675	777.15	.013	-799.4	.085	1551.13	.002	545.20	.253	-989.72	.113	189.13	.551
Education of Neighbours	979.67	.012	1227.6	.000	1074.8	.000	1107.7	.002	725.41	.000	572.82	.151	1312.65	.000	1494.8	.000	805.18	.147	1555.48	.000
Occupation of Neighbours	-630.3	.107	-94.80	.684	884.32	.003	-891.40	.006	-42.341	.833	-8.746	.982	-714.16	.085	-178.5	.703	-985.45	.081	-203.032	.380
Pollution	-602.8	.539	776.7	.197	667.04	.351	-404.85	.613	748.11	.165	-577.71	.524	1508.28	.036	351.99	.686	-2016.4	.122	-56.34	.924
Distance to Worship Place	2.467	.000	-.908	.001	-.987	.001	.044	.920	-.540	.016	.308	.563	-.421	.188	-1.067	.009	.661	.407	-.639	.023
R ² & F-stat	.118 & (.001)	3.621	.511 & 29.515 (.000)		.395 & 12.594 (.000)		.111 & 4.498 (.000)		.294 & 12.625 (.000)		.108 & 3.035 (.003)		.402 & 9.410 (.000)		.280 & 10.033 (.000)		.137 & 2.009 (.053)		.228 & 16.604 (.000)	

Source: Field survey conducted in 2015-16.

Concluding Remarks

This article reveals that residential choices by the households and the monthly rents are significantly influenced by their social and economic conditions. Jains pay the highest average monthly rent whereas Muslims on an average pay the lowest average rent. Level of education of the head of household, family size, family income, and carpet area of the house and age of house are found to significantly affect the monthly rent in a positive way.

In choosing the location of residence, residents pay higher rent to reside in a house connected with better road surface. People also consider the various locational conveniences and are willing to pay higher rent in locations which provides such facilities better. As elsewhere, most people have a dislike to reside near crematorium and pay higher rent to stay as much away from it. Due to poor sewage system, certain places are prone to flash flood during monsoon. Therefore, people are willing to pay higher rent to reside in places away from such areas.

In selecting the neighbourhood, residents pay higher rent to reside near neighbours with higher educational level. But people do not prefer to reside near Government office complexes and pay higher rent with greater distance from such places. However, for better shopping convenience, people wish to reside near departmental shops and pay higher rent. Due to religious sentiments and easy accessibility, people prefer to reside near their worship places and are willing to pay higher rent for that.

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The Rights of Persons with Disabilities Act, 2016 and Factors that impede the Implementation of the Act in Nagaland

Purtila

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The Rights of Persons with Disabilities Act, 2016 has come into effect on April 19, 2017. It stresses on nondiscrimination, full and effective participation and inclusion in society, respect for difference and acceptance of disabilities as part of human diversity and humanity, equality of opportunity, accessibility, equality between men and women with disability, respect for the evolving capacities of children with disabilities, and respect for the right of children with disabilities to preserve their identities. However, this Act is not yet implemented by the Government of Nagaland. This paper examines the factors that hinder the implementation of the Act in the state. It looks into political, social, religious and economic issues that compounds to the woes of persons with disabilities in Nagaland.

Introduction

On December 16, 2016, the Rights of Persons with Disabilities Act, 2016 (RPWD Act 2016) was passed in the Parliament of India. It replaced the existing Persons with Disabilities (equal opportunities, protection of Rights and full participation) Act, 1995. On April 19, 2017 this new disability Act came into force. While on April 25, 2017 the Supreme Court of India has directed all the States and Union Territories to implement the RPWD Act, it has not come into force in Nagaland yet. This paper attempts to identify some of the major factors for the non-implementation of the RPWD Act in Nagaland. It assesses state government's apathy, social response and the role of the church. In other words, it evaluates political, social, religious, and economic facets and their roles for the implementation of the Act.

Methodology

This research problem is approached by reviewing literatures about disability and rehabilitation services and programmes in Nagaland by collecting data from Government publications, NGO reports, research studies, relevant materials on disabilities from books, websites, and newspapers. Representatives of organisations were consulted to gain an overview of programmes under execution. The 7th Edition of the MLA Handbook for Writers of Research Papers has been consulted for citation.

RPWD Act, 2016 in a Nutshell¹

With the replacement of People with Disability Act 1995, the RPWD Act 2016 has expanded the list of disabilities from 7 to 21.² It gives effect to the United Nations Convention on the Rights of Persons with Disabilities, to which India is a signatory and ratified it on 1st October, 2007. The Act ensures a person with disabilities right to equality, life with dignity and respect for his or her integrity equally with others [Chapter II 3. (1)]. It directs the Government and local authorities to provide inclusive education to children with disabilities through educational institutions funded or recognised by the state, wherein there should be no discrimination but reasonable accommodation, transportation, and necessary support [Chapter III 16]. Government must also formulate schemes and programmes for vocational training and self-employment, including provisions of loans at concessional rates [Chapter IV 19 (1)].

The Act states that free healthcare, barrier-free access to Government and private hospitals where priority in attendance

¹See the entire RPWD Act, 2016 published by the Ministry of Law and Justice in The Gazette of India, <http://www.tezu.ernet.in/notice/2017/April/RPWD-ACT-2016.pdf>

²They are: Blindness, Low-vision, Leprosy Cured persons, Hearing Impairment (deaf and hard of hearing), Locomotor Disability, Dwarfism, Intellectual Disability, Mental Illness, Autism Spectrum Disorder, Cerebral Palsy, Muscular Dystrophy, Chronic Neurological conditions, Specific Learning Disabilities. Multiple Sclerosis, Speech and Language disability, Thalassaemia, Haemophilia, Sickle Cell disease, Multiple Disabilities including deaf/blindness, Acid Attack victim, Parkinson's disease.

and treatment must be ensured [Chapter V 25 (1)]. Children with benchmark Disabilities must be given the right to free education from age six to eighteen, including in special school [Chapter VI 31 (1)] and 5% reservation of seats for persons with benchmark disabilities in Government institutions of higher education or institutions that receive aid from the government [Chapter VI 32(1)]. Government must set up expert committees to identify posts in government establishments that can be held by respective category of persons with benchmark disabilities, 4% reservation of the vacancies in each group of identified posts [Chapter VI 33 and 34].

The Act also ensures standard accessibility in bus stops, railway stations and airports; access to standard mode of transportation; schemes to provide affordable cost for mobility [Chapter VII 41 (1)]. It guarantees accessibility in all public buildings and spaces providing essential services [Chapter VII 45]. It warrants the state to set up special court in each district for a speedy trial for the offences under the Act [Chapter XIII 84]. And state must constitute State Funds for persons with disabilities [Chapter XV 88 (1)]. The Act also requires the state governments to constitute State Advisory Board on disability to execute the Act [Chapter XI 66 (1)]³.

The Status of People with Disabilities in Nagaland

According to the 2011 national census, there were 29,631 persons with disabilities in Nagaland, 54.5% male, 45.5% female, with 26% of them below 18 years of age. It means that Nagaland with 1.5% of disabled people out of the total population, has the lowest percentage of persons with disabilities among the states in north-east India.⁴ However, this figure is contested by those involved

³For elaborate details of the Act that requires immediate attention of the Government of Nagaland, see Diethono Nakhro's letter to the Chief Minister of Nagaland titled, "Implementation of Rights of Person with Disabilities Act 2016," *Eastern Mirror*, May 4, 2017, <http://www.easternmirrornagaland.com/implementation-of-rights-of-persons-with-disabilities-act-2016/>.

⁴Social Statistics Division, Ministry of Statistics and Programme Implementation. *Disabled Persons in India: A Statistical Profile 2016*. Retrieved from http://www.mospi.gov.in/sites/default/files/publication_reports/Disabled_persons_in_India_2016.pdf. Web. 17 Nov. 2017.

in first-hand dealing with disability issues in Nagaland.⁵ Moreover, with the expansion in 2016 of the disability list from 7 to 21, the figure of the group under consideration is bound to increase.

Mobility India reported in 2016 that the situation of persons with disabilities and of rehabilitation services remains extremely critical.⁶ It has pointed out that Nagaland's only District Disability and Rehabilitation Centre attached to Dimapur District Hospital has an uneven history of functioning. Resuscitated from a non-functional state by International Committee of Red Cross in 2010, it stopped functioning in early 2013. The Government of Nagaland revived it again in August 2016 but it remains to be fully functional because of insufficient funding and manpower. Thus, Nagaland remains the only state in the North East without a fully operational Disability Rehabilitation Centre. Similarly, the Nagaland State Disability Commissioner, appointed by the State Government, has been unable to bring about any changes to the situation.

According to 2011 census, only 5.17% of the persons with disabilities in Nagaland has a disability certificate. Monthly grant of disability pension is a mere 200 Rupees and the Indira Gandhi National Disability Pension Scheme (IGNDPS) provides 300 Rupees per month. The number of persons who have received the scheme is also very low (1276 recipients of IGNDPS, 208 recipients of Rupees 200 scholarship, and 1625 blind persons who are recipients of Rupees 200).⁷ It means that less than 10% of the total number of persons with disabilities receive disability pensions.

Non-governmental Organizations through community-based rehabilitation projects provide some degree of support. Though they are moderate in number compared to the needs, these programmes

⁵Editorial, "Enable the Disable," *Eastern Mirror*, Nov 23, 2016, <http://www.easternmirrornagaland.com/enable-the-disable/>. Web. 03 Nov. 2017.

⁶Mobility India. *Disability & Rehabilitation Services in Nagaland*. Guwahati: Mobility India, 2016. Retrieved from http://globaldisability.org/wp-content/uploads/2016/02/Disability_Rehab_Nagaland_Feb2016.pdf. Web. 30 Nov. 2017.

⁷Department of Social Welfare, Government of Nagaland, "The Ministry of Social Justice and Empowerment," <http://dsw.nagaland.gov.in/the-ministry-of-social-justice-and-empowerment/>. Web. 28 Nov. 2017.

nonetheless significantly impact the lives of persons with disabilities. The absence of District Disability and Rehabilitation Centres, lack of state disability policies, and lack of aids and appliances contribute to the woes of persons with disabilities. Persons with disabilities are thus excluded and marginalized in Nagaland and they do not enjoy the same rights as their non-disabled counterparts. Diethono Nakhro has rightly pointed out: “People with disability find themselves shut out – shut out of buildings, offices, homes, schools, hospitals, businesses, CHURCHES, sports and community groups and activities. They find themselves shut out of our way of life.”⁸

Factors that hinder the implementation of the RPWD Act, 2016

The factors that hinder the implementation of the RPWD Act, 2016, can be assessed from four major perspectives: political, social, religious, and economic.

1. Lack of Political Will

It is the responsibility of the Government of Nagaland to implement the RPWD Act, 2016, in the state. Unfortunately, the *Nagaland Vision 2030* document has not come up with a clear vision for an inclusive society that gives rights and dignity to persons with disabilities. It does acknowledge that the case of disability must be “taken into serious consideration” and it identifies facilitators such as “accessibility, inclusion in education, employment and society, better health care facilities and infrastructure, skill development that can generate employment.” However, there is not even a single practical measure cited on how to achieve them by the year 2030.⁹ This is a clear indication of a government that has no vision for a society that is inclusive.

While RPWD Act, 2016 is a modification of the 1995 Act to ensure greater rights for the persons with disabilities, it must be

⁸Nakhro, Diethono. “November 20 is NBCC Disability Sunday,” *Morung Express*, November 19, 2016, <http://morungexpress.com/november-20-nbcc-disability-sunday/>. Web. 22 Nov. 2017.

⁹Government of Nagaland. *Nagaland Vision 2030*. Retrieved from <https://www.nagaland.gov.in/Nagaland/UsefulLinks/Nagaland%20Vision%20Document%202030.pdf>. Web. 11 Nov. 2017.

noted that the Nagaland State Government has not even adhered to the directives of Persons with Disability Act, 1995. It is rightly pointed out that despite the 1995 Act being in existence for more than 20 years, not even a single law contained in it was ever properly implemented by the Nagaland Government, despite several directives from the Supreme Court.¹⁰ This is another clear evidence of a lack of political will.

Furthermore, the State Government has failed to accurately identify and certify persons with disabilities. The foundational task that the Government should do for the implementation of the Act is to survey the status of persons with disabilities. However, apart from the 2011 census, nothing has been done so far. Thus the 2011 census is the only data available on disability in Nagaland. The Nagaland Economic Survey 2016-17 tabled in the state assembly session has quoted the 2011 figures. This is an indication that there has been no effort to collect data on disability in the State.¹¹ A lack of survey displays the level of Government's apathy and indifference to this pertinent issue.

Another area that exhibits Government's lack of will is its inability to constitute a State Advisory Board on Disability. According to the RPWD Act, 2016, the State government must constitute State Advisory Board on disability to execute the Act [Chapter XI 66 (1)]. This again is fundamental to the implementation of the Act. One of the positive features of State Advisory Board on disability is that the membership to the Board itself is inclusive as the board should consist of experts on disability, representatives of NGOs and associations concerned with disability as well as persons with disabilities.

Lack of funds, resources, equipment, infrastructures, human power, and proficiency etc. are reasons often cited for the failure to

¹⁰Nakhro, Diethono. "Implementation of Rights of Person with Disabilities Act 2016." *Eastern Mirror*, May 4, 2017. Retrieved from <http://www.easternmirrornagaland.com/implementation-of-rights-of-persons-with-disabilities-act-2016/>. Web. 30 Nov. 2017.

¹¹Nakhro, Diethono. "Implementation of Rights of Person with Disabilities Act 2016." *Eastern Mirror*, May 4, 2017. Retrieved from <http://www.easternmirrornagaland.com/implementation-of-rights-of-persons-with-disabilities-act-2016/>. Web. 30 Nov. 2017.

implement the Act. But where there is a will there is a way, and all that is required is the political will to take steps towards implementation. There is a glimmer of hope, however, as the Government of Nagaland is in the process of drafting the State Disability Rules as required by sub-sections (1) and (2) of section 101 of the RPWD Act, 2016.¹² One can only hope that it is not merely for notification.

2. Lack of Social Awareness

There are several organizations in the state that work tirelessly toward awareness and rehabilitation of the persons with disabilities. A few are mentioned in this study. The Prodigals' Home, Dimapur is an NGO that adopts a systematic approach whereby persons with disabilities are enabled to live fulfilling lives within their own community, making the best use of local resources and helping the community become aware of their responsibilities.¹³ Its project "Meimlong" is a Disabled People's Organisation (DPO) which is one of the strongest and most active DPOs in the North East Region of India. They engage in advocacy activities at the village as well as the district level. Recently, they have joined the national level DPO started by Caritas India CBR Forum.¹⁴ Similarly, the Nagaland Parents Association for Disabled organises medical camps and awareness programmes, like the one held at District Civil Hospital, Mon, in the month of June, 2017.¹⁵ Connect Ability Network Nagaland (CAN-Nagaland) also creates awareness and pressurises the government to implement the RPWD Act, 2016. Standing in solidarity with disability groups across the country, it has

¹²Letter to the Secretary, Social Welfare Department, Nagaland: Kohima by DiethonoNakhro, Disability Rights Activist, CAN-Nagaland, Dated: October 17, 2017.

¹³Prodigals' Home. "Prodigal's Son Annual Report PH 2014-15." Retrieved from <http://prodigalshome.ngo/annual-report/>. Web. 22 Nov. 2017.

¹⁴"Collective Action for Community Participation: Meimlong Disabled People's Organization, Nagaland," <http://cbrf.in/Collective%20Action.htm>.

¹⁵"Medical Camp for People with Disability at Mon Underway." *Morung Express*, June 8, 2017. Retrieved from <http://morungexpress.com/medical-camp-people-disability-mon-underway/>. Web. 23 Nov. 2017.

also demanded rollback of GST on disability aids and appliances.¹⁶ Cherry Blossoms Society, Kohima also actively involves in uplifting and empowering persons with disabilities.¹⁷ There are several other organizations that work for the empowerment of the people with disabilities in the state.

However, in general, there is a lack of awareness among all sections of people in Nagaland about the importance of an inclusive society. A traditional Naga society considers persons with disabilities as inferiors and dependents. Wati Longchar has pointed out several instances of discriminatory exclusions experienced by persons with disabilities in the society. Disabled persons cannot inherit properties of their parents; superstitious beliefs often culminate in stigmatization; the disabled face abandonment by the family, confinement, denial of education, and of political and economic rights.¹⁸ A disabled person is often considered as a retribution for something wrong done by the parents.

The contributions of the NGOs so far remain insufficient to enlighten the masses. The involvement of civil societies at the grass root level is needed. Society at large must re-examine negative attitudes towards persons with disabilities and create a more inclusive society. Only an enlightened mass would put enough pressure on the Government to implement every detail of the RPWD Act, 2016.

3. Lack of Theological Motivations

The role of Church in Naga society and politics is immense. Yet its contribution to the cause of persons with disabilities is minimal. When the Nagaland Baptist Churches Council (NBCC)

¹⁶“CAN-Nagaland Demand Rollback of GST on Disability Aids & Appliances.” *Morung Express*, July 4, 2017. Retrieved from <http://morungexpress.com/can-nagaland-demand-rollback-gst-disability-aids-appliances/>. Web. 30 Nov. 2017.

¹⁷“TLM Camp for Persons with Intellectual Disabilities.” *Nagaland Post*, March 26, 2017. Retrieved from <https://nagalandpost.com/ChannelNews/State/StateNews.aspx?news=TkVXUzEwMDExMTg3Nw%3D%3D>. Web. 10 Nov. 2017.

¹⁸Longchar, A. Wati. “Persons with Disabilities in Society.” *Morung Express*, November 30, 2015. Retrieved from <http://morungexpress.com/persons-with-disabilities-in-society/>. Web. 19 Nov. 2017.

organized a three day seminar to raise awareness on disability in churches, Ecumenical Disability Advocates Network published the report with a bold title: “Disability In Nagaland State Churches: The Discourse Takes Off.”¹⁹ However, the discourse was not carried forward by the Church apart from occasional programmes such as a three-day programme on special teachers’ training in June 2016²⁰ and designation of the third Sunday of November every year as *Persons with Disability Sunday*. ABAM (Ao Baptist Arogo Mungdang), the apex body of Ao Baptist churches, has started observing disability Sunday every year since 2012 but so far it has not effectively held seminars, workshops, awareness campaigns, and rehabilitation work.

NBCC has set up a Disability Commission to guide its churches. It sent out basic guidelines to its association members and local churches to make its worship services inclusive. Churches have been encouraged to collect the names of church members with disabilities or families with disabilities, to visit and have fellowship with them, spread information about disability inclusion programmes of the churches and encourage them to participate in worship, to set up committees or focus groups on disability, carry out accessibility audits of church buildings and spaces around them. However, not all local churches have been sincere in the implementation of these directives. Thus, churches continue to be either ignorant or negligent of persons with disabilities. Nakhro has commented on the problems faced by persons with disabilities in churches: “Now, there is no question that people with disabilities face huge barriers in the form of physical obstacles in buildings and public spaces. But architectural barriers are often relatively easy to surmount with some creative problem-solving. The most difficult barriers to overcome are attitudes other people carry regarding people with

¹⁹Ecumenical Disability Advocates Network, “Disability in Nagaland State Churches: The Discourse Takes Off,” <http://www.edan-wcc.org/index.php/the-news/activity-updates/item/213-disability-in-nagaland-state-churches-the-discourse-takes-off>. Web. 07 Nov. 2017.

²⁰“NBCC Special Teachers Training Conducted,” *Morung Express*, July 7, 2016. Retrieved from <http://morungexpress.com/nbcc-special-teachers-training-conducted/>. Web. 17 Nov. 2017.

disability.”²¹ The Church must come out of its ignorance, insensitivity and indifference. NBCC can apply considerable pressure on the Government to implement the RPWD Act, 2016, in full.

The existing insensitivity and indifferent attitude of the church could be caused by lack of theological discourses pertaining to persons with disabilities. Though not the first one of its kind, Nancy Eiesland's monumental work, *The Disabled God: Toward a Liberatory Theology of Disability*, marked the beginning of a new movement aimed at deepening theological and biblical engagement on disability.²² Naga churches must engage in these sorts of theological discourses and filter down their application in church and society. Because disability is not just a medical condition, thinking disability from a Medical model of disability must be supplemented by Social model and Cultural model and interpreted theologically.²³ For example, a dominant Christian view of people with disabilities is that it is a consequence of sin. According to Longchar, Christian theology of sin and holiness is the root cause for the denial and exclusion of persons with disabilities in society and church. This wrong understanding has contributed to exclusion of persons with disabilities from active involvement in spiritual, social and developmental life of the church.²⁴ It is the role of the church not just to embrace the persons of disabilities but also to advocate their cause. As Melchorita S. Valdez has opined, churches must “put their hands in the wounds of those who are hurting” and speak on behalf of the most powerless and vulnerable and witness for justice in ways that expresses clearly from scripture, vision, goals and objectives of

²¹Nakhro, Diethono. “November 20 is NBCC Disability Sunday,” *Morung Express*, November 19, 2016. Retrieved from <http://morungexpress.com/november-20-nbcc-disability-sunday/>. Web. 22 Nov. 2017.

²²Eiesland, Nancy. *The Disabled God: Toward a Liberatory Theology of Disability* (Nashville, Tennessee: Abingdon Press, 1994). Print.

²³Moss, Candida R. and Jeremy Schipper, eds., *Disability Studies and Biblical Literature* (Basingstoke: Palgrave MacMillan, 2011), 2-4. Print.

²⁴Longchar, A. Wati. “Culture, Sin, Suffering and Disability in Society,” *Embracing the Inclusive Community: A Disability Perspective*, edited by A. Wati Longchar and R. Christopher Rajkumar (Bangalore: BTESSC/SATHRI, NCCI & SCEPTRE, 2010), 71-73.

the church. When the church acts as an advocate, she is “building community”, because she cares and strives to help “neighbors in need”.²⁵ The Church must be an inclusive community and must strongly propagate and promulgate inclusiveness. The lack in these aspects could be a major reason why the leadership in the State remains noncommittal towards the implementation of the RPWD Act, 2016.

4. Lack of Economic Interest

Society tends to see the persons with disabilities as recipients of charities and alms because it considers them as having less or no economic value. Viewed from the perspective of charity, the disabled are seen as dependents requiring care-givers to protect them and make decisions on their behalf.²⁶ Society sees only their disabilities and not their abilities to produce and contribute. In the context of globalization and economic competition driven by the motto, ‘Survival of the Fittest’, persons with disabilities are considered unproductive and burdensome. In both Government and private sectors development, is growth oriented where focus is on efficiency of labour. This results in direct marginalisation of persons with disabilities as ones who are incompetent to perform work. According to sociologist Edward Hall, “More disabled people are unemployed, in lower status occupations, on low earnings, or out of the labour market altogether, than non-disabled people.”²⁷

There is also a close connection between disability and poverty that promotes a vicious circle.²⁸ It is a cause and effect factor

²⁵Valdez, Melchorita S. “Disability: Church and Advocacy,” *Disabled God Amidst Broken People: Doing Theology from Disability Perspective*, edited by Wati Longchar and Gordon Cowans (Manila: ATESEA, 2007), 116-119. Print.

²⁶Clulee, Evan. “Beyond Charity: How can Society have a High Value of Disabled People?” *Theology and the Experience of Disability: Interdisciplinary Perspectives from Voices Down Under*, edited by Andrew Picard and Myk Habets (London: Routledge, 2016), 199-211. Print.

²⁷Butler, R. and H. Parr, *Mind and Body Spaces: Geographies of Illness, Impairment, and Disability* (New York: Routledge, 1999). Print.

²⁸Yeo, R. and K. Moore, “Including Disabled People in Poverty Reduction Work: Nothing about us, Without us,” *World Development* 31 (2003): 571-590. Print.

in which disability causes poverty and poverty causes disability. In a blatantly corrupt society and governance like Nagaland, this condition is worsened. A corrupt society has a huge gap between the rich and the poor because the rich amasses wealth by biting off the share of the poor. Thus, a lack of commitment to implement RPWD Act in Nagaland is compounded by corruption because to care for the poor and disabled and to empower them is the least beneficial of all the agendas the corrupt rulers would have.

Recommendations:

- a) The drafting of the State Disability Rules must be completed without delay and the RPWD Act, 2016, must be implemented. There must be an adequate representation from the disability community in the Draft Rules Review Committee.
- b) There must be a proper scrutiny of the Draft Rules that would include public response and suggestions.
- c) The State Government must constitute the State Advisory Board on Disability as per the rules contained in the RPWD Act, 2016, without further delay.
- d) NGOs and civil societies must put more pressure on the Government for the implementation of the Act and create massive awareness to correct the negative attitudes towards persons with disabilities.
- e) NBCC, Church Associations, local churches and theological institutions must actively involve in theological discourses on disability. They must advocate and create awareness.

Conclusion

The dignity and rights of persons with disabilities must be respected and defended. The vision of RPWD Act, 2016, is a giant step towards this end. However, the Government of Nagaland has so far not taken this into serious consideration. This paper has pointed out the apathy and indifference of the state Government. There is a clear lack of political will in the governance of the state to build

an inclusive society. This is further intensified by the ignorance of Naga society and a lack of intensive effort to sensitise and create awareness. The paper has also indicated the sluggish approach by the church and lack of theological discourses on disability. As poverty and disability are intrinsically related, making policies for the economic empowerment of the persons with disabilities becomes an uphill task in a corrupt state like Nagaland. This paper calls for the implementation of the RPWD Act, 2016, not only on paper but also in action.

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Community Participation in the Health Sector through Communitisation Programme in Nagaland (A Case Study of Khuzama Village)

Dr. Hannah Tia & Dr. Benjongkumba

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Abstract

The unique approach to Communitisation emerged out of a quest to improve the extensive grass root level service delivery network set up and financed by the government of Nagaland, and ensure that the services were utilized effectively by those in need by bringing together the sound resource base of the government and the social capital present in the user community. This led the Nagaland government to enact the “Nagaland Communitisation of Public Institutions and Services Act 2002”, creating the legal and institutional context for the Communitisation programme process to take off. Since the passage of the Act, Communitisation programme has been introduced in the government sectors first in the elementary education, grass root health services and power utilities. The programme has also extended to three more sectors namely; water supply, rural tourism and rural roads. Communitisation programme, which as per the government explanation means ‘that which is made a property of the community’, is directed towards the upliftment of the overall socio-economic condition of the villagers.

Introduction

The government of Nagaland under the stewardship of the then Chief Secretary R.S. Pandey took a big step of democratizing welfare in favour of its citizens. This step would generally have been interpreted as ‘decentralization’. The term, however, was inadequate, both conceptually and in practice, to characterize the experiment, which went beyond decentralisation. In 2001, Mr. Pandey coined the term Communitisation to describe the unique process that was systematically being put in place. The unique approach of Communitisation emerged out of a quest to improve the extensive

grass root level service delivery network set up and financed by the government, and ensure that the services were utilized effectively by those in need by bringing together the sound resource base of the government and the social capital present in the user community.

This led the Nagaland government to enact the “Nagaland Communitisation of Public Institutions and Services Act 2002”, creating the legal and institutional context for the Communitisation programme process to take off. Since the passage of the Act, Communitisation programme has been introduced in the government sectors first in the elementary education, grass root health services and power utilities. The programme has also extended to three more sectors namely; water supply, rural tourism and rural roads. The objective of the Act has been set out as follows:

“Whereas it is expedient to provide for empowerment of the community and delegation of the powers and functions of the state government to the local authorities by way of participation of the community in matters connected with the management of local public utilities, public services and the activities of the state government connected with education, water supply, roads, forests, power, sanitation, health and other welfare and development schemes and also to provide for promotion of community based schemes incidental thereto”.

Communitisation programme, which as per the government explanation means ‘that which is made a property of the community’, is directed towards the upliftment of the overall socio-economic condition of the villagers. Therefore the Communitisation programme of public institutions and services means making the community responsible for the maintenance of such facilities and using them to derive maximum benefit. (Government of Nagaland 2002:2). Communitisation programme also means, as per the government, getting into ‘partnership with the community’, to work and share responsibilities in the management of Public Institutions and Services. This is aimed at making them to function optimally and deliver quality services for the overall growth and development. (Government of Nagaland 2005:1).

Communitisation programme is empowerment, delegation, decentralisation and privatization at the same time. It is based on the philosophy of Triple T:

T- Trust the community

T- Train the community

T- Transfer power and resources in respect of day-to-day management to the user community.

The two important elements in community development are: participation of the people themselves in efforts to advance their level of living with as much dependence on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help and reciprocated help and make these more effective. The community development should have faith based on the knowledge that the villagers even though illiterate know what their needs are and have the desire to satisfy them or that such desire can be motivated in them. “If the villagers seem to be lethargic and indifferent to progress, it is because they have remained culturally isolated from the main stream of national life, unable to see the possibilities of progress and have for a long time not been permitted to participate in programmes of their own improvement” (Mukerji, 1961). In the words of Mukerji 1961, “People’s participation is not to be regarded as an expediency measure forced on governments by their meager financial resources to which, therefore, the people are called upon to add through their own contribution of money, material and labour. Nor should it be regarded as advice to make people adopt improved practices in agriculture, public health, village industries, etc and execute the programmes formulated by governmental authorities. It is important that the people should regard all aspects of community development as their concern and develop their capacity and faith in themselves and in the efficacy of their own co-operative action to solve their local problem”.

Social Capital

Another significant aspect of the communities in the state is the abundance of Social Capital in the form of human resources. Realization

of this social capital resource has prompted the state government to initiate the introduction of communitisation over public amenities.

Since time immemorial, Nagas by nature are profound lover of social or community life. After the statehood was achieved, there has been a tremendous increase in the number of public institutions and facilities in the state. Almost every village has various government institutions. The establishment of these institutions by the government was made with a hope that they would meet the basic requirements of the village community and that they would run efficiently.

However, over the last fifty years, it has become increasingly clear that the functioning of these public institutions is far from satisfactory. Therefore, in order to rectify these short comings and deficiencies in public institutions, the concept of communitisation was conceived by the government in order to involve the community in a direct manner in running the public institutions like Health, Educational, Electricity, Water supply, etc.

Objectives

To study the level of participation by the people in the Communitisation programme of the health sector in Khuzama village.

Methodology

The nature of the study was exploratory and descriptive. The data were collected through primary sources based upon observation and in-depth interview. The universe of study contain the villages under Communitisation programme in Nagaland at large, although the actual field of study was confined to Khuzama Village (Kohima District), the first to be Communitised in Kohima district. This village is considered sizeable consisting of 576 households. A sample size of one hundred was drawn from the village. The samples included the Village Council members, Village Development Board members, Village Health Committee members, other voluntary workers and the village citizens.

Profile of Khuzama Village

It is 28 Kms away from Kohima town. The approximate total area of this village is 42000 ha. There are 11 different clans comprising the Khuzama community. They are: Lücho, Sale, Hibo, Maleo, Meikha, Tsükrü, Khizho, Thaprü, Thakro, Kin, and Kera. The village has an approximate population of about 5880 members and 611 households. They are classified into 2 Khels known as Rachu and Zheri. The literacy rate stands at 83.3 % (2001 Census) and 93 % (Recent information). The sex ratio according to 2001 Census is 954: 1000 male. The economy of the people is mostly agriculture. 80% of the people depend on agriculture, and the rest are employed in different government services and private sectors. Electricity, education, health, water which has been communitised is managed by the community themselves. Power is supplied by the electricity department of the Government of Nagaland in Kohima. It is reported that around 10 households are still yet to be electrified. Water source is from the village itself through wells and springs in the village. According to the report, till date water is supplied without any charge. Necessary facilities are provided by the PHE department while management and maintenance is shouldered by the Water and Sanitation Committee (WATSAN). The village has 2 government high schools, 1 middle school and 2 lower primary schools. The village has one community health centre along with the state TB (Tuberculosis) hospital.

Communitisation in Khuzama Village

Communitisation programme was started by the Government of Nagaland as a supplement to the VDB. This programme is to get full participation from the village people to improve their economy and living condition. In this village education, PHE, health, and power, have been communitised. Therefore Khuzama village has 4(four) communitised bodies. The members are selected by the people according to their abilities and each clan sends a member to the different communitised bodies. The members of these bodies then select from among themselves a member who is educated and

most able as the chairman to head the body. There is equal number of representation from all the clans in the village in order to avoid domination by any clan in the village. For all its activities these bodies have to consult and take the consent of the VC.

The government administrators (such as Chief Medical Officers, Sub Medical Officers, Doctors, Sub-Divisional Officers, Deputy Inspector of Schools or School Inspectors, etc.) come to the village from time to time to provide training to the members representing different communitised bodies including the VC. The members in turn call for community meetings (7 - 8 times a year) to seek their participation and impart the means and ways to implement the programme in the village.

The communitised health body in the village is known by the name Village Health Committee (VHC). It was reported that the amount provided by the government was not sufficient for managing and maintaining the sub-health centre and so the VHC in consultation with the VC called a meeting with the villagers in which a decision was reached to cultivate vegetables inside the compound of the health centre after which the vegetables grown will be sold to the officers in the Health Department for income to run the VHC. The responses from the officers were supportive which further encouraged the villagers to come forward and participate. It is due to the participation of the people along with the village committee members of different communitised sectors that the Communitisation programme is continuing without much assistance from the government.

Khuzama villagers' understanding of communitisation programme

Khuzama village is among the first villages to be communitised in Nagaland. So when this programme was first introduced in the village in the year 2002 there were many confusions regarding this programme and disputes arose because some of the villagers felt that the government was abandoning them, while some thought there would be division and also that this would be an extra burden for them. One can see that before the programme started in Khuzama

village, the concerned department officers went to the village and gave them awareness programme and trainings. Initially, the villagers were very ignorant about the programme but gradually with the different awareness programmes and trainings conducted by the department they were able to somehow understand the idea of the programme.

The ones who were aware of the programme and the benefits it would bring to their village were supportive of the programme. They believed it would bring the village people together and would have the freedom to develop their village community sectors according to their own needs. It would make the common man realize that they are equally responsible for the development of their village. This programme would also channelize the money from the centre directly to the villagers, thereby bypassing unnecessary bureaucratic hurdles often resulting in delays in implementation and even corruption, which was the norm before Communitisation. Some were also of the view that if only the government would work according to the directives given for the success of this programme, then this would become an example for other states too. Many of the villagers emphasized on the actual participation of the people as the only way to bring about success of this programme.

49 % (ref to table no 1:1) of the villagers also understood that until and unless the people participate directly in the development of their village, any programme whatsoever would not bear fruit. 39% (ref to table no 1:2) said that the villagers depended too much on the government. Some understood that development can come only through them but they were indifferent towards the Programme.

Table no 1:1: No of respondents on the view that the Communitisation programme solely dwells on the premise and the participation of the people.

Yes	49	49% %
No	5	5%
No idea	46	46%
Total	100	100%

Table no 1:1 shows that out of the 100 respondents, 49% of them said that the Communitisation programme solely depends on the participation of

the people but 5% of them said that it is more to participation of the people only and 46% of them said they have no idea.

Table no 1:2: No of respondents on the view that the villagers still depend too much on the government.

Yes	39	39%
No	38	38%
No idea	23	23%
Total	100	100%

Table no 1:2 shows that out of the 100 respondents 39% of them said that the villagers still depend too much on the government but 38% of them said that the villagers are learning how to do things on their own now and 23% of them said that they have no idea.

There is also a general sense of recognition among the people that awareness about the concept and benefits of Communitisation programme ought to be widely disseminated among the villagers. Only then will they come together and participate in order to usher in all round development in the village. The people should be made aware of their capacity and that development in a country or a state starts from the grass root level and then goes on to the other areas. Nagaland is still a developing State and no matter how much the leaders and planners want to bring progress to the state unless and until the people realise that they are responsible for their tomorrow it will remain an impossible task. People have realised through this programme that welfare state will not work for them unless there is participation of the people along with the government. This programme has also opened an opportunity not only for the village people as the key to development but also brought in more interaction between the people and the public machinery.

Table no 1:3: No of respondents on whether they understood what the Communitisation programme meant.

Yes	67	67%
No	9	9%
No idea	24	24%
Total	100	100%

Table no 1:3 shows that out of 100 respondents, 67% of them said that they were confused about the purpose of Communitisation programme but 9% of them said that knew what this programme was about and 24% of them said they had no idea.

Health sector

According to the guidelines of the Communitisation programme, which covers sectors such as health, education, power, water, etc., the villagers are made the managers and care takers of these government institutions in their own village. The government continues to look after the financial aspect of the different sectors while the people are made responsible for managing and developing these institutions through their participation. It is also mentioned in the guidelines that if the funds provided by the government is not sufficient 'the people are supposed to do what is best according to their local ways and contribute for their village sub-centre development'. When we look into the Communitisation operation of the health sector in Khuzama village, it is observed that the people are yet to understand the true meaning of participation. No doubt, there is participation from the villagers to ensure that there is enough medicine and first aid in the sub-centre but there is still the need to make the people realize that health care and participation starts from the family itself.

The Communitisation programme has created awareness among the villagers. One very admirable work that the health workers do to generate funds in order to buy medicine if there is insufficiency in the sub-centre, is by clearing a patch of land near the sub-centre and growing vegetables of all kinds. According to the care taker of the centre "We take these vegetables and sell it to the officers of the concerned department and they sometimes give us money in the form of donation and this encourages us to even work harder and buy medicine". The cycle of appreciation, help, encouragement and sincerity goes on and thus bring a certain amount of development in the sub-centre which has translated into delivery of improved health services towards the villagers, which is one of the main aims of the Communitisation exercise.

In Khuzama village, a group of people have been selected to represent the people in the administration of the health sub-centre known as the Village Health Committee (VHC). The villagers reported that the constitution of the body (and Communitisation exercise) has brought more awareness on the importance of health and the performance of the village sub-centre. The workers are also more regular in attending to the needs of the sick now since the VHC check their work regularly. If any of the health workers is observed to be irregular or not serious in his/her work, then the VHC deals with them accordingly to the policy of “no work no pay”. The VHC members organize meetings as the situation demands. They also check whether there are enough medical supplies. A certain amount of money (Rs 15,000) is sanctioned to the villagers by the concerned department to purchase medicine and supplies for the sub-centre. This money is handled by the VHC. If the sanction is not enough for the whole year then the VHC members call for a general meeting and encourage the villagers to help in whatever ways they can. According to 21% (ref to table no 1:4) of the villagers, when they see the VHC members working and participating for the development of the village they are also motivated to contribute to the development of the health care in the village. The villagers are also of the view that after the VHC members started to participate, the sub-centre has improved compared to previous years. The villagers also said that after Communitisation the availability of medicines have increased, and especially during emergencies, they receive help. Whenever the VHC calls the villagers for cleaning and sanitization drives around the village, the people respond positively because of awareness programmes imparted to them from time to time by the VHC and the elders on the importance of their participation. Now, immunization is given regularly to the children and pregnant women. Trainings are given to expectant mothers on how to take care of their health, how to care for their child after it is born and also how to eat balanced food.

The VHC of Khuzama village together with the village leaders have organized medical camps and sensitization programmes by inviting medical workers from various places, where the people were given the chance to learn more about the importance of good health and interact with the medical teams.

Table no 1:4: No of respondents on whether the VHC members participate in the working of the Communitisation programme.

Yes	50	50%
No	21	21%
No idea	27	27%
Total	2	2%
Total	100	100%

Table no 1:4 shows that out of 100 respondents, 50% of them said that they have seen the VHC participate in the working of the Communitisation programme but 21% of them said that they have not seen the VHC participating 27% of them said that had no idea and 2% said they can't say.

18% (ref to table no 1:5) of the villagers said that they were appreciative of the extra help some of the health workers gave which was possible through the implementation of Communitisation in the village. They said that even during the night the workers sometimes attended to the sick and needy. The health workers along with the VHC and VC members educate the villagers about timely vaccination, hygiene, disposing waste, and the intake of a balanced food. They encourage the villagers to maintain good health, discourage them from developing bad eating habits, and also tell them about the ill effects of bad addictive habits like drinking liquor, chewing tobacco, etc.

Table no 1:5: No of the respondents on whether the health workers go beyond their duty and help the villagers.

Yes	18	18%
No	32	32%
No idea	50	50%
Total	100	100%

Table no 1:5 indicates that out of the 100 respondents, 18% of them said that the health workers go beyond their duty and help the villagers but 32% of them said that they have hardly seen the workers give extra help to the villagers and 50% of them said they had no idea.

If the fund provided by the government was not enough for the entire year, then the VHC members encouraged the villagers to help the sub centre by contributing in all possible ways they could. The VHC empowered by the government deducted a certain amount from the salary of the health workers who were not regular and sincere in their work on the policy of “No work no pay”. The money collected from the errant workers was put into the bank account to be used for the management of the sub-centre. The VHC members maintained the record of expenditures incurred and the working system. The records are then read out to the villagers during general meetings. They also keep records of the irregular workers and this helps them to deal with the guilty in transparent manner.

The villagers assisted in the management of the sub-centre by protecting the centre from theft and destruction. And if they found any one who tried to or vandalized the property they were punished according to the village rules and regulations. The villagers also called for social work during holidays and cleaned the surroundings of the sub-centre.

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Technology as a Significant Aid to Teaching and Learning Process

Shree Hare Krushna Parhi

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Abstract

The word technology is commonly associated with machinery but it implies to the practical art using scientific knowledge. Thus any system of interrelated parts which are organized in a scientific manner as to attain desired objectives could be called technology. Technology is therefore used to enhance learning skills in a systematic manner and retaining them in the mind of learners for longer time duration. When men and machines are employed for achieving a common educational goal, it would constitute educational technology.

This paper examines the impact of technology in teaching learning process from both the student and teacher perspective. This paper also shows how technology can be used to create the environment of interest for the students, provides direct experience to the students and support the move from traditional 'teacher-centric' teaching styles to more 'learner-centric' methods. Technology can be used to reinforce existing pedagogical practices as well as to change the way teachers and students interact.

Keywords: Teaching and learning process, Technology, Educational technology, Teaching aid, Technological tools.

Introduction

The field of education is a very vast area of study which generally studies about educational psychology, educational technology, educational philosophy, and educational sociology etc. Education today is a fundamental right of every citizen. It is the need of hour to provide education to everyone irrespective of creed, colour, caste and class etc. Imparting knowledge and education not

only needs intellectual skill and subject knowledge but also ensure that the content matter is understandable to the student in a simple and easy manner in a short span of time. The role of technology in this regard is very vital. In the modern technological era, each new generation must be better informed and learned than the preceding generation. This improved state can be realized only if the teaching learning process can, necessarily be improved by adopting modern approaches and techniques.

Background

[6] The development and use of technology in education is a recent phenomenon. In the pre-industrial phases, the instructional process was relied heavily upon simple things like the slate, single book with a few illustrations, the black board, and chalk. Technology in education has passed through five stages. The first stage of technology in education is linked with the use of audio-visual aids like charts, maps, models, specimen and concrete material. The term educational technology was used as synonym to audio-visual aids. The second stage of technology in education is linked with the 'electronic revolution' which brought an era of sophisticated hardware and software like projector, tape-recorder, radio and television for present instructional material. The third stage of educational technology is linked with the mass media which lead to 'communication revolution' for instructional purpose. Computer assisted instruction also became popular. The fourth stage of technology in education is marked by the individualized process of instruction. The invention of programmed learning and programmed instruction leads to a system of self learning based on self instructional materials and teaching machine emerged. The latest concept of technology in education is influenced by the concept of systems engineering or systems approach. According to it, technology is a systematic way of designing, carrying out and evaluating the total process of teaching and learning.

Objectives: The use of technology in education is aimed at modernizing teaching learning process and specially the learner with skills that will enable them to use such technology in the work space once they leave the school.

- To make Education accessible to each and every citizen both in rural and urban area.
- To promote the use of technology as an integral aid in education to increase the effectiveness of Teaching and learning.
- To make the learning cost effective.
- To fulfill the aspirations of the employed, housewives, poor and deprived classes.
- To reduce the role of bureaucracy by providing and exchanging information in electronic form.
- To identify, evaluate and apply technologies in curriculum, instructional and assessment practices to enhance the teaching-learning process.
- To use technology effectively in teaching learning process.

Explanation

[3] Technology is changing rapidly with new innovations and discoveries being made across the world. The change touched our lives, directly or indirectly. One of the core aspects of an individual's life is education today, technology through the availability of expansive data and information is bringing about a revolution in this world. [2] Technology in education is a systematic integration of materials, communication system and psychology of leaning. It is the application of the laws as well as recent discoveries of science and technology in education. It is the application of scientific methods and techniques to education. It uses technology as tools to support teaching and learning. Technology reforms education by contributing to student learning through involvement with challenging tasks, professionalization of teachers, creation of a culture that support learning both in the classroom and beyond it and redefining of the roles of teachers and learners. It refers to the use of the technological advancement in terms of various equipment, materials and machines for educational purpose. It

involves audio visual equipment, hardware and electronic devices like computers, projector, PDA, PRS, multimedia, CDs, Class pad, Video conferencing etc. Technology enables training the teachers to handle and make optimum use of equipment. It demonstrates the relevance and use of the appliances in the context of individualized and group learning for achieving the goals of formal and informal education. It enables a teacher to use a variety of media and modes to make his/her teaching effective. Technology not only offer supplement for traditional delivery methodologies, but also as being capable of making a revolution in distant teaching and bringing on-and-off-campus teaching modes closer to alignment. [3] Technological advances like e-learning, internet, educational CDs, digital classrooms etc are being embraced by several educational institutions to provide the students with large amounts of relevant information. The institutions today can have classes with lecturers from across the world or even virtual classrooms where skills and learning can be put to practical use to the extent unimaginable a few years back. Also, the delivery of the information through these mediums is in a much more interactive and creative manner than textbooks, resulting in there being a shift in the culture of learning from ‘memorizing’ to ‘understanding’.

Teaching learning process

The process of transferring of information from one generation to the other leads to the Teaching-Learning process. [7] Teaching is a process of giving information and imparting knowledge. It is the interaction between the teacher and the learner in order to bring desired change in learner behavior. Teaching depends on learning in a given situation. [8] Learning is modification of behavior which is the result of past experience of prior activity. Senses are the gateways to knowledge. We acquire and gather information through sense organ. [9] For using different senses various teaching materials are utilized to make the teaching and learning process relevant. These materials are known as instructional aides or teaching aids. The teaching learning process can be enhanced by the use of technological equipments and materials.

Technological aids in teaching learning process

Besides teacher qualifications and school facilities, another important determinant of quality of education is the teaching and learning materials. It is essential for quality materials to be made available to the teachers and students in adequate quantities to support the teaching and learning process. The process of teaching - learning depends upon the different type of equipment available in the classroom. Technology plays a significant role in this regard. As we all know that today's age is the age of science and technology. The teaching learning programmes have also been affected by the use of technology. Every individual has the tendency to forget. Proper use of technology in education helps to retain more concepts permanently. Students can learn better when they are motivated properly through different technological aids. It develops the proper image and complete example for conceptual thinking.

Technological aids are the tools that are used by the teacher for facilitating the process of learning by using technology. These are supplementary devices by which the teacher, through the utilization of more than one sensory channel is able to clarify, establish and correlate concepts, interpretation and appreciation. It helps learners to improve reading, understanding skills. Characteristics of good technological aids are as follows:

- **Accuracy:** technological aids should not present an in accurate picture/concepts. They should be accurate in every aspect.
- **Relevancy:** The aids should be directly related and relevant to the concept/topic being discussed. They should be meaningful and purpose full.
- **Comprehensibility:** The aids should be neither too simple nor to understand. The aids should make learning simpler and not complicated matters.
- **Interesting:** The aids must stimulate learner interest.
- **Availability:** The aids should be easily available as and when required.

- **Appropriateness:** The aids should be suitable the age, experience and intelligence of students. They should be according to the mental level of the student.
- **Transportability:** The aids should be easily available as and when required.
- **Motivation:** They should motivate the learners.

Need of Technological Aids in teaching learning [10]:

- Every individual has the tendency to forget. Proper use of teaching aids helps to retain more concepts permanently.
- Students can learn better when they are motivated properly through different teaching aids.
- Teaching aids develop the proper image when the students see, hear taste and smell properly.
- Teaching aids provide complete example for conceptual thinking.
- The teaching aids create the environment of interest for the students.
- Teaching aids helps to increase the vocabulary of the students.
- Teaching aids helps the teacher to get sometime and make learning permanent.
- Teaching aids provide direct experience to the students.

Various technological tools used in teaching learning process

Educational technology can be classified into two categories. The hardware approach and software approach [6]. Hardware approach is based on the application of engineering principles for developing electro-mechanical equipments for instructional purpose. Software approach is characterized by the learning materials that are presented to the learners with the help of hardware. Some of the

technological tools used for enhancing teaching learning activities are as follows:

Radio: Radio is the oldest technology used for imparting knowledge especially to disadvantaged groups. The bulk of population of our country lives in rural areas where facilities for education are very less. Radio is the primary medium of communication in areas where most people live below the poverty line especially for rural and poor population. It is one of the inexpensive means of communication to rural people. Apart from this radio can be used in distance learning, vocational education and non formal education.

Televisions: It is another powerful and important medium of providing distance education. Television is also effective for adult education. It is suitable where it is not possible to buy a computer by the educational institution, It is very effective than radio since it involves audio and visual senses. It is also used as distance education delivery system. There are also a number of children's television series like discovery channel, nick, history which helps to spread education around the world to remote classroom using medium of education.

Computers: [11] Role of computer in education has a lot of importance. Computer as an aid to the instructional process are the latest arrival in the field of education. It is a store house of knowledge. It provides a good source of self-instruction to the students. It provides education through simulation and gaming. It helps the teachers in their teaching and professional growth. The advantage of computers in education include storage of information, quick data processing, audio visual aids in teaching, better presentation of information, access to the internet etc.

Compact Disc: CDs are based upon laser technologies for writing and reading data. They provide a way in which a large amount of multimedia training. Multimedia learning material can be stored and made available to end-users .They provide access to media-rich up-to-date information. Attractive diagrams, pictures and videos. CDs keep learner refreshed and curious to learn. The learner can

understand concepts without any outer support or guidance. The learner can repeat the same topic as many as times as to understand thoroughly. Students can set their own time for study. Some CDs are well equipped with test series to check performance.

Multimedia:[1] Taking into account individual differences in learning a variety of learning aids are assembled in an integrated manner known as multimedia. Multimedia package consists of programmed instruction booklets, self-learning modules, Experiments etc. The student who do not learn best through reading a text have the chance of learning more better by working with multimedia equipments. It helps students to construct knowledge actively, work groups and use multi-senses at a time. Multimedia learning environment caters to all types of learners. Visual, kinesthetic, and auditory are just some of the different types of learners that can benefit from multimedia learning devices.

Power Point Presentation: Power point presentations are used as an effective tool for illustrating images and visuals that are very difficult to draw with traditional tools. Presentations can be linked to the internet, allowing teachers to share the most updated information with media to engage learners. It can be used to highlight statistical and important facts and critical information. Use of this tool helps students in creating a visual image which help them to remember the concepts for a long time. Entire lesson of the students can be incorporated in a single power point. It enhances the attention and interest of the learner.

Animation: Animation refers to a simulated motion picture depicting movement of drawn object. Some time it is difficult to understand if concepts are presented verbally or numerically. The interactive environment of animation helps the students to understand complex idea more easily. Many subjects covering physics, engineering, health, medicine and science can't be demonstrated using live action. Such topics can be more clearly explained by using animation.

LCD Projectors: Projectors with liquid crystal display are used to produce colorful multimedia presentations. Information on

an individual computer can be projected on to a large classroom screen or wall. Students enjoy seeing, hearing and interacting with technology rather than simply reading a text book or listening to a lecture. LCD projectors are beneficial to demonstrate in areas such as science and technology. They are portable and are affordable for schools with a limited budget.

Video Conferencing :[6] Video conferencing allows individuals or groups at different location to meet face –to-face in a real time setting, It enhances the learning process, increases student motivation and participation, and encourages cultural diversity. It provides access to a vast array of difficult or abstract concepts is developed through the face –to-face interaction of video conferencing. Because students actively participate in video conferences, they, by default, learn the ability to out together presentations. , this type of video conferencing allows students to take advantage of distance learning completely from the comforts of their home. Students coming from diverse communities and cultural backgrounds are brought together into one virtual place with modern video conferencing technology.

Smart boards: [18] The Smart Board is an interactive whiteboard that uses touch detection for user input. The Smart Board interactive whiteboard operates as part of a system that includes the interactive whiteboard, a computer, a projector and white boarding software. The whiteboard accepts touch input from a finger, pen or other solid object. Uses for the Smart Board include teaching training and delivering presentations. Using Smart Notebook software, teachers can record each step of a lesson activity for students to review at a later time. It includes a variety of media types like power point presentation, web pages, video etc. It allows students for active participation.

Personal Digital Assistants (PDA). [15] The PDA wireless devices are used as e-learning tools allowing the learner to access information at any time anywhere. It is a small hand held computer with application such as word processing, spread sheets, personal organizers and calculation. PDAs are much less expensive, fast to boot and access and highly portable. It provides opportunities

to connect questions and investigations to the data in a real time setting that enhances systematic investigation, critical thinking and co-operation. It allows educators to access the internet. It takes less technology to use them.

Software libraries or Digital libraries: [14] A digital library is a library in which collections are stored in digital formats and accessible via computers. The digital content may be stored locally, or accessed remotely via computer networks. The cost of maintaining a digital library can be much lower than that of a traditional library. It is accessible to all at any time anywhere. The same resources can be used simultaneously by a number of institutions and learners. Whereas traditional libraries are limited by storage space, digital libraries have the potential to store much more information,

Class Pad (Tablets): [16] Class pad is an Android-based new generation educational tablet for personalized teaching and learning. Using the Class pad, teachers can effortlessly transfer class work to the students' tablet, share their own content instantly and conduct tests/assessments hassle free. Class pads provide seamless integration between school and home. Students need not carry bulky books/note books with class pad act as a single point resources repository for him. Class pad facilitates personalized and interactive learning in the classroom and makes education accessible to every student according to his/her individual intelligence level and talents. It helps to categorize students as fast learners, average learners and slow learners.

Personal Response System (PRS/Clickers): [17] Personal Response System/Clickers are boxes like TV controls that allow students to select one answer from a selection and transmit that to a central PC. The results are displayed as histogram. It allows the learner to vote on a question to give answer on a question. In schools, clickers can be used as a way of taking attendance, quizzing students, taking a quick survey. The immediate feedback provided by the PRS enables the instructor to gauge the effectiveness of his or her training. This allows the instructor to alter the presentation and address problem areas for any topics that the students are having difficulty understanding.”

Internet: [1] Internet is a large and global network of computers. Anybody can be a part of this network and share information with its user. The internet provides access to essentially unlimited sources of information. Internet allows dialogue and exchange of ideas through electronic mail. Communication can be carried out at all hours and across large distances to a mass.

E-Learning:[4] An innovative application of computer in the teaching and learning is e-learning. E-learning may be network based, intranet-based or internet based, which includes text, video, audio, animation and virtual environment. It is learning on internet time. E-learning provides faster learning at reduced cost, increased access to learning, and clear accountability for all participants in the learning process. Some people wish to continue their educations but do not live within driving distance of a college or university and don't find it feasible to relocate. E-learning is a viable alternative for these students. It allows students to work and learn at their own pace. Students have the flexibility to schedule around families, jobs and other activities.

E-journals: [5] The journals which are web based and available online are known as e-journals. Electronic journals are often referred to interchangeably as “electronic publishing”, “electronic serials”, “online journals” and “electronic periodicals”. Another important feature of e-journals is that more than one person can access them at a time. Moreover, articles can be downloaded and printed simultaneously by more than one reader, depending on access rights and permission. They are inexpensive when compared to printed version. Learners can refer and download at any time from any part of the world.

E-mails: [6] Electronic mail allows us to communicate quickly and easily with others. Email provides a number of learning opportunities for students across all learning Areas. Students interact with people and cultures other than their own and are equipped to contribute to the global community. Email can assist students with literacy and language learning using email exchanges and online writing exercises. Engage in “anywhere, anytime learning” with access from school, library and home.

Podcasts: Podcasting is a relatively new invention that allows anybody to publish files to the Internet where individuals can subscribe and receive new files from people by a subscription. The primary benefit of podcasting for educators is quite simple. It enables teachers to reach students through a medium that is both “cool” and a part of their daily lives. For a technology that only requires a computer, microphone and internet connection, podcasting has the capacity of advancing a student’s education beyond the classroom. When students listen to the podcasts of other students as well as their own, they can quickly demonstrate their capacities to identify and define “quality.” This can be a great tool for learning and developing literacy inside and outside the classroom. Podcasting can help sharpen students’ vocabulary, writing, editing, public speaking, and presentation skills. Students will also learn skills that will be valuable in the working world, such as communication, time management, and problem-solving.

Computer Assisted Instruction (CAI): [2] Computer is utilized as an instructional tool. CAI facilitates learning with the help of computers. It follows programmed instruction method. It can be provided simultaneously to a number of students. Immediate feedback can be provided to the learners. It provides advantages like self-pacing, re-teaching, reinforcing, personalized feedback of instruction, multisensory presentation, and motivation. CAI can be done in many different modes like tutorial mode, drill/ practice mode, Simulation mode, discovery mode and gaming mode.

Computer managed learning: [2] Computer managed learning (CML) is used to indicate the use of computer to perform the tedious and time consuming task of learning. It provides management support to the teacher. CML helps the teacher to construct, score and analyze tests, to keep record of students, to provide guidance to the student, to report on the performance and progress of students. The basic purpose of CML is to relieve the teacher from his time consuming routine tasks so that he can utilize it more profitable instructional work.

Computer Aided Learning (CAL): [2] Computer aided learning refers to those programs which provide instructions to the students

on specific topics. The subject matter and the underlying theory are gradually revealed to the student i.e. learning by discovery method is used. In this form of CAL the computer acts as a mediator between the student and an unseen model of real life situation. As the student interacts with the computer, he gradually discovers the rules which govern the hidden model and gradually unfolds it. The student inputs data and computer unravels the hidden model. The student also uses the computer to formulate and test ideas/hypotheses and obtain solutions to problems.

Benefits of Technological Aids in Teaching Learning process:

The technology [1] not only provide significant gains in informal learning, retention, and recall, thinking and reasoning, activity, interest, imagination, better assimilation and personal growth and development but also is a remarkable for providing following benefits:

- **Students'motivation:** Technologies enhance student's motivation to continue their learning.
- **Variety:** Technological aids give variety of teaching learning materials and provide different tools in the hands of the teacher as well as Students.
- **Freedom:** When technological aids are employed, there is a greater scope for the Students to move about, talk, laugh and comment upon.
- **Saving of energy and time:** A good deal of energy and time of both the teachers and students can be saved on account of the use of technological aids as mostof the concepts and phenomena may be easily clarified, understood and assimilated through their use.
- **Encouragement to healthy classroom interaction:** Technological aids, through their wide variety of stimuli provide active participation of the students.
- **Spread of education on mass scale:** Technological aids help in providing opportunities for education to people living in remote areas. They also help in promoting adult education.

- **Promotion of scientific temper:** In place of listening to facts, students observe demonstrations and phenomena and thus cultivate scientific temper.
- **Positive environment for creative activities:** A balanced, rational and scientific use of audio-visual aids develops motivation, attracts the attention and interests of the students and provides a variety of creative activities.
- **Distance education** -[11] It involves the use of combination of media for the instructional purpose and provides the facilities for out-of-school education in a very flexible way at any place and time in the life. Learning material can be used for long distance learning.
- **Making Students Independent in their Studies:** Using technologies students can decide about their studies, learning time, place and resources in a better way. Students can work in more supportive environments, seek help from teachers and fellows and share their learning experiences and ideas. Both teachers and learners can work with others at remote sites.
- **More interesting:** Students learn by interactive technologies and teacher facilitates them on how to use and reflect responses. Students can diagnose learning problems and helping learners to find their solutions.
- **Easy to access course materials:** Instructors can post the course material or important information on a course website, which means students, can study at a time and location they prefer and can obtain the study material very quickly.
- **Subjects made easier to learn:** Many different types of educational software are designed and developed to help the students to learn specific subjects.
- **Help Students Knowledge:** A student should have the skills and capabilities of understanding and applying knowledge in real situations.

- **Paradigm shifting from working with better students to students:** Individual differences exist among students at all levels of learning. Technology aids helps Teachers to solve problem in large classes.
- **Visual and verbal thinking:** Using technologies students gets experience with video than with print, Teachers need to consider what capacities for visual knowledge and skills students should possess, and determine how they can ensure progress towards developing these capacities.
 - **Technology as research tools** - Students use technology to locate, evaluate, and collect information from a variety of sources. Students use technology tools to process data and report results.
 - **Technology as problem-solving and decision-making tools** - Students use technology resources for solving their educational problems and making informed decisions.
 - **Technological aids Benefits to the Students:** Technologies facilitate students in their learning process through their active participation on one hand and help teachers on the other hand like:
 1. Easy understanding and learning of the subject.
 2. Skill development by applying in their learning system.
 4. Working in groups for cooperative learning
 5. Developing self learning habits at their own pace and time.
 6. Use right information at right time to achieve specific goal.
 7. Exchange knowledge and learning experiences between students and Teachers.
 8. Developing cooperation among students allowing for the benefits of learning.
 - **Technological aids Benefits to the Teachers:**
 1. Present the material in more interesting and attractive way.
 2. Guide and help students in searching the Qualitative subject materials.
 3. Coach the students to achieve their goal.
 4. For Preparation of learning materials for the students,
 5. Solving the study problems of students.
 6. Improve the Teaching - learning process more effectively.

7. Enhance the quality of teachers and students.
8. Helps Teacher that how to develop appropriate strategies and plans for learning and education.

Barriers to technology in education:

[12] Although technology in the classroom does have many benefits, there are clear drawbacks as well. Despite the apparent benefits of the use of educational technology, a number of factors may hinder the effective, widespread use of technology in education. Limited access to sufficient quantities of a technology, lack of training, the extra time required for the implementations of technology, and the apprehension associated with assessing the effectiveness of technology in the classroom are just a few of the reasons that technology is often not used extensively in the classroom.

- Putting together an effective and well-implemented technology plan is difficult. Without sufficient and high quality professional development for teachers, benefits of educational technology use may negligible or minimal.
- Funding of the infrastructure will continue to be a major barrier, both in terms of providing a current base of technology in school and in maintaining it. Additional difficulties arise as a result of the inequalities between schools in funding of technology initiatives.
- There is a need to provide effective and ongoing support for teachers with the integration of technology into the curriculum in terms of both technical and digital content expertise as well as the necessary time for planning.
- Potential for student misuse of wireless access. Students must be taught appropriate and safe uses of technology and policies must be in place with consequences for misuse.
- Evaluations of the impact of technology on student achievement may be difficult to fully assess in direct terms such as test scores and may have to be broadened to include indicators such

as discipline referrals; complexity of homework assignments completed; enrollment in more challenging course; declines in special education placements; lower dropout rates; rises in numbers of college-bound students; and greater parent participation.

- Teacher and student standards for technological literacy/proficiency are not available and/or well developed. In many cases, students' computer literacy exceeds that of their teachers, which may lead to awkward instructional situation.
- Finally, teacher attitudes towards technology are critical. Teachers must believe that students are capable of completing complex assignments independently or with believe that students are capable of completing complex assignments independently or with peers; that technology is a tool with a wide variety of applications; and that adequate software and internet-based resources are available to support their content area.

Conclusion

Technologies are the result of knowledge explosion. These include hardware & software technologies and facilitate teaching learning process. Using Information Technologies learners are now able to participate in learning communities throughout the world. They are independent and free in choice of their programmes of study and access to the resources. They may learn collaboratively, share information, exchange their learning experiences and work through cooperative activities in virtual learning communities. Technologies facilitate teaching learning process in more productive fashion. The teachers of today will need to change their teaching strategies according to the need of the hour. They have to be selective in choosing teaching aids relevant to the lessons and subjects they teach. Technology in education enhances the pace of learning and accelerates teaching. So the need of technology should be acknowledged in teaching learning process.

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Influence of Sumi Traditional Religion on Christianity

Bokali Kibami

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Abstract

88.1% of Naga population in Nagaland are Christians and therefore the paper intends to highlight a comparative case study of the traditional historical background of the Sumis, one of the major tribes in Nagaland in general and the influence of traditional tribal religious beliefs and practices of the Sumi Naga on Christianity in particular as there are similarities in belief and practices between these two religions i.e. traditional tribal religion and Christianity, and the reason for the fast rate of conversion as people are comfortable with the embraced religion. The paper is divided into three parts: History of the Sumi Naga; the traditional life of the Sumi Naga; and the influence of the traditional tribal religion on Christianity among the Sumi Naga.

Keywords: Traditional, Tribal, Religion, Sumi, Morung, Chieftain, Genna, Christianity.

1. The Historical background of the Sumi Naga:

Land and its People:

The Sumi¹ is one of the major Naga² tribes in Nagaland³. They belong to the Tibeto-Burman family. It is believed that they migrated from East via Myanmar and the North of Manipur. The Sumis are located to the North-East of Angami inhabited areas and live in the valley of three large rivers together with the mountain ranges. Zunheboto⁴ is the district headquarters of the Sumis and the entire Sumi people even though today they have spread to different parts of Nagaland share close affinity with each other in terms of land and other cultural heritage.

The Sumis have Mongoloid features. They have distinct culture and identity⁵. Their physique may be best described as generally short and stout in stature, dark in complexion, flat nose, wider mouth, thick lips, straight hair and they do not generally grow beard⁶. On the other hand, women according to J.H. Hutton are generally short squat and horny handed. Though stump and plain to look at, they are generally known by their cheerful and chaste nature. The women are said to be faithful wives and dutiful daughters. Both women and men are gifted in dancing, loves songs and are exceedingly good-humoured⁷. The Sumi has always been a patriarchal society. Women are subordinate being and were given a secondary position in all decision-making. It is the men folk who were more privileged.

2.1. Traditional life of the Sumi Naga (Social life of the Sumi Naga)

2.1. (a) The village:

The village of the Sumis maintained their own identity and independence with its rights and sovereignty. Each village had their distinct political, social, economic and religious unit. Sumis like other Naga tribes build their villages at the summit of a hill or on the shoulder of a spur. Two things are considered in selection of a village site, they are, from the point of view of warfare, the village must be in a position highly defensible and the availability/accessibility of spring water. Usually the village is surrounded by trees and light jungles so that it will not be exposed and visible to enemy village⁸. The villages vary in size; at the most 100 houses are quite large for a Sumi village, they are still migrating inhabitants, in the sense that they often set up new villages. Thus, the village name is named after the name of a founder/Chief. Though the name of the village often changes when the old Chief is followed by his son, it becomes fixed, retaining the name of a founder.⁹

2.1. (b) The Clan:

A Clan is formed by several kin families. Though a family is closely knit unit, it is the smallest unit. To present an effective front to all external aggression, several family units come together thus

forming a clan. And two or more such clan together forms a village. Among the Sumis, any clan can be traced back to single-family unit from patriarchal line as the children take their father's title.¹⁰

The Sumi Naga is divided into two major clans 'Tuccu' and 'Swu'. They also believed that the formation of various sub-clan were due to further migration and establishment of more villages. They maintained clan exogamy, though after three generation cross cousins marriage is possible. In the Sumi village there is more than one clan and they prefer to marry within their own village¹¹ and maintain a strong clan tie. It is the clan members who look after the well being of one another. The eldest among the clan acts as a head, for it is he who hold clan meetings, which he presides over and at the same time he represents their clan on social activities of the village. Thus, in many cases he acts as a mediator between the village Chief and his clan.¹² The membership to a clan is by birth. Every person in a village belongs to a particular clan in the village.

2.1. (c) Morung/Dormitory:

The Morung had been one of the most important social institutions of the Sumi tribe. It is popularly accepted that the condition of the *Morung* indicates the state of the village, in other words a well maintained *Morung* had always signified a healthy and well being village. It is here that the growing youth is taught the art and craft of war, dance, singing, handicrafts, social etiquettes, importance of traditions and the valor and heroic deeds of the past generation.¹³

This institution was centered around social, religious, education and cultural activities of the young people. Thus R.R Shimray called this institution as "Naga School". The Sumis does not have any separate house or building set apart for this purpose. They used the Chief's house as their *Morung*. The female dormitory is called '*Illiki*' and the male dormitory is known as '*Apuki*'.

2.1. (d) Marriage:

The family being an important and first social institution marriage becomes a must. Thus every person is expected to marry,

for the concept of marriage covers different purpose such as procreation of life, to share the joy, happiness, sorrow of individual and family, to promote wealth of the family and also the villages as a whole. The Sumi practices a strict exogamy to family and clan.

The marriageable age for the boys is twenty five to thirty and for girls, it is eighteen to twenty years. Though child marriages were not practiced yet, in some cases engagements were done in their childhood. It is usually the boy who initiates and proposes a girl for marriage and not vice versa. Once the girl accept the proposal the girl's family offers food and drinks which is a sign of consent. Here the *Anisu* plays an important role for he/she usually play the negotiator role and blessed would be couple,¹⁴ once the girl's family approves the proposal the boy's family carefully observes the moral and skills of the bride to be. After the observation period, the families meet to fix the time of engagement.

Amongst the Naga tribes, the sumis have the most expensive marriage ceremonies. This is because of the practice of bride price known as '*Ame*'. The bride price depends on the family status. If she is a daughter of a chief, the price is high. Secondly it depends on the working ability of the girl. Thus, marriage usually takes place between families of equal status. Although it is the boy's family who pay the bride price to the girl's family, in return the girl's parents give the girl all the basic needs to begin her family.¹⁵ Therefore, marriages take place with the consent of the parents and at the same time the girl is given certain freedom to accept or reject any proposal, in some cases love marriages prevail.

Divorce among the Sumi tribe is very rare, but if divorce took place because of the immoral act such as adultery by the wife, the wife does not get any material assets but if divorce happens because of the husband's fault the wife gets all she got as a gift from his parents and the bride price cannot be claimed or returned to the husband's family. Strict rules are observed by the Sumis and it allows widow remarriage.¹⁶

2.2. Cultural Life of the Sumi Naga:

2.2. (a) Song and Dance:

The Sumis are known as lovers of song; they sing and dance to express their feelings. They have their own way of singing and dancing which they inherit from their forefathers passing on from one generation to another. Young people learn singing and dancing from dormitory/*morung*. There are different songs and dances for different occasions.

2.2. (b) Songs:

Music is an essential element to any *genna* or festivals and singing comes naturally to the Sumis as breathing. They perform singing in all the occasions. The themes are usually connected with events glorifying a tradition; convey a specific act of heroism, narrate events of the recent past, relate a love story, war or history and talks of persons and deeds. They also sing while working in the fields alone or in groups.¹⁷ A Sumi song when well sung is far more melodious though it is unmusical and has monotonous effects. It gives one the feeling of listening to half verse of a song repeated without proper finish to tune which is undoubtedly very attractive to the listener. Usually all the folk song starts by taking the first ancestors name as *ISHE, HOLLO, HOIYE, HILI,.....LINO, ZULO, ISHE ZULO HO...*¹⁸ in order to keep the oral history and tradition alive.

The songs are classified as:¹⁹

Lezhole - Song sung in the house.

Ayekuzule - Spinnig song.

Alu Kuhwole/Akumlale - Song sung while working in the fields.

Aphe kuhwole - Festivals song or dancing song.

Aseh-alu Keppehle - Song sung while lifting heavy things such as rocks, logs etc.

Luwhe le - Song of Jungle clearing.

Phushhele - Song sung while cleaning the land with spades.

Hangale or *Ghixu le* - song sung while sowing seeds.

Mozale - song of weeding.

Ghilele - Harvest song.

lLotisale - sung when plucking out weeds from ripening crops.

Lephile - Sung during the preparation of the second crop.

Aokishile - sung when husking paddy.

Yemsale - songs sung after successful head hunting raids.

Avikukhole - song sung while sacrificing a mithun (Bison).

Laqhele - Song sung during path clearing.

Ayekuzule - cotton spinning song sung by women folk.

2.2. (c) Dances:

Dance is another important aspect of the Sumis cultural life. Dance is almost a passion and dance is also an imitation of some actions. The men folk usually dance with spears and *daos* (machete) and women folk usually move around in small circle in slow steps.²⁰

The Sumis perform different dances on different occasions, they are:

Puxakethi - Jumping competition.

Akighileh - Folk dance.

Aphilo Kuxu - Festival dance.

Ghileh kighileh - Harvest dance.

Aghu keghileh - War Dance.

Aghu tokulu kighileh - Triumphal dance.

Each song and dance is related to their daily activities. Thus, Sumis love to sing and dance on all occasions.

2.2. (d) Feasts and Festivals:

The Sumis observe numerous traditional festivals. These festivals require the participation of each and every village member as most of these festivals are directly connected with land and their occupation i.e. agriculture. Thereby, festivals were celebrated throughout the year with events like jungle clearing, weeding, sowing, transplanting and harvest etc. as some of the main activities.²¹ In the traditional Sumi society, festivals were not simply a time of feasting and merry making but were also celebrated as part of their religious functions. Festivals had different significances such as invoking God's blessings upon the soil, crop, and animals, etc. It was also celebrated as a part of all community and also to give thanks to the Supreme Being for the blessings received.²²

Some of the important festivals celebrated are:²³

Asu Yekiqhi - clearing of jungle and forests for new jhum cultivation.

Suqhuni - festival celebrated before choosing the site for jhum cultivation.

Luwuny - celebrated after clearing jungle/forest.

Vesavila - festival to open sowing season of millet.

Letsapa - Goddess of wealth.

Asu pine - sowing of millet.

Apitiqu - festivals of sowing seeds.

Ghixu - festivals of sowing paddy.

Asu sukutha pine - festivals of millet harvest.

Saghi pine - festivals of dedication for harvest.

Tuluni - celebration and merry making for the new crops of the year.

Ahuna Kuchu - festivals of thanksgiving after harvest is completed.

Amutha pine - festivals celebrated at the eve of the harvest.

2.2. (e) Feast of Merit:

The traditional life of the Sumis like the other Naga tribes revolved around the feast of merit and head hunting. The feast of merit is usually hosted by wealthy and respected person in the society. He throws a feast in proportion to his riches and wealth and the entire village is invited including the poor and the needy.²⁴ An offering is made to the Supreme Being to seek blessings for longevity of life, riches, good health etc. This is usually done to get social recognition and to raise his position in the society, for the tradition allows only certain people to wear specific dress which they consider prestigious.

2.2. (f) Gennas:

The practice of *Genna* is common to all the Naga tribes. The Sumis used two words *Chini* and *Pine*. *Chini* means forbidden/taboo. Thus the word '*genna*' is used in two ways, it may mean practically a holiday owing either to an occurrence of natural calamities or observation of festivals. Secondly, it may mean forbidden or prohibited.²⁵

There are various kinds of gennas, which Sumis observe. Some of these *gennas* affect the whole village community, some only the clan and some only a single household. It was necessary to observe *genna* strictly for the well being and progress of both the community and the individual. Non observance or breaking of *genna* was considered a curse. When *gennas* were declared, individual abstained from routine work and in certain cases; one is not allowed to have contact with other person.²⁶

There are some *gennas*, which are of regular features, while others are occasional. Most of the *gennas* are connected with agriculture, as it is their main occupation. This *genna* is called as *Suphouwo*²⁷ and the occasional ones are those connected with festivals and individual or family life. It was connected with birth and death. Further, it was observed when a person died of unnatural death for it was part of religious life. *Gennas* are observed on occasions of fishing, hunting, and on building houses. The purpose of practicing it is to assert public solidarity and identity of members of the village and to restore unity.

2.3. The political life:

2.3. (a) Chieftainship:

Political organization is a part of the society. No society exists without it. The Sumi community is organized very strongly around the principle of the village as a unit ruled by a strong secular chief. The well being of the village depended on the Chief. In any case, if the village does not prosper the chief was blamed.²⁸ Thus the village Chieftain played an important role in the village administration.

The origin of the Chieftainship can be traced back to the formation of the village, for the Sumi, named the village after the founder who usually becomes the chief of the village. He is known as the '*Akukau*' or '*Kukami*' which means Ruler or a King. The office of the Chief is hereditary. It is usually the eldest son who inherits the Chieftainship, after the death of the father and in case of no heir to inherit, the office of the chief goes to the nearest kin of the Chief.²⁹

The Chief get many privileges such as, it is his subjects who cuts *jhum* and cultivates for him free of charge, the Chief gets the best portion of every animal killed for he generally enjoys a superior position than any other ordinary headman. The Chief practices polygamy, and usually have a big family. It is the custom for the Chief's son to establish his own village. Thus the villages are usually small as compared to other Naga villages.³⁰

The Chief plays a dual role i.e. both secular and religious in his administration. The village Priest '*Awou*' performed the actual religious worship and sacrifices, however, the presence of the Chief is important as he opens the village festivals, first to sow seeds, first to plan, and first to harvest.³¹

On the secular functions, the Chief is assisted by '*Chochou*' a spokesperson based on the customary law. The chief is responsible to oversee and maintain law and order, defense, distribute cultivable land to the landless people, decides the *jhum* cultivation site for the current year, fix and summons the meeting of the clan and village councilors. The meetings are held at his residence and he presides over the meetings.

(b) Head Hunting:

The practice of the head hunting was an integral part of the Nagas way of life and it had cultural and religious values. It was a belief that the soul on which all life is dependent and vital issues of great power reside in the head.³² The practice of head hunting was associated with Sumi Warriors for displaying power and strength depending on number of heads one capture during the war, which entitles him to allow special type of shawl and dress.³³

When the head hunter beheads a human being and takes the head to his village, it was believed that the soul gets transferred to human being and would subsequently bring prosperity to the inhabitants of the village. Women and children were not spared in head hunting. As a matter of fact women's head was considered more prized possession. This was for a variety of reasons, one of them being the use of women's hair for ornamental purposes. And it was believed that it invoke vital energy to stimulate the crops for better harvest. The head hunting practice inspired the wonderful warrior dances which were connected with several religious ceremonies. Whenever a Chief's house or *Morung* were built, a head was needed to appease ancestor's spirit. Taking head was also believed to ensure fertility in women, good luck during hunting expedition, general well being and prosperity for all.³⁴ Thus, the practice of head hunting among the Sumis was bound up with social, religious, cultural and economic life.

Religious Life of the Sumis:

Before the advent of Christianity, the traditional tribal religion was simple and it occupied a central place in the life of the people, it brought and unites the community people together to sincerely worship for physical and spiritual well being.

It had its own ordered system of beliefs and ideas which was express in the form of symbol and rituals that influence the individual and communicate one's attitude towards nature and of one's fellow being.³⁵

2.4. (a) The Concept of Supreme Being:

The ancestors believed in the existence of Supreme Being called '*Alhou*' Creator of all creations. This '*Alhou*' had number of manifestations such as, Sun-God (*Tsukinhe Lhou*), Moon-God (*Aqhe Lhou*), Earth-God (*Ayeghiqha Lhou*) and creator of human (*Timi Lhou*). Different names were attributed to one God who is creator of all creation.³⁶ This God is regarded as benevolent and supreme dispenser of good and evil.

2.4. (b) Deities and Spirits:

The Sumis believe in the existence of three distinct spirits, namely Creator (*Alhou*), Angels (*Kungumi*), and Evil Spirit (*Tughami*). These deities were believed to be beneficent and maleficent, thus, propitiated through different rituals. There were ceremonies concerning different purposes like fertility, protection, fame, fortune, healing etc.

i) Alhou (God) is regarded as the Creator of all universe. This creator is Supreme and not earthly but beneficent to human race, the deity was believed to be wise and source of blessings to all tribes.³⁷

ii) Kungumi/Kungulimi (Angels) are considered as the spirit of the sky, these spirits are both male and female, they are beneficent and mortal like humans, according to legends, the angels have more than one form and believes to have union with humans, and they are believed to be agent of creator.

iii) Tughami (Wild Spirit) lives on earth in jungle, lakes and among humans. They are maleficent.

There is another category of spirits which the Sumis acknowledge. These spirits are often heard however cannot be seen, they are called *Aghau* (spirit), and they are further classified according to the place of their abode, such as, *Akighau* (house spirit), Field Spirit/Forest Spirit (*Tugha Kusa*) as evil spirit.³⁸ *Akighau* and *Alughau* are benevolent spirits and the owner had to keep the spirit happy and in return they get blessings. *Muza Muza* (forest spirit) and *Tugha Kusa* (evil Spirit) are considered malevolent spirit for they are thought to be dangerous and destructive to human kind.

2.4. (c) Sorcery, *Tuwumi*:

The Sumi ancestors had a great faith in the power of Sorcery. In every village there is a person known as *Tuwumi* who is a seer or witch. She/he foresees things and interprets omens and dreams. With the help of *tuwumi* the cause of illness could be known.³⁹ Thus, performing various rituals by various means *tuwumi* most of the time healed the sick person. However, they do not have official position in the village. She/he is independent and a private practitioner. *Tuwumi* acts as a mediator between private person and the spirit. She/he plays an important role in the social and religious life of the people.

2.4. (d) Priesthood:

The Priest (*Awou*) plays an important role in religious life and stand next to the Chief. He acts as a mediator between *Supreme Being* and the village community. The *Awou* performed religious rituals and offer sacrifices. He enjoys respect and popularity among the village community. The villagers take it as a privilege to serve the *Priest* as they wish for his blessing in their daily life; they contribute materials to build the dwelling house of the priest and those engaged in the construction are forbidden to eat till they finish, for it is a customary practice to finish the house of the priest on that day itself.⁴⁰ The *priest* is the custodian of the village calendar, for he fixes the date of festivals, opens the ceremony for sowing seeds and first to harvest all the crops.

2.4. (e) Soul and Life after death:

The Sumis believe in the soul of humans. They term it as ‘*Aghungu*’. They consider soul to be source of life. It is believed that a person dies only when the soul departs from the body.⁴¹ There is a close link between the living and the dead, that the departed soul continually visits the family members, thus a seat is always kept vacant during every meal and food is served for him/her till the soul leaves the house.⁴² After death, the soul of the dead person takes the form of bird (*kithimi Ghau*) and flies to the land of death (*Kithilato/Kithigha*). He/she finds it to be the

repetition of the life in this world. Thus, when a person dies, the dead body is buried along with some material things such as *dao*, clothes, food, etc. so that it could be of help to him/her in the next world. The Sumis firmly believe in life after death. This is the idea about life in the future world where the soul survives forever.

3. Influence of Sumi traditional religion on Christianity:

Before the advent of Christianity the Sumi tribe practiced the tribal religion and Christianity in Sumi areas was introduced only in the early 20th century. The religion was simple and had no sacred book as norms of authority or faith and practice of the believers. But this traditional religion had rich heritage of rites and ceremonies, myths and legends, folktales, norms and moral, customs and tradition and so on and so forth, which embodied the way of life. Though, it had no written documents as such, these traditions were orally handed down from one generation to another generation. Religion occupied the central place in the life of Sumis Nagatribes, they cannot conceive of a world apart from religion. For them, the whole universe is sacred and filled with God. Thus, they worshipped both natural forces- Sun, Moon, strong winds, trees, stones, etc and also super naturals such as Gods, Ghosts, Demons and other Spirits. This religion had an ordered system of beliefs and ideas and their religious beliefs and concepts were expressed in the form of symbol and rituals which not only influenced the individual's life, but the life of the community as well. Although the traditional religion was simple but it was strong with cultural influences.

Christianity was a foreign religion but when it reached the Sumis, it brought a total change in the life of the people. Initially there were strong resistance and opposition but gradually Christianity was accepted by the majority of the Sumis. With the coming of Christianity changes set in the socio-religious customs and practices, for example, oppressive culture of headhunting, and slavery were rejected. According to J.H. Hutton, J.P. Mills and Furer Haimendorf, Hokishe Sema, argued that Christianity destroyed the traditional Naga culture and religion. However, Micheal Scott and Dr. Mankekar hold that despite the influence of missionaries, the

tribals have not changed significantly⁴³. This is true to some extent because even today after the Sumis acceptance of Christianity, there are still some beliefs and practices of the traditional religion that are still practiced by the Sumis for it is deeply rooted in the life of the people. Thus, it remained intact and grip into the Christian religion. Some aspects of the traditional practice and belief that have influenced the tribal Christian religion by the traditional religion are highlighted.

3.1. The Sumi concept of God, Deities and Spirits.

The Sumis believed in the existence of one being called *Alhou* which means creator of the entire Universe. This creator was believed to be supreme and beneficent to all human kind, for it was this creator who furnished the whole universe and who had ultimate power and authority. This God was conceived as a male deity⁴⁴. Thus even after accepting the new religion i.e., Christianity the Sumis continued to uphold the same belief about the Christian God as one supreme being who is the creator of the universe and fashioned the whole universe and holding ultimate power and authority, even perceived God as male deity. Thus, their understanding of God remains the same.

In the traditional religion the second category of spirit or deity was *Kungumi (Male Spirit)/Kungulimi (Female Spirit)*. This *Kungumis* are known as the spirit of the sky. They are believed to dwell in the sky, and are beneficent spirit and mortals like human. They are ambassadors of Creator (*Alhou*).⁴⁵ Even Christians too believe in the existence of Angel that they dwell in heaven and are known as ambassadors of God. Thus, the traditional understanding of *Kungumi/Kungulimi* and Christian understanding of Angel is the same to some extent.

In Christian religion there is a belief in the existence of evil spirit/demons, which is maleficent and causes destruction and sin. So also in the traditional religion there was a belief of the existence of evil spirit known as *Tughami*, a maleficent spirit which lived in wilderness for it was thought to be a wild being. Similarly, the Christian understanding of God, deities and spirits and the use of terminology of these beings are same to some extent.

The belief of Life after Death:

In the Sumi traditional religion there was a belief that there is life after death, i.e. the continuance of life beyond the grave in *Kithilato/ Kithigha* (Land of Death). *Kithilato* is the abode of the departed souls. This belief was mainly because of the belief in the existence of soul (*Aghungu*). The Sumis at the funeral makes a provision for the soul in his/her journey to the next world, where they continue to exist as they did in their mortal lives. Thus, when a person reaches the land of death he/she finds the exact repetition of his/her life in this world. Though the Sumis had a vague idea about *Kithilato*, they strongly believed that their soul was eternal/immortal.

Therefore, when the Sumis became Christians, the Christian idea of hope, heaven, salvation and eternal life became more concrete and acceptable. For Christians the idea of salvation is something attainable only after one's life on earth, as salvation is viewed like something which is anticipated in the present but fulfilled only after the present life⁴⁶. Thus, the idea of life after death for Sumi traditional religion and salvation for the Christian in some ways convey the same meaning.

The Priesthood:

In the tribal religion of Sumi Naga the priest played an important role. The Priest occupies a prestigious place in the society. He acts as a mediator between the Supreme Being and the humans. Without him no worship and sacrifice could be conducted.⁴⁷ The traditional priest was the custodian of the village calendar. He/she is also consulted on important matters and occasions, whether it is communal or private, social or religious. She/he is also consulted even before negotiations for marriage are initiated from any side, construction of a new house, fixes the date for festivals, opens the ceremony for sowing seeds etc. She/he enjoys numerous privileges, for she/ he get his share out of what the villagers' produce. Every family in a village gives a measure of paddy and vegetables to the priest during harvests, so that in return the priest would bless them. The village people also take it as privilege to serve the priest as they wish for her/his blessings in their daily life activities. Since the

priest is engaged in all aspect she/he is respected by all and people expects the Priest to lead a good moral life. Thus, the traditional religion gives due importance to the priest and even today among the Sumis the Pastors/Priests are given the equal importance. The priest/pastor enjoys many privileges similar to that of the Village Priestess/Priest. She/he is consulted for important religious and social matters also for instance, marriage, birthday, anniversary, death, Christening of new born babe, sanctification of new house, thanksgiving ceremonies, etc. Even at present, it is a privilege to serve the pastor and also share or give the pastor a portion of what she/he produces or gets. Thus, like in the traditional religion even today the pastor enjoys the same privileges and performs almost the same functions like that of the traditional priest.⁴⁸

The Pattern of Worship:

The Sumis traditional religion had no written script or a specific place to pray and worship nor any idol/ images which they worshipped, but they looked to invisible God for help. Thus worship of *Supreme Being* occupied the central place in their religious life.⁴⁹ Although they do not have formal system of regular worship, they had their own distinct belief and practices and their own form of worship, and prayer. Worship usually includes sacrifices of various material things either to seek forgiveness, health, longevity for family members, blessings for their children etc., they manifested their dependence on Supernatural God and this dependence is expressed through prayer. Though the Sumis do not have any formal written text, such as liturgical form of prayer nor traditional collection of prayer, but the type of prayer practiced are more or less a definite form and varies according to the need and situation. The prayer is usually a prayer of petition and prayer of thanksgiving. Hence, in this way, through the Sumi traditional religion, worshipped occupies a pivotal place in the religious life of the Sumis. Even after becoming Christian this form of worship is practiced; though animals are not sacrificed yet offerings are offered and prayer forms the core of worship. All these forms of worship, though not like before, in some way or the other is somewhat same, what the Sumi Christians today practice can be in a way or the other handed down orally over the passage of time and this is what the Christians practice today.

The observance of Sabbath/Sunday:

The Sumis call Sabbath Day “*Tughakhani*” Which literally means ‘to desist from going out as well as ‘locking the evil spirit from roaming’⁵⁰. The Sumis observed this day as *genna* a day and no person is allowed to work in the field or travel. All works were ceased on this day (*Tughakhani*) and every person both young and old observed this day.

Likewise, the Christians also observe this day i.e. Sabbath/Sunday as a Holy day. In the Bible, one day in a week is to be observed as a day of God, which should be kept holy, for even God rested from His labour. God rested from the work of creation on the Seventh day thus declaring it a Holy-day⁵¹ (Gen 2:2). This is what the Christians believe. Thereby similarities can be drawn from both the Sumi tribal religion and Christianity.

Celebrations of Christmas:

The Feast of Merit is one of the most important feasts among the Sumis, although these Feasts of Merit are not practiced today with same custom as was practiced in the past. Yet these had not died down, for they existed in different forms. There are still people who host these kind of feasts and a very good example of such is hosting of the Christmas feast by rich families, individuals or clans, to their village community or to their Church members. This practice of hosting of Christmas feast can be said as somewhat same to those of feast of merit. In the past, the feast of merit was hosted only by the well off persons in the community as this feast was the most expensive of the entire feast that was celebrated. Thus, when one compare the feast of merit and hosting of Christmas feast, it can be said that it was the influence of the practice during the past.

3.7 Use of indigenous instruments tune with Christian teaching through songs and music:

The traditional life of the Sumis was not only reflected by social institution but also through folktales and folk songs. Most of their song reflected their deep attachment to the land and the people. Songs

were composed for different occasions and for different purposes. Young people learned singing from *Morung/dormitory* and in this way they were passed down from one generation to another. Along with the folk songs, different instruments were used such as; Flute, Bagpipe, *Heuu*, *Amuqu* (Bells), *Ququpu* (Chimes), *Sheku* (Log drum), *Alughoko* (wooden pot), *Petu* (plucking string instrument) *Alaza* (Gong)⁵² etc. However, when Christianity first came, the Sumi converts were not allowed to sing traditional songs or use these instruments in the church. They were taught Hymns translated from English only and for many years this traditional songs were not encouraged to be sung in the church. But gradually Sumis started singing and composing songs in traditional tunes with Christian teachings and meanings. Most people started liking it and thus this type of singing and use of indigenous instruments started growing and today it is found in most churches. Along with western translated hymns, even traditional songs and instruments are being used and without them the worship seems to be too formal and lifeless. Thus, in order to make the worship more lively, folk songs with Christian meanings and indigenous instruments have been reintroduced in the church worship. Thus, these instruments which at one time were not in use, are used today and the Sumi people are now coming up with good music pieces.

3.8. The Church:

Morung/Dormitory was one of the most important social institutions in the past. It was the centre from where young men/women were trained. It was the centre for *gennas* as well. *Morung* was used for observation of taboo and other religious customs. It was from *Morung* that young people were taught to sing folk songs, dance, handicraft, weaving, embroidery etc. It was one of the most important institutions of the past, with the coming of the Christianity the importance was considerably reduced as Church came up and took the place of *Morung*. The church became the centre of Sumi social and religious life. Like the past days, today the Church has taken up the role to train especially the young people by introducing different trends such as sports, and music to attract the young people. Thus seeing the changing role of the church today, it can be said that the Church has taken up the place of *Morung*.

Conclusion:

The traditional life of the Sumi people centered around the village because the village as a unit functioned independently. Every individual contributed towards the welfare of their village. Every person in a village was recognized and his/her identity was his/her village though their lifestyle was simple their socio-cultural values bound them together as one big family. Without written laws they were able to live as a community. It can be said that the simple traditional tribal religion of the Sumis with no written sacred script or documents, had a deep rooted cultural influence, as this religion occupied the central place in their life. It has its influence on the new religion i.e. Christianity. No doubt, Christianity brought certain changes in the life of the Sumis and without any reservation the Sumis proclaimed that they embraced Christianity and no longer practice or believe in the old traditional religion. However, there are some features, which is still being practiced and believed even by the Sumi Christians. The reason can be mainly attributed to the deep-rooted cultural influence in the life of the Sumi Christians.

Notes & References

¹The meaning of the term Sumi originated from the word “Supu”, the term Supu stands for ‘Su’ meaning tree and ‘Pu’ meaning father, which means Man of tree or people of tree. But after the British occupied Naga territory, for the convenience of political administration and geographical division of the areas, the village name was slightly altered into SWEMI which connote the same meaning of Sumi. The word ‘S’ represents ‘Su’, WE represents ‘old’ and ‘MI’ represents people. Therefore, SWEMI means the ‘oldest people’ or ‘oldest village’. But later the village authority felt to have the original name as Sumi. Ighanumi Baptist Church Centennial Jubilee 1904-2004: Souvenir commemorating 100 years of Christianity, Dimapur: New A.V. Printing Press 2004, Hereafter referred to as Ighanumi Centennial Jubilee P. 24; cf. Sumi Village Council, A brief history of the Sumi village Dimapur; The Sumi Village Council, 1995, P. 1.

²Scholars have expressed several views regarding the origin of the term Naga such as, 'Nanga, Sanskrit word meaning "naked people"; Burmese word 'Naka', meaning "People with pierced ears".

³The Nagas are one among minority ethnic tribes/groups of India's North-Eastern region. According to 2011 census of India, the population of Nagaland is 19.70 lacs, inhabited by 16 major tribes and is scattered over 11 districts 52 Blocks and 1317 villages and literacy rate is 79.55%.

⁴Zunheboto derived its name from two sets of words "Zunhebo" and "To" in sumi dialect Zunheboto is the name of a flowering shrub with white leaves which bears sponge like ears containing sweet juice and "To" means the top of the hill. It is situated in the heart of Nagaland bounded by Mokokchung district in the East and Wokha district in the West. It is the home of the Sumis, considered the martial tribe among the Nagas. According to 2011 census of India Sumi covers the total area of 1255 kms, total population is 140,757 and the sex ratio is 976 female per 1000 male.

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⁸Philip, P.T "*The Growth of the Baptist Churches in Nagaland*", Gauhati:CLC, 1976, P. 29.

⁹Hutton, *the Sema Naga*, P. 5.

¹⁰Horam, M. "*Social Cultural life of Naga: The Tankhul Naga*" Delhi: B.R. Publishing Corporation, 1977, P. 62. Hereafter referred to as Horam, *Social and Cultural*.

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¹²Raypa, R.S. “*Naga: Sema People of India Nagaland*”, Vol. 36 ed., K.S. Singh (Calcutta: Seagull Book, 1994), 156. Hereafter referred to as Raypa, Naga Sema.

¹³Challopadhyah, Kanala Devi, “*Tribalism in India*”, N. Delhi: Vikas Publishing House Pvt Ltd., 1978. P.83. Hereafter referred to as Challapadhyah, Tribalism; cf Phillip, the Growth. 31.

¹⁴Raypa, “*Naga Sema*”, P. 156.

¹⁵Ghosh, *Nagaland District*, 49.

¹⁶Horam, M. “*Naga Polity*”, Delhi: Low Price Publication, 1992, P.100. Hereafter referred to as Horam, Naga Polity.

¹⁷Yeptho. Najekhu, “*Sumi Chine eno Apine Jeliqo*” Jorhat: N.P. 1991”, 53. Hereafter referred to as Yeptho, Sumi Chine.

¹⁸Ighanumi Centinnial Jubilee,

¹⁹Hutton, *The Sumi Naga*, P. 144.

²⁰Zhimo, “*A case Study*” P. 18; cf. Hutton, *The Sema Naga*, P. 115.

²¹Yeptho, *Sumi Chine*, P. 53.

²²Zhimo, *A case study*, P.8; cf. Yeptho, *Sumi Chine*, P. 59.

²³Aye N. Khekiye, “*The Study of the Festivals of the Sumi Naga with reference to Tuluni Festival and their Implication to the Naga Christians*”, Dimapur: New A.V. Press, Nagarjan Police Point, 2004. P.2, cf. Interview with K. Hukato Swu, 18th August 2017 at Thilixu, Dimapur. Hereafter referred to as H. Swu, Interview.

²⁴Jacob, *The Naga*, P. 77.

²⁵Davis, A.W. “*The Semas in 1891, “The Naga in the 19th C”*”. ed. By Verrier Elwin, London:Oxford University Press, 1969. P. 373. Hereafter referred to as Davis, The Sema.

²⁶Philip, *The Growth*, 39, cf. Horam, *Naga Polity*, P. 122-123.

²⁷Sema Hokishe, “*Emergence of Nagaland: Socio-Economic and Political Transformation and the future*”, N.Delhi: Vikas Publishing House Pvt. Ltd. P.86. Hereafter referred to as Sema, *Emergence of Nagaland*.

²⁸Jacobs, *The Naga*, P. 72.

²⁹Swu, H. Interview.

³⁰Davis, *The Sema*, P. 373.

³¹Shimray, *Origin and Culture*, P. 53.

³²Mills, J P. (1935) “*Naga Head Hunters of Assam*” Journal of Royal Central Asian Society, Vol XXII, July.

³³Ibid, P. 73.

³⁴Horam, *Social and Cultural*, P. 88-89.

³⁵Philip, *The Growth*, P. 37.

³⁶Sema, *Emergence of Nagaland*, P. 36

³⁷Ibid, P. 33.

³⁸Ibid, P. 37, cf., Hutton , *The Sema*, P.193.

³⁹Ibid, P. 40.

⁴⁰Epao, *From Naga Animism*, P. 70.

⁴¹Ibid, P. 71& 72.

⁴²Sema, *Emergence of Nagaland*. P. 40.

⁴³Downs, F.S. “*Essay on Christianity in North East India*”, N.Delhi: Indus Publishing Company, 1994. P.152.

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⁴⁵Sema, *Emergence of Nagaland*, P. 36.

⁴⁶The New Encyclopedia Britannica, 1998 ed. Vol co, S.V. “*Salvation*”, P. 203.

⁴⁷Epao, *From Naga Animism*, P. 72.

⁴⁸Shimray, *Origin and Culture*, 53; cf. Epao, *From Naga Animism*, P. 77.

⁴⁹Philip, *The Growth*, P. 37.

⁵⁰Kibami S. Interview.

⁵¹Young E.J., Bruce F.F. “*Sabbath*” *A New Bible Dictionary*, Marchall I.H. eds. Secunderabad: O. M. Books, 2002. P. 1032.

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Folklore of the Rengma Nagas

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Abstract

Similar to any other Naga tribes, the Rengma Nagas also have rich traditional folklore practised since time of immemorial. The origins of the Rengma Nagas are found from its historical folklore, handed down to us from generation to generation without any distortion and modification. Folklore serves as the source of the tribal oral tradition, whose written recorded history is non-existent. Folk songs, folk tales, myths and legends occupy predominant position in the tribal history of the Nagas. Folklore of a particular tribe reminds us the existence of the people during the remote past. Most of the tribal folklores are extinct due to non documentation in time. Folk tales and songs of the Rengmas are believed to be created by the divine powers of Supreme Being, the God of highest order. Rengma folk tales and songs are blended with myths and legends which are subtle to describe about its origin.

The main objective of this paper is to dig out actual folklores practised during the pre-British period among the Rengma Nagas. The Rengma Nagas were known for their rich cultural history and split tribe, migrated towards the East, West and North of the Naga Hills. Numerous folklores of the Rengma Nagas were discontinued if not forgotten due to acculturation of the West traditions. Hence, this paper is an attempt to revive the lost folklores.

This paper, entitled “Folklore of the Rengma Nagas” is purely based on empirical study of the Rengma Nagas, collecting the data from field work during my research studies. The source of this paper is derived from original practices of the tribe, of which some are still exists in continuity and some became wax and wane.

It is very important to document the rich cultural heritages

of the Nagas before it is too late to recover the buried past history. Most of the Naga traditional history is on the verge of extinction due to non-documentation and passing away the Naga aged men, the so called the custodian of customary laws and its history on time. Hence, I would like to suggest and recommend the Nagas to immediately document the traditional history of the Nagas at the earliest before it is too late to recover.

We find common pattern of folklore among the Nagas. The folk tales which are told by one tribe is found among the other tribes too. Similar tradition of folklore found among the Nagas, appears that they are belonging to common cultural group. Naga folklores are derived from oral tradition, which is transmitted to the present generation from great-great grand-father. Folklore is a vital element of living culture. The origins of the Nagas are known from its folklore. Emergences of the Nagas are mentioned from folklore. Literary source of the Nagas can be gathered from their existing folklore. There has been an unmistakable source of the Naga folk-songs and folk-tales which are still available with the village elders. Most of the Naga folklores are now extinct due to non documentation in time. There are two large volumes of dictionary in Folklore, Mythology and Legend, published by Messrs Funk, Wagnalls and Company of New York, but it made no single reference to Naga folklore, which clearly indicated that Naga folklores are still unknown in the outside world.

The magic of folk tale is the secret of fascination to both the old, young and children, who always enthralled by their recitals. The same story is often repeated but does not loss its interest. The secret is the satisfaction that our basic curiosity finds in the folk tales. The folk tales, though fantasies, make-belief and complacent in understanding, help the primitive men to satisfy his curiosities about the mysteries of the world and particularly the very many inexplicable phenomena of nature around him. Naga folk tales are believed to be created by the deities of highest order. Folk tales are blended with supernatural contacts between supernatural beings and man. Fairy tales are still popular among the modernized society, in spite of the

achievement of science around us. Even the great scientist delights in fairy tales of the moon, having it being attracted on account of lunar eclipse. Through the folk tales man exercised his once-limited vision and somehow or the other like to retain the limited vision even when we have grown up. The advancement of science cannot do away with folk-tales. Rather folk tales have helped the scientific explanation as to why earthquakes take place. The old, young and children would still be delighted to be told that the world rests on the hood of the great snake, and when the snake is tired with the weight, he shakes the hood which causes an earthquake. These ideas are commonly woven into stories and through them the primitive mind seeks to satisfy themselves why and how of the curiosity. Folk literature is often crude and even grotesque. The stories of witches and ogres come in this category. There is nothing to be surprise at the creation of phantasm tales. They reflect the particular stage of the development of human mind and also a projection of beliefs and facts of the mind. Scientific accuracy should never be looked for in folk-tales, although folk-tales are a very good reflex of social development of a particular time. The very idea of that the folk tales have woven man, nature, animal and plant creation together, shows the great fight of imagination and a singular development of mind. Folk tales depict the nature of mankind of any given society. The folk tales are closely woven together on human characteristics and which reflects the daily chores of man in tears and joys. In tribal folk tales, the celebrity may built his palace in the sky, but its material culture is unseen by human beings, and that is the essence of tribal folklores.

The ancestor of the Nagas treated the folk tales as recreational institutions. This is considering as one of their institution by the fact that the folk tales are told only during their leisure time. Folk tales were told by persons who were experts in attractive gestures and applying appropriate modulation of voice. Whenever their works are over with the dusk, the young men and children are usually gathered around the older man, and he began the story. Bachelor dormitory is another institution of folk-tales by the fact that when a young man attains at the age of manhood, he joins the dormitory and learnt folk-tales told by his elders. However, with the fall of bachelor dormitory, the folk tales which was once the basic knowledge of the Nagas became

an obsolete. Naga folk tales have different types of emotion, which may make a man to cry, joy, tears, sorrow and horror. It is obviously unknown who composed these tales, which does not have any written version and the chief features of the tales are more or less common in every section of people. The folk-tales, however, may have common motive all over the world, but it reflects the mind, character, religion, customs, superstitions and social life of particular society.

Myth is derived from the Greek ‘mythos’¹, a tale, and logos, an account, it would mean ‘an account of tales’, the tale of this kind being confined to origin, character and functions of ancient gods, to the origin of mankind, and the primitive condition of the visible world. It is the description of original nature, creatures, animals and human beings. Myth tells the visible characteristics of things and place, which can be seen with our naked eyes. The myths of the Rengmas Nagas are blended with mystic beliefs. Myth is the source of tribal literature. However, it cannot be studied in the forms of scientific methods of analysis with formulas. But it can interpret in the forms of history, if not a story. It is based on folk-tales but the origin of its existence is unknown. But the tribal people believe it with great curiosity. Unlike the folk tales, myths are considered to be sacred. In myths, it tells the great deeds of Supernatural Beings and the facts of its existence. Myth is a divine creation of history, which exists not only among the tribal society who lacks written script of their own but even amongst the literate society from the West. Tribal myth is closely associated with their religion and its principle is synonymous. It is purely based on the creation of human imagination powers and ideas. The entire interpretation of myth is subtle but it refers the true picture of human life and its existence.

Deities

The Rengma Naga identifies many gods and goddesses. They believe in polytheism. *Terugü* is the god of all gods. It is believed to be Supreme god, who dwells in the sky and he is the creator of heaven and earth. Human beings and all the living and non-living things are his creation. He is the authority of all heaven and earth. He is an invisible god but his presence is filled the whole earth and sky.

*Terugi*² is belonging to male god and he is a benevolent god. His name is uttered in times of misfortune, sickness, disease and death. He blesses the people in maximization of crops, domestic animals and multiplication of population. It controls the environment of the heaven and earth. Supreme god also controls natural calamity and disaster on earth. Rain and sunshine are his daily chores of duty and responsibility.

*Terugi*³ is the female god or goddess. But this god is vaguely believed and her presence is hardly felt. Her powers and functions are insignificant as compared to that of *Terugi*. Her presence is felt but need not to be worship. *Terugi* is the god of fertility. *Terugi* service is necessary during sowing of crops and harvest. Her name is uttered so as to shower maximization of crops.

*Kepongi*⁴ is the god of abundant. His chief duty is bringing about abundant harvest and paddy in granary. He blesses human beings in their rice pot and plate. To placate this god, human head is offered in the granary, so as to maximize the paddy. According to this concept, if a human head is placed in the granary, the quantity of food-grains always remain in the same degree, although baskets full of grains are collected in it. This god also worships by offering a morsel of food and meat.

*Kepongi*⁵ is the goddess of fertility. She produces fertility to the crops. She performs her duty as *Kepongi* and capable to reduce a man into a pauper from richness. Her abundant blessing is always presence in the cooking pot and plate. Her name is uttered before every meal and offers with a morsel of food.

*Shenrhweni*⁶ is the god of wealth. The wealth of a man in the shape of paddy, domestic animals and fertility with men is believed to be his blessings.

A man is not expected to become rich, unless *Shenrhweni* is properly address. To propitiate this god, animal is sacrifice and offering its meat to it.

*Shenrhweni*⁷ is the goddess of wealth. She is capable to bring rich or poor to human beings. All kinds of material wealth

are the gifts of *Shenrhwengi*. If a man is craving for wealth, proper worship by offering food and meat is desirable to it.

*Thekhogü*⁸ is the god of animal. All kinds of wild animals are belongs to him. This god owned all the male animals. Wild animals moved in the jungle under the direction of this god. If a man goes out for hunting, prior permission is necessary from this god by offering of prayer. When his prayer is granted, a particular animal is separated from the group and the hunter easily killed it.

*Thekhogi*⁹ is the goddess of animal, who owned all the female animals. Similar to male god, she is also necessary to propitiate with some incantations of prayer. She always led the animals from one area into another area, dissuading the hunters and its prey.

*Kapügi*¹⁰ is the god of household. He is the keeper of a house. If he is not properly worship, the occupant of the house is vulnerable to get sickness and diseases. These gods ward-off all evil influences of the house. A morsel of food and meat is wrapped and fasten on the king-post of a house as propitiation to this god.

*Kapügi*¹¹ is the goddess of household. She performs similar to that of *Kapügi* in the house. This goddess is worship by offering of ginger, food and dry bamboo shoots on a banana leaf. She adorns the house and keeps away all kinds of evil influences in the family.

Spirits

Spirits are believed to be omnipresent. Evil spirits are mostly dwells in the forests, rivers, streams and mountains. Forest is the seat of evil spirits. The beliefs of evil spirits play a significant role in the religious life of the Rengma Nagas. Spirits are known for their malevolent action against human beings. Evil spirits often brings misfortune, sickness, disease and death.

*Songigü*¹² is believed to be the Supreme spirit, who is dwelling in the sky. It is an invisible spirit but his presence is felt everywhere. Unlike other spirits, *Songigü* is a benevolent spirit. He need not to be propitiated but utters his name when one is in difficult positions. He is the most powerful spirit present everywhere.

*Songü*¹³ is a male spirit. He bestowed with enormous powers. This spirit has divine powers and blesses the person who pays allegiance to him. At the same time, he may spell curse upon the people who are wicked in their deeds. However, *Songü* is vaguely described and his name is hardly uttered in times of misfortune.

*Songi*¹⁴ is the female spirit. She has the same powers and functions like *Songü*. These two pair spirits are also addressed to as *Songigü*. Whenever these two spirit services are required, it is addressed to as *Songigü*.

*Songinyu*¹⁵ is the general name of spirit. They believed that *Songinyu* might have been the most powerful spirits who lives in the sky and is the father of all living things, as earth is their mother. This spirit is believed to have given fertility to human beings and all the off-springs are designed by him. When the religious ritual takes place, the name *Songinyu* and *Songperinyu* are uttered.

*Niseginyu*¹⁶ is the general spirit of agriculture. This particular spirit is connected with the crops and to whom special reverence is paid at the mid-summer path-clearing ceremony. Naga life is centre round the agriculture, therefore, the spirit of the sky is placated to unharmed the crops and bring good harvest. Most of the religious ceremonies are revolving round the agricultural operation. This spirit is propitiated by sacrificing with a fowl, dog and offering of rice, ginger, dry bamboo shoot and rice-beer in the field.

*Nisegü*¹⁷ is the male spirit of crops. He is the malevolent spirit. A man is not expected to offend him. This spirit requires propitiation by animal sacrifice and offering of meat and rice. If *Nisegü* is offended, he will bring destruction of the crops in the shape of hail-stone, locusts and infestation of rodents. This spirit is capable to destroy crops not only in the field but also paddy in the granary. Whenever proper appeasement is not taken place to this spirit, all the paddy in the granary will turned into bitterness and become unfit for human consumption. However, if this spirit is properly worshipped, it is capable to maximize the crops and prevent all types of natural calamity, such as frost, rain and sunshine. He also prevents paddy destruction from the onslaught of locust attacks and infestation of rodents.

*Nisegi*¹⁸ is the female spirit of crops. This spirit is believed to female in characteristics, and to be clean on one side and blotched on the other, with long hair reaching to the ground. All the agriculture ceremonies are in her honour and she maximizes the crops. She works closely with the *Nisegü*. She is responsible for yielding the crops and produce abundant harvest. Appeasement is the only way to avoid her wrath from destruction of crops.

Their general life is often filled with constant fears over malignant spirits which haunts them everywhere. *Seke-Sekü* is identified one of the malignant spirits which caused sickness, disease and death. These spirits are believed to have found everywhere in the jungle.

*Hashong-polo*¹⁹ is one of the evil spirits which dwells in the rivers, streams and dreaded places. *Hashong* is like a short man with an enormous belly, and is blue in colour and goes about with a club with which he inflicts instant death. This spirit is capable to talk like man; throws stone; twist the tree, and imitates known person and whisked low spirited man into the jungle. *Hashong* is one legged spirit and bear hairs all over its body. This spirit is semi-human being, who is dwarf in physical structure and often carries a bag containing of jewels and luck-stone. A man who has strong in soul may happen to meet this spirit and removed the fortune bag. Whoever receives this bag is believed to become rich in their lifetime.

*Rhengmen*²⁰, is the ghost of the dead man which haunted people at night. It is attributed to very unpleasant type of nightmare in which one feels unable to move one's body and limbs. It is believed that when a man has one of these dreams, an evil spirits is lying on him, and would hold him down and suffocate him were it not that these spirits are like men, but not quite complete. This spirit is said to have no thumbs and big toes and so cannot throttle a man. A man when attacked by such spirits, always tries to move his big toes, and if he can succeed in doing so, he knows he will get free. If a man is frequently attacked by this nightmare, an empty bee-hive is fastened at the entrance of the door to scare away the wraith. Sometime this ghost appears like man in hallucination state and

suddenly disappears from the sight of man. If a man is happened to see the ghost, someone will certainly die in the locality. Sometime it is believed that one sees their own ghost when a man is near to die.

They also identified unknown evil spirit which is very harmful to human being. If a man comes in contact with this spirit, it leads to serious illness, followed by eruption of lip-skin or dies after some days. Sometime, this spirit used to kidnap a man's soul in the jungle and the man would lies in unknown symptoms of sickness. When a man is suffering from such sickness, a sorcerer is engaged to bring back the man's soul from jungle where he went there. A man who performs this job would go to the place early in the morning before any village men woke up from their bed. On reaching the spot, the name of the patient's is call up at the top of one's voice as follows: "*O! such and such soul, come back to your body and house?*"²¹ When he returns from jungle, he will try to avoid any man on the way and refrain from talking to anyone before he reached the patient's house. In return journey from jungle, a dog should not bark at him, lest it would scare away the soul and goes back to the spirit in jungle. When a sorcerer reached the house, he will point at the patient to the soul, "*That is your body, go and dwell in it*"²². After this ceremony, the sorcerer will begin to talk and the patient will certainly recovers from his sickness.

*Nenkhenpvue*²³ is another type of semi-human spirit, whose body is covered with black hairs and caused a person to stagger in the jungle till they hopelessly lost or fall down a cliff. They are like human beings, wearing large brass ear ornaments and carry red spears. Spirits of the same kind are more kindly. They whisk people away into the jungle and play with them, but bring them back into their homes when the game is over. There is other similar spirits who used to lure woman and took them into the jungle and lived with them. Tradition says that there was an instance where a woman was taken to jungle by *Nenkhenpvue*, and the woman delivered a baby when her brother's found her in the cave. The man in fury slit the baby into pieces. *Nenkhenpvue* is belonging to both sexes, and are yellow in colour with big stomachs. These spirits lived in the

rocky cliffs but nothing whatever seems to be known about them beyond the fact of their existence.

Premonitory belief

The Rengma Nagas are great believer of omens. They are very particular to omen and the entail is taken with great caution. Their omen is veiled in superstitious belief. They carefully observed the presage for fear of misfortune befall upon them. There is a widespread belief among the people with regard to premonition. It may occur through natural forces or co-incidental. They undertake the risk jobs only if the omen is favourable to them. Should the Naga undertake predatory raids or on a hunting spree, they quickly returned home, if the omen is faulty. The Nagas never venture out without taking good omen on their side. If a particular group of birds (*Ngo*) chirps on the left hand side, the in-road or hunting party suddenly returned home but when it chirped on the right hand side, the party undertakes the raids. The soaring of Eagle over the village is believed to be the omen of someone is near to die. If a rooster crow before the midnight, misfortune would visit the village. Broken spears indicate bad omen that no village would venture out for in-roads. It is a taboo to see porcupine in diurnal; for seeing it entail death among the family members. Squeaking of a rat brings mishap in the family. A dog climbing over the roof is the omen of misfortune befalls upon the house owner. The intrusion of a snake into the house is the presage of sickness. If the sun is circled by a halo, it indicates that renowned person would die. Twitches of eyelids in the right eye signify the death of close relatives; while in the left eye indicate the death of near and dear ones. The cries of a cat indicate misfortune and death. Singing of cuckoo bird heralded the ensuing of Spring season for sowing of seeds. Chirping of the birds on the right hand side of war-path or hunting spree is a sign of good omen but on the left hand side indicates bad omen. Disregarding the omen indicating would surely entail death or misfortune befalls upon the attacker. If hornbill crosses the war party, it is a sign of good omen, but if a cat crosses the expedition path, the adventure trip is immediately postponed to another day²⁴.

Superstitious belief

The Rengma belief is entirely engrossed with superstitions. Their religious life is controlled by fears of spirits, gods and the forces of nature. Every Naga tries to avoid casting their shadow in front of someone, lest footing over the shadow would harm the man's soul. The Nagas avoid posing before the camera for fear of capturing its soul in the camera and the man would inevitably end in death. They will never call a man by its name in the jungle for fear of evil spirits who will take his name for its children, and the man would entail death. They invariably used pseudo name in the jungle. When a baby is born, a pseudo name is immediately given before it is christened, lest evil spirits named it and the baby dies. An after-birth is immediately disposed, lest the dog would eat of it and the baby will suffer from abdominal pain. Shaking the placenta, while it is transported for disposal would develop fear psychosis throughout his lifetime. A woman during her pregnancy period is forbidden to eat the meat of monkey, bear, tortoise, crow etc. lest her child would give its birth to conjoin baby. If a man fell sick after returning home from jungle, his soul is believed to have capture by evil spirits. A foul is released in the jungle as ransom for the soul of man²⁵.

Dreams

Dreams are often associated with good or bad omen. The Nagas interpreted their dreams in various ways by different sections of people according to the belief. They believed that dreams carried the portent of impending sickness, misfortune and death. The soul of man knows the impending danger of one's life awaited in the near future. This premonition is foretold by its soul in the dream, so as to enable the man to take all precautionary measures. When a man sleeps, his soul goes to another world where it can see the future of the man to take note of his dream carefully that no dreams pass off without any consequences. Should a man disregard his dream, often dies many times before their death? Of all the dreams, a dream which occurred just before the wake up is the obvious one. If more than one dream is seen at night, the last after the cock-crow is the truest. A hagridden night's dream invariable led to the cancellation

of hunting or in-road avocation. They never try to risk their lives when dream occurred with faulty signal. Any adventure game is decided by a good omen of dreams. Similarly a successful raids and hunting of a man is the decision of a good dream.

If one dream about the falling of molar teeth, it foretells certain death within the family, and in case of incisor teeth, it indicates that some relatives will die shortly. Seeing leeches in dream, signifies someone backbite your character or speak ill against you. To kill a cock or hen in dream, indicate quarrel among the family members. To dream a mountain fallen on the man, indicates that some one is planning to eliminate him. A man will get fatal injured, if one saw a blood in dream²⁶.

Taboo

Taboo is the core of Naga religious sanctions, which controls the entire social, economic and religious life of the people. The implication of taboo (*nyinyi*) order is the prohibition or forbidden the normal activity of the people for a certain period. Taboo is usually announced by the eldest member of days to be observed as *nyinyi* (taboo). The observation of *nyinyi* begins early in the morning and all the normal activities of individuals or groups are temporarily suspended or restricted in order that the gods and spirits would be propitiated to shower prosperity and withhold calamity upon the village men. Any lapses on the part of individuals or family during the *nyinyi*, the entire village community would suffer from the wrath of malignant spirits or gods. When a village is observing the taboo, the village gate is shut and neither outsider is entertained into the village nor is any village man is permitted to leave. There are certain *nyinyi* where food and drinks are restricted for a short period of time. And it can be resuming only after the formal announcement made by the village elder (*pethigü*). Most of the taboo is connected with agricultural practices. The lifeline of the Nagas being based on agriculture, taboo is implicated to pacify the gods and spirits for protection of crops from hail-stone, infestation of rats and insects. There seems to be instances where the entire village community crops are destroyed by hail-stone or rodents

by a single night due to slightest breach of its implication. There are some *nyinyi* when the period is lasted for a day and relaxed on the second day, and sometime it lasted upto six days consecutively but normal food is permitted. When *nyinyi* is declared for several days, the entire community ceases from all work except the usual cooking of food continues. *Nyinyi* may be observed for his domestic animals, festivals, crops and safety of family members. There are numerous individuals or family *nyinyi* which observed almost everyday, and during such period, one should remain pure. Taboo is usually observed during the agricultural operations to appease the agricultural spirits to protect crops. Rain making *nyinyi* is observed immediately after the sowing of seeds, and continues till harvest. When the individuals or community is performing the *nyinyi*, certain food items are restricted. Fresh meat is not eaten during the *nyinyi*. Dry fish and meat is preferably taken. Taboo is usually observed when a woman deliver its baby, and on the death of a family. A household *nyinyi* may be from anything when a domestic animal brings forth its young or the still-birth. When natural calamity like lightning strike, earthquake, hail-stone and storm hit the village, entire village community observed the *nyinyi*²⁷.

Mortuary system

Tangible cultural remains of the Rengma Nagas throw visible light about the custom and practices of their disposal of the dead. Evidences of their mortuary system amply proved that they had been practicing this culture for quite long, long years. This tradition is carried bodily with them since from remote past. The culture with regard to the disposal of the dead is closely associated with their beliefs. It appears that the custom of mortuary system and beliefs are synonymous and indispensable among the Rengma Nagas. Religious ceremonies invariably accompanied the disposal of mortal remains. Disposal of the dead is always regarded as incomplete and unnatural without religious ceremonies. Obsequies are often preceded to the disposal of mortal remains, so as to depart the soul of the dead from the living. The Rengmas had a clear concept about the death and life after death. According to their concept, dead is simply escape of the soul from the living body and set out its journey to *Ranjenyu* (*Land*

of the Dead) after they crossed a *Ranjen-diri* (*River of the Dead*). When a mortal soul touches the water, it ceases to exist on this earth and goes to the *Land of the dead*, but if the soul return from the river, the mortal remains back to life. Tradition says that there were some cases when mortal remains of the death back to life; in which eruption of skin appears on their body and believed that it is a sign of touching the *River of Dead*²⁸.

Declaration of death

When a person is declared dead, all the deceased family members, relatives, village men, kiths and kins are usually informed. All the near and dear ones are invited to pay homage and witness the last rites. Folk-songs are chanted for the deceased by the youth's throughout the day and night. To comfort the bereaved family members, the village youths will sleep there and which will continue for several days. Deceased belongings are collected and placed near his head. All the deceased family new clothes are then displayed widely on a cane wire, hanging against the wall of the house²⁹.

Journey of the soul

The journey of the soul is believed to take three days, and the soul used to send up a smoke-signal from *Rangjen* Mountain to tell their friends of his arrival. It is a thirsty road but the funeral chicken scratches in the ground and the water spring forth. A guard jar containing water is, therefore, often accompanied the corpse when a person dies. A morsel of food and a mug of water are provided for the deceased on the side of a bed. The idea of providing food and water to the deceased is that the soul should not go hungry and thirsty during his journey to the *Land of the Dead*. A chicken and a dog is killed, so as to let the both souls accompanied the man's soul to the *Land of the Dead*. A fowl signifies to scratch the path and the dog signifies to drive away wild animals by barking at them on the way to *World of Dead*. Tradition says that the journey of the soul to the *Land of the Dead* encounter with no less difficulty. Had a man treated animal with cruelty on earth, the spirit of the beast would torture him on the path, leading to the *Land of the Dead*. On account

of this established belief, a dog and a fowl are killed; a *dao* and spear are often provided to accompany the deceased soul³⁰.

Classification of death

The Rengma Nagas identified two kinds of death:

- natural death.
- unnatural death.

Natural death is a death from sickness, diseases, old age and died while in sleep. All kinds of natural deaths are buried within the village community grave-yard or near the deceased house. All the natural death is usually disposed off with funeral ceremonies. Necessary rituals are performed before mortal remains are finally disposed. When a deceased performed series of feast and dragged monoliths to his credit, a drum is beaten during his death. An ordinary man is not entitled to beat a drum during his death.

Unnatural deaths are those of death from accident, felling from the trees, cliffs and rocks, drowning, died in child-birth, suicide, burnt cases, killed by animals, lightning strike and killed by an enemy. All kinds of unnatural deaths are buried outside the village. Unnatural deaths are treated as taboo and disposed off outside the village without any funeral ceremonies, for fear of similar mishap occurred within the family or village men. Children are debarred from attending for such disposal. All the deceased belongings are buried along with the mortal remains. Sometime, his implements and other belongings are burnt to ashes. However, revenge is invariably taken to avenge the death of a man for cases like killed by an enemy, tiger, elephant, wild boar or a bear etc. It is believed that if revenge is not taken, the deceased soul did not go to the *Land of the Dead* but living in jungle, following the animal or the man that he was killed. When revenge is taken, the deceased soul is summoned on the top of a voice near the dead animal as follows: “*O deceased soul! Your revenge is taken. Come back again*”³¹. The deceased soul is believed to have gone to the *Land of the Dead* only after the revenge of the death ritual.

Causes of death

The Rengmas believed that one of the commonest causes of illness and ultimate death is theft of the soul by an evil spirit. They believed that, if a person dies, his soul is killed by an evil spirit. Evil spirits live in deep jungles and kidnap the soul of man for ransom. Achicken is generally released as substitute in jungle for ransom of the souls. To see spirit means serious illness and eventually death. *Hashong* (one legged evil spirit) is like a man and goes about with a stick with which he inflicts instant death. Malevolent spirits often caused the death of a person. A man is said to have often attacked by an evil spirit. Sickness and diseases are the root causes of evil influence. Evil spirit is believed to have dwell in the jungle, river, stream, pool, mountain and dreaded places and which always tries to harm men for his relishment. Human souls were said to have capture by evil spirits whenever people go to these places. They, therefore, fear to go to these locations. All kinds of natural death of mankind are identified to be killed by an evil spirits. Unnatural death, such as died from drowning, killing by a tiger, felling from the tree etc. are believed to be the influence of malevolent spirits.

Tradition says that once a man died and was suspected to have killed by *teru-tering* (an evil spirit). A *temünyu* (soothsayer) went in a dream to the spirit village to get his soul back. Meanwhile, the villagers already cooked the soul before eating them, and had just cut up this particular soul for the pot when the soothsayer arrived. Somehow, he managed to collect all the pieces, except the chin, which he found that one spirit had greedily eaten raw flesh of the deceased. A soothsayer, therefore, had to substitute a goat's chin when he put the body together again, and that is why these days an old man is believed to have white beards on their chin³².

Transmigration of soul

The Rengma Nagas believed in transmigration of soul. Every human soul had to pass three stages of life and the life finally vanished away. Some souls are said to have gone to the tiger and became tiger-man. If a virtuous man died, he will re-incarnate into another new born baby and live again. On the third stage of life,

men usually transformed into crickets and butterflies, and then the souls came to an end. Human souls are also said to have transformed into an eagle, talking with their family members by way of soaring over the skies and singing melodious songs. Whenever an eagle is chanting over the skies, bereaved family member pointed at it and said that it is their beloved ones who mourned for them. This bird is believed to have visited the family once in a year³³.

The Land of the Death

Heaven or hell is unknown to the Rengmas. They believed that all the souls of the dead goes to the *Land of the Dead* and live there, similar to the life on earth. When a husband, wife or children dies, their souls meet in *Khenriphen*, the *Land of the Dead* and inherit happy family life in the same house. When the souls arrive at the *World of Dead*, they find it to be an exact repetition of this life. The same man marries the same woman and the same children are met and born. Those who were unmarried here remain so there. Thieves and wicked men remember their sins and are unhappy, but the good live in joy. Those who were poor here are poor there and those who were rich here are rich there, and those who gave feasts here give them again in the *World of Dead*. If a good hunter dies, his soul is warmly welcome, and the dead souls were said to have rushed to open the gate for him. The *Land of the Dead* is believed to be discernible with the living naked eyes. In the past, the soul is said to have gone to the *Land of the Dead* by holding a burning lamp at the dead of night. Tradition says that they dried their clothing on the mountain which can be seen from their naked eye in the horizon³⁴.

Disposal of the Dead

During the remote past, fractional and post-fractional burial systems were prevalent among the Rengma Nagas. When a person dies, the cadaver is placed over the catafalque to allow decomposing the body. This catafalque is constructed outside the village where all the dead bodies of the village men are placed there. At the approach of New Year, a day is fixed, when the entire village men would observe taboo by preparing smoking pipe and smoke, while collecting the bones from platform house and finally buried.

Complete burial system is practiced much later among the Rengmas. According to this tradition, a rectangular shape of the earth is dug-out as per the size of the deceased body. The pit is about five to six feet deep. It is dug-out in two steps, so as to place the bamboo split floor over the coffin. The inner layer is meant to place the coffin and the upper layer is to fill with earth. When the coffin is laid in the pit, a mat is spread over the coffin and filled in with dug-out earth. Loose earth is then tightly pressed in, so that no dog and jackal could dig-out the pit. The grave is usually raised at a height of two to three feet above the ground level in the shape of a mound. A bamboo thatch house is invariably constructed over the grave, so as to protect from rain and sunshine. Personal belongings, such as boxes are placed over the grave and clothing or yarn, in case of a woman, is hung over the grave on a cane wire, supported from the post of a hut. If the deceased is a warrior or hunter, enemies or animal skulls, which he has killed, are proudly displayed around the grave. Hanging gourd- jars around the grave indicated a deceased woman³⁵.

Preparation of grave

Almost all the grave is a raised platform, built in a semi-circular shape, supported by boulders on the edge of platform. This raised platform is invariably built on the tenth-day after the death of a person or on the same day and month of the following year. On the eve of grave repairing, boulders are collected from jungle. The deceased close relatives are once again invited to come and build the raised platform with mud and boulders. A thatch hut which is built on the day of burial is removed and a new hut is built after the construction of raised platform. A bamboo split fence is provided around the grave, and all the bamboo baskets which were used during the post-burial ceremonies are hung over the fence posts. Bamboo mugs were also placed over the fence. White and red cotton yarns are decorated over the hut. If the deceased killed an animal, an effigy of a particular animal is made and placed around his grave. Two animal effigies of each animal killed are represented on the grave. A good hunter grave is, therefore, rich in decorations and splendid; while a grave of a man who did not kill even a

single animal is discouraging. If a rich man purchased a slave in his lifetime, one monolith is erected against one slave around his grave, after he dies. In view of this distinct culture, one can easily counted the number of slaves a man kept during his lifetime on his grave. In case of a woman, a bunch of flowers are tied around her grave to adorn it. In every year festival, rice, meat and rice-beers are offered to their deceased family members on the grave. It is believed that the death souls come back and partake with the living during *Ngada*³⁶, the annual festival of the Rengma Nagas. A third day of *Ngada* festival is, therefore, set aside for offering rice, food and rice-beers to the death souls. The death souls are believed to have partaken this annual festival and goes back to the *Land of the Dead*.

Community feasting

When a person dies, a feast is usually given to the village men by bereaved family member. A cattle or a pig is killed, if the deceased is an adult, but in case of a minor child, a fowl or two are killed to feast the relatives. Rice and meat is offered to the deceased and utter a few farewell incantations. The statement goes as follows: *“Today is the last day for you. You also depart from us. We also depart from you. From this day onward, do not disturb us and if you did not abide by our request, let the stone and log rolled down and block your way”*³⁷. The priestess would offer this prayer and comes back to the deceased house and join the feast. All the relatives and the village men who came to attend the funeral ceremony must join the *keshe tegeng* (feast of the death).

Funeral ceremony

Funeral is one of the most painful ceremony among the Rengmas. This is the greatest day of the deceased where his mortal remains finally disposed. When all the deceased relatives arrived and digging of the grave is completed, final rite takes place. Among the Rengmas, no dead bodies are preserved for more than a day. Funeral ceremony is usually conducted by a priestess of a village. When the dead body is finally lifted for disposal, the deceased close relative's yells at the corpse, saying, *“Do not be afraid! What an ill-luck befall upon you? Who killed you? Is it by a tiger? Is it by an*

enemy? If you are killed by visible things, my goodness shall rescue you”³⁸. While stating these statements, they jabbed their spear on the ground and cut the earth with a *dao*, while some relative fire the gun, so as to ward-off the evil spirit and embolden the deceased soul for his safe journey. Womenfolk would be shrieking, rolls down on the ground and beating the ground with a cloth. Sometime, relatives resisted the removal of the corpse to the grave. Beloved husband or wife tries to lie down in the pit and wish to bury along with the deceased. Any person who attended the obsequies is necessary to wash their hands and feet in the deceased house before they went back to their respective places, in the belief that the same fate would visit the person very soon.

Post-funeral ceremony

After the disposal of mortal remains, the bereaved family members observed *ketsenyi* (taboos) for ten days. The death of every adult member in the family requires ten days to complete the taboos. A minor case required only three days to observe the taboos. During the entire period of taboos, deceased food and drinks are served and offered to the soul as soon as the sunset. In every meal, his share is prepared and asked him to come and partake with their family. Every night a bed is also prepared for him. The eldest member of the family will call him by the name to join them in their sleep. However, after the expiry of taboo days, the departed soul is asked not to visit them again while they were eating and sleeping. The last day of taboo was a farewell for the soul and his bed and meal did not serve anymore from that day onward. On the last meal, ashes are sprayed under the deceased bed. After the dinner, if there is a mark of footprints, the deceased has completed his life journey and goes straight to the *Land of the Dead*. But if there are no footprints, it indicated that the man died before his life cycle and feels intestate. The soul is believed to have remained with the family and haunted the people at night. Sometime, it also creates fear psychosis to the people in the village. Human souls are believed to have remain until annual *Ngada* festival comes. And finally they go to the *Land of the Death* after the feast of *Ngada* festival.

Life after death

All the dead souls are believed to have departed the family members after the feasts of *Ngada* festival. The third day of its festival marks the offering of meat and rice-beer to the departed soul of their near and dear ones. After the soul refreshed with the *Ngada* food and drink offered to them, the soul goes to the '*Land of the Dead*'. The journey is believed to take three days, and it is believed that the souls used to send up a smoke signal to their dead soul friends of their arrival.

All the dead souls are believed to have gone to *Ranjenyu* (Land of the Dead) and enter the earth hole by the '*Road of the Dead*'. At the entrance to the cave by which they enter stands a woman called Azati. The souls are weeping for those who are leaving. And she comforts them with kindly words. As each soul enters, she smacks it across the face, and thereby causes it to forget all its former life. By whichever route they go all clans meet below the earth. On the way, there a man meets all the enemies and animals he has killed in this life, but the dog which was killed at his funeral barks and frightens them away. His clansmen, too, help him, for men of all clans are waiting by the road, and as each soul passes it is asked to what clan it belongs, and is then escorted by its own relations. It is a thirsty road, but the funeral chicken scratches in the ground and water flows forth. Jungle and creepers block the way, and a girl who dies a virgin will have no one to help her to hack a path through. When a lover on earth mopes and falls sick after the death of his beloved, it is believed that his soul is away helping her along the '*Road of the Dead*' and clearing her way for her. There is a lake that all have to cross. The same men marry the same women, and the same children are born. Those who were poor here are poor there, and those who gave Feasts of merit here given them again in the world below. Those who were unmarried here remain so there. Thieves and wicked men remember their sins and are unhappy and the good live in joy. Including this world, there are seven worlds in layers as it were one below the other. A man, therefore, is born and dies seven times in all. At the last death, those who could sing well would become crickets, though nothing seems to be done to stop children doing so³⁸.

The Rengma Nagas had a rich legacy of folklore during the remote past but owing to non-documentation in time, most of the cultural heritages are now on the verge of extinction. Non-existent of written script among the Rengma Nagas led to the decayed of our cultural history. Efforts are now being made to carry out to unearth the buried past cultures but the attempt has become a futile exercise due to extinction of village elders, who are the custodian of cultural heritages. There is no evidence of precise recorded history which can shed some light about the folklore of the analphabet society. Prolong rule of the colonial government and proselytization of Christian missionaries in the region have done more damaged to the traditional cultures of the Nagas. Tribal institutions were pulled down, ruined and uprooted in desuetude, and the unwary indigenous Naga people began to embrace the western culture. The introduction of foreign laws, education, religion, economy, governance and mode of living completely transformed the mindset of the tribal people. The curious head-hunting and bachelor dormitories came to an abrupt end. A bachelor dormitory which occupies a central figure in transmitting the Naga culture and tradition from generation to generation has fallen into disuse. During the first half of the 19th century, the western culture invaded the indigenous Naga culture which resulted to withering away of Naga folklores. However, there are some cultural aspects which are still practice in continuity and that provide oral history of the Nagas. Naga customary laws were supplanted by European laws and code of conduct. Radical transformation of Naga culture takes place from acculturation and diffusion of the western culture.

Notes and References

¹Alexander S.Murray., *Manual of Mythology* (New Delhi: Logos Press.,1974) p.7.

²Terugú is the Supreme Being and shudder before this god.

³Terugi is female god, who blessed with fertility contact.

⁴It is a male god of rice and other food-stuffs.

⁵It is a female god of abundantness.

⁶It is the god of wealth in the shape of paddy, animals and other agricultural products.

⁷It is the female god, who acts similar function to male god.

⁸It is the male god of all animals.

⁹It is the female god of wild animals.

¹⁰This is the god of a house, who is believe to have ward-off all evil influence at home.

¹¹It is a female goddess and acts same as male god.

¹²It is the supreme spirit and filled the whole universe.

¹³This is a male spirit having enormous power on earth and sky.

¹⁴It is a female spirit having power as male spirit.

¹⁵It a general name of benevolent spirit dwells in the sky and on earth.

¹⁶It is one of the most powerful spirit of rice and paddy.

¹⁷It is the male spirit of paddy.

¹⁸It is a female spirit of rice-fairies.

¹⁹It is a semi-human one legged spirit dwell in jungle, forest and rivers.

²⁰It is believed to be ghost of a man before or after death.

²¹It is the system of incantation to the victim's soul.

²²This is the usual term while calling back the victim's soul.

²³It is another semi-human spirit who used to kidnap weaker man into jungle.

²⁴Based on interview at Nkhenlari villagers..

²⁵Based on interview at Tseminyu, Terogunyu and Tesophenyu.

²⁶Based on interview at Nkhenlari and A-Jongpha.

²⁷Based on interview.

²⁸Based on interview.

²⁹Based on interview.

³⁰Based on interview.

³¹Based on interview.

³²Based on interview.

³³Based on interview.

³⁴Based on interview.

³⁵Based on interview.

³⁶Based on interview.

³⁷Based on interview.

³⁸Based on interview.

Library Quality in Accredited Colleges: A Case Study

Neiketu Siam

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Abstract

The dictionary defines quality as the standard of something when it is compared to other things like it. This article talks about the quality of library in accredited colleges vis-à-vis non accredited ones. With National Assessment and accreditation council (NAAC) assessment becoming mandatory for institutions it is providing a fillip to encourage and improve upon the existing facilities and to create new ones in its absence. In this regard NAAC has given certain guidelines which serves as a useful pointer for colleges to follow. This paper involves a comparative study of various accredited colleges in Dimapur district based on certain parameters which could define quality.

Keywords: Quality, Accreditation, National Assessment and Accreditation Council (NAAC), ICT, Best Practices.

Introduction

The Library is a repository, a service providing organization and a place for study. It is also a vital partner in research & teaching. Therefore it is of paramount importance for institutions to create and develop this asset. But for this to happen it requires authority participation and involvement and maybe even political willingness. If there is a lack of interest on the part of education system developers on libraries we will only be hampering ourselves for further growth and development.

Change is a good thing. The three factors behind change in libraries could be change in literate habits, change in curriculum &

students and change in technology. All these above three criteria will change with time and keep on changing. Herein comes quality. Those institutes which are able to cope up and incorporate changes will move ahead and others will remain stagnant. Along with these changes comes improvement in quality.

Resource crunch is something which libraries are going to face except few. Concept for value of money is also touching the libraries. Taking part in consortia's and creation of institutional repositories are some such offshoots of getting value for your money. In all this, those libraries which can develop best practices with available resources have the potential to excel and in the process satisfy its users.

Literature review:

Ashok Kumar Sahu (2006) did a study on users satisfaction on JNU library users with an aim to measure the perception of the users. This has an overall bearing on the quality aspect of a library as the service quality is one of the main parameters. He found that users information seeking behavior might be determined by both their information needs and also by their status. Also quality cannot be provided solely by focusing on systems and procedures: it must also be focused on the client/user.

Kathleen Miller (2008) conducted a study on measuring quality using LibQUAL+™ tool and found that knowing something about the institutional characteristics may afford a better understanding of the results obtained in that institutes library. So she suggests that some portion of the scores can be attributed to institutional characteristics so that the tool may not measure only what it was intended to measure.

Sarah M. Pritchard (1996) studied factors determining quality in academic libraries and found that measurement of quality will come back to the question of who are the users, what are the inputs, what are the outputs, do we produce the outputs in a way that meets the needs of the users and what do the outputs contribute to the productivity and accomplishments of those users.

Sumatra Saenwa, et.al (2009) in their paper discussed the factors that make an academic library a quality organization. Factors such as Leader, staff, policy, budget, user, cooperation, and culture of the organization all play a significant role for making an academic library into a quality organization.

Taking a cue from the above mentioned studies, effort has been made to try to understand what constitutes quality in a library. Also it has to be taken into account that sometimes quality becomes subjective. Users are flexible in their approach and what qualifies as a best practice in a particular library may not be so in another.

Research Methodology:

Design of study and sources of data:

Questionnaire survey has been done and analyzed to make a critical evaluation. Primary data has been collected through structured questionnaire. Secondary data was collected from books, conference proceedings, journals and internet.

Data Processing: The data collected had been analyzed and interpreted by calculating percentages and comparisons have been drawn between the various institutions.

Determining quality:

The profession still lacks many essential models and forms of measurement of quality. How do we measure quality? The emphasis is on the process rather than just measurement.

Definitions of library effectiveness have ranged from technical efficiency measures to vague statements of goodness, but most have focused on goal achievement efficiency, users satisfaction, personnel management and ability of the organization to survive.

Practicing library managers still do not have such agreement among themselves as to what constitute library quality. The difficulty lies in trying to find a single model or set of indicators that can be

used by different institutions. How well does the library meet the institute's needs in the local context perhaps?

According to Sarah M. Pritchard (1996) one of the urgently needed tools is a replicable and straight forward instrument to assess user satisfaction, not exactly a new concept but for which there are no widely accepted models for academic libraries.

Prof. M.R Riswadkar (1999) in his observation comments that, *Excellence for many nowadays, presupposes modernization. Modernization of libraries comprehends application and use of ICT. Use of ICT in libraries enhance quality.*

D.N Phadke (1999) says that *Personnel management is one important aspect of maintaining quality in a library. Strict rigid hierarchical structure in a library should not exist. No one should fight shy of taking over circulation work or shelving etc. In short the staff of the library should follow Fayol's principle of "esprit de corps".* Those who are not amenable to this work ethic have no place in the library.

Dr. Srinivas Raghavan and B.R. Manjunath in their, *Guidelines on Quality Indicators in Library and Information Service* states certain parameters such as:

1. No. of days the library is kept open.
2. Working hours.
3. Existence of Library Advisory Committee-whether students, faculty have equal representations.
4. Manpower development-what are the qualifications and experience of staff. Whether they are on par with the academic staff as per the norms of UGC, AICTE, NCTC etc as the case may be.
5. The ratio of library books to the number of students enrolled.
6. Infrastructure of the library: sufficient sitting capacity, good

furniture, different service sections, proper ventilation, fans, toilet, UPS, overall building maintenance and cleanliness are all important factors.

7. ICT infrastructure and know-how.

Against this backdrop the paper tries to analyze and quantify the parameters which qualifies as determining quality as mentioned above and makes a comparative study of the accredited colleges in Dimapur. There are seven accredited colleges in Dimapur district. One college has been accredited after this exercise was done and some more are in the pipeline but they could not be included in this study.

Data analysis and interpretation:

DGC ----- Dimapur Government College

PCco ----- Public College of Commerce

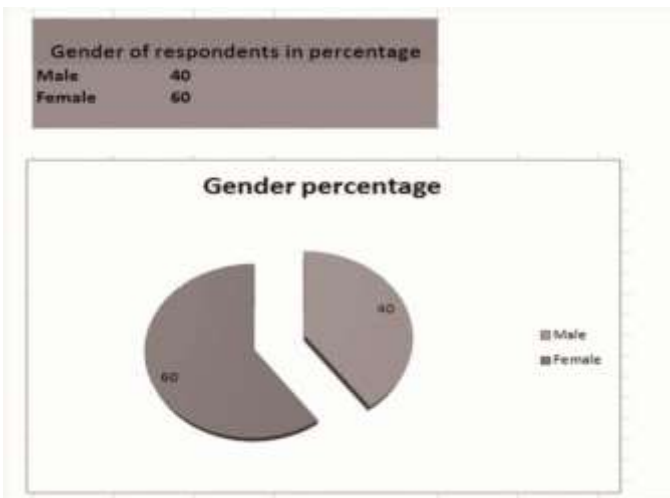
PCC ----- Patkai Christian College

PWC ----- Pranabananda Women's College

SMC ----- Sakus Mission College

TC ----- Tetso College

UC ----- Unity College



60 percent of the respondents were female and 40 percent male.

Q. How far are your Xerox charges reasonable?

Table below shows most of the respondents across various colleges felt that Xerox charges are reasonable. 40% of respondents says it is reasonable to some extent in PCC and TC while 19% says it is not reasonable in PWC. Xerox facility is not there in libraries of UC and PCCo though they have it elsewhere.

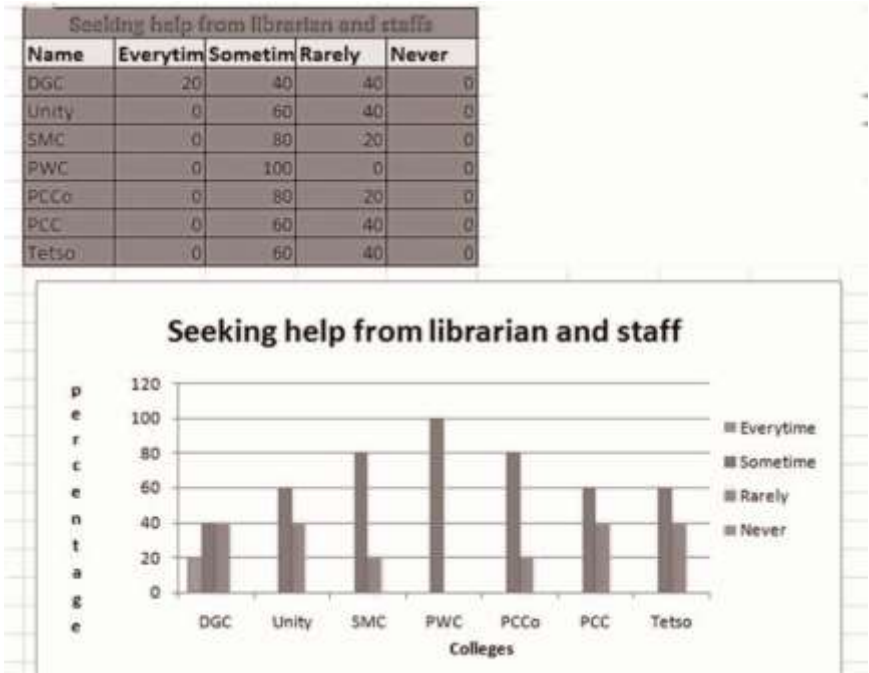
Xerox Charges				
Name	Reasonable	Not Reasonable	Reasonable to some extent	Exorbitant
DGC	81	0	19	0
UC	0	0	0	0
SMC	69	0	31	0
PWC	50	19	31	0
PCCo	0	0	0	0
PCC	60	0	40	0
TC	60	0	40	0

Library Usage					
Name	Assignment	Borrowing	Casual Reading	Serious reading	Getting Information
DGC	38	19	19	0	25
UC	31	19	19	6	25
SMC	19	38	19	0	19
PWC	69	19	6	0	6
PCCo	19	19	25	6	31
PCC	31	25	19	6	19
TC	44	31	6	0	19

Table above shows pattern of library usage in percentage:

Higher percentage of students in most colleges shows usage of library for assignment followed by using it for borrowing and getting information in almost equal measure. A significant percentage also shows using it for casual reading while for serious reading it shows the lowest. Thus we see the general trend that students in most of the institutes hardly use library for serious reading purpose.

Q. How often do you seek help from librarian and staff?



Survey shows that most of the respondents in all the colleges seek help from the librarian and staff at least sometimes and less than half of total percentage of respondents rarely seek help. At the two extremes i.e. seeking help every time and never seeking help there is negligible percentage of user respondents.

Q. How would you rate your institute library?

Rating of Institute Library on the following parameters								
Name	Staff Competence	Staff helpfulness	Staff Friendliness	Cleanliness	Level of Noise	Computers with internet	Wireless access to internet	Website of Institution
DGC	Good	Good	Fair	Good	Fair	Fair	Fair	Good
Unity	Fair	Fair	Fair	Poor	Poor	Poor	Poor	Fair
SMC	Good	Good	Good	Excellent	Good	Good	Good	Good
PWC	Fair	Fair	Fair	Fair	Fair	Fair	Fair	Fair
PCCo	Good	Good	Good	Good	Good	Fair	Poor	Fair
PCC	Fair	Fair	Fair	Fair	Fair	Poor	Fair	Fair
Tetso	Good	Good	Good	Good	Fair	Fair	Fair	Good

Formula Used : Sum of observations /(divided by) Number of observations
 where, Ratings are given as under:-
 Excellent = 4
 Good= 3
 Fair= 2
 Poor=1

Not much difference is seen in the various parameters among various colleges. Some colleges scoring good in some areas shows fair or poor in other areas and vice versa. Hence all colleges have weak areas. Here it may be noted that website of institution is taken as a parameter since none of the colleges have their own library website.

Q. On a scale of 1 to 5 how would you rate the importance of the following services?

Rating of the Importance of following services in a library.									
College	Universe reading materials like journals etc.	Educational materials which help in assignment	Reference materials such as dictionaries, encyclopedias and directories	Magazines and Newspapers	Internet access on the library	Wireless access to the network	E-resources	Library staff assistance in finding information	Biography (Index)
DGC	Partially important	Partially important	Partially important	Partially important	Partially important	Not important	Partially important	Partially important	Important
Unity	Partially important	Important	Important	Important	Not important	Not important	Not important	Partially important	Not important
SMC	Not important	Important	Very important	Important	Partially important	Partially important	Partially important	Partially important	Important
PWC	Not important	Not important	Not important	Not at all important	Not at all important	Not important	Not at all important	Not important	Not important
PCCo	Not important	Important	Partially important	Not important	Not important	Not important	Not important	Not important	Not important
PCC	Not important	Partially important	Partially important	Partially important	Not important	Not important	Not important	Not important	Not important
Tetso	Important	Partially important	Partially important	Not important	Partially important	Not important	Partially important	Partially important	Partially important

Formula Used = Sum of Observations /(divided by) Number of Observations
 Where, the given is as under
 Very important = 5
 Important = 4
 Partially important = 3
 Not important = 2
 Not at all important = 1

It is surprising to note that respondents in most colleges have responded 'partially important' or even 'not important' in key areas such as internet access in library, wireless access to internet and E-resources. One reason could be the question is not fully understood or simply not interested or they are not aware of the e-resources available as most of the colleges have subscription.

Status of Automation			
Name of Colleges	Automation Status	Software used	Bar-coding
Dimapur Govt. College	Fully Automated	SOUL 2.0	Yes
Public College of Commerce	Partially Automated	Local Software	No
Patkai Christian College	Partially Automated	SOUL 2.0	No
Pranabananda Womens College	Partially Automated	SOUL 2.0	No
Sakus Mission College	Fully Automated	SOFTALAYAS	Yes
Tetso College	Fully Automated	KOHA	No
Unity College	Started	KOHA	NO

It is found that out of the seven colleges three use SOUL software, two KOHA and two local software. At the time the survey was undertaken it is found that Unity College just about started and partial automation is found in PCCo, PCC and PWC. DGC has also gone for bar-coding of its entire repository.

Accredited colleges in Dimapur District:

	<i>DGC</i>	<i>PCco</i>	<i>PCC</i>	<i>PWC</i>	<i>SMC</i>	<i>TC</i>	<i>UC</i>
NAAC Grade	B	B	A	B	B+	B	B
Internet	✓	✓	✓	✓	✓	✓	✓
Subscription to E- Resources	✓	✓	✓	✓	✓	✓	✓
Separate budget for E- resources	×	×	×	×	×	✓	×
Member of Consortia	✓	✓	✓	✓	✓	✓	✓
Printing Facility in Library	✓	✓	✓	✓	✓	✓	✓
Reprography in Library	✓	×	✓	✓	✓	✓	×
Separate IT Zone in Library	×	×	×	×	×	✓	×
CCTV in Library	✓	✓	✓	✓	✓	✓	✓
Library Committee	✓	✓	✓	✓	✓	✓	✓
Library open during vacation	✓	×	✓	×	✓	×	×
Separate lib building	✓	×	✓	×	×	×	×
Different reading room for different categories	✓	×	✓	×	×	×	×

As per table above:

1. Most of the Colleges covered for the purpose of the study is graded 'B'. Sakus Mission College is graded 'B+'. Patkai Christian College is graded 'A'. Here it is also pertinent to mention that they have autonomous status.
2. All subscribe to e-resources of UGC n-list.
3. Only Tetso College has separate budget for e-resources
4. All are members of consortia for e-resources notably from INFLIBNET.
5. All have printing facility in the library.
6. Tetso College has separate IT Zone in the library.
7. CCTV surveillance is there in all the libraries of the colleges.
8. Library is open during vacations in DGC, PCC and SMC.
9. Dimapur Govt. College and Patkai Christian College have separate library building.
10. Dimapur Govt. College and Patkai Christian College have reading rooms for different categories.

N.B: Since 2016(July) NAAC has changed its grading pattern according to seven point scale in CGPA, which may not be reflected in some institutes graded prior to that.

Limitations of the study:

1. The findings are relevant to Dimapur. However a general view can be applicable to places with similar characteristics.
2. Some respondents could not give an accurate response to some of the questions. It appears that some questions were not fully understood by them.

3. Human behavior- We cannot remove human behavior aspect from any research such as biasness, not honest answers etc.
4. The survey is limited to boundaries of Dimapur district only, hence the geographical barrier.

Recommendations and conclusion:

The plan and layout of the library is of utmost importance. It should accommodate growth in the future say for at least a few decades. It is found that most of the libraries in surveyed colleges lack proper planning and mostly housed in buildings where other facilities or workrooms are also housed together. Some may go for new library building in near future so with the resources given or sanctioned it is very essential to plan for the design of the library.

In interaction with librarians of various colleges it is seen that mere submission of proposals is not the end. Following it up with the authority or management to get approval is as important if not more. Also to obtain more resources if some useful services can be provided it becomes a real bargaining power for the library.

A dedicated computer is recommended for library automation. However it is found in many of the surveyed colleges that due to inadequate number of computers in library it is sometimes used for multipurpose functions. As far as possible it is better not to use the same machine for other purpose.

If staff members are taken into confidence and involved in decision making it gives them a sense of belonging, participation and self worth. Depending on the need if meetings and sittings can be held from time to time for decisions, solving problems, suggestions etc, involving everyone, it is found to be quite effective though it is difficult as all staff members cannot be called which would affect the normal functioning of the library.

It is found that nothing works like team work. Therefore good team work and coordination is required. These coupled with technology will cover even some weak areas to certain extent.

Some colleges surveyed did not seem to have library orientation on an annual basis but user orientation and user awareness are activities which help to sensitize a user about library services and also in the process enables the librarian to play a more dynamic and proactive role.

All said and done it is clear that accreditation process compels an institution and in the process the library to go for improvements and betterment of their services as the annual quality assurance report needs to be submitted on a yearly basis. This is the basic difference between accredited and non accredited colleges. In this particular study too most of the colleges did not have many of the infrastructure and services prior to the commencement of NAAC exercise. In conclusion it is noted that due to wide variation of the responses, all colleges surveyed need to consider the weak areas which is there in every institute, in order to meet the user requirements and serve them better after all library is a service institution.

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