CHAPTER SIX

Modern Institutions and Social Work

In traditional society, different institutions provided social service to the community and the community to individuals. The history of modern concept of social work among the Sümi tribe coincides with the development of a colonial social welfare system. In Zunheboto District of Nagaland, there have been evidences of different types of institutions/organizations operating at the different levels focusing on welfare, health, education, peace, and justice for the community. The institutions and organizations referred here includes village and town governing bodies, Non-Government organizations, community based organization, Church based organizations, and other various unions/associations that emerged during and after the colonial period.

6.1. Village and Town Governing Bodies

6.1.1. Village Council

Traditionally the village Akükau village and was assisted by his Chochoomi in village administration. Village Councils are an important component of the modern governance system in Nagaland. Each village in Nagaland has a village Council (Sema, 1986). Village council ordained the entire life of the village. The traditional institution of the village Council (corresponding to the statutory Gram Panchayat) was given a legal status in 1968 and in 1978, the traditional Village councils were given, powers to deal with development matters. The role of the Village Council assumes significance. The Village Council is the overall authority for the administration of justice within the village. The British found that the traditional system was effective in binding the people because people respected the traditional customary practices. Under the Nagaland Village Council Amendment Act of 1978, the village inhabited by person belonging to the Sümi tribe and Konyak or any other tribes having hereditary chiefs/ Angs by custom or inhabited by

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42 In town, it is town council. Village council members are mostly hereditary heads but town council members are elected from each ward. The role and functions are almost same except for judiciary power, which is exercised more powerfully in villages then in town. In town, there is a separate district customary law court. If the village or ward councils fail to resolve the problem then the case is referred to the district customary court.
majority of such tribes, the chairperson of such court would be the hereditary chief (Sema, 2013).

**Composition and responsibilities of village council**

Wilkinson (1986) defines leadership as an action enacted by individuals who make specific and distinctive contributions to community action. Bonjean (1963) equated reputation with leadership and defined leaders as the most powerful and influential members of the community. The extent to which community exists in a specific locality is inferred from the actions taking place within the local setting, along with the leaders and groups associated with these actions.

Village council consists of members, chosen by villagers in accordance with the prevailing customary practices and usage approved by the Government. In an interview, Nihoshe Khujumi, the village Akikau (Chief) at Asukhami village, told about the membership and responsibilities of the village council:

‘In our village we have council of Kükami who are hereditary head of different clans who governs the village. At present in A Khel there are five Kükami who are now popularly known or I should say, reduced to GBs (Goan burahs). B Khel has four GBs. All together, there are nine Kükami. Each Khel has one head GB. The Village Council consists of one chairperson, elected from among the GBs, one secretary who can be anybody from the village and is selected based on capability, all the village GBs, two public representatives from A Khel and one public representative from B Khel. A Khel has more representatives according to the population of the people’.

‘Khel’ or in Sümi dialect ‘Asah’ is a distinct Naga institution that brings together several clans within the village community. A village usually has two or three Asah though there could be more. It was told that the membership of Asah is decided by birth/heredity. It

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43 ‘Kükami’ = Rulers
44 It may be noted that in all the Sumi villages’ council of Kükami are existing but the number of council members differs from one village to another according to the number of clans present in the village and also the population.
45 Goan Burah is an Assamese word. Among the Sumi tribe the council of village hereditary chiefs are known as Kükami. While addressing they are addressed as Akükau XYZ.
was observed that both villages had two Asah. In Ghuvishe village, Yeputhomi clan dominated one Asah and another Asah by Awomi clan. Other clans were less in number and scattered in both the Asah. However, in Asukhomi village it was not so. Though they had two Asah since the establishment of the village but at present, the village does not have land demarcation. It was told that because of landslide, the families moved to safer places within the village but they are easily identified as and when there are meetings and programmes relating to each Asah. No village decision can be taken without the inclusion and approval of all the Asah in the village. This is so even today despite the growth of so many community level organizations/groups and the over-arching authority of the Government. It is evident from the literatures that during the Colonial, post India’s Independence and creation of Nagaland state the scenario changed.

In order to restore the traditional village authority systems, which were weakened due to the introduction of the previously unknown systems of modern democracy, the Government codified powers and functions of the Village Councils, recognizing traditional village through the Nagaland Village and Area Councils Act, 1978. This law, applicable to the entire State, included the following important elements:

1. Every recognized village shall have a Village Council. The tenure of Village Council shall be five years.
2. Village Council members to be chosen by villagers in accordance with the prevailing customary practices and usages. Hereditary Village Chiefs, Gaonburas and Angs (among Konyak tribe) shall be ex-officio members with voting right. A member of the Village Council has to be an Indian and not less than 25 years of age.
3. Village Council chairman and secretary to be chosen from among the members. In the case of secretary, the person can be a non-member, provided that in such case he/she will have no voting right.
4. The Village Council will meet once every three months or more frequently if requisitioned by one-third of the members.

The Village Council has special powers to maintain law and order and administer justice within the village limits in accordance with the customary laws and usages as accepted by the canons of justice established in Nagaland. Section 15(1) of the Village Council Act
provides that ‘the village shall … have full powers to deal with internal administration of the village’. The Councils act as the village courts in accordance with the powers entrusted under the Rules for Administration of Justice and Police in Nagaland, 1937. In disputes between villages, two or more Village Councils can settle the dispute in a joint session. These provisions have helped in decentralizing governance and placing the power of change in the hands of the people (Karmakar, NY).

However, the close observations in the field showed a different picture. The introduction of various Acts and Regulations by government of Nagaland seems to undermine the authorities. The creation of Nagaland Village Act Rule, 1978 and the Village Development Boards Model Rules, 1980, has brought about many new agencies and the traditional governing agencies seem to be declining. Today the roles of hereditary chiefs or Kükami are limited to look after the welfare of people and to resolve petty issues in the village.

6.1.2. Village Development Boards (VDB)

The VDB is a statutory body, functioning under the primary village authority known as Village Council. The institution of the VDBs is synonymous with the concept of decentralized grass root level planning in Nagaland. Village Development Boards (VDB) has been established for delivering the rural developmental inputs. The Nagaland Village and Area Councils Act, 1978, also strived to make use of the traditional administration abilities of Village Councils for decentralization of developmental responsibilities to the local bodies. The Act consolidated the provisions authorized the Village Councils to formulate Village Development Schemes and implement developmental works in the villages through Village Development Boards (VDBs) according to Rules notified in 1980.

Membership and responsibilities

All residents of the village are members of the General Body of the Village Development Board. Two General Body meetings are held in a financial year, where the Secretary of the Board presents his reports, along with detailed audited financial statements. A committee chosen by the Village Council that includes Kükami and other members who are elected by the village council manages a VDB. At the time of data collection,
Ghuvishe village council consisted of Chairperson, Secretary, 5 male members, and 2 female members. The members were selected based on clan in order to have transparency.

In Asukhomi village, the Board consists of one secretary who is selected from the public, one treasurer, two representatives from Asah ‘A’ and Asah ‘B’ and two women representatives. They also have subcommittee that manages educational development, water, and electricity in the village. VDB formulates development priorities for the village, prepares action plans, and executes them, using the village community or other funds.

Photo No.15- Village Development Board members of Ghuvishe village

Source: Field work, January 2011

**Tenure of Office bearers**

The tenure of the members of the Management Committee of the VDB as per the Village Development Model Rules 1980 (Revised)\(^{46}\) is three years, but it was told that in Ghuvishe village there is no fixed duration as it is a voluntary service to the community. In Asukhomi village, the members could be reelected if the villagers find the person to be efficient.

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\(^{46}\) Village Development Boards Model Rules, 1980 (Revised)
**Assistance to Community and developmental aspects**

Government assistance to the VDBs includes grants-in-aid, matching cash grants, Jawahar Rozgar Yojana, and other development and welfare programmes. In an interview with Hekiqhe Chophy the VDB Secretary at Asukhomi Village, the secretary revealed that the village get two kinds of funds, 1. Grand in Aid (DRDA- District Rural Development Agency) 2. MGNREGA.

‘The Village Council formulates Village Development schemes; supervise proper maintenance of water supply, roads, education, and other welfare activities. Just recently, we constructed approach road with the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) also another village school building.’ (Interviewed on Friday 15 January, 2010)

He said that there are two aspects of utilizing the fund:

- Help given to individuals such as CIG sheets for housing, BPL- rice, and MGNREGA for 100 days employment to the villagers to generate their income.
- The second aspect is development where the village focuses on constructing Agri link, Approach road, irrigation cannels and construction and maintenance.

Ghuvishe village is situated in a valley and it was told that except for the narrow and winding footpath, there was no road connectivity and it made life difficult for villagers, as vehicles could not reach the village, but the VDB took up the matter. With MGNREGA, the village constructed a road connecting the village to a nearby town Aghunato and others. Even so, the road is for a fair weather. With personal experience and close observation, it was difficult even for heavy vehicles to enter the village especially during monsoon season. It was bumpy and unmetalled which made difficult for villagers to travel.

The VDBs have become the cornerstone of decentralized planning and development. VDBs’ performance has been exemplary. The Government of Nagaland under the stewardship of the Chief Secretary R.S. Pandey democratized welfare in favor of the citizens and in 2001, he coined a new term ‘Communitization’, which was a unique way to improve grassroot level, service delivery network. It was set up and financed by the government ensuring the service to be utilized by those people in need. It aimed at
bringing together the sound resource base of government and social capital present in the community (Communitization and Resurgence of Naga Social Capital, 2004). As a result, in both the villages there seems to be an improvement:

- **Communitization of Electricity:**
  At Asukhomi village, it was told that The Asukhomi Village Electricity Management Boards (VEMB) was given the task of monitoring the availability of power supply. They manage electricity supply at the grassroots community level. Out of 319 household, more than 200 household has electricity connection and the VEMB charges Rs 10 per bulb according to the household usage and the bill can be paid on monthly or quarterly basis. In Ghuvishe village, every household has electricity and electric bill is borne by Village Development Board (VDB). However, it was observed that electricity was very irregular and even when current was there, it was very dim.

- **Communitization of Water:**
  Village council has a Sub-committee of Water and Sanitation (WATSAN) who manages water supply in the village. In Asukhomi village it was observed that in several places, water tanks are installed through which water is supplied free of cost to villagers. For daily household utilization, Ghuvishe village gets supply water. One of the participant told that Communitization of water has helped every household to get supply water with a payment of rupees 2 to 10 per month, which is a meager amount collected for maintenance of water sources.

- **Communitization of Elementary School Education**
  In an Interview with Hoveto Kiba, the Village Education Committee Chairman, it was told that Asukhomi village has 90% literacy rate. The school is under Village Education Committee (VEC), which is the local legal authority to manage education in the village. VEC is responsible for universal enrolment. It was told that at Government Primary school, there are 57 students, out of which 40 are female and 17 are male. At High school level, which started in 2012, has up to standard nine with 45 students out of which 33 are female and 12 male. There are eight primary teachers and thirteen high school teachers appointed by the government. Education, textbooks, and uniforms up to standard eight
are provided free of cost to all the students. Regarding the attendance of teachers and students, the VEC Chairman commented:

‘Before Communitization, there were many ‘ghosts’ teachers who were most of the time invisible. Government could not keep a track of their attendance but now, we are very strict. We have decided to remove them if they are not regular. Earlier students were also irregular. You know, village children are very fond of bunking their classes to go to field and jungle... hmmm... we cannot blame them because teachers themselves would not come but since Communitization, the scenario has changed. As I told you, there has been a steady growth in attendance and our girls are more advanced’.

In Ghuvishe, the literacy rate is around 45%. At present, Ghuvishe village has only one government primary school, which is communitized. The school has classes up to fourth standard. At the time of data collection, there were 30 students. It was told by the VEC that though Communitization cannot be said to be 100 percent successful as it has its own share of problems but it has done a commendable job, building on the rich social capital of the village communities, benefiting from structural linkage, the VDBs continue to pioneer micro-level development in culturally appropriate, and resource-efficient ways. Female students were more in number. While in the field, it was observed that school dropout and irregularities in school among the children was alarming. In an Informal conversation with the wife of Akiikau Hokheto Yeputhomi of Ghuvishe village, she felt that children are more interested in getting pocket money:

‘As you can see our village is between two rivers and it is easy for children to catch fish, collect snail during plowing seasons and collect wild leaves. They feel happy going to Aghunato town (the nearest town from the village) to sell and make their pocket money’.

In order to know about the irregularities of children, the researcher had an informal discussion with one of the children, a girl of 10 years who was carrying her baby sister when asked if she has holiday the girl replied:

‘My parents have to transplant paddy today and since there is nobody to take care of my sister, I did not go to school’.
The mother (Ashibo) who was listening to the conversation also agreed to what the girl said. She further told her side of the problem:

‘Our livelihood depends solely on agriculture and though I know that my children are missing out their classes, I have no option but to ask them to stay back to be ‘Anga Kupuwu’ (Baby sitter but the literal translation will be ‘Anga47’- Baby, ‘Kupuwu’- the one to hold baby) especially during this season’.

There were other reasons for dropping out of school. Mupula Awomi of Ghuvishe village shared that her 3 children had to drop out because their father died of prolonged sickness and it became difficult for her to support the children. She encouraged the youngest among her 3 children to study and was send to Zunheboto town to study at the Government Primary School but he refused and came back to village. In Asukhomi village, dropout rate was not much but one of the main reason for dropout as told by Khetovi Jakha, the former VDB Secretary and a retired teacher at Asukhomi Asuloto Government School is:

‘Fortunately, our village is very close to Zunheboto and Mokokchung town. Our youths go to towns to pursue education but unfortunately, instead of studying, they are influenced by town life and most of them especially boys start taking drugs and alcohol. They come back to village and others in village get influenced’.

The researcher during her stay in the village observed few youth who dropped out of school and were in village.

- **Communitization of Village Health Care**

Both the villages have communitized Village Health care. In Asukhomi village, there was one primary health care center with 1 compounder, 1 nurse, 1 nurse helper and Dahi who are appointed by the government to help women during delivery of children, attain to villagers in emergency, and to refer patients to government hospitals if it goes beyond their means. In Ghuvishe village there was no separate building and there was only one nurse was appointed who occasionally visited the village. In both the villages it was told that, anybody whom the village thinks can take the responsibilities is chosen to be the

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47 Anga- is mostly used for baby girl but sometimes used for both the gender. ‘Apuf’ - is used for baby boy.
Chairman of village health care committee. At Asukhomi village there were 11 committee members, out of which, 3 were female. Villagers chose the committee members and their service to the community was free of cost. One of the female committee members Heqheli Jakha of Asukhomi village told about their role as the committee member:

‘In a year the village gets 25000-30000 for health care. Whenever we get money, the committee makes plans for development of Primary Health Care Center and procures medicines with consultation of Doctors. Our duty is to oversee distribution of medicines to people. We have been visiting and checking the attendance of staffs here’.

In both the village, it was told by the committee members that there is a slight change in village health care. Unlike other years, due to constant checking the staffs are most of the time in village. In both the village VDB members felt that though Communitization cannot be said to be 100 percent successful it has done a commendable job

- **The Integrated Child Development Services (ICDS).**

It is a centrally Sponsored Scheme, was launched in the State in 1975. The scheme envisaged delivery of an integrated package of services comprising: Supplementary Nutrition (SN); Immunization; Health Check-up; Referral Services; Nutrition and Health Education; and Non Formal Pre-School Education.

This was stared with an objective to reduce the incidence of mortality, morbidity, malnutrition, school dropout, improve nutritional and health status of children in the under six years age group and enhancing the capacity of the mother to look after the normal health and nutritional needs of the child. The focal point of the scheme was Anganwadi, which is managed by honorary workers selected from local community at the project level. The immunization, health check-up and referral services were to be delivered at the Anganwadi Centers through the network of health services at the Primary Health Centers (PHCs). The ICDS scheme is also linked with nutrition component of Pradhan Mantri Gramodaya Yojana (PMGY) launched during 2000-01.
In both Ghuvishe and Asukhomi village, they families motioned that monthly the children are provided cereals and an informal classes are conducted. Even in New colony and Amiphot colony, anganwadi are functioning.

6.2. Zunheboto Town Council (ZTC)
Unlike villages, there were no traditional administrative structures in town. Over the years, the district headquarters and towns have seen establishment of Town Committees/ Council under the Naga Hills District Town Committees Rules II of 1954 (Assam), to look after urban governance in addition to other governmental agencies. The State has been tackling with serious issues relating to growth of main urban centers, traffic congestion, and pollution, inadequacy of water and sanitation facilities, sewerage systems, drainage, and solid waste management. Consequently, in order to address these issues in a sustained manner, the Nagaland Municipal Act, 2001, was enacted to strengthen the urban local self- Government institutions (25 Years of ZTC Celebration, 2010).

Selection of Town Committee Members
In Zunheboto town, the Town Committee (Now Town Council) was formed on 22 December 1985. In an Interview with one of the former Town Committee member
Hoveto Kiba, he gave his account of his experience of being selected to become the first representative from ward no 5 (New Colony) to Town committee:

'It was nice to be selected as the first Town Committee member to represent my ward-5. Members from each ward contested and were elected by the people. In my ward, it was different. Public had this notion that if two people from the same ward contest, there would be groupism and misunderstanding in the ward. Therefore, in a general meeting the public selected me. In second and third tenure, public were in my favor and though I contested I was reelected '.

In an informal discussion with other former members, it was revealed that in the initial days, it was the voice of the people belonging to a particular ward whether to select or to elect but with time and with many people willing to serve the community, they began to conduct election. It was also told that initially Zunheboto Town population was less and the town was divided into 6 wards. In the first ever Town Committee election, 6 members were elected or selected and 2 members were government nominees. One of the government nominees was selected as the Vice-Chairman. However, as the population increased and town expanded, during 2008-2010, there were 13 elected members and 3 government nominees. The office of the Town Council Members consisted of 1 Chairman and 1 Deputy Chairman who were selected by the elected members. It was noticed that there were no female member in first two tenures but in 1994-2000 and 2000-2005 respectively, there was one female member who was nominated by the government. Thereafter, there were no female members.

**Tenure of the members**

According to the official guideline, the tenure for the office of Town Committee is 5 years term but while the record showed flexibility in maintaining of fixed tenure. In some tenure, it was suspend within 2 years and some was extended up to 7 years. Khekiye Rochill, the then chairperson of ZTC 1994-2000 believed that it was because of the efficiency and prompt administration of the council that the government extended their tenure. He also narrated the incidents in which they were involved and thus continuity:

'Those were the days of evil and the years were gloomy, full of hatred, doubt, and uncertainty, and above all full of tragedy. It was the beginning of Indian Army
Operation and Naga Army struggle. During those Indian army officers, belonging to different arm forces landed at Zunheboto, the Sümi headquarter to review and assess the prevailing situation and operation activities by the Indian Arm forces. Thereafter they stationed at Zunheboto town and it was the council members, who had to guide them for intensive operation. As the matter could not be handed over to a batch of new members, our tenure was extended for two more years’.

The researcher as an insider of this particular tribe and from Zunheboto town had faced and vividly remembers a problem where students appearing for High School Leaving Certificates were caught in a situation of comb operation by Indian Army. Nobody was allowed stay in the house and was told to be in an open space. Students were not spared to even revise their lesson. One after the other the Army did a thorough inquiry of each and everyone. It was in this kind of circumstances; ZTC played an important role in intervening and helped students to go to the respective examination halls.

At the time of data collection, there was another problem, which arose. After completion of 5 years tenure, the ZTC was scheduled to have an election in 2010 but due to Nagaland Government, wanting to consult about Women Reservation in the Municipal and town councils the election was postponed. It was feared that once an election process starts and with the involvement of different political parties with their own propaganda, it would create misunderstanding and division among the citizens of Nagaland. Accordingly, the Urban Development Vide No. UDD/MAC- dated 1/2010 Kohima 1st April 2010, five Advisors – 4 male and 1 female were nominated by the government to assist the Executive Officer in functioning of Zunheboto Town Council (ZTC 25 Years Celebration). In addition to the above-mentioned issues, Huskha Yeputho the Chief Advisor stated:

‘It is not only the issue of Women Reservation but there are many loop holes in several areas where the Municipal and Town Council Act are to be amended. Taking these circumstances into consideration the Government of Nagaland officially declared not to conduct election for Municipal and Town Council after the expiry of the respective terms’.
Responsibilities and Achievements

Throughout the years, it has been observed that the Town Council Members has been doing a laudable work with dedication for the development of the Town. It was told by the then Vice Chairman that in the initial days, the members were given a bare allowance, which was fixed at Rupees 1000 per month for the Vice Chairman and Rupees 100 for the members per sitting. Even though the members did not have any income, they sincerely did their duties. Khekiye Rochill, the first Chairman of ZTC who was appointed as the Advisor at the time of data collection reminiscent about the initial days and he stated:

‘I had struggled and fought along with my esteemed councilors who were brave hearts. All along the evil days and dark years that had confronted Sümi in particular and Nagas in general. As soon as I held the office, I was very much delighted and was prepared to serve my people with utmost concern especially for developmental activities and town management. I did manual work along with my colleagues and staffs cutting ground works to provide proper drainage system in the heart of Zunheboto Town’.

While mentioning about the responsibilities of ZTC, Sukhato Rotoka, the first Vice Chairman of ZTC reflected about the resources for maintenance and town development he mentioned that there was no permanent resources available to maintain the office except for some revenues collected from businesspersons in a form of license, taxes and renewal fees. He mentioned that those days ZTC received annually a meager amount from the government as Grand-in-aid to ZTC. While commenting on the achievement of ZTC during his tenure he mentioned few of what he and his colleague did:

‘Being at the infancy and due to the non availability of funds we were not able to do much of development work but let me tell you,

Firstly, with the help of Army GOC 8th Mountain Division, Jakhama, we prepared the ground for constructing daily market, which was non-existent before our tenure. We also proposed to open market sheds in all the wards but we were not able to achieve it. We could open only in Old Colony.'
Secondly, we were able to construct circular road connecting Zunheboto to Mokokchung town via Project and New colony but it was not problem free because the ward representatives had to deal with the landowners.

Thirdly, we procured ZTC office, which was then a Jubilee Hall, under the District administration.

Fourthly, we did construct side drainages here and there in the town.

Other than these, those days’ people would leave their cattle to roam freely. Therefore, we controlled straying cattle within town area. On few occasions even after notifying the owners if we found animal loitering around in the middle of the town, we had no option but to shoot and kill them.

We monitored sanitation programmes such construction of latrine and toilet. We kept on discouraging people not to build pigsty, cowshed etc on the roadside as it made town messy.

We also assisted the district administration in developmental work and in maintaining law and order.

In order to see if there were any changes, the researcher interviewed Ahoto Tuccu, who was the Deputy Chairman during 2008-2010. He believed that since its inception the ZTC has been working for the growth and development of Zunheboto town. He said,

‘The hard work and labor of the pioneers will not be in vain. Beginning from 15 May 2000, I have been associated with the council for the last 10 years and have seen growth and developments’.

Khehoshe Yeputho, the chairperson 2008-2010 mentioned some of the activities performed under his chairmanship which are as follows:

- Road and Drainage

It was noticed that whenever new members take the office, they have been focusing on improvement of road and drainage in town. As in 2008-2010, the chairperson felt that it was their duty to look into the deplorable condition of roads and drainage system. Therefore, taking the support of the representatives, active participation of BRO and with the co-operation from the public they were able to complete road project in places connecting Laghilato and New colony, another one in Alahuto colony, which were destroyed by landslide. They were able to reconstruct road leading to Zunheboto
Government Arts College, which was in dispute because of land ownership, and the road connecting to Aghunato Sub-Division.

- **Infrastructures**

It was mentioned that having a proper infrastructure helps community to progress. The ZTC, renovated super market complex. Retaining wall with proper railing was constructed at the road leading to Deputy Commissioner’s office. Town hall was given a facelift, electricity was provided, streetlights were installed, and he believed that this has made the town crime free. In this connection, the chairman commented:

‘As you may be aware, Zunheboto is the sixth largest urban center of Nagaland. My team made it our duty to provide proper infrastructure like water supply, sewerage and sanitation, solid waste management, drainage, transport etc’.

Besides these, he also mentioned that with the help of Army Development Group (ADG), they made a basketball court. Knowing the importance of the game, the ZTC invited Roko Angami, a Naga International football player and organized football training camp for about 300 young boys and girls from different schools. It is also worthy to mention that the ZTC felt the need to restore the only Government College from the neglected state and made land demarcation of college campus to put halt to the land encroachment. However, it was observed that no matter which tenure ZTC have not been able to adequately address the magnitude of diverse urban issues due to limited powers and finances. The absence of adequate investment from the Government in the towns in terms of planning and finances was also felt.

6.3. **Town Gaon Burah (GB) and Elders Committee**

Social work involves understanding the power dynamics and social relations that govern the relationships between various structures and diverse communities and working to achieve social justice through structural change. Community leaders have great capacity to improve their own circumstances, as they have first-hand knowledge of the situation and know what needs to change for the betterment of the community.

In town, GBs are not hereditary but as in traditional practice of governance, government gave some power to GBs and provided them a Red blanket, which came into practice
during the colonial rule. This Red blanket or in Sümi dialect ‘Lahuphi’ is worn by both hereditary chiefs in the village and elected or selected GBs in town. There is Elders Committee in every colony with GB as Chairman. The Committee consists of 9-11 members depending on the population. In New colony, there were 11 members 9 male and 2 female. One female member was the chairperson of Colony Sümi Totimi Hoho who is an ex-officio member. In Amiphto, there were 9 members. It is the duty of the Elders Committee to elect or select GB. GBs in town are to be elected by the Elders Committee members but in most of the colonies, committee through mutual consent selects potential and capable person. The person selected to be GBs are mostly matured people who have been living in the sector for a long period and are aware of community’s needs. As for Elders Committee, any married man and women can be a member and are selected by the people in general meeting.

Photo No.17. Prof J.J. Roy Burman with members of All Sümi GB Council, Zunheboto

Tenure and Duties

In both New colony and Amiphto there were 2 GBs. Officially, the tenure of Town GB and Elders Committee is 5 years. However, this is not followed strictly. It was observed that if a person is capable and responsible, the public decides to let him continue to be GB for long period as long as public him deem fit or in some case until and unless he can render a voluntary service. In an interview with GB Ghokiye Achumi a 71 years of New
GB Katoi Zhimomi who was 53 years old at the time of data collection of Amiphot colony gave an account of his experience as a resident of the place and about Amiphot colony.

‘I am originally from Xukhepu village in Zunheboto district. Amiphot colony was established in 1990. Earlier it was a part of South point colony. Before we came here, my family and me lived in South point but later on shifted to this place in 1994 because we were able to purchase a plot in cheaper rate to construct a house. In 2008, I was selected to be the GB of our colony along with another person’.

While talking about their duties and activities both the GBs of Amiphot colony gave a similar response. GBs are elected or selected to assist directly or indirectly in administration of town. The GBs and elders committee looks after the welfare of the people. The services, which the GB and the committee had done so far, are listed below:

- Assist social welfare department to identify old age people in colony and gives Rupees 1800 to the old aged people
• Assist Supply department in giving 10 kgs of Annapurna rice in a month to old aged people and widows

• Through the project Anda diya, the distribute rice 3 times in a year to blind people

Except for few things, the colonies do not get any funding any organizations but with community participation and donation they along with ZTC, look into the development aspect to their own sector and they construct road, drainage and also take care of the environment. In order to preserve and encourage people, they organize and host festivals such as Tuluni and Ahuna and make people to participate in cultural events on other various occasions.

One of the significant duties, which the GB and Elders Committee do, is worth mentioning. As mentioned earlier (Chapter 4) even in town there is customary law practice. At the Colony level, GB and the committee takes care of law and order problem in the community. In an interview with GB Inai Kiba of New Colony, he mentioned about the problems, which they take care:

• In case of theft and robbery, if the person is caught, we hand him/her over to the police.

• In case of sexual offenders, if a man rapes a woman but wishes to marry her then we let him pay a minimum amount of Rupees 500 for tarnishing the name of the colony. However, if the man refuses to marry the woman, the elders look into the matter; impose fine up to Rupees 5000 and depending on the severity of the case he or she asked to leave the colony for years. In the same manner, if married people wish to divorce, the committee evaluates the problems and settles the matter accordingly.

• One of the problems, which the Committee finds difficult at the colony level, is land dispute. Let me give one example: In 2005, Ikishe Yeputho, of project colony and Hokishe Tuccu of New colony had land dispute. Ikishe had a plot of land in New colony which he sold to Hokishe years back. After few years, the former accused the later saying that he had not paid him money and therefore the land, which Hokishe live, was his property. Since, it became a big issue; we transferred the case to District Customary Law Court. After listing to both side of the story, as per the customary law, Ikishe was asked to take an oath and swear by biting
and swallowing the earth of the disputed land but he refused to do it. Therefore, the court judgement went in favour of Hokishe Tuccu’.

It was told that 95% of cases are dealt successfully at the local level and if customary law fails then the case is transferred to State Court.

6.3.1. Village and Town Governing bodies and Community/ Mass Social Work

At village level, the participants were Village Kūkami, Village Council Chairman, and VDB Secretary. When asked about their knowledge of Social work, they responded that among the Sūmi tribe, the concept of social work refers to a myriad of voluntary activities. Akūkau Qhashito Jakha of Asukhomí village best reflected the emphasis of social work being a voluntary activity in the following statement;

‘In our village Aqo-aho Kumla (literal translation- Social work) is designated actions taken by a moral individual as a token of solidarity with others and well-being of the community. Public are not paid for the service rendered to the community nor do we let them donate money for doing social work. Depending on the nature and duration of work and time, the village council provides snacks and food from the village funds’.

In an interview with a Gaon Burah Ghokiye Achumi of New colony, Zunheboto town, he was the only one who did not use Aqo-aho Kumla to describe Social work. He believes that social work is ‘Kumsa Kumla Kughutha’ (literal translation- free work) or a voluntary work rendered to community, which is driven with a notion to serve God.

However, both the terms ‘Aqo-aho Kumla’ and ‘Kumsa Kumla Kughutha’ used for describing Social Work are interdependent e.g. ‘Niye Aqo-aho ghenguno kumsa kumla shitsu ani’ (I am giving free service or work for the community).

In order to know more about their view on social work the researcher probed by asking what kind of activities are considered as social work and the responses can be grouped into two broad categories:

1. Doing community work collectively by a group of people or the whole community voluntarily

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48 A portion of earth wrapped in banana leaf or any other green leaf or a portion of earth kept on machete and is asked to bite it.
2. Help extended to others in need

Photo No.18. Mass Social work

However, in both town and villages most of the participants view social work as voluntary work done collectively for development and betterment of the community. Only few participants responded that helping people was also a social work.

- **Meaning and Construction of the term Social work**

After knowing the activities of social work, the researcher wanted to know people’s understanding of social work therefore the researched raised a question as to what would be Social Work in Sümi dialect and the participants responded using the terms like:

- ‘Aqho-aho Kumla’ - Social Work
- ‘Aqho- Aho Kivipu Kumla’ - Social work for the good of community

Though there were differences in usage of terms, meaning remained the same. Thus, the concept of Social Work or ‘Aqo-Aho Kumla’ according to them is ‘voluntary work done by individuals for the community as a gesture of solidarity with others and well-being of the community’.
- Knowledge and usage of the word Social Worker

In villages, the participants do not use the term social worker and were not aware of the professional social worker but they use the term ‘Aqo-aho Sakiphemi’ which means ‘Community Leaders’ or ‘One who leads Community’.

In town, people use the term ‘social worker’ and ‘public leader’ interchangeably for ‘Aqo-aho sakiphemi’. There were only few people, whose children study outside of Nagaland knew about the professional social work. Few who were leaders at the top level had vague idea of professional Social worker. However, in many occasion the researcher had heard community leaders who voluntarily work for the community-based organization were addressed as Social worker either by themselves or by others.

Driving force behind participating in Community Social work

There are different reasons for people to participate in community social work. People participate in community work because the goal and well-being of different families and people is achieved faster and less expenditure is incurred on the family. The second reason is their way of showing solidarity and harmony in the community. The team spirit seems to motivate them and enhance unity among them.

Village

As seen in the previous chapters Social work tradition in Nagaland (India) is very old and can be traced right from the days when traditional animistic religion was practiced and institutions such as bachelor’s dormitories and existed for defending and protecting the village; rendering voluntary service to the individuals, families and community welfare. In both Ghuvishe and Asukhomi villages, the Village Council and VDB usually organize community social work. The Kükami acts as a liaison officer between people and services and explain policies to the villagers, involved in health, education, maintain peaceful co-existence and harmony within the village.

Different groups of people who have same interest also organize social work such as people cultivating jhum land. In both the villages, church plays as important role and organize social work. Different CBOs such as students union etc also organize social work according to the need of the village community. The church plays an important role in the village community life. In both Ghuvishe and Asukhomi village, the participants
responded that, the church organizes social work day during Good Friday, Christmas, and New Year. The church helps people grow both spiritually and socially promoting unity and co-operation in the village.

**Town**

The State government organizes Mass Social work with the assistance of Town Council, GBs, and Elders Committee. Most of the time, cleanliness drive organized in different district. The government departments are allotted specific slots/area of work to be cleaned. GB Katoi Zhimo mentioned that sometimes they get order from the higher level to organize Mass Social work. It was the duty of the ZTC colony representative, GBs and Elders committee to oversee and supervise the work. One of the participants Qhuvuto Aye of New Colony, who is a government employee and an active member in the locality reflected,

> ‘Some people do not like the idea of Government making it compulsory but have grown to value and enjoy this kind of work where people of all section come together to do something good for the community. Participating in Aqo- aho kumla, gives me a sense of responsibility towards my people/ society. Sometime I do not participate especially if I am sick or if something urgent come up but I try to be there as much as possible’.

There is active participation of high-ranking officials in the mass social work including the Chief Minister as and when it happens in the state capital. Concerned citizens including children are seen actively participating in the social work. Some of the social work activities are:

Lukhuli Chophy a 75-year-old woman from New Colony recalled the days of endless social work organized by Government, ‘Since our family was one among the first families to come to this place we had to do a lot of hard work. It was all jungle and Government made it mandatory for us to clean jungle and our surroundings every Saturday and we had to construct footpath but today though the nature of work is same it is different. It is only twice and thrice a year’.

Both GB Katoi and GB Inai told that they along with the co-operation and participation of the people they organized Social work and construct foot paths, repairs roads and potholes within their own colonies, clears overgrown grasses and trees within the living
area. Constructs wooden bridges to connect roads divided by gully and the public comes forward to do the grounding works whenever there is a need to construct schools buildings, play ground, toilets, council halls etc, anything pertaining to public use and utility.

Photo No.19- New colony council members investigating mass social work

Source: Filed work 2010

As mentioned in Chapter 4, the nature of social work and in village runs in same line except for the frequency, which is less in town, and time.

**Occasion and frequency of community social work**

As mentioned earlier, Social work applies to community/ group activities, which is organized by the village/ town council and Sector. This is reflected in a parallel response from the participants from both the urban and rural areas. There are three- four days in a year when the whole community does social work, especially in the beginning and the end of the year, before starting of Jhum cultivation and after harvest when the community prepares for celebrating Christmas. Ahoi Kiba, a participant from Ghuvishe village said,

‘We do social work before the celebration of ‘good Friday’ ‘Tuluni’ and Ahuna festivals (these are two main festivals of the Sümi tribe). In villages’ Social work is compulsory duty for all adult villagers especially male folks’. We clean the whole village, clear over grown grass and weeds, waste paper and plastics and repair roads if required’.

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In town, Tovili yeputho a former ZTC member and a president Congress district mahila, ‘In town, we do social work whenever the sector Elders committee, Town council or the order comes from the Deputy Commissioner (for Govt. employees it is compulsory). Occasionally we spare 2-3 hours in the morning cleaning the surroundings in our locality, office, or other public places as and when needed’. This happens before the celebration of festival and as and when there are official programmes. Other than these, even school organizes social work.

Photo No. 20. School children repairing the road

In town, social work is organized whenever the sector Elders committee, Town council or the order comes from the Deputy Commissioner (for Govt. employees it is compulsory). Occasionally 2-3 hours is spared in the morning to clean the surroundings in locality, office, or other public places as and when needed. This happens before the celebration of festival and as and when there are official programmes.

Participation in Social work- Paid or unpaid/ voluntary or compulsory
It was also told that at least one member has to represent the family for mass social work. Aqo-aho Kumla is a voluntary service because it is unpaid work done freely by the individual for the community. However, in traditional society, villagers had to give free service for few days in a year in Akükau’s field (Shikhu, 2006; Sema, 2013). This is also
considered as a kind of ‘Aqo-aho kumlə’, it was compulsory; failure to fulfil these duties and activities is considered as an offence and therefore was liable for penalty according to village customary law.

6.5. Community Based Organizations (CBOs) at Zunheboto District

Community-based organizations (CBOs) play an important and relevant role in providing services at the local level. They work in a variety of different fields, such as education, health, the rights of the disabled, gender issues, etc. Wise management of the organization can contribute significantly to ensuring the effectiveness of the work that it does. According to (Salles & Geyer, 2006) CBOs are an organization made up of a group of people who come together to accomplish a common goal or a set of goals. The size of an organization can vary from two people to thousands of people. CBOs vary depending on their mission and vision.

Community-based organization (CBO) is a generic term understood as organizations located within a physical community, which may consist of a neighborhood, village, town, or metropolitan area. The focus of the organization’s work is to seek benefits defined people or places in the locality where it is based (Mike, Leila & Tarapdar, 2011). There are different local voluntary organizations at town and village level. A person contributes their time or talents for charitable, educational, social, political, or other worthwhile purposes, freely and without regard for compensation. At an elementary level, the CBOs pinpoints and values associational life as it brings people together in network and shared concern. At Zunheboto district in Nagaland, Community based Organizations have been playing a very prominent part in protecting the community, preserving culture, and acting as peacemakers in an insurgency ripped area. Community-based organizations (CBOs) are human scale organizations that work to remove access barriers and create enablers. They are often more effective than large bureaucratic organizations or working for societal improvement.
6.5.1. Sümi Assembly or Hoho

The existence of Sümi Hoho can be traced even before the formation of Naga Hoho. The apex Sümi Hoho was formed in 1975 in the wake of inter-tribal conflict between the AO and the Sümi tribe to reconcile and maintain peace and harmony between the two neighboring conflict tribes and with other Naga tribes. The Hoho also aims to protect the community whenever necessary.\(^49\)

The Sümi Hoho office bearers are elected/nominated for the tenure of three years and it is based purely a voluntary service without any salary. The Hoho consists of President, three Vice Presidents representing Sümi living in Northern, Eastern, and Western parts of Nagaland. There are two General Secretaries for Administration and one for Information and publicity. One treasurer is elected/nominated and he handles financial matters. 40-48 Executive members are nominated each representing different range. General body meeting is convened once in a year but in case of emergency, the Hoho calls on the meeting as and when required. Some of the activities of the Hoho are as follows:

1. Sümi Hoho plays an active role in promoting peaceful co-existing among the Sümi and other Naga tribes. The Sümi Hoho believes in the strong opinion that peace and tranquillity must be promoted and preserved by all Nagas.
2. It works towards preservation of Sümi culture and tradition and organizes Sümi festivals such as Tuluni in the month of July and Ahuna in the month of November where Sümi cultural activities are performed and showcased.
3. In order to protect the environment the Sümi Hoho has banned tree felling, destruction of forests, hunting, and fishing within its area.
4. Factional clash between the NSCN groups in Zunheboto area happens very often. The life of public is disturbed and innocent people are killed. In this kind of situations, the Sümi Hoho intervenes. One of the recent rallies was to protest the death of a youth, who was caught in the crossfire between two factions of National Socialist Council of Nagaland (NSCN) at a densely populated area in the town on Tuesday. On May 30 2012, the protesters carried the body of a slain

\(^{49}\) Interview with one of the Sumi Hoho member and a tribal leader on 12\(^{th}\) October 2011 at Zunheboto town.
youth and urged the Union home minister to remove all the designated camps of the groups from within the Zunheboto district or to otherwise implement the ceasefire ground rules (CFGR) strictly. They also resolved not to pay tax to militants.\textsuperscript{50}

5. The Sümi Hoho co-ordinated with the government for development of the community and so far it has successfully built roads and bridges and have been successful in stabling educational institutions in the district.

In 2013, there was one incident, which was lead by the Sümi Hoho, STH and other organization. Sumi Naga tribals, armed with spears, machetes and shotguns, forced insurgents to evacuate a camp at Mukalimi in Zunheboto district of Nagaland by burning down huts, offices and vehicles leaving only a church standing. The problem started after two Sümi women were strip-searched at an insurgent checkpoint on December 21. The Sümi Hoho, or tribal council, and Totimi Hoho, or women’s council, demanded that the militants involved be handed over to the police for prosecution. The Sümi Hoho rejected the NSCN (IM)’s internal punishment, demanding that legal processes be implemented instead. Sümi villages responded to a call from the Hoho and Thousands of Sumi volunteers representing various Sumi villages, ended the three-day siege on Ghathashi camp-Zasibituo Battalion Hqs of the NSCN (I-M) Naga army at Mukalimi December 26, 2013 (https://www.facebook.com/zbtodaily/posts/478313948945142). The Sümi Hoho plays an important role in protecting the community. It is also to be noted that Sümi tribe honors the right of women.

6.5.2. Sümi Women’s Association (Sümi Totimi Hoho)

Sümi Totimi Hoho (STH)\textsuperscript{51} was established in 1983 by a group of women when one of the Sümi woman was gang rapped. On April 28 1988 it got government registration bearing registration NO- 3099. This organization is purely based on the voluntary service and the office bearers are unpaid. The organization consists of President, Vice President, General Secretary, Cultural secretary, treasurer, and executive members who are elected/ nominated during the general body meeting for the period of three years.


\textsuperscript{51} Sümi Totimi Hoho (STH) = Sumi Women’s Association
The aims and objectives of the STH are as follows:\textsuperscript{52}:

1. To stand for the right of women
2. To protect women from all kinds of harassment and torture
3. To fight against selling and using of drugs and alcohols
4. To be an agent of peace and reconciliation in the family- problem arising between husband and wife due to infidelity
5. To preserve Sümi women’s culture and tradition

Some of the activities and contribution of STH are as follows:\textsuperscript{53}:

1. Along with the Sümi Hocho, Sümi Kiphimi Kuqhakulu, the STH plays an important role in peace making process. They negotiate with different insurgent groups at the time of factional clashes for safety of the public.
2. First day of a month is kept for prayer for people engaged in anti social activities.
3. Conducts awareness camp for women, training on food preservation
4. During High School Leaving Certificate Exam (HSLC) The STH volunteers as invigilators and helps in conducting fair and peaceful examination for the students
5. To preserve the environment 2\textsuperscript{nd} Saturday in the month of May is kept for STH tree plantation day. Occasionally they organize cleaning and maintenance of the surroundings.
6. Occasionally visits jail and give counselling to the inmates, give gifts and cash to the widows especially during Christmas
7. One of their major contribution is towards development is construction of latrines, bathrooms and kitchen at the government hospital. They purchased two drums and curtains for labor rooms (maternity wards) and contributed towards purchasing of shadow less machine for hospital.

Beside the STH at large, every ward in towns and Sümi village STH are functioning at the grass root level.

New colony also has a branch of Sümi Totimi Hocho. Its aim and objectives are same as the general STH. The STH New colony has played an important role towards better community life. They have involved themselves in many peace talks with different

\textsuperscript{52} As written in STH 25 Years Silver Jubilee Magazine
\textsuperscript{53} Ibid.
Insurgency groups and confronted Indian army against their misbehavior with its members. STH fight against other social evils such as alcoholism, drugs, and so forth. At the time of data collection there was one incident in the colony.

Photo No.20- Office bearers of STH Zunheboto Area

An unmarried young girl who was living with her aunt family gave birth to a child and because she was scared, she killed the baby and threw away in drainage. After few hours, the dog pulled the baby’s body and it was found by some people. It was difficult to catch the culprit and this was reported to STH. The STH, took quick action and checked every suspected household and the girl was caught. She was summoned by the ward council and banished from Zunheboto town for her inhumanly act. The STH gave counseling and she was asked to pay a fine.

Amiphoto is located at the highway; this organization has been taking the responsibility of checking the vehicles carrying alcohol beverages and drugs whenever they get information. Since few years, Amiphoto has become one of the favorite hiding place for different insurgent groups as it is located on the hilltop with thick jungle. This in turn has made the life of public miserable due to constant factional clashes. In this kind of situation, this organization has been playing an important role in mediating between different factions and also with police and Indian armies.
At the village of Asukomi, STH was formed in 1985 to promote Women’s concern. Since its formation, they have been mobilizing peace at the grass root level especially when insurgents trouble the peaceful life of villager. Their goal is to fight against social evils prevailing in the village. They have been tackling anti social issues such as, alcoholism, drug abuse, and violence in the village. The village being in the main road, this organization has played important role in tackling other issues, which are not related to the village but travelers as well.

It is clear that, while fighting for the rights of women, the Sümi Totimi Hoho have been involving in factional feud whenever it happens between different underground factions or with army in Sümi dominated areas. The Sümi Totimi Hoho plays a great role in resolving the problem in order to protect and give security to the people. Their motherly instinct of protection does not limit only to their own family but for the whole community. Some brave women step forward, step in between the two parties lifting up their hands, averting a war like situation. It has also been giving every unclaimed dead body a dignified funeral by wrapping the shawl of the tribe, prepared coffins, burial grounds and organized funerals with the local pastors. In spite of their involvement in political issues as peacemakers, their representations have been far and few in state
electoral politics because they feel that it goes against their traditional role. The role of peacekeeping should also make them to take active role in formal politics.

6.5.3. Sümi Students Union (Sümi Kiphimi Kuqhakulu)

The apex Sümi Students’ Union was established in the year 1939 with the theme ‘time changes and we change with them’, originally the motto was drawn from Latin word “MUTAMUR IN ILLIS”. The union was formed solely to work for the welfare of Sümi students’, to protect the unique cultural identity of Sümi, to promote the intellectual potential to acclimatize with the contemporary changes and to safeguard the unity and integrity amongst the Sümi students’. The union has its permanent H.Q. at Zunheboto and covers all the Sümi inhabitant areas. The office if the union consists of President, Vice President, General Secretary, Organizing Secretary, Cultural, and Literary Secretary, Finance Secretary, Games and Sports Secretary, Women Co-coordinators, Executive members and others. The office bearers are elected or nominated during the SKK general conference, which is held once in three years. The tenure of the office bearer is three years.

The aims and objectives of SKK are as follows:

1. To have unity among the students and to work for the welfare of the society
2. To preserve Sümi tradition and culture
3. To fight against social evils in the society
4. To enhance the value of the society and to strengthen it.

Some of the activities of SKK during the recent past are as follows:

1. Successful in checking bogus teachers’ appointment at government schools
2. Checks the attendance of government appointed teachers in remote areas.
3. Surprise checking of students loitering around in town during school hours
4. Turning its attention to the chronic problem confronting the indigenous inhabitants of Nagaland, and in particular Zunheboto district the SKK embarked on to check the influx of illegal immigrants. The union has been carrying out verification of Inner Line Permit (ILP) at the union’s office in Zunheboto in collaboration with the district administration and scores of defaulter were detected.
5. The SKK has been involved in peace making process along with the Sümi Hoho and STH.

The SKK functions at different levels- at the range/ area level and village level. During the field study of the two villages, it was found that in both the village there were Students unions.

At Asukhomi Village Student, union was formed in 1947. The union takes care after the student body in the village. Every year, the office bearers are elected and two sessions are convened. Half-yearly session during summer vacation is organized only for a day to assess and motivate students. The other session is convened during winter vacation mostly in December for three days. Asukhomi Students from different places gather and several cultural activities and sports events are performed. The student union also gives award of appreciation to the meritorious students. The union functions with the funds allotted by VDB, membership fees, donations and through funds raised by the student body. At Ghuvishe village, the union was formed in 1980 due to the growing need of the student. The union organizes student union sessions once in a year. It motivates and encourages students to excel in their studies and work for the upliftment and all round development of the students.
6.5.4. Union and Associations

Community associations and unions are a sub-set of CBOs distinguished by a particular model of local democratic engagement and often based in a community centre where a wide variety of activities and services take place (Mike, Leila & Tarapdar, 2011).

It was observed that there are many small unions and associations in Zunheboto Town. People belonging to same village or area forms this unions usually for community integration, to have fellowship or encourage and support each other. These types of unions are found only in towns where people leave their native villages and migrate to towns for several reasons. During data collection, the researcher came across a house, which had a signboard written, ‘Banker Asukhomi Union, Zunheboto’. However, in the second field site, though it was told that the families belonged to certain union, the banker, or the temporary office was nowhere to be found. With the permission of the banker, the researcher went through the union’s register, which had a record of the union in brief.

- Formation and members

The Asukhomi Union, Zunheboto Town, had existed for a long time but started to officially record in 1985, therefore, it is officially treated as being formed in 1985, and it has been functioning even better. The record shows that there were only 39 households with a population of 250 members but in 2010, household increased to 140 with the population of 704 members. This increase in population is mostly because of people migrating from village to town either for employment purpose or for children’s education. The union had a motto, which stated ‘United towards upliftment’. This was formed for the families living in different parts of the town to come together and know each other. In-laws of the village are invited and treated with respect. Every year a new set of office bearers are selected and it was their responsibility to organize programmes and feast on 1 January every year, which is a tradition and in fact, the union exists mostly for this day.
• **Activities**

The researcher, as an insider had participated in this occasion and has firsthand experience as the youth are expected to perform certain role in preparation of community feast.

• Earlier the union use to have community feast on Good Friday, in the month of April and New year (January) but later on reduced to once a year, which is on new year day. This is the occasion set aside for the Asukhomi people living in Zunheboto town to come together, pray for the community, entertain each other and a time for exhorting each other to live in peaceful co-existence with others.

• Every year, it has become a tradition to give cash and other gifts to students who perform well in schools and colleges. This is done to encourage student to excel and to work harder.

• **Funds**

This kind of union are purely funded by the community themselves. The Good Friday and New Year feasts are celebrated with the membership and donation from the people within the community. In some years, individuals had hosted such kind of celebration.

• **Help**

True to the union’s motto, the union stands strong for one another in times of sickness and happiness. Women folks of this union visits sick people in the community and pray for the sick people within the community. At the time of death, marriage the union supports its members with monetary help, prayer, and physical presences.

Thus, CBO in Nagaland and especially among the Sümi tribes have been providing social services at the local level. Non-profit organizations whose activities are based primarily on volunteer efforts. This means that CBOs depend heavily on voluntary contributions for labor, material, and financial support. CBOs played positive role towards protection of traditional customs of the Sümi tribe. The state government can make use of these CBO for socio-economic development of the community. The main areas in which they can play their role effectively are education, health, trainings, and promoting of local
artisans and the crafts. The government should provide proper funds to these CBOs for this purpose.

6.6. Non-Government organizations

Willetts (2006) says that at the UN, virtually all types of private bodies can be recognized as NGOs. They only have to be independent from government control, not seeking to challenge governments either as a political party or by a narrow focus on human rights, non-profit-making and non-criminal. According to Gangrade (2004), NGOs in India are identified based on certain criteria. The Seventh Five Year plan while recognizing the role of the NGOs in rural development programme lists out the criteria for organization to be identified as NGOs. As per the plan yardstick, the NGO should be a legal entity registered under an appropriate Act. The Acts, under which the organizations can be registered depending on the nature and scope of activities, are Societies Registration Act, 1860: the Indian Trust Act, 1882, the Cooperative Societies Act, 1904: the Joint Stock Companies Act, 1956, and Charitable and Endowment Trust Act. As such, the researcher found only three organizations directly and indirectly functioning in Zunheboto Town.

6.6.1. Concern Citizen Forum (CCF) and Kripa Foundation

A group of like-minded people who were mostly born and brought up in Zunheboto town formed the CCF in 1999 on celebrating 100 years of establishing Zunheboto town. The group consisted of people who were in one way or the other look up to by the people as the community leaders. CCF registered as NGO in 2004 under the Society Registration Act 1860. The organization was self-supported with the members shelling out money from their own pockets. There were hundred members and yearly it is mandatory for the members to pay Rupees 1000 as membership fee.

Aims and objective of CCF

The CCF was formed with various aims and objectives:

- To eradicating social evils in the society
- To work towards civic and cleanliness of town
To give awareness and encourage student to exhibit their talents
To work towards preserving the culture and tradition

Work and achievements

The CCF purchased a plot of land for Rupees 15 lakhs with the money donated by the members for organization and constructed a building for rehabilitation center and initially appointed a caretaker and a counselor but it was not successful due to shortage of resources and fund. In 2010, the CCF in collaboration with Kripa foundation that was started by Mt. Carmel Church in 1981 with its center head in Mumbai decided to revive the rehabilitation center. Since its joint venture, the center has been providing various services: such as One to one counseling, One to group counseling and Family therapy.

The CCF had organized and hosted Ahuna festival cum road show in 2009 with an aim to preserve and keep alive the culture and tradition of the community.

6.6.2. Akimbo Society

This organization is a non-governmental organization registered under the society registration act 1860 as amended by the registration of societies (Nagaland First Amendment Act 1964). The organization’s area of operation covers northeast India with its head in Dimapur- Nagaland.

In an interview with the Director, she revealed that the organization was named after her late adopted son Akihito (pet name Akimbo). ‘Akimbo’ means ‘I have reached a home I have been searching for’. The society was established in the year 1993 by a handful of womenfolk’s who had themselves the desire to create an awareness for the underprivileged and weaker sections of people of the society. This was started with Mrs.Clara Sumi. The vision of this organization was to emancipation of the people and equitable social order.

- The mission of the organization was to empower the people particularly women, children, and youth through participatory approach.
- Revival of the rich culture and tradition among the youth and children
- Sustainable development of the underprivileged
Some of the areas in which the society focuses are as follows:

- **Prevention of HIV/AIDS & STD**

  Akimbo Society is one of the pioneer Voluntary Organizations in Nagaland to work among Commercial Sex workers and Injecting Drug Users. The Organization has been implementing targeted intervention programme among Commercial Sex workers in Dimapur and injecting drug users in Akuluto Sub-division, Nagaland since the year 2000.

- **Community Home Based Care And Support For People Living With HIV/AIDS**

  In collaboration with Project Concerned International, India, Akimbo Society provides Community Home Based Care and support to People Living with HIV/AIDS (PLHAs) in Dimapur town. The main objective of this project is to improve the quality of life of People Living with HIV/AIDS and their family members.

- **Lump sum Scholarship Programme**

  The lack of skills among the educated unemployed youth have made them handicap to create an avenue for self-employment. Lump sum scholarship is given to under privileged students undergoing vocational training. It is an interest free loan, which has to be returned back once the beneficiary completes his/her, course in easy installments. The recovered loan is built up into a revolving fund of the organization to award to more deserving youth. Since the year 2004, the society has awarded scholarship to 75 candidates.

- **Empowering communities in the face of HIV/AIDS through star in Nagaland**

  STAR in Nagaland “ was initiated in the year 2007 with the support of the HIV Thematic Unit of Action Aid International. The group consisted of Intravenous drug Users and their partners and each group had 20 – 25 members. The functioning of the STAR circles in VK Town and Satakha have raised a lot of issues especially in the women’s circles regarding the status of HIV and AIDS in their communities, the problems of alcoholism and addiction and the roles of different stakeholders in addressing the same.
• Global fund for HIV/AIDs, T.B. and Malaria

Akimbo Society continued the implementation of GFATM project under Zunheboto District, which cover all the sub-divisional head quarter and some of the block development head quarters.

It was found that though it is registered NGO, there were no professionally qualified social workers in the organization. This organization its branch in subdivisions but in Asukhomi village and Ghuvishe village nobody knew about the organization. Though this Organization is based in Dimapur it give indirect help to people in Zunheboto through their sub- centers in Akuluto, VK Range and Suruhuto range which falls under Zunheboto district.

6.6.3. Prodigals Home

This organization was established in 1990, it is a non-governmental organization registered under registration of societies act 1860 also registered under ICRA and section 12A of the income tax act 1961 with its office in Dimapur- Nagaland, operates in north-east of India. The Prodigal Home does not have any sub center in Zunheboto town or in the district but it monitors and evaluates Salvatus Christian Society and also though Prodigals home, funds are channelized. In an interview with Ela, the director she revealed the programmes and services of the organization. Following are some of the programmes of the organization:

• Sponsor a Grandparent Program

SAGP, with support from Help Age India (HAI) was started on 1 March 2007. It also aims at sensitizing the community at large to value and regard them as an integral part of our society. Under this programme, the organization is helping 50 grandparents from five different villages under Dimapur District. They are being provided food items, cloths and other necessities besides Rs. 50 as pocket money and another Rs 50 for medical care.
• Resource and Training Centre

Supported by Nagaland Chief Minister’s Groups Fund (Year of Capacity Building) Under Planning & Coordination Department, Government of Nagaland, The Resource, and Training centre was initiated in April 2009.

• Community Based Rehabilitation

Community Based Rehabilitation (CBR) for Persons with Disabilities in Dimapur district is supported by CARITAS India. The intervention is being carried out with both adults and minors with disability or disabilities.

• After Care Canter (Men’s Rehab Centre)

The treatment Plan of the centre is divided into two parts, Detoxification and rehabilitation which cover a duration of three months to six months and beyond depending on cases and willingness of the residents. It is innovative ways of combating alcohol and substance (drug) abuse. The Unit also organize the preventive awareness campaign among different stalk holders has been and equally important activity during the past 20 years of it existence.

• Short Stay Home for Women

The SSH is for those women and girls who are either exposed to moral danger or are victims of family discord, social ostracism and the resulting strain of relationship or emotional disturbances. It was observed that some of the employees where professionally qualified social workers. However, it was told that not many of the qualified social workers work for long duration due to low payment of salary.

6.7. Church and Church based Organizations

In Nagaland and in Zunheboto district, an organized social service owes much to the activities of missionaries who pioneered in the medical services and education. The missionaries did much to bring home to colonial administrations the need to concern themselves with the social welfare of their subjects. Christianity continues to be the official religion of the state. Membership comes through baptism. The largest
denomination is Baptist. Religion and spirituality is found in public affairs such as inauguration of office and many other activities. Religion is intertwined in many aspects of the Sümi society. Caring for the poor and needy has been part of the responsibilities of the churches for decades. Part of the work has been to care for people in practical matters and another has been to care for their souls. Philanthropic work is also among the roots of social work and it has contributed to the idea of being a friend, a neighbor, and of sharing with people in need. As the participants were all Christians, most of them felt that church assumes greater responsibility for providing guidance for spiritual and social growth of its members. The church based social work activities also follow the same pattern as community social work activities. The only difference is that when village council, Town council, and state Government organize social work, it is made compulsory. Church does not impose any rule or make it compulsion but encourage people to come forward to good for the community’s well being.

In an in-depth interview with the church leaders as well as with the members, they revealed several activities, which they organize. In all Sümi, churches there are four major departments; General, women, youth and Sunday school.
Each department has their own yearly plan and accordingly they function. However, social work activities organized in collaboration with all the departments. One of the participants Vinoli Zhimo, who is a Youth Pastor at Sumi Baptist Church Zunheboto, gave an account of social work activist organized by the youth department.

‘We usually organized mass social work day once or twice in a year. This happens mostly during Good Friday and on Christmas. On this day, Youth are divided into groups and are assigned with different activities to different public places such as Hospital, cemetery, and in the church premises for cleaning the surrounding…this is done as part of church mission to witness…church has responsibility towards society and it is important to nurture youths to make some contribution to the society’.

Likewise, the general as well as women department and once in a while even the Sunday school which is mainly for kids organizes social work activities mainly engaging in cleaning the church and public places, creating awareness to general public. The church also provides several other services at individual, group and community level.
- **Helping and advice giving**

The church also extends help to those who are in difficult situation, the needy, visit hospital and jails to pray and give counseling to the inmates. At the time of death and bereavement, the church leaders through try to give religious or spiritual support to the near and dear ones. Conduct funeral service for those who die without anybody to do the rites. The church provides relief to widow/ widowers and aged people in cash and kind occasionally. In both Ghuvushe and Asukhani village, the church has granary and grain is given to those families in times of difficulties.

**Photo No. 25- Church granary in Asukhani Village**

![Church granary in Asukhani Village](source: Fieldwork photo, February 2011)

In Asukhani village there were three granaries belonging to different departments of the church, the youth department, women department, and general. One of the distinct activities of the church, women department is the contribution of handful of rice by every mother in the family. Every day while measuring the rice for the family, a handful of rice is kept aside in a container. This rice is donated to the women department in church once in a month. The department sells the rice in a cheap rate so that families with low income can purchase. The income from selling the rice is used for sponsoring women missionaries working in different field of church activities.
• Community awareness programmes

The church plays an important role in educating community about various issues. In this regard, Kahoni Shikhu, a Woman Pastor at Sumi Baptist Church Zunheboto responded

‘We conduct retreat and awareness programmes on old age, young mother, health - especially HIV/AIDS, and agriculture- self sustenance’.

In an interview with Tokhezhe Kiba, the Main pastor of Sumi Baptist Akukuhou he shared few activities which the church doing.

‘we have a tie up with other Christian organization such as NEICORD (North East India Committee on Relief & Development) to help meet the needs of people who are victims of natural disasters, poverty, diseases, famine and communal clashes with the purpose of sharing God’s love to them. We also have a plan to have outreach and counseling centers to help drug users and people living with HIV/AIDS’.

The church among the Sümi tribe has a large role to play in the life of people. It does not only teach about the spiritual and moral lessons to the people but it educates people on various issues by organizing various seminars, awareness programmes. It is engaged with people of all sections, age, and sex. The church promotes unity and solidarity among people. There is not a single event organized by different organizations, which does not involve the church.

6.7.1. Salvatus Christian Society

In urban areas, churches have started to take initiative in establishing church based organizations, which funded nationally and internationally. Sumi Baptist Church Zunheboto started Salvatus Chhristian Society in the year 2001. It was started as the church observed the increasing number of drug users among the youth in Zunheboto town. The church could do little because the drug users would not come anywhere near to church and would go hiding if they happen to see church workers. Initially, the organization was taken care by the church and yearly budget was kept aside for the society but with passing of time and as the society grew, it started get funds from various sources from the state, national and international organizations such as AVAHAHAN, Project Orchid and NSACS provides mobile ICTC. This organization mainly focuses on
the Injecting Drug users (IDUs) and HIV/AIDS. In an interview with Esther Sumi, the programme manager of the organization said,

‘Nagaland is one of the high HIV-prevalence states in the country. The main mode of transmission of HIV/AIDS in Nagaland state is through sharing of needles among Injecting Drug users (IDUs) and it spread further to the female sexual partners of drug users, their children and to the larger community. Right now, our emphasis is on providing services for HIV patients as the rate of HIV/AIDS are high. We are focusing on target intervention and harm reduction programme. We give them support to overcome stigma that they face in day-to-day life through Christian counseling’.

- **Services provided by the Organization**

The services, which the organization provided to the IDUs and People living with HIV/AIDS as told by the programme manager was as follows:

Initially the organization provided awareness programmes to the community, distributed free needle, syringes and condoms in order to bring IDUs to the mainstream and to prevent the spread of HIV/AIDS but later on focused on Oral Substitution therapy.

The organization has drop in center, outreach, and peer education programmes, outpatient and referral services to ICTC, DOTs and Detox centers. It also had Mobile ICTC but it was taken over by Chief of Medical Officer but works in collaboration with the society and the service is provided to other parts of the district.

The organization has started providing Oral Substitution therapy to the IDUs.

- **Appointment of Staffs**

As the organization was a part of church mission, the staffs were appointed by the church. It was noticed that there was no professionally qualified Social workers. The director had Master’s degree in Political science and programme manager was a theologian who had previously worked with an Organization. The outreach workers and counselors were all theologically qualified individual and other office administrative workers were graduates. There were lab technician and nurses.
• **Achievements**

Being the only organization based in Zunheboto the organization has done a commendable work. It was told that in drop in center, the organization provided entertainment equipment such as musical instrument, TV, and games. This made the IDUs to interact freely with the workers. With the introduction of Oral Substitution therapy (OST), it was estimated that the number of IDUs had reduced to 411.

• **Problems**

In an informal discussion with the staffs, they revealed that the organization has its own share of problems. In this regard, one of the staff said that there are various reasons:

‘Out of many there were only 13 IDUs who were regular in taking OST but unfortunately at present there are only 9 members and 3 of them dropped out. One of the reason was, when these people take OST they usually feel drowsy, weak and lethargic but the spouse and family members are not aware. One of our clients dropped out of this programme because he had to be separated from his wife who felt that he was useless, lazy, and always weak. This scared him. Another reason is the distance between our drop in center and OST center’.

Firstly, in the initial stage, the counselors worked sincerely and assiduously paying visit to the homes of the IDUs but they were not able to connect much with clients and therefore hardly any IDUs visited the drop in center. They were all theologians who focused more on the spiritual well-being, which made IDUs to run away from them.

Secondly, the organization faced a terrible criticism when they distributed free injection, syringe, and condoms to the IDUs. People felt that the organization was encouraging people with their free distribution. The conflict started between the church and the organization because of this issue.

Thirdly, the spouse and family members of the IDUs and HIV/AIDS usually does not turn up for awareness programmes because they feel ashamed to be seen and known as a relative of someone whom the society does not give regard. This affects the treatment process with the clients.
6.7.2. Peace Channel

Peace Channel is an initiative of the Diocese of Kohima (Catholic Church) and it is registered under Home Ministry, Government of Nagaland on 29 May 2009 with the registration number – H/RS/5412. Peace Channel is a new youth movement, which seeks to renew the humanity through promoting the youth as leaders and peace activists. It is an effort to transform the society from a culture of violence to a culture of peace, setting its borders beyond the borders of tribe, caste, class, region, or religion towards a global family of Peace lovers. It is a non-profit, non-political, educational, and humanitarian movement.

Since its introduction in Nagaland in 2006, around 10000 students regularly holds peace club activities in 120 schools in Nagaland (including Zunheboto town) and neighboring states. These students are member to 220 Peace Clubs in those schools/communities. Members of Peace club regularly undergo a transformative and participatory learning process, identify local issues and act on them at their levels. Besides installing peace clubs in educational institutions and communities the project has also benefitted around 20,000 youths through capacity building programmes, vocational Training programmes, seminars, sharing workshops, career and life skill development programmes, job placement, and peace band shows.

- Youth Empowerment Initiatives

The movement under the aegis of the diocese of Kohima has been in the forefront of empowering the youth especially from the marginalized and deprived sections of the society. The movement has initiated a number of vocational training programmes and professional courses under its new wing called the ‘the Centre for Integrated Skill Development and Employment.’ These initiatives include:

- Nursery & Primary Teacher Diploma Course

The nursery and primary Teachers’ Diploma Course is organized in collaboration with the Ministry of Rural Development through the DBTech Centre, New Delhi. The course
intends to equip High School graduates with essential skills to be a trained teacher in the kindergarten and primary classes.

- **Modern Office Management and Front Desk Certificate Course and Diploma in Computer Applications**

This course is organized in collaboration with the ministry of Rural Development, Government of India. The course focuses on developing language skills along with required soft skills and computer automation as well as basic accounting skills as required by various business houses and commercial enterprises of the region.

- **Diploma Course in Music & Performing Arts**

The Course, under the Functional Vocational Training and Research Society,(FVTRS) Bangalore India, provides training in Guitar, Keyboard, Cultural Dance, Fusion, Choreography, and Magic. It has been designed particularly for the school dropout youth of the region with a vision to introduce performing arts and music as a gainful vocation among the talented youth.

- **Master of Social Work (MSW)**

The Peace Channel, under the guidance and patronage of the Diocese of Kohima, initiated the first-ever MSW college in Nagaland and is affiliated to Nagaland Central University. The institute offers specialization in Peace and Conflict Transformation as well as Youth Development. In the northeast India, like the other professional courses, Social Work was introduced rather recently.

- **Certificate Courses in Social Work and Community Work related subjects and techniques**

In the context of the regional and tribal diversity that exist, the courses, seek to highlight the specific needs of the societies that need to be served. Some of the courses are designed in collaboration with the local universities and institutions while more of such courses are on the anvil in collaboration with the national and international universities and institutions.
• Short Term Skill Building Training Programmes for Teachers

The Centre has been reaching out to train the teachers in the schools for last six years. It has completed over 25 such trainings and covered around 898 teachers in the region. Short-term skill programmes for employed teachers seeks to equip the teachers with the necessary skills and certify them.

The current study suggests that Most of the participants considered their faith and religious teaching of Christianity to be a significant factor of their lives and for motivating them in engaging themselves in social work activities. The golden rule in social work reads: start where the client is (Zahl, 2008). This rule goes with the profession and crosses time, borders, and belief systems; however, it is not to be taken for granted in voluntary organizations. In these days of division of labor between professionals, religious and spiritual dimensions are handed over to ministers. For this very reason, it would be of interest to know both clients' and social workers' view on expectations related to the practice of social work and spiritual concerns. Sheridan, et al. (1992), proposes that spirituality in social work education should be built around two axioms: 1. To know thy self (2. Know thy clients.

Social work practice skills should include basic practice skills in taking religious history and assessing the sources of strength as well as potential sources of conflict arise from a client’s faith. Spiritual practices and commitment to religion appears to have numerous effects on people and their commitments. For example, Canda and Derezotes, social work professors and proponents of integrating spiritual and religious dimensions, argued that “Spirituality is inherent in the human condition so in whatever setting a social worker is working, these issues will be relevant”(as cited in Miller, 2001, p. A12).

6.8. Self help groups

Self Help Group is a homogeneous group of micro entrepreneurs with affinity among themselves, voluntarily formed to save whatever amount they can. Self-Help Group are self-governed, peer controlled, informal group of people with same socio-economic background and having a desire to collectively perform common purposes. The government, NGOs, and others use the SHG method worldwide. Poverty reduction is the
major concern of rural development strategies in India. Experience in different parts of India and across the globe have demonstrated that organizing the poor and entrusting the schemes directly to these groups is the best way to help women (Rao, 2005). Self Help Group (SHGs) especially among women are emerging in different parts of the country as grass root mechanism to provide credit out of group fund. Self-help group came into existence when Naga Mother’s Association emphasized and introduce this group. In Asukhomi village, there were seven SHGs. The group comprised of women members. This groups functions for income generation and was told that they are getting benefits. They also said that they tried corporate farming of several SHGs together but due to individual responsibilities, they were not able to continue further. Self-help groups were present in Amiphoto, Ghuvishe and New colony as well. In Ghuvishe village and Amiphoto, it was found that SHGs were not functioning well. However, in Asukhomi and New colony, SHGs were functioning well with group members gaining profit.

**Summary**

The Village Council and Village Development Boards (VDBs) are established modes of decentralized governance all over Nagaland. The Village Council under the head of the Chairman assisted by the Kükami and other members play the most prominent role in running the administration of the village. It is the overall authority for the administration of justice within the village. This chapter indicated that Community themselves forms different institutions and organizations to deal with their common issues through collective forces. These organizations are the bridge through which community needs and issues are presented to the government as well as bridge the gap between public and the insurgent groups. It indicates that several community-based organizations at the grass root level plays a vital role in empowering the people in insurgency ripped area and host of other problems face by the people. They also contribute to the social and economic upliftment of the people. It has been a support to the community in the process of peace and development.