CHAPTER FOUR
EMERGENCE OF POLITICAL PLATFORM
AND DEMAND FOR INDEPENDENCE

The close association of the Naga intellectuals with the British administration facilitated the integration of various Naga tribes in the state, exposing the people to the world of politics and the cultural values. By the beginning of the twentieth century, the Naga had received higher education. Participation of the Naga students on behalf of the Naga intellectuals of the Naga community in the movement of India, which led to the formation of the Indian National Movement of 1905, helped them understand the long struggle for freedom. The Naga intellectuals met in 1909 to start a new movement of Independence. The Naga students then called the Naga movement "Agir-Mekong." The movement comprised of Naga intellectuals and the Naga students. When the Indian Government overlooked the grievances of Naga tribes, the Naga Freedom fighters under the leadership of the Naga intellectuals started the movement, which came to be known as the Naga Freedom Movement. The movement traces out the rise and growth of Naga political consciousness and struggle for freedom. In regard to sharpening the Naga's political consciousness and demand for independence, the Naga freedom fighters led the freedom struggle.

CHAPTER- FOUR
EMERGENCE OF POLITICAL PLATFORM
AND DEMAND FOR INDEPENDENCE

The close association of the Naga intellectuals with the British authorities, spread of education and integration of various Naga tribes in the single pattern of rule made the Naga people conscious and aware of their future political identity and protection of social and cultural values. By the beginning of the twentieth century, several of the Nagas had received higher education. Participation of the Naga youths in the First World War on behalf of the British and their deployment in outside of India had enabled them to meet foreign people and observe their political systems from close angle. They had learnt more about the world that was yet unknown and unseen to them. Their parochial and short-sighted attitude had begun to disappear paving the way for broader vision of life. The freedom movement of India, which was going against the British Government on full wing, also made the Nagas more conscious about their future political status. The Quiet India Movement of 1942 had made it ample clear that the British’s days in India were not for long. The Naga Club, which was formed in 1918, had begun to play vital role “by promotion of understanding, development of fraternal feeling and unity among the Nagas” and discussion about “important affairs of the Naga society.”

It was this Club, which comprised of Naga intellectuals and played notable role in sharpening the Nagas political consciousness. Thereafter, the Naga National Council (NNC), which emerged in 1946 with a patronage of the British Government officials working in the Naga Hills, became instrumental in pleading the case of Naga’s independence and representing the Naga’s case before both the British Indian Government and the Government of Independent India. When the Indian Government overlooked the demand of the Nagas for independence, the Naga freedom fighters under the banner of the NNC became active and initiated freedom movement, which opened a new chapter in the political history of Nagaland. This chapter traces out the rise and growth of Nagas political platform and examine its activities in regard to sharpening the Naga’s political consciousness and involving the Naga freedom fighters in the freedom struggle.

FORMATION OF NAGA CLUB

As stated above the Naga Club is regarded as the first social and political association of the Naga people. The middle class intellectuals comprising the Headmen, Dobbashi, teachers and Government servants formed it in 1918. The club set up two branches— one at Mokokchung and another at Kohima. The objective of the Club was primarily to look after the welfare of the Nagas. In the words of Piketeto “It was a common platform for the Nagas to discuss the important affairs of the Naga society.” As the years rolled down, the attention of the Club shifted towards the issue of the Naga identity. Thus its formation “provided the needed social and political foundation to the Nagas and was symbolic of the emerging or rather incipient sense of solidarity among the Nagas.” The basic aim of the Club was to develop close contact with the British officials and bringing the administrative problems to the notice of the Government. However, it assumed the responsibility to protect social and political interests of the Nagas by submitting memorandums and pleading the case of the Naga people before the High British authorities. This is evident from the memorandum, which it placed before the Simon Commission on January 1, 1929 representing the case of the Nagas when the authorities of the Commission visited the Naga Hills.

In fact, the Simon Commission had arrived in India to study the situation for future policy and recommend new constitutional provisions in India. The members of the Naga Club availing the opportunity to meet the members of the Commission, placed before it a long listed and well drafted memorandum claiming that the Assames had never conquered the Nagas nor the Nagas were ever subjected to their rule. The memorandum further stated, “Our languages are quite different from those of the plains, and we have no social affinity with either Hindus or Muslims. We are looked down upon by the one for our ‘beef’ and by the other for our ‘pork’ and by both for our want of education which is not due to

---

1 P. N. Luthra, Nagaland From a District to State, Guwahati, 1974, p.2.
3 Ibid.
any fault of ours.”¹ It also expressed the desire that Nagas be permitted to determine their political future in case the British left India. The memorandum stated, ‘

“If the British Government, however, wants to through us away, we pray that we should not be thrust to the mercy of the people who could never have conquered us themselves, and to whom we were never subjected; but to leave us alone to determine for ourselves as in ancient times.”²

The analysis of the memorandum presented before the Simon Commission by the Naga Club brings the fact to the light that the Nagas were much conscious and alert of their future political status on the one hand, and worried of their political fate after departure of the British from India. That is why the Naga intellectuals emphatically pointed out the obvious desire for the restoration of their independence that had forcibly been snatched by the British. This is another fact that the British Indian Government, considering the viewpoints of the Nagas suggested to exclude the hill people of the North East India from the mainstream of administration and bring them under the Excluded Areas. That is why entire Naga territory was placed under the Excluded Areas when the Government of India Act, 1935 came into being. Such arrangements excluded the Nagas from the direct legislative rule and encouraged them more to come ahead with the demand of independence when the issue of British departure from India was being discussed. Thus the Naga Club served as the base of cementing the Naga unity as well as preparing the Naga leaders to think about Nagas’ political future seriously and actively to ensure the future political status before India could achieve independence.

**NAGA NATIONAL COUNCIL**

The initiative taken by the Naga Club to unify the Naga people and sharpen their political consciousness ultimately resulted in formation of a new political platform, namely the Naga National Council (NNC). In the words of Piketo, “The invasion and development of the new political ideas and their diffusion fostered the nascent spirit of nationalism as a unifying factor among the Naga tribes.”³ The magnificent works of the Nagas to help the British during the Second World War had not only brought the Nagas very near to the Government but also pleased the British authorities. It were the British

---

¹ The Naga Nation, April, 1947, Vol. 1 to 9.
² Ibid.
nationalism as a unifying factor among the Naga tribes.” ¹ The magnificent works of the Nagas to help the British during the Second World War had not only brought the Nagas very near to the Government but also pleased the British authorities. It were the British officials who had got close acquaintance with the Naga leaders and encouraged the Nagas to think of their own political identity. Sir Charles Paswey, the then Deputy Commissioner of the Naga Hills District, took much more interest to unite the Naga intelligentsia and sharpen their political mind. At Kohima, the officials Bungalow of Paswey had become a meeting place for the Naga leaders where they regularly discussed their common political aspirations. C.R.Paswey coming close to the Naga leaders commanded their loyal respect and a deep love for them, and with this background the NNC came into being in 1946, a little before the departure of the British from India.² Sir Paswey did it all to give the Naga people an award in lieu of their services, which they did during the Second World War, and also to earn reputation among the Nagas. In April 1945, under the initiative of Paswey the Naga Hills District Tribal Council was formed. It was this Council which was termed as the Naga National Council in a meeting of the Naga representatives belonging to different Naga tribes held at Wokha in February, 1946. Initially the Council consisted of 29 members, representing various tribes on the basis of proportional representation, and from among whom the office bearers were elected. It also published a monthly newspaper, namely, the Naga Nation.

The NNC had a constitution of its own. It put much emphasis on Naga unity and political objectives. According to the constitution of the NNC, its authority covered over all the Naga tribes represented in the Council. All Naga tribes were eligible for membership in the NNC through application and willing to abide by the rules and regulations of the Council. Speaking about the objectives of the NNC, its first Secretary, T. Aliba Imti, said in a public meeting at Kohima on 6th December, 1946:

“The Naga National Council stands for the unification of all the Naga tribes and their freedom … and cannot accept anything dishonourable for our people at the time of deliberation for our country. … We must take initiative and make a history of our

were not prepared fully for the self-rule which the Nagas had unshakably committed to themselves. Though there was no unanimity on this issue among the Naga leaders, the call for unity and home-rule was given. However, most of the Naga leaders were in favour of having the home-rule for the Naga people. This is evident from the resolution of the NNC, which it passed at Wokha on June 19, 1946. The resolution stated:

“1. The Naga National Council stands for the solidarity of all the Naga tribes including those of the unadministered areas;

2. This Council strongly protest against the grouping of Assam with Bengal; and

---

1 Cited in Asoso Yomo’s The Rising Nagas, op. cit., pp. 164-65.
2 ibid. p.165.
3. The Naga Hills should be continuously included in an autonomous Assam in a free India, with local autonomy and due safeguards for the interests of the Nagas and the Naga tribes should have a separate electorate.\(^1\)

The resolution stated above was sent to Pt. Jawaharlal Nehru, the President of the Indian National Congress, who appreciating the viewpoint of the Naga leaders accepted the Naga's demand of local autonomy.\(^2\) Thus it is very much obvious that the original political objective of the NNC was to achieve local autonomy for the Naga people within the Province of Assam having maximum autonomies and to train the Nagas for self-government.\(^3\) The leaders of the NNC, in the beginning had no mind to go for a sovereign independent Nagaland. They liked to have connection with independent India in respect of broader issues such as development, defence, finance, and foreign relations and in whatever might be necessary for the benefit of the Nagas. However, the idea to have an independent sovereign Nagaland was emerging, though with slow voice. It was this idea which soon got prominence leading the people towards national freedom movement.

That is why NNC which had equivocally expressed the opinion to go for home-rule having connection with India on broader issues, soon changed its stand when the country was to take over the power from the British. The Naga leaders soon realised the necessity to spell out their political aspirations in unequivocal terms, and it made obvious that what the Naga people wanted was full independence. Mr A.Z. Phizo and T. Sakhrie in an interview with special correspondence of the Azad stated that the Nagas stood for a separate independent state of their own.\(^4\) Despite the efforts of Jawaharlal Nehru to make the Naga leaders understand the futility of such demand, the leaders of the NNC continued to stick to its demand for an independent Nagaland.\(^5\) The wise advice of Pt Nehru,

\(^2\) Selected Works of Jawaharlal Nehru, Published by the Government of India, Publication Division, New Delhi, Vol. XI, pp.278-80.
\(^3\) Sardar Patel 's Correspondence, Vol. 8,p.518.
\(^5\) Also see, Legislative assembly Debates, Assam, Vol. III, 1947, p.2133.
Thus the leaders of the NNC were trying their best to make the Naga Hills independent or to have an interim Government with maximum power. On 21 May, 1947 the Naga leaders again issued a statement stating that “The Nagas who were determined not to allow themselves to be involved in a divided and chaotic India are prepared to declare their own
An analytical study of the memorandums and petitions presented by the Naga leaders to the British authorities and the Indian leader still early 1947 indicates that what the Naga leaders wanted was an autonomous Assam in a free India. Their desire to have a separate electorate also shows that they had a mind to form simply a separate administrative body comprising all the Naga tribes under the Indian Union provided the local autonomy and the social, cultural, economic and religious interests of the Nagas were properly safeguarded. However, the stand of the Leaders of the NNC suddenly changed at the eve of India’s independence and they started clamouring for an independent status for the Naga Hills area. Here a question may be raised as to why did the Naga leaders suddenly change their viewpoints and began to insist upon the demand of sovereign status. The answer is given below.

Firstly, the leaders of the NNC were not unanimous on the issue whether the Naga people should go for an independent Nagaland or should they have some sort of relations with independent India till the Naga leaders were fully matured to handle an independent Nagaland. There were some Naga leaders who thought that it would be impossible for the Nagas to run an independent country without having sufficient economic base and political

---

1 The Statesman, Delhi, July 20, 1947, p.4.
experience. But another section of the NNC led by the leaders who were rigid in their approach thought that if the Nagas were not granted full independence at the occasion of transfer of power from the British to India, the Nagas would never avail the opportunity to be independent after India’s independence. That is why they began to demand a sovereign independent Nagaland. It was these two convergent views among the Naga leaders from the beginning that kept the Naga leaders divided on the issue regarding Naga’s independence and Naga’s relations with India.

Secondly, in the beginning of 1947, political issue of India was taking fast turn due to conflict between Hindus and Muslims. After massacre of both the Hindus and Muslims for India’s division, it was decided that India must be bifurcated into two dominions—Hindustan and Pakistan. The Naga leaders had been closely watching and observing the communal riots in India. The Nagas were mostly Christians. The idea crept into their mind that they Christian Nagas who were in minority would hardly be protected and avail the opportunity to enjoy and prosper their age-old traditions, customs and culture. Propaganda and rumours about Hinduism, Buddhism and Islamism had created a misunderstanding among the Nagas against the plains people of India. Rumours also prevailed that both the Hindus and the Muslims of the plains had hatred for the Nagas. The Hindus hated them because they ate beef and the Muslim because they ate pork. “So the Nagas”, in the words of Chandrika Singh, “gradually came to understand that they would not be comfortable and well received in independent India.”

Thirdly, The leaders of the NNC who were strict to the demand of independent Nagaland had knowingly been misguided by some of the British officials posted in the Naga Hills. It were these officials who had developed a sinister design to misguide them and prepare their mind for independent Nagaland. For instance, It was Sir Robert Reid, the Governor of Assam, who had developed a sinister design of ‘Crown Colony, or ‘Trust Territory’ comprising all the hills peoples of Northeast India and put it under the control of the British Government. He had written in his confidential report that “We have no right to allow this great body of non-Indian animists and Christians to be drawn into the struggle

between Hindus and Muslims, which is now and will be in the future, with ever-increasing intensity, the dominating feature of politics in India proper... They cannot be left to Indian political leaders with neither knowledge, interest nor feeling for the areas."¹ This is another fact that both the general Naga people and the Government rejected such design, but it encouraged the leaders to come ahead with the demand for a separate and independent Nagaland.

Lastly but not the least, Non-exposure of the Nagas to the rest of India was also a vital cause to be doubtful and suspicious about the Indians. The establishment of the Inner Line Regulation 1873, which prohibited the free entry into the hill areas, served as a great barrier between the Nagas and the plains people. What the Naga people were told about the Indians either right or wrong, they took it truer than the truth.

Despite the hard efforts of the Naga leaders to persuade the British Government for granting the Nagas an independent political status before they could leave India, no desired result could be achieved. The Governor, Sir Andrew Clew, made it clear to the Naga leaders that the issue of Naga Hills should be decided with the Indian Government. Moreover, he made it clear that the Naga Hills having limited population and poor economy could not survive as a viable nation. The Deputy Commissioner Pawsay also lost "all interest for the Naga nation as he found that the conditions were not working in his favour and the Nagas also were obstinate and working feverishly only for sovereign Nagaland."² On the other hand the leaders of the Naga people declared, "The Nagas who were determined not to allow themselves to be involved in a divided and chaotic India are prepared to declare their own independence, and can only think of entering into a 10-year treaty with an independent Assam."³

The Naga people observed their independence day on 14th August 1947 from their own side. However, the Government of India could not take it seriously. Rather the Indian leaders thought of sending good-will mission to Naga Hills with a purpose to convince the Naga leaders that their future and identity would remain safe and secured under India and their economy would develop being the integral part of the country. In August 1947, Pt

---

¹ Cited in Yonuo's The Rising Nagas, op. cit., p.139.
² Ibid. p.170.
³ Ibid. p.171.
Jawaharlal Nehru, the President of the Indian National Congress, wrote to the Secretary of the NNC, T. Sakharie that “our policy that tribal areas should have as much freedom and autonomy as possible so that they can live according to their own customs and desires.” He suggested the Naga leaders to include the Naga Hills in the Indian federal system for better future.1 Pt. Nehru also hinted for opening of a special department both at the Centre and in the State, which would look after the welfare, and the interests of the tribal people. The efforts of Pt Nehru to convince the Naga leaders could not usher desired result.

**HYDARY AGREEMENT**

Before India’s independence, Sir Akbar Hydari, the Governor of Assam, had met the Naga leaders in June 1947 with a purpose to conclude an agreement with the Nagas regarding the political status of the Naga Hills. While welcoming the Governor, Sakharie made it ample clear that the Naga Hills should be restored to the Nagas and it should be inalienable. No attempt should be made to transfer any portion of the Naga Hills to non-Nagas.2 He asserted that the Nagas had the right to self-determination, and he demanded setting up an interim Government for ten years so as to enable the Nagas to make a responsible choice at the end of the ten years. Entire efforts of the Governor to convince the Naga leaders that their identity and culture would remain safe under Indian Union could not bring the Naga leaders to the point because they were fully determined for an independent Nagaland. However, an agreement, namely the Hydari agreement could be resolved between the Governor and the Naga leaders which brought the Naga leaders to the point that they would enter into a treaty with India whereby the Naga Hills would be governed by the Government of India related to major issues for a period of ten years, and the Naga people would have all the autonomies in their local affairs without any hindrance from outside. The Agreement had nine-point and the last point, which became controversial and served as the cause of failure of the Hydari agreement stated that “The Governor of Assam as the Agent of the Government of Indian Union will have a special responsibility for a period of ten years to ensure the due observance of this agreement; at the end of the period the Naga Council will be asked whether they require the above

---
1 See Alemchiba, A Brief Historical Account of Nagaland, op. cit. 167-68.
2 The Naga Nation, June 19347, Vol.1, No. 11, pp. 7-12.
agreement to be extended for a further period or a new agreement regarding the future of the Naga people would be arrived at.”

Unanimity over these points was almost reached but when the question of interpreting the ninth point came up, the Naga leaders presumed that after the expiry of the period of ten years the Nagas would be free to decide their future course even going out of India’s mainstream. On the other hand, Pt Nehru and Sir Akbar Hydari were of the view that after expiry of the said period the Nagas would be free to decide their future course not beyond the Indian Union, but within it. The controversy regarding the ninth point reached to such an extent that it could hardly be implemented.

Failure of the Hydari Agreement made it clear that neither the Indian leaders were ready to secede the Naga Hills from India nor the Naga leaders were ready to accept anything other than an independent Nagaland. The issue was very crucial which required patience and wisdom. But neither the Indian leaders had wisdom to resolve the issue nor the Naga leaders had the patience to wait. There were some Naga leaders who liked to solve the problem amicably even without reserving the right of secession, no doubt, but those Naga leaders who were determined even to start freedom struggle and wage war against the Government of India to achieve the goal suppressed their voice could not wait. This is evident from the statement of Sakharie, the secretary of the NNC who persuading other leaders said, “Let the spirit of differences, if there be any, be taken away from your hearts. Come forward with a unified spirit. Let us build a new Nagaland based on the spirit of goodwill and understanding. Let us remember, ‘Rome was not built in a day’, and let us remember, united we stand and divided we fall.” Such appeal could not convince the hard core Naga leaders.

On the other hand, the Constituent Assembly with a task to frame a new constitution for independent India was busy with the affairs. The Sub-Committee under the chairmanship of G. Bardoloi, the then Chief Minister of Assam, met the leaders of the NNC to record their viewpoints and recommend their case to the Constituent Assembly. The Naga leaders once more vehemently opposed inclusion of the Naga Hills in the Union Republic of India. The Bardoloi Sub-Committee despite the opposition of the Naga leaders recommended that

---

2 Quoted in Asoso Yonuo’s The Rising Nagas, op. cit., p.175.
the areas of the North east which were placed under the Excluded Area by the British ruler "must therefore, be treated separately from the rest." On the basis of the recommendations of the Bardoloi sub-committee the leaders of the Indian constitution placed all the tribal areas including the Naga Hills under Article 244 of the constitution, which ultimately provided for the Fifth and the sixth Schedules. It is the sixth Schedule that made provisions for constitution of Autonomous District Council and Autonomous Regional Council for the Hills Districts of Assam giving the Councils maximum autonomies in respect of local affairs. The provisions for the District Council and the Regional Council protected the hill tribes of Assam from any undue interference in their local affairs from Assam legislature on the one hand, and enabled the tribal people to involve politically in the local affairs on the other. Provisional also made to entrust the Governor with the power to declare any act of the Autonomous District Council null and void if that was against the interest of the Nation.

It is surprising to note that some of the members of Constituent assembly were very much against the provisions for local autonomies given to the tribal people of the North East region. They opposed the formation of the Autonomous District Council and autonomous Region on the ground that "To vest wide political powers into the hands of tribal is the surest method of inviting chaos, anarchy and disorder through out the length and breadth of the country." The members who opposed the provisions for local autonomies for the tribal people had forgotten the truth that the nature of the tribal people of the Northeast India was different. The demand for independence was on fore front in the Naga Hills. Even the British Government had never denied these tribal people internal autonomies keeping in view the nature of the tribal s of Assam and their socio-cultural base. It appears that the members who opposed such move in the Constituent Assembly were either ignorant of the life of the tribal people or non-concerned to the problem of the people who had little idea and knowledge about India. Had they not been provided with even such minimum facilities, the problem of India's integration would have become

---

1 Constituent Assembly Debates, Vo.II, No.1, Appendix-C, Report of the Sub-committee on North-Eastern Frontier (Assam), Tribal and Excluded areas, Part I and Part II,

Also see, the Constituent Assembly Debates, The summary of the recommendations of Assam Sub-Committee, New Delhi, 1948, pp.122-26.


3 Ibid.
pleaded the case of the tribal people in the assembly and supported the provisions for Autonomous District Council and Regional Council.

After a great deal of discussions the members of the Assembly lastly approved the provisions with that the democratic processes in the Naga Hills with maximum local autonomies were laid down. It made very much obvious that the Government of India had no mind at all to grant the Naga people sovereign status. The Naga leaders also got the realisation that the Naga nationalism had no meaning to the Indian leaders. On November 3, 1949, a representative of the Indian leaders bluntly told a three-man NNC delegation that: “there was no agreement made with the Nagas. The Naga leaders were yet hopeful about the Hydari agreement. Their hope came to an end when G. Bardoloi himself admitted that the Hydari Agreement was no longer considered to exist by the Indian Government. The Constituent Assembly, too, refused to approve the Agreement. This was enough for the Naga leaders. They became desperate observing the behaviour of the Indian leaders. The gulf between the Nagas and the Indians widened. The Naga people had already observed their independence day on 14th August 1947. Now they decided to begin their national movement against the Government of India. When the constitution of India came into being on 26th January 1950, the Naga leaders decided to throw out all the constitutional provisions related to the Naga Hills District. The Governor of Assam, Bishnuram Medhi, was told, “the freedom loving Nagas had... nothing to do with Indians...”1 The NNC changed its strategy soon. A.Z. Phizo Angami, the most dominant Naga leader and champion of Naga freedom, was elected as the President of the NNC December 1950. With the appearance of Phizo on the summit of the Naga politics, the Naga politics took a different turn. The Naga national movement that began under the leadership of Phizo in the coming years strengthened the feeling of Naga nationalism on the one hand, and created

---

1 The Assam Tribune (Guwahati), 7th and 9th December, 1950.
A general survey of the rise and growth of political platform of the Naga people and a critical study of its activities till 1950 reveal the truth that the Naga club which came into being in 1918 served as the means to unite different Naga tribes and keep them together so that they could think collectively about their better future. The Naga Club, having the official patronage of the British authorities, did all to sharpen the political consciousness of the Nagas as a whole and enabled them to come out of their traditional and parochial outlook. The Club brought the Naga intellectuals very much near to the British officers serving in the Naga Hills District and such closeness made them farsighted and enabled them to think about the Naga interests on large scale. This was the Naga forum that served as the spring board to create and exalt the common Naga feeling about their future social, religious, cultural and political shape. It also prepared fertile ground for appearance of the Naga national Council, which assumed greater responsibility soon after its appearance. Like the Indian National Congress which appeared in 1885 with the marked objectives to look after the interests of the Indian people and unite them together, the NNC, too, came into being with the purpose to create the feeling of oneness among the Naga people and act collectively for better achievements. The role, which the NNC played in uniting the Naga people and creating a strong feeling of nationalism in each heart and mind of the Nagas, is historic. Though it failed to persuade the British Government to allow the Nagas to achieve historic status of the Naga people and also to pressurise the Indian Government to grant the Nagas a separate and sovereign political status, it apprised the general Naga mass a meaning of nationalism on the one hand, and prepared them to make sacrifices demanded for the achievement of the political goal that is independent Nagaland. It asked the people to be ready to pay the cost that was a must for greater and better Nagaland. The NNC also attracted the Naga intellectuals from different tribes and served as the school to train Naga politicians. Almost all the Naga leaders who appeared on the scene of Naga politics and established their reputation as the leaders of the freedom fighters or the Naga politicians were the products of the NNC. It were these leaders who became frontal and instrumental to give effect to the Naga National Movement bearing all the troubles,
miseries and inconveniences during the phase of Naga national movement. The NNC had taught them to remain sincere to the cause of the Nagas and be bold and fearless while fighting for the cause of the Naga people. Till the Government of India applied the policy of appeasement and also divide and rule in Nagaland, the leaders of the NNC, though had some sort of differences in their approach and thinking, they all remained committed to the cause of the Nagas. Their voice was one and their goal was the same. They all wanted Naga's independence. The NNC compelled the Nagas to forget their past differences whatsoever they had during their old days and work hard for creation of common feeling, common aspiration, common culture, common religion and common political institution. All these teachings of the NNC served as the strong base of Naga nationalism.