CHAPTER VII

NAGA MODEL OF DEVELOPMENT STRATEGY
7. NAGA MODEL OF DEVELOPMENT STRATEGY

In concluding chapter, we propose to introduce the Naga way of development model, which may improve the quality of life of the tribesmen. We have presented data on the Naga socio-economic background, its demographic characteristics and the land relations in the selected villages of Medziphema block in the previous chapters. Our study reveals that an alarming situation is developing in Naga society because of man-land relations and a very fast growth of population in the region. With the passing of time, situation is likely to be serious with faster degree in Medziphema block, where a number of ethnic groups have come from different directions and now residing together within a limited land based resources. More problems are further identified as we examine the existing socio-economic conditions and also the socio-political dimensions of the people in the area. Our discussion in this study is based on the data collected from the field.

The Naga social organisation and authority system provide a base for evolving a model of development strategy with potential for facing the new challenges. This model is evolved largely on the social experience of Diphupar village, which have been described in chapter five. This village may be taken as the replica of Nagaland in respect of
demographic and ethnic characteristics as recorded above in chapter two and five.

7.02. A Framework of Transformation

Our presentation so far on Naga scenario leads us to a generalised framework:

i) that the Naga society represent a unique social system - the socio-cultural diversity, the network of social organisations, man-land relations etc., which draws the attention of many scholars and development planners;

ii) that because of such a background, the developmental strategy designed for the larger society may not be suitable as it may not take into account the nuances of the Naga situation;

iii) that the same rural development programmes under different names that are operating in India like IRDP, TRYSEM, RLGP, DWGRA etc. have also been extended to Nagaland without taking the existing socio-cultural background into account. Therefore, they have failed to bring about a desired change, rather even creating new problems such as divisive, criminal and dishonest tendency;

iv) thus, the rural development needs to be understood not only as a way of counting of the schemes,
persons benefited, amount spent and trying to make the poor people cross the poverty line, but also to achieve all the physical targets; so as to make the rural poor become rich enough and to improve the quality of their lives;

v) therefore, the rural development has to be understood as an ideological concept by setting goals idealistically. No matter even the goals may be utopian, they have to be considered as a long term continuous process of change, because the society continues to remain even after achievements of physical targets;

vi) that the Nagas are not likely to accept new innovations easily, which may strike off their identity, because presently they are undergoing an identity crisis. Therefore, the present development strategy needs a complete stop and it must infuse new inputs in taking accounts of their traditions and identities and, at the same time, the new scientific and technological innovations are introduced from within;

vii) once the Naga social background - their felt-needs and interests are taken into account, and they are assured of their continuity; any goal of development strategy to make them a self-reliant and vibrant will be feasible;
it appears that the Naga will face the challenge of contemporary transformation positively only when the existing socio-economic structures are re-organised in the light of their customs and traditions;

that the need of the hour is the re-organisation of Naga rural society more than introducing any traditional approach of rural development. Such a restructuring can be made by taking the advantage of the existing Naga system of commune. Considering such a situation, this model is proposed with a view to mobilising all the resource potentials available in the region. This may be taken as a socio-technological base approach of development planning strategy giving due role to the intermediate structures and tribal identity through various institutional arrangements.

7.03. Naga System of Communes

The early Naga society reveals an element of equalitarian social conditions. The nature of their society continues to be communal even though the private ownership is manifested now. The right of an individual could be withheld by the community at large, when it is so required as in case of Ao tribe. For instance, a plot of land, an amount of money, a house or any other property which is owned by an individual could be surrendered to the community if the
same is required by the community for a noble cause. Besides the property, they have a 'will' even to sacrifice their lives for the cause of their village and community as we have mentioned earlier.

During the time of famine, the Village Councillors could open the richman's grainary athi, where paddy is stored. The grains are then distributed to the needy people by the Village Council on loan basis. The Village Council is responsible for this kind of arrangement made for an emergency situation. In many villages the rich men store paddy even for the whole population of their villagers including the neighbouring villages. The paddy is then given to all the villagers during the lean period on loan basis. The borrower then return the paddy with interest.

Most of the works in which group man's power is required are done by community with free labour. For instance, the construction of bachelor's house Arju in Ao Naga, construction of village gate, pulling of log drum sungkong, construction of village gate, houses, village approach roads, wells, churches etc. are done by community voluntarily. On such an occasion all the villagers are involved on works without maintaining their social status. For instance, even a minister and a farmer are seen working together. This kind of human power resource potential could
be used as an instrument for development of larger society meaningfully.

By and large the distribution of Naga population is based on certain cultural and socio-geographical factors as found in this investigation. The network of each tribal organisation is thus based on more or less communal and corporate nature. The unique feature of each of the Naga tribe is the family, the clan, the village and the tribe as a community as shown in figure 5.1 of chapter five under the institution of clan.

Each of the Naga tribe is found occupying a particular geographical area, speaking a common language, following a common tradition and customs. They are found to be so organised into a form of union or association. Medziphema is a multi-ethnic block which represents the entire demographic characteristics of Nagaland. But even in such a place most of the Naga tribes are found settling within a particular geographical area, maintaining their own subcultures: for instance, the Sema of Nihokhu circle, the Dimasa Kacharis of Dhansiripar circle, the Bodo Kacharis of Dimapur circle, the Angamis of Chakro are and the Kukis of Medziphema circle. Similarly, the whole Lotha tribal population is scattered in three distinct ranges, namely, the upper, lower and middle ranges of Wokha district in
Nagaland. The Aos are also scattered covering six different ranges in Mokokchung district as referred in table 2.17 in chapter two. The Angamis are found occupying four distinct zones in Kohima district and so is the Konyaks, Semas, Phoms etc. Each of them is having a unified system of social and political organisation.

We find a certain degree of social cohesion within their community, though there is a communicational gap amongst the Naga tribes because of the diversity of languages. However, every Naga tribe is living under a well knitted and well organised system of society where the people are bound by its social customs and disciplines. Considering such social fabrics, an effective institutional rearrangement may be made first at the following levels as the frame of Naga tribal commune:

i) Clan or family circle commune,
ii) Village commune,
iii) Area or range commune, and
iv) Tribal commune.

Many scholars have suggested that village cluster approach of development could be one of the best strategies of rural development. But this will also not be applicable in case of Naga society. However, instead of selecting a
central village for providing socio-techno services to the surrounding villages under the cluster type approach of development, formation of commune system would be more effective for developmental strategy in Nagaland.

7.04. Objectives and Operation of the Commune

Since the Naga system of commune is to be treated as an operational concept, it needs to perform multifarious functions. The objective of conceptualizing commune system is to make every commune a unit of development. As a unit of development, we expect that every commune to be a self-reliant one, which is possible through this model. Thus, every commune is expected to act as catalyst for development of its region by itself. The communes may have their own schools, hospitals, transport system, cooperatives, small scale industries and markets particularly the tribal and area level communes. Thus, a commune is expected to act with certain degree of autonomy - finance, administration of justice and self-management, development of their own.

In the process of development planning, a handsome cash reward may be given to every successful commune by the appropriate authority provided certain degree of development is achieved within a limited period of time. However, in case of mis-utilisation of fund by any village/commune, it may be declared as a "Dry Commune" of "Dry Village" so
far trickling of the institutional funds are concerned. During this period, no fund should be allotted to those villages/communes as an indirect reward of development which is essential under this model. This will create a spirit of competition amongst different units of development.

While operating the system, entry of middle persons may be discouraged (contract/supply business from individuals. Instead, the commune may organise themselves into labour force organisation as a manpower resource for any kind of works to be done by themselves within each of the jurisdiction of the commune/hoho. This will lead to work motivation and work culture in their society which are lacking today. In this way any kind of work arising within their jurisdiction like farming, road construction, house construction etc. would be compelled to do by themselves unlike the present situation. There will be less role of alien labourers like the share-croppers etc. as we have identified in this investigation. The principle of Naga commune may be based on "Naga work culture" or "Naga work theory". The above objectives and operational principle are expected to be fulfilled automatically when the socio-political structural changes are effected.
7.05. **Socio-political Structure**

One may claim that the introduction of a new socio-political structure does not come under the purview of this study. Because it is simply a case study of a block in which attempt is made to study the aspects of rural transformation that are taking place in the area. The study of landownership system of various Naga Communities, rural economy and the IRDP is the main emphasis in this exercise. However, by studying various works done by different scholars at different times in the past; and also through the field investigation of the present one, we arrived to a conclusion that re-organisation of the socio-political structure would be the key to success of any kind of development in Nagaland. Similar idea had also been given by different scholars as discussed in the first unit of the introductory chapter. Therefore, one cannot bypass the existing socio-political structure while studying rural social transformation and the governmental directive programmes in the region. In this context, we propose to introduce a model of an institutional arrangement in a Naga way within the framework of Naga system of commune and also within Article 371(A) of the Indian Constitution. Thus, this theory is based on the principle of 'people's initiative', 'maximum decentralisation' and 'self-development
management'. Therefore, the above discussion demands to reorganise the socio-political institutions at the following levels as indicated below:

Figure 7.1 - POLITICAL STRUCTURE

UH = Upper Hoho
LH = Lower Hoho
TH = Tribal Hoho
AH = Area Hoho
VH = Village Hoho
In this model, an integrated approach of people's hoho is proposed first with a view to reorganising the people and, thereby, a native base integrated approach of development strategy could be drawn up from within. Thus, in the first category, we propose to organise the people's hoho at Village, Area and Tribal levels. In the second category the State level people's Hoho is suggested to have upper and lower house. The illustration of every hoho, the size of the hoho, the method of election and also their main powers and duties are discussed in brief here below.

(i) Village Hoho

The Village Hoho is the basic unit and the foundation of this four tier system of people's hoho. In every village there shall be an hoho of people. The existing Village Council needs to be modified in order to build up of rural leadership. Every Village hoho could be considered as the pillars of this integrated hoho system with certain autonomy so that every village is developed properly according to their needs and aspiration for future maintaining of their traditions.

(ii) Area Hoho

This Hoho may cover up a particular area, zone or range according to settlement pattern of a particular tribe. In this regard every Naga tribe living within a distinct
geographical area may form such an assembly. For example, the Sema of Nihokhu area now in Kuhoboto block, and the same tribe living in Medziphema block of Kohima district may form such hoho separately. Every range or area is a homogeneous unit having certain socio-cultural affinities. Such groups are necessary to reorganise themselves into a hoho so that their problems are properly attended by themselves in their own tradition and, thereby, their ethnic identity is also maintained.

(iii) Tribal Hoho

Above all the grass-root level of sub-structures, every Naga tribe should form into an assembly known as 'Tribal Hoho' of its own. As for example, the Sema Tribal Hoho, the Kuki Tribal Hoho and the Angami Tribal Hoho and so on and so forth. We have found that the Aos, Angamis and the Lothas have already been formed similar hoho in this direction, for example, the Ao Senden Salang and Lotha Hoho. This Hoho should be the apex of rural assembly systems within the framework of Naga system of commune as proposed. In this way, every tribe will have equal opportunity to form such hoho having equal status.

(iv) State Hoho

In the hierarchy of hohos, this is the highest and the most powerful assembly. It has to be formed by the
representatives of all the Naga tribal hohos. This hoho may be divided into upper and lower house for smooth functioning of the machinery of the hohos. This hoho should be purely a policy making body i.e. for all sectoral-developmental affairs in the State.

In the urban areas also, the same principle of hoho could be effective. In every town, tribal union or ethnic group hoho may be formed first in the light of Diphupar village model of structure as discussed in chapter five. From such community union, representatives to the town committee may be deputed. Every town committee may also send their representatives to the tribal and State Level HoHo for bringing rural-urban integral development.

The above mentioned hohos are an integrated and inter-dependent body of rural organisations. This is simple as what they are having now in the form of Village Council, Area Council and State Assembly presented here, after a little modification. The relationship between different hohos is that the Village HoHo is a body of representatives of different clans or families in the village level. The Area HoHo is formed by the representatives of different villages of a particular ethnic group. The Tribal HoHo is formed by the representatives of the area or range level hoho of a particular tribe. The State HoHo is to be constituted by the representatives of different tribal hohos.
Naga society is a segmentary society. Taking this background into consideration, this organisational structure is proposed with a view to making a new start for a thorough reformation which is the need of the hour.

In this respect, the constitution of India also recognises the necessity to re-organise and to create a separate political and administrative structure for the tribal people. Particular emphasis is found for the Nagas as per the special constitutional provision as referred above. Considering such a situation this concept is proposed which may, further require for detailed studies.

7.06. **Size and Composition of each Hoho.**

The ideal model of each hoho could be considerably larger in size so as to draw the maximum participation of the people from each section of their societies. For determining the size of an hoho at the village level, two important criterions may be kept in mind such as the size of population and the number of clans living in a particular village. Keeping such points in mind we suggest the size of a village level hoho to have 11-15 representatives in a village below 200 population, 15-19 in a village having 200 to 499 population, 20-25 for a population of 500 to 199, 25-30 representatives for a population of 2000 and above. It has to be ensured that every clan is well represented
in every village assembly. In case there are many clans in a small village, two or more nearest clan groups may send one representative on their behalf. In this way the socio-political equality would be well maintained at the grass-root level assembly.

At the range or area level, the same pattern of the existing Area Council and its compositional pattern may be followed. That is to say, one representative may be chosen for every 500 persons. In case of a small village having less than 500, two or more villages may be clubbed for sending their representatives.

The ideal size for a Tribal Hoho may be 25 to 35, which may also be determined according to size of the population of that particular tribe, and 60 to 70 representatives in the State Hoho. The State Hoho may split up into upper and lower house. The members of each hoho may represent different categories/sections of social groups, for instance, women, youth, farmers and other professional groups etc. The membership of the above hoho can be withdrawn at any time by the people in case of no confidence and they may be replaced within forthnight. The tenure of the office may be for three years which may also be extended for another one year, of as per their performance and conveniences.
7.07. Forms of Representation

While selecting the representatives to different hohos an indigenous method of selection can be worked out. Each clan in the village may choose its own representative according to their custom of sending their representatives to the Village Council. The members of the Village Hoho may select the representatives of the area hoho. Again, the members of the area hoho may select the representatives of the tribal level hoho. However, the State level Hoho members may be chosen by an Electoral College constituted by the lower level hohos representatives. This has been the Naga practice of selecting their leaders in such contingency. This may be granted special constitutional provision in future.

It is believed that through this method of selection the right person could be chosen without involving much expenses. Therefore, under his model, the present imposed type of election method will not arise because it is not the social practice of the Nagas as mentioned in the above constitutional clause. In this model, choice of the leaders is based on the people’s power alone (not by money power or any other unfair means as we find at present). The present electoral practice based on impersonal organization and role of money has been the biggest blunder for the Naga society, as it has mis-directed the socio-economic
transformation. To achieve the objectives of the present model, the functioning of the present political parties need to be modified according to Naga indigenous practices referred above as the constitutional provision. Similarly, the goals of political parties need to be recast within the framework of the present model of development. This will ensure the proper development of their society on a faster degree.

A unified native base of administration system can also be suitably evolved out within the purview of the above practice. The application of Naga customary laws and the usages can be considered as the guiding principle. A collective social force can be generated out of these assemblage of the people from within, a machinery through which the leaders can be effectively controlled. We feel that the Nagas as a community cannot survive for long without such a unified system of control. In fact, this could be a real Naga rural democratic system of government which has been in practice since the time immemorial. This may also be necessarily guided by the constitutional measure through the Customary Laws and Usages. When such an arrangement is made, there will be less problem of development as to what to develop and how to develop the society. In this way we hope that the Naga may develop the best strategy of development as per genius of their own tradition.
7.08 **Planning Strategy**

A practical rural based planning strategy can be worked out on the principle of complete decentralisational from within on the basis of the framework proposed above. First of all, a data based stratified and integrated method can be meaningfully designed at different hoho and commune level. Each unit shall be responsible to draw up its development plans for itself according to the priorities of its felt-needs. Technical assistance from the State Level Planning Commission should be given at every level, whenever it is necessary. This Commission may consist of experts from different fields of specialisation. They may advise/supervise and scrutinise the planning activities of the hohos and communes. For such a planning, an accurate up-to-date data may be essential in respect of different units. This can be possible by setting up of Data Bank at every village/town under the direct control of the State Level Planning Bureau.

7.09 **Tribal Banks**

According to tribal social organisational set-up as identified above, Tribal Banks would be necessary at different hoho/commune levels. This may be treated as the Commercial Banks under the directives of the Naga system of commune government. The functioning of Nagaland State Cooperative Bank Ltd. may be converted on this pattern. It would
beside to set up the Village Bank, Area Bank and Tribal Banks according to tribal organisations. The Bank of Naga Commune can be set up at the State level, from where all the rural Banks may be amalgamated and effectively controlled.

Once the budgetary allocation pertaining to a particular unit of development is approved by the appropriate authority it should be immediately credited against those concerned rural banks. It is suggested that all the financial transactions are channelised through Tribal Bank Organisation at different levels. Such Tribal Commercial Banks may actively be involved in socio-economic development of the region. This will facilitate all types of developmental work on the right time. This is the last hope to minimise the money corruption through effective tribal social accountability. The spirit of competition is expected to generate amongst the clan or tribe based rural banks a native spirit of entrepreneurship for a speedy development of the region.

7.10. Budgetary Allocation

The entire State budgetary allocation may be divided into different heads, viz. the state list, inter-tribal list, the tribal list, inter-area list, the area list, inter-village list, the village list, urban list and special lists etc. according to local specific. The development planning
may be drawn according to classification of the budget heads and lists mentioned above. As for instance, if an irrigation project is going to benefit both Angamis of Medziphema and Kukis of Molvom villagers, this should come under the inter-village budget. Different budget allocations of different lists may be prepared at different hohos subject to scrutiny by the appropriate authority. The State level hoho shall distribute different budget allocations to every hoho through Tribal Banks as proposed, and thereby, the budget allocation for a particular unit is made available within their jurisdiction. We hope that through such a system of arrangement, not only the level of money corruption identified at all levels would be minimised to a great extent but impersonal bureaucratic hurdle will also be removed from the rural scene. This will further facilitate the rural residents to improve their socio-economic condition tremendously as the problems identified in chapter four.

Under this scheme we propose to leave the people free in the principle of "self development" and "undisturbed method". It is necessary to experiment on this direction, because each unit is required to be entirely responsible for all-round development of its area under its own jurisdiction. When we leave them in this way, we expect that
each unit and individual shall definitely realise the sense of responsibility and thereby their society is expected to be developed under the guidance of appropriate authority. By seeing the neighbouring tribe or commune developing by its members, a sense of competition is expected to be built up. An indirect method of distance supervision, guidance and control from the State level will provide effective moral balance. Closed supervision and administration may do away from the Tribal HoHo level. Direct involvement of local initiative may be so effectively designed in the process of the operation of such a development planning. Evaluation and monitoring of all-round developmental programmes can be conducted by an integrated body of experts from different levels of HoHo or communes.

7.11. Relevance of the proposed model

The objective of the proposed model is first to avoid the prevailing wrong social practices which do not bring benefit to the society. For this purpose, it has to have a systematic institutional arrangement for generating a self-reliant society. It is not something like old wine into a new bottle; rather, it would be an approach towards pouring new wine into the new bottle through which we expect that both the bottle and wine are preserved and, thereby, the wine is served to the needy people to satisfy
themselves. Therefore, a thorough socio-cultural and political transformation is expected to take place both in quality and quantity.

When the tradition and customs are maintained and revived, there would be improvement in the quality of individual life both in horizontal and vertical directions. As regards to man-land relations and its developmental aspects, one may say that there is less problem in Nagaland than other States in India, because there is no problem of non-availability of land. The basic problems in regards to land and its relations are: (a) unproductive holding, (b) unmanageability due to largeness of the size of holding, (c) unsuitability for agriculture due to peculiarity of topographical factor, (d) fragmentation of holdings etc. These problems could be replaced by providing essential services for every one, and then gradually moving towards tribal collective farming. Because of the introduction of scientific farming. We hope that rapid social transformation would take place in the society. This will further facilitate to make balanced distribution of socio-economic rights leading to achieving a socialistic form of society.

The prevailing land disputes are one of the serious constraints, hampering the growth of their society. This is because of the typical land ownership system and also due
to non-existence of the standard system of land boundary. However, the land could be cadastrally surveyed, measured and catastrophically be analysed providing clear status of the land boundary. This will minimise the occurrence of inter-village land disputes to a great extent. We expect that this will be the beginning of a positive land reform measure in Naga society. Every hoho/community may try to purchase land as big as possible from the private owners, which could be used for demonstrative purposes. When the proper settings up of land are made it would be easier to put the technical inputs for improvement of agriculture leading to higher productivity. The maximum utilisation of all the available potentialities relating to land-man resource could be made. Under this model, a mechanised tribal/clan collective and joint farming system within every unit of development could be introduced. The entire foot-hills of the region, could be used for this kind of farming. If the plain areas lying in Medziphema, Kuhoboto and Dhansiripar circles could be cultivated in this way, we hope that the entire population of Nagaland could be served with "Nagaland special rice". This will bring a complete change in agrarian structure, leading to a self-reliant society, which is one of the goals of rural development. This will further bring market and marketing infrastructural facilities. An appropriate technology,
labour intensive production techniques, ecologically adjusted production and consumption system, inter-temporal and re-evaluation of non-renewal resources etc. could be possible. Immediate mobilisation of "Naga Tribal Cooperatives" in the form of Advanced Producers' Cooperatives in China may also be possible. For instance, the pineapple growers of Medziphema block and sugarcane growers of Kuhoboto block may be organised in the form of "Tribal/Commune Cooperatives". The Nagaland special quality rice growers can also be formed in this pattern. This will avoid the Marwari entrepreneurs in paddy market as mentioned in chapter four. This is one of the aspects of definition of rural development to us. But this is not the end of rural development, because we have understood that the rural development is a long process of continuous change.

Another aspect of this model would be that, the particular objectives of rural development and Integrated Rural Development Programme (IRDP) would be fulfilled both in quantitative and qualitative aspects, and also at the various levels. As a multi-level concept, a balance development amongst every clan, family, village, range, area, zone, tribe, both rural and urban area could be maintained. As a multi-sectoral concept, there could be maximum integration of developments in the field of rural economies, like agriculture, veterinary and animal
husbandary, forestry, education, communication etc. to be controlled by tribal communes. This is the real meaning of the Integrated Rural Development Programme which is lacking at present.

One of the focuses of this model is the creation of an integrated rural industry by exploiting all the land-man resources through local initiative. Rural industrialisation is the main objective of rural development through which higher degree of employment generating programmes could be established and thereby, maximum employment of rural youth could be achieved. Because, this model is an attempt to create a new social order, where nobody could remain without work. At multi-sectional level, there could be no socio-economic disparity. Equal status of life amongst the people, irrespective of sex, age, tribes, religion, language, etc., is expected to be maintained, which is lacking at present because of the unfamiliar imposed developmental strategy.

A new techno-native based educational system would be evolved in the light of the needs of the proposed model. Because while switching over to a transformative phase, creation of a new educational system becomes a must; and it will be automatically taken place. This will have to be designed with a view to evolving for a "socially useful
productive works", through which educated unemployment can be minimised. Manpower planning could be easily worked out on the basis of specialisation and generalisation to be streamlined under such an educational policy.

Ecological imbalance like deforestation, shifting cultivation, soil erosion, burning of jungles which is associated with hunting practices (particularly found among the Angami and Chakesang tribes etc.) killing of wild animals etc. can be checked by every commune, while attempting to evolve a self development perspective. A new system of rural base and a unified system of customary laws can be identified for promoting this model. When such a social organisational pattern is put up, the question of shifting cultivation would not arise, because the alternative occupations shall be available at the door-steps from which they may get much more than what they get from the shifting cultivation.

Towards building a self-sufficient society of their own, we expect that there should be high degree of competition between each rural hohos. Only when a spirit of competition is developed amongst them only then there can be a vibrant society. We have identified that Medziphema block is the richest block in Nagaland in terms of the resource-potentials. There is sufficient natural resources, which
need to be exploited through local initiative. Besides that, the State Government of Nagaland is making constant attempt through various means as mentioned in chapter six towards making their society a self-reliant one. But because of lacking the motivation towards work culture, the Naga society remains undeveloped. However, under this new developmental strategy, we hope to improve the dignity of work amongst every unit of development as identified in chapter five. It shall uphold the name of their community and also the nation as a whole.

The present provision of the Village Development Board (VDB), Block, District Planning Board, etc. may become unnecessary. The centralised method of development and bureaucratic implementation from Directorate and Secretariate may also require to be changed. There are thousands of social, political and cultural institutions either registered or unregistered without bearing fruits in every village and town throughout Nagaland. These need drastic delimitation and re-organisation to strengthen the Naga system of communes for productive purposes. The "Good Samaritan" concept of development, by way of giving subsidies, relief etc. which we have come across, may be discouraged, rather such question shall not arise under the proposed structure.
Due to unequal development, it has been found that a large number of persons are migrating from the villages to the towns. This will largely stopped through this model, because the concept of "Rural City" shall be built up under this model of developmental strategy. The influx of non-Naga personnel could also be checked and, thereby, the political and cultural identities of the Nagas can be protected. We have identified a new trend of population growth (see chapter two) particularly in Medziphema block. The main reason was due to induction of agricultural labourers from outside the State. Out of 533 agricultural labourers being engaged by five villagers in the block, 45% were Nepalis, 32.27% Muslims, 14.82% Manipurs, and 8.81% belonged to other minor groups. The local farmers were found to be helpless without those outside labourers. The induction such labourers in large number was found to be politically motivated. Because the agricultural labourers are used for winning every general election in the region (see table 3.3 in chapter three). This is an alarming situation in Naga society today; which may bring serious ethnic tension in future. However, we hope that by introducing this type of model, such problem would be solved to a great extent.
Some people may claim that the main problem in Nagaland is more of political than economic. However, it has been noted that creation of socio-economic stability in the State is much heavier than the political problem. We hope that both political and economic problems of the Nagas would be easier to solve through this proposed model.

The impact of the inter-tribal and inter-communal marriages will be far reaching in socio-political sphere, resulting social cohesive powers and 'we feeling' at various levels. This has been experienced in Diphupar village under study. Such experiences require to be tested in wider social context towards achieving the Naga tribal socialistic goals leading to both tribal and national integration. In fact, the concept of inter-tribal marriage amongst Nagas may be encouraged making it as an accepted social policy under this model. We hope that through the institution of inter-ethnic marriage, a richer Naga culture can be built up, making Nagaland a "Village Home" for all tribes preserving the ancient "Village Tradition", which may ensure their survival in wider society. This may turn out to be the best strategy for socio-economic planning for the future Naga communities. This will remove the feeling of tribalism that hampers the developmental activities in the region, and thereby, maintain a stable society. We
believe that the inter-ethnic tension could be removed through such an approach to a great extent.

As an indigenous researcher, who has an utmost faith in the destiny of the community, the author has carefully observed the past, present and future Naga societies and also examined the empirical reality of the multi-ethnic Medziphema block as a specific case study. It provides a base work for the kind of developmental strategy suitable for future development of Naga society in general. We are aware that as an idealistic model, our suggestion may lead to certain controversial issues. However, the possibility of such an ideal type of development strategy designed in Naga way depends on various factors such as people's understanding and willingness to accept the idea rationally. Another aspect would be the creation of mass awareness and mobilisation, and gradual process of people's involvement in a planned manner. We have built up a thesis from which the Naga model of development strategy emerges. It is up to the people to accept, modify or reject it as a way out of the present ongoing decadence and decay.
REFERENCES

1. Athi or Jen, are constructed little away from the residential areas. The rich man may have more than one athi, grainaries where they store the grains. In one of the Ao Naga villages called Chungtia village located near Mokokchung town, many persons were having seven grainaries containing 1000 tins load of paddy (refer Ao, A.L., Op.cit., Chungtia village report page 8).

2. The rate of interest varies from village to village. Normally the rate of interest is 2:3, means if a person takes 2 tins of paddy in 1987, he will have to return 3 tins in the following next year during the time of harvest. In the past it was 2:2.

3. The Log drum (Sungkong) is made by the community and used for multiple purposes, e.g. proclamation of war signal, fire signal, prosperity and as a calling bell for the villager etc.

4. In traditional Naga society, no one could remain lazy, irrespective of sex, age etc. under this theory. To remain lazy is a crime for a Naga is the Naga theory of labour. First the community work to be completed, then after to do the individual works is the theory of Naga work culture. By not coming to the community work implies heavy fine. A minister and a farmer have to work together without maintaining their social status under this
system. These are some of the examples of Naga theory of labour or Naga work culture.

5. The Ao Senden Salang (Ao People's Assembly) is the highest forum of the Aos, formed by its citizens. Similarly, the Lotha Hoho (assembly) is also formed by its citizens.

6. The concept of 'Rural City' here we mean to make the villages putting maximum facilities that are available in a city, so that it will not be necessary for the villagers to move to the city to obtain those required services.

7. Inter-tribal marriage could be considered as one of the strategies of social planning for future development of Naga society. Therefore, it could be stressed concertedly as an accepted social policy/ideology; encouraged by the States by way of recognising the marriage officially, with awarding of a certificate from the appropriate commune government, and a certain percentage of marriage expenses, services incentives in case of employees, cash reward etc. It could be propagated through various media such as educational and religious organisation, which may also be incorporated in the commune base educational policy. Such policy may be the most effective means of social control in Naga society. This will overcome the feeling of tribalism amongst the Nagas. We do expect to have better offspring and a better generation through this policy.