

NUMBER 01 / VOLUME 10 / JAN-DEC'2022



THE JOURNAL OF HUMANITIES & SOCIAL SCIENCES

ANNUAL JOURNAL OF UNITY COLLEGE, DIMAPUR: NAGALAND



ISSN 2319-9970

THE JOURNAL
OF
HUMANITIES & SOCIAL SCIENCES

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A LOOK INTO THE CITIZENSHIP AMENDMENT ACT (CAA), 2019: A JUST OR AN UNJUST ACT?

Dziesetuolie Metha

Abstract

The displacement of people has become a significant challenge for peaceful co-existence in the present world. While some people migrate on their own will for a better livelihood, others are forced to move out against their will to a destination unknown. Various factors such as social, political, economic, religious, the threat to life, crimes, poverty, environment, etc., led people to move out from their native place both internally and externally, within and outside the country. In fact, while it may appear that the decision is individual, external reasons are the real causes. This forced movement of people violates their rights and freedom and changes the demography of both the host country and the country of origin. While some countries welcome these affected people by providing food, accommodation, asylum, etc., till the problem is solved and repatriated, others are tightening their borders to protect their citizens for security reasons. Every country is affected directly or indirectly, and despite the international bodies like UNHCR, IOM, etc., working to solve the problems, it seems unending. This paper is an attempt to explore the Citizenship Amendment Act of the Indian Parliament in 2019 that brought about new and drastic changes to the conditions in which an individual may become an Indian citizen while at the same time leaving out a lot of “Old Indians” from the list of citizens.

Keywords: Displacement, Factors, Demography, Asylum, Repatriated, Security, Unending.

Introduction

The Citizen Amendment Act (CAA) is an Act of the Indian Parliament that lays down new provisions to determine the citizenship of India. This paper is an attempt to explore the conditions under which a person can become a citizen of India. It

also tries to give an account of the aftermath of the passing of the Act. While the media was overwhelmingly providing updates and news of the passing of the Act, it would appear that almost every Indian is aware of the Act and its minute details. Many individuals, societies and states were actively involved in primarily protesting, and rightfully so, against the new Act. The right to protest and its use indicates a healthy and thriving society. The Act also saw its fair share of supporters. At the same time, a significant percentage of the population was not involved. It could either be a lack of support, indifference or pure ignorance. This paper also tries to show how different demographics are involved and affected by the Act. The author hopes that the paper will add to the awareness and enlightenment of people from similar backgrounds that are not aware of the benefits and threats of the Act.

The first section is an introduction to the paper. Section two is a brief description of the Citizenship Amendment Act itself. Section three mentions the reaction and criticism towards the Act. The fourth Section deals with the relevance and significance of the Act in the North Eastern states of the country. The threats associated with the Act are shown in Section Five. The paper concludes with Section Six.

The Citizenship Amendment Act (CAA), 2019

The Citizenship Amendment Act came into existence after the “Rajya Sabha approved the Citizenship (Amendment) Bill, 2019 with 125 votes in favour and 105 against it, while the Lok Sabha passed the legislation on Monday with 311 members favouring it and 80 voting against it” (India Today, December 11, 2019). The Citizenship Amendment Act, 2019 seeks to provide Indian Citizenship to persecuted religious minorities from Pakistan, Afghanistan and Bangladesh by amending the Citizenship Act of 1955, which provides for Indian Citizenship by way of birth, naturalization, descent, registration and incorporation of territory. The new Act grants citizenship “Provided that any person belonging to Hindu, Sikh, Buddhist, Jain, Parsi or Christian community from Afghanistan, Bangladesh or Pakistan, who entered into India on or

before the 31st day of December 2014 and who has been exempted by the Central Government by or under clause (c) of sub-section (2) of section 3 of the Passport (Entry into India) Act, 1920 or from the application of the provisions of the Foreigners Act, 1946 or any rule or order made there under, shall not be treated as an illegal migrant for this Act” (The Gazette of India, December 12, 2019, p. 2). It is an Act initiated to protect the religious minorities in these countries who have been victims of persecution for years and look at India as their only hope. Under this Act, the granting of Indian Citizenship is made based on Religion for the first time in the history of the Indian Constitution, and this will change the demography drastically.

Nothing in this section shall apply to the tribal area of Assam, Meghalaya, Mizoram or Tripura as included in the Sixth Schedule to the Constitution and the area covered under “The Inner Line” notified under the Bengal Eastern Frontier Regulation, 1873 (ibid., The Gazette of India, p. 2). “During the February visit, at a rally, Modi explained his reasoning: When India gained independence from Britain in 1947, it was partitioned into Muslim Pakistan (and later, Bangladesh) and secular India. Muslims already have homelands, his logic goes, but other faiths need India to make room for them. To Muslims, Pakistan was given to them and India does not belong to them” (Khan, NPR, May 10, 2019). Supporting the bill, Himanta Biswa Sarma, Finance Minister of Assam, said, ‘I strongly believe that if this bill is not passed, then Hindus in Assam will become the minority in just next five years. That will be advantageous to those elements who want Assam to be another Kashmir and a part of the uncertain phase there’ (The Hindu, January 7, 2019). As a matter of fact, they fear the presence of Muslims in the State may demand to cede with Bangladesh or the Bangladesh Government may urge Assam to be part of that country.

The Act also reduces the minimum residency period of the previous Act, ‘Provided that for the person belonging to Hindu, Sikh, Buddhist, Jain, Parsi or Christian community in Afghanistan, Bangladesh or Pakistan, the aggregate period of

residence or service of Government in India as required under this clause shall be read as “not less than five years” in place of “not less than eleven years” (op. cit., The Gazette of India, p. 3). The Intelligence Bureau reports, “As per our records, 31,313 persons belonging to minority communities who have been given Long Term Visas based on their claim of religious persecution in their respective countries and want Indian citizenship. Hence, these persons will be immediate beneficiaries”. “Among the 31, 313, it said, 25,447 are Hindus, 5,807 are Sikhs, 55 Christians and two each Buddhists and Parsis” (Joy, Deccan Herald, December 08, 2019).

Criticism

The Citizenship Amendment Act 2019 is not free from being criticized even though it seeks to protect the persecuted religious minorities in Pakistan, Bangladesh and Afghanistan. The critique terms the Act as divisive, anti-secularism, discriminatory, anti-Muslim, unjust, etc., also excluding her other neighbouring countries- China, Myanmar, Sri Lanka, Nepal and Bhutan.

The US Commission for International Religious Freedom (USCIRF) remarks, “The CAB is a dangerous turn in the wrong direction; it runs counter to India’s rich history of secular pluralism and the Indian Constitution, which guarantees equality before the law regardless of faith” (The Times of India, December 10, 2019).

Congress President Sonia Gandhi claimed that it marks a “dark day” in the constitutional history of India and is a “victory of narrow-minded and bigoted forces” over the country’s pluralism (India Today, December 11, 2019).

“The BJP government justifies this discrimination by saying that Muslims did not come into India due to persecution, whereas people of other religions did” (Nagarwal, December 2019). This justification by the BJP Government indicates that Muslims do not belong in India and should go back to Pakistan, so they call those other minorities back to India. This law is unconstitutional and unexceptional. It is a mockery of the founding fathers of the Nation, and besides being an open and blatant violation of the

Constitution. The BJP government is giving a clear message to the Indian Muslims that they are not Indian and should not be in India because Pakistan was carved out and created for Muslims. CAA is simply unethical and an attempt to corner Muslims. As Congress spokesman Sanjay Jha remarked, “The political business model of the BJP is to raise the communal temperature, keep it at a boil, and to keep India in a permanent religious divide” (Ghoshal, Reuters, April 12, 2019). “Making religion a criterion for offering citizenship and excluding one religion from it is an insult to the legacy of this country’s freedom struggle, a fraud on our constitution and most importantly, a nefarious attempt to institutionally otherwise Muslims and plunge them into precarity and fear” (Raja, The Indian Express, December 17, 2019).

CAA violates the Indian Constitution and human rights and will pave the way for more social upheaval and hatred towards a community (Muslim) and a community against the rest for its unjust policy, which is discriminatory and predatory. It is because minorities in Myanmar, Sri Lanka, China, Nepal and Bhutan are also persecuted but left out in CAA. The BJP-led Government has thus failed to uphold the principle of “equality before the law” irrespective of religion. “Religion was never a basis of citizenship. But the BJP is making it so, just to show they’re pro-Hindu” says Aman Wadud, Human Rights Lawyer (Khan, NPR, May 10, 2019). “All of this makes it abundantly clear that this is merely a cynical political exercise to further single out and disenfranchise an entire community in India and in doing so, a betrayal of all that was good and noble about our civilization. It will reduce us to a Hindutva version of Pakistan,” Shashi Tharoor, senior Indian Congress leader asserted (The Week, December 08, 2019).

Terming the Indian Citizenship Act a “discriminatory law”, the National Assembly of Pakistan resolution said that the controversial amendment is against international norms of equality and non-discrimination and international human rights law as it seeks to set up faith-based criteria for a group of citizens” (Wasim, Dawn, December 17, 2019).

The Foreign Minister of Pakistan, Shah Mahmood

Qureshi remarked, “The Modi government continues to curb and undermine the rights of minorities in accordance with Hindutva supremacist ideology,” while the Hindu lawmakers from Pakistan, slammed the Citizenship Amendment Bill and said that the NDA government should not “drag” the Hindu minorities across the border into the controversy for its political advantage (The week, December 18, 2019).

The Bangladeshi Foreign Minister, A. K. Abdul Momen said that the Citizenship (Amendment) Bill could weaken India’s historic character as a secular nation and rejected the allegations that the minorities were facing religious persecution in his country. “India is historically a tolerant country which believes in secularism [but] their historic position will be weakened if they deviate from that,” Mr Momen said (The Hindu, 11 December, 2019).

CAA and North East India

The North East Indian States have been fighting against illegal immigration for decades adopting various measures to prevent the flow of such migrants in the region. They not only pose a threat to the area’s demography but also a direct threat to their survival and dilution of the identity of the Indigenous Inhabitants (tribals) of these States. The new law will open the gates to illegal immigrants attaining Indian Citizenship leading to further immigration into the country. Those already residing without valid documents will now be considered legalized/genuine citizens of India. Moreover, it is against the very core foundation of the spirit of the National Register of Citizens (NRC) to drive out illegal immigrants in Assam, irrespective of religion. NRC will be toothless as the left-out names in NRC may soon be granted Indian Citizenship and find themselves genuine Indian Citizens through CAA.

“The indigenous people of Assam and the Northeast are staring at an existential threat to their composite culture. The proposed law will open the floodgates of illegal foreigners to the region. We are determined to fight it out till our last breath,”

said Mr. Prafulla Mahanta, the former Chief Minister of Assam (Times of India, December 13, 2019). Samujjal Bhattacharyya, chief advisor of the All Assam Students' Union (AASU), "Assam will be the worst affected because while a large number of Hindus from Bangladesh have already illegally entered the state in the past several decades, more would come and seek to stay here, in the process causing a further damage to the state's demography and reduce the Assamese and other indigenous communities into a minority" (Nirola, Youth Ki Awaaz, 11th May, 2018).

The Indian state of Nagaland is also preparing a Register for Indigenous Inhabitants of Nagaland (RIIN) will fail to identify Illegal Immigrants, especially those belonging to the mentioned minorities in CAA, as most will now be secure in Indian Citizenship. Thus, the North Eastern people of the country fighting against these Illegal Immigrants is made meaningless by the Act when implemented as it has now armed them with legal Indian Citizenship, and the State can do nothing about it. The tribals of NorthEast India will be outnumbered and swallowed by their inflow which is detrimental to their survival and future generations.

Threats

1. Through CAA, India has branded Pakistan, Afghanistan and Bangladesh as a country of persecuting minorities worsening its relations with them. Citizens belonging to the mentioned minorities are put at higher risk.
2. "Sachanand Lakhwani, member of the provincial assembly of Sindh said that by dragging Pakistan's Hindus into the issue, India has interfered in our internal matters" (The Week, December 18, 2019). Thus, by interfering in the internal affairs of these countries, India has not only violated the principles of non-intervention of international law but has also challenged the authority of these countries and that peace to prevail between them is absurd.
3. It is a dangerous law as it will welcome the citizens of these countries to legally enter the country by converting

themselves as one of the mentioned religious minorities and seeking Indian Citizenship posing a severe threat to the National Security of India. RAW officials remark, "...our only concern has been that the agencies who are inimical to us should not have a legal framework within which they can exploit our situation and infiltrate their people into our country. That is a matter of great concern for us" (Joy, Deccan Herald, December 08, 2019).

4. 'Religion' making the basis of Indian Citizenship and the ambitious Hindu leaders advocating "Hindutva supremacist ideology" to make a "Hindu-Rashtra" or "Hindutva" nation will only break this great country (India) into pieces.

Conclusion

Granting Citizenship to specific groups of people without working on the modality of Refugees and National Asylum Policy is discriminatory and unjust. It has also failed to uphold the values and principles of the Democratic and Secular Republic of India. Suppose the Government was concerned about protecting the persecuted religious minorities; she should have also extended the same to the Muslim community in the neighbouring countries without limiting her concerns only to these three countries-Pakistan, Afghanistan and Bangladesh. It's a wonder how the Government has initiated such a partial Act and chose to remain silent to the cry of many other minorities.

The very idea of this so-called Citizenship Amendment Act thus does not, in the truest sense or any sense for that matter, stand for its humanitarian values but is an Act of discrimination and injustice. Through this Act, the Narendra Modi-led Government has broken the spirit of secularism by making religion the basis of the country, which will prove costly in the long run, both internally and externally.

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MEDICINE AND FAITH: MISSIONARIES IN COLONIAL NAGA HILLS

Adani Ngullie

Abstract

Christian Missions to colonial Naga Hills often involved Medical Missions alongside the process of conversion. This paper is an effort to understand the medical missions of the American Baptist Missionaries, and how modern medicines assisted the evangelization process of the Nagas in the Colonial period in Naga Hills. Modern medicines had not been heard of or understood till the coming of Colonial rule and Christian Missionaries. This paper will also examine some of the medical works carried out by the American Baptist Missionaries in Naga Hills and try to bring out how the Christian missionaries used their medical knowledge to win over the confidence of the people thereby leading to their conversion to Christianity. The paper also argues that apart from humanitarian reasons the purpose of the missionaries engaging in medical missions was to attract the Nagas to Christianity which capitalized on the fact that in the Naga belief and practice, indigenous medicine and healing were closely related to religion. It was also felt that such methods should go hand in hand and supplement the preaching of the Gospel by word and so fulfil the command of Christ “Go Preach the gospel and heal the Sick”.

Keywords: Missionaries, Medicines, Christianity, Sickness, Spirits, Beliefs.

Introduction

Christianity came to the Naga Hills in the later 19th Century through the American Baptist Missionary Society. The Charter Act 1813 was a landmark in the history of Christian Missionaries, as it removed the ban on Christian activities in India by the inclusion of the clause in the Charter of East India Company. Assam was annexed by the British after the treaty of Yandaboo, and gradually Christian Missionaries were allowed to penetrate Assam, and the hill areas of North East.

Christian proselytization in the Naga Hills grew apace with, and under the umbrella of the British administration. This paper studies the medical missions carried out by the American Baptist Missionaries in the process of evangelizing the natives in the Naga Hills. And it further studies all the possible available sources in the form of missionary records, and archival reports of American Baptist Missionaries.

The Nagas attributed all the sickness to spiritual agencies. Illnesses, according to the Nagas were caused by evil spirits and remedies or cures could only be found through divination ceremonies followed by sacrifices. It rested on the foundation of fear of the unknown forces and spirits residing in the mountains, forests, lakes, and rivers. All the ills are attributed to spiritual agencies, death, diseases, accidents, and calamities; however, they could be pacified. To placate and pacify the malicious spirits and deities, sacrifices were made which formed an integral part of the Nagas and religion. The efforts to propitiate and appease these evil spirits, found expression in a number of ways, however, failure to propitiate or appease the spirits would cause death. If a person fell ill the soothsayer figured out the responsible deity or spirit that had caused the illness and carried out the sacrifice of a chicken, eggs, and rice beer. They had their jungle medicines which they made from roots and leaves. They also have their 'doctors' who for a penny will suck blood from the aching part. If one has a headache, a bit of hair is shaved off the skin scratched and then the 'doctor' will suck out the blood through a goat's horn wrapped in a tobacco leaf to relieve the pain. All sacrifices in Naga Society were pacified and preceded by divinations. Atonement through sacrifice for sickness was a way of life says Mary Mead Clark. During one of her visits to a village, she came across a little bamboo hut surrounded by bones of animals and broken pots, on querying with the villagers, he was told that it was the cookhouse of 'Leezaba', an evil deity, the house had been solely built for the deity (Clark, 1907, p. 95).

The period between 1800-1914 represents an era of great missionary expansion led by the Protestants of Britain and the

United States. Medical missions entered India in the late 18th Century mainly in the regions of those who were under the British administration. The earliest two medical missions in India were the British and American Medical Missions. The London Medical Society started the work in the late 18th century in the Madras presidency. Some of the other major groups included the English Baptist missionary Society and the Arcot Mission which was founded by the Scudders who later established the Christian Medical College at Vellore.

The missionary movement was convinced that the biblical command of evangelizing every nation was limited only to preaching and teaching the Gospel. Therefore, at first, missionary societies showed very little interest in medicine; however Evangelizing strategies started to change from the 1860s onwards.

In light of the recognition of the importance of medicine as an effective weapon in the evangelization process, the last decades of the nineteenth century witnessed an unprecedented growth of the medical mission enterprise. Eventually, the Christian missions that established hospitals and schools in the nineteenth and twentieth centuries saw these institutions as tools for saving souls for Christianity. The experience and force of circumstances made the missionaries realize more and more that the saving of souls must be accompanied by the saving of bodies. Thus, from the early days of the mission, medical work was recognized as an important means of evangelism.

Dr. John Thomas was one of the first doctors who went to India as a ship's surgeon in 1783 and he returned to England in 1792, he offered his services to the newly formed Baptist Missionary Society and the following year sailed to India with William Carey. However, the first Mission to adopt a regular policy of sending medical missionaries to India was the American Boards. Apart from other causes the advance of medical science in the West and the increased attention paid to matters of hygiene tended to make the Missions more conscious of the need for medical service in India generally.

As a large proportion of sickness and suffering in mission

lands was due to preventable causes, the conference urged that the training of native leaders in preventive medicine be recognized as a definite part of the work. Several measures were suggested as a valuable means to this end. To introduce courses in primary and middle schools emphasizing dietetics, village sanitation and prevention of tuberculosis and other communicable diseases, courses for girls in high, normal and Bible Schools emphasizing child welfare and midwifery. Popular medical teaching at public gatherings by means of lantern lectures, health and chart demonstrations, to encourage and develop public health measures and the training of Christians to serve this line. The conference also recommended that the medical needs of the country and Christian community be presented to the boys and girls graduating from mission schools together with the opportunities for Christian service offered by the medical profession. Great stress was laid on the training of nurses and other hospitals.

From the beginning of the Mission, the need for medical aid for the suffering was inevitably realized: for no one who had come to this land could fail to see the compelling need which is still so evident. Just as Christ took compassion on the sick and suffering, the mission took compassion and did its best to alleviate their condition. As the value of modern medicine and surgery became more appreciated in America, it was felt that such much-needed aid should be sent out to mission fields and that the best available healing methods should go hand in hand and supplement the preaching of the gospel by word and so fulfil the command of Christ to "Preach the Gospel and heal the sick". The realisation of the command of Christ propelled the service to the sick. Hence, the number of hospitals and dispensaries run by Christian Missionaries greatly increased. (Downs, Medical Reports 125th Anniversary Annual Reports of Baptist Work in North East India, p. 26).

The missionaries experienced poverty and sickness while working among the Nagas and the experiences and forced circumstances made the missionaries realize that the saving of souls must be accompanied by the saving of bodies. However,

the Medical Mission in Colonial Naga Hills was carried out not only on humanitarian grounds but to attract the natives towards Christianity. Sidney and Hattie Rivenberg, an American couple were appointed to Assam by the American Baptist Missionary Union in 1883, they were transferred to Kohima, which was a military post of the British govt. However, their five long years stay was discouraging and worthless, as there was not a single conversion, moreover, attacks of fever were very frequent. Despite the utter discouragement and broken health the Rivenbergs were determined to succeed in their mission and for that, they felt they would need adequate medical training. They therefore went back to America where Mr. Rivenburg studied medicine and graduated from the Baltimore Medical College in 1894, passing State Board Examination in the summer of that same year. He was thus, enabled to return to India the following year as a fully qualified physician (Rivenburg, 1941, p. 89).

The toil and endeavours of Dr. and Mrs. Rivenburg while residing at Kohima, to reduce the language to writing under the most difficult circumstances, and simultaneously continue to devote their time to evangelistic, literary, and medical work was praiseworthy. More and more common people came to be healed by Christ of their diseases, and in the process heard the amazing word of god and eternal life, even at the cost of being ostracised by their people for becoming Christians (ibid., pp. 16-17).

The medical activities carried out by the missionaries can be found through the letters and reports of Dr. Rivenburg and Mrs. Hattie who in their correspondences had made frequent references to medical activities carried out during their stay in Naga Hills. Rivenburg reported that before the missionaries came, the Nagas knew no medicines for their ills and instead saved the hair of flying squirrels and similar powerful potions. It may be noted that the contact with missionaries taught the Nagas about medicine and its benefits. The Rivenbergs who were the focal point of medical and missionary activity, had pre-decided their respective roles, his wife was to study medicine and look after the women and household, and he was to preach the word of god and

do church work. During the famine when people were suffering they realised the value of the missionaries. Hattie in her letter mentioned how the attitude of the people changed; they were now more friendly and respectful. One reason is that Sidney is a full-fledged doctor. It is reported that Sidney used to go into the smoky huts and sit for hours beside the patient, seeking to find a remedy that will allay the suffering, and praying for the person's salvation. To help the sick, he visited the sick several times a day. Sometimes he took medicine, sometimes broth and nourishment, or both. The villagers suffered from various kinds of ailments and diseases, the source of which were unknown, but it was his sincerity and devotion that led to the larger acceptance of the Rivenburgs. As words spread about the works being carried out by the missionaries the natives grew curious. Dr. Rivenburg had written about how one morning about fifty Nagas came into his office, some for medicine, some to talk, and some out of curiosity (Rivenburg, 1941, p. 50). The accuracy of Dr Rivenburg's diagnosis also helped the large cause. His success with the treatment of patients and their recovery made him even more endearing to the natives.

The missionaries lamented that if they had known more about these diseases they could have done much more. We also learn from the reports of the Rivenburg that the natives were afraid of visiting the government-run hospital and trusted the missionaries more. The practice of healing the sick rather than just going and preaching the gospel probably determined the success of the mission. The daily habit of going to the people and treating them for their ailments was a turning point in the mission. During the rains when the village was scourged by dysentery and the evangelists visited they could only see sickness and death, something the people wanted no more (Baptist Missionary Magazine, 1891, p. 445).

However, despite great discouragement at times, Dr. Rivenburg continued his evangelical work while simultaneously engaging in medical missions throughout his stay in the Angami Naga area. Following in the steps of his great master, Dr. Rivenburg

went about the villages healing the sick, giving sight to the blind, and telling the story of the God who cares enough for men to give a Son to help them so surely and slowly won his way into the hearts of the Angamis.

Dr. Bailey and his wife was the first trained medical missionary doctor to the Naga Hills in 1909 by the American Baptist Foreign Mission Society (ABFMS). Dr. Bailey and his wife were stationed at Impur which was an established mission centre of the American Baptist Mission in Naga Hills, and served until Dr. Bailey's death on the field in 1928. The Missionary Report for 1913 mentioned spoke of the stupendous work being carried out by Dr Bailey, the large territories he covered the numerous patients he treated. Day in and day out he supplied people with medicines, carrying out operations, for which he received a little fee with which he purchased medicine and carried out his work.

According to Missionary reports of 1917, medical work had been taking more of Dr. Bailey's time than as usual as more patients were coming in. During his stay as a medical missionary he had contributed extensive health services for the Nagas. Miss Edena Stever served as a nurse in Impur from 1919 until she was transferred to Gauhati to help Mikes Marvin in the new women's hospital which was being built. After Dr. Bailey's death, no doctor was sent to Impur, but a small dispensary was opened and carried on by the compounder and nurse. The fact is, the concerning efforts of the missionaries in health care largely improved the health condition of the natives.

As there were no medical missionaries for the Nagas, the Christian missionaries and wives of missionaries who had little knowledge of medicines took the responsibility and burden to work for the healthcare of the people. A 'Back Door Dispensary' was being run by the Missionaries where they encountered superstition and diseases like, rickets, malaria, cholera, smallpox, typhoid, gastro-enteritis, tuberculosis, pneumonia and influenza, and dysentery. The Natives would constantly seek help and would come with all sorts of problems: cracked callous on the feet, horrible Naga sore, itch, cuts, wounds, ulcers, measles, and it was

wonderful to see how many were helped-some with miracle drugs and others with soda mint (Howard & Harriet, 1987, p. 14).

Thus, the back door dispensary opened many opportunities to witness Christ to the non-Christians and it was a good way to build goodwill. The missionaries never sold the medicines but gave them out freely to those who needed them (*ibid.*, p. 14). The need for a qualified physician was tremendous as large numbers came for treatment, and the available physician did their best to help, Dr. Dowd was one of the most active physicians in the area, who served with complete dedication. He does what he can for them, but he is not a physician and his hands are more than full with other duties (Anderson, 1979, p. 41).

As mentioned earlier, many of the Christian missionaries who came to Naga Hills had no medical training, but because of the prevalence of many diseases and the consequent suffering of the native, it became necessary for them to provide simple treatment. Mary Mead mentioned, medical works were added to the Library of the Missionaries (Clark, 1907, p. 85). Mary's statement testified that some knowledge of medicines, therefore, served as a great advantage for the missionaries- it opened the doors into many homes, which can be rightly considered as a 'Mission through a back Door', and gradually put an end to consulting soothsayers and sacrificing to demons.

Initially, people resisted, therefore the missionaries had encountered many obstacles, and the work had not been encouraging. Because people believed evil spirits to be the cause of all sorts of ailments there were prejudices and apathy on the part of the Nagas concerning modern healthcare and medicines. However, once they experienced the effectiveness of the medicines, people began to go for such medicines distributed free of cost. Modern medicines became a mighty weapon in the breaking down of traditional worldviews and superstitions of the Nagas.

As mentioned earlier, there are numerous references to-among others the reports of Rivenburg, Howard & Harriet, B.I. Anderson, Mrs. Muriel Massey Dowd and, M. M. Clark, all of which show commendable job carried out by the missionaries in

the Naga Hills. The importance attached to these activities was also apparent in many of the late nineteenth and early twentieth-century reports by missionaries. Such descriptions served to justify that medicines were used as weapons of conversion among the natives. These reports are indeed revealing since they testified to the magical change in which the medicines have an impact on the mind of the natives and beliefs system.

Conclusion

Thus, from the beginning of their missions in the Naga Hills, the Missionaries realized the need for medical aid to the suffering was inevitable if they were to succeed in spreading the gospel. Therefore, it became very necessary to equip oneself with basic modern medical knowledge besides having theological knowledge to work among the natives. The advancement of medical science in the West and the increased attention paid to matters of hygiene made the Missions more conscious of the need for medical service in India generally. It may be noted that the Christian missionaries successfully used modern medicine as a potent instrument to preach the gospel and convert the heathens to Christianity. A single tablet appeared like a miracle and could do wonders demonstrating the power of the new religion, greater than the spirits they believed in. Reports and Letters of Christian missionaries testified how medicines were successfully used as another means or another way of converting the natives. To accelerate the proselytizing mission, the Christian missionaries were successfully able to captivate the minds and religious beliefs of the Nagas by making them believe that medicine and religion are closely related. In all these endeavours the missionaries were assisted by Naga converts without whom their proselytizing efforts would have been in vain. The study also shows that as a result of Christianization and medical care carried out by the missionaries, the diviners and soothsayers gradually lost the popularity they had previously enjoyed in society. In conclusion, it may be noted that the persistent efforts of the missionary's medical mission were part of the conversion, which was designed not only to heal but to

spread the gospel.

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CLIMATE CRISES AND SUSTAINABLE CONSUMPTION

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Abstract

Climate change has become a global concern today. The global temperature is rising continuously which is leading to several environmental problems such as natural disasters, degradation of forests, flora and fauna, extreme weather conditions, water and food scarcity etc which has led to a global catastrophe. Global warming which is mainly caused by burning fossil fuels and putting out heat-trapping gases into the air is one of the main causes of climate crises all over the world. Therefore the remedy is sustainable consumption which can be achieved through sustainable development. To reduce the negative climate and environmental impact, consumption and production patterns must be changed to sustainability.

In this paper, the current climate crisis which is one of the biggest global challenges is discussed with special emphasis on the need for sustainable consumption and production goals. Moreover, global warming, implementation of sustainable consumption and production and sustainability challenges in the state of Nagaland is briefly presented. An integrated approach which encompasses areas that interact with the environment will slow down global warming. This has culminated in the 2030 Agenda for Sustainable Development Goals (SDGs) which is a universal call to end poverty, protect the planet and ensure that by 2030 people of all races will enjoy peace and prosperity. This has led to the goal for sustainable consumption and in 1992, the United Nations Conference on Environment and Development (UNCED) recognised sustainable consumption as a panacea for solving climate crises. Sustainable consumption and production can substantially contribute towards poverty alleviation and

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the transition towards low-carbon and green economies. The government, non-governmental organisations and all the stakeholders need to realise the threat of climate crises and work towards sustainability so that resource efficiency is increased and a sustainable lifestyle is promoted.

Keywords: Global warming, climate crises, sustainable consumption, sustainable development, sustainable production.

Introduction

The biggest global challenge to contain climate change is to reduce the average global temperature by 2 degrees Celsius. It is “unequivocal” that global warming is occurring; the probability that this is caused by natural climatic processes is less than 5%; and the probability that this is caused by human emissions of greenhouse gases is over 90% (IPCC, 2007). Global warming due to increasing human activities, primarily fossil fuel burning, increases the heat-trapping greenhouse gas levels in the atmosphere. This is measured to check the average increase in the surface temperature of the earth. Human activities are estimated to have increased global average temperature by about 1 degree Celsius, a number that is currently increasing by 0.2 degrees Celsius per decade (NASA). The state of Nagaland is not without witnessing the manifestations of Global warming. The State recognised the urgency of the issue and has worked with its related departments, agencies, and non-governmental bodies to investigate the extent of the crisis and drafted policies and outlined measures to combat climate change and its repercussions on the local ecosystem. The North Eastern States of India has witnessed a rise in temperature from the 1970s to 2010s, ranging from 1.8 to 2.1°C. Nagaland has seen a steady rise in both minimum and maximum temperatures over the past 100 years. Four districts - Wokha, Zunheboto, Tuensang and Phek - have registered an increase in minimum temperature of over 1.6°C (Sharma, 2017). The projected increase in average annual temperature is 1.6 degrees to 1.8 degrees Celsius between 2021 and 2050 (DST, 2017). The rainfall is also expected to increase in

intensity by 20 per cent. The increase in temperature is accompanied by changes in the climate and seasonal manifestations.

Thus it is imperative to study the role that sustainable consumption should play in sustainable development and the issues surrounding sustainable consumption. Also, whether sustainable consumption should be a part of state initiatives towards sustainable development or not. Further, it is necessary to study the challenges and potential for sustainable consumption in a state like Nagaland.

Objectives of the study

1. To study the linkages between the climate crisis and sustainable consumption for sustainable development at the consumer level with reference to Nagaland.
2. To examine the initiatives taken in Nagaland for sustainable consumption in consonance with global initiatives.

Methodology

Research analysis on sustainable development and its related areas is largely based on various quantitative data collections with reference to climate change. This research however may be considered as an exploratory and qualitative research which seeks to focus on the scope of sustainable consumption through the behaviour, attitudes and habits of people/public in their everyday life. The study is limited to the context of the Government policies on sustainable development in an effort to work towards sustainable consumption in Nagaland. The study is based on secondary data such as Government publications, newspapers, Journals, magazines, organisational reports and unpublished official documents.

Understanding sustainable development and sustainable production and sustainable consumption

Initial efforts to control Global warming focused on control of energy use and pollution of a few industries, including

automobiles, oil and chemicals. Consumption behaviours in the 70s focused mainly on recycling and energy saving, as well as on consumer responses to advertising and labelling information, followed by the global consumer boycott of chlorofluorocarbon (CFC)-driven aerosols in the 80s (Peattie, 2010). As studies revealed that steps to slow down global warming needed an integrated approach covering all areas interacting with the environment, the concepts of sustainability and sustainable development were floated in 1987 by the Brundtland Commission of the United Nations. It reiterated that, as defined by the SDC, U.K., “Sustainable development is the development that meets the needs of the present, without compromising the ability of future generations to meet their own needs” (Sustainable Development Commission U.K., 2011).

The awareness and the urgency to intervene and slow down global warming, irrespective of the issues and efforts involved, have culminated in governments and agencies laying down elaborate policies and interventions for sustainable development. The sustainable development goals, adopted by the United Nations General Assembly in 2015 were a universal call to action, to end poverty, protect the planet and ensure that by 2030 a sustainable future will be achieved where all people enjoy peace and prosperity. At its heart are the 17 Sustainable Development Goals (SDGs), which encompass the three pillars of sustainability namely, social, economic and environmental sustainability. In India, NITI Aayog, the SDG vertical, which collaborates with Union Ministries and States/Union territories, is the nodal agency for coordinating and monitoring the SDGs.

Sustainable Development formed the foundation for the goal of Sustainable Consumption which entered the political agenda of Inter-Governmental Organizations (IGOs) in 1992 in the course of the United Nations Conference on Environment and Development (UNCED). Their ‘common vision’ was to embark on (i) an ecological awareness and a new lifestyle attitude on the part of consumers; (ii) a new business ethic able to combine economic incentives and social responsibility with win-win

strategic business conducts; (iii) an effective public intervention (Gorgitano et. al., 2016).

According to Gorgitano and Sodano (2016), the criterion for sustainable food is that it should meet the various requirements politically and environmentally and be healthy, nutritious and safe for consumption. It should also provide a workable and successful means of livelihood for farmers, processors and retailers. It should also abide by the required criteria for animal welfare, safeguarding biodiversity, saving energy, minimising waste and protecting the environment. In order to promote sustainable food consumption, an integration of different policy domains is required. Moreover, problems of unsustainable food production and consumption should be addressed in order to bring about systematic positive changes in the socioeconomic, cultural and political systems.

Sustainable production refers to creating products which are manufactured through ways and means that are sound economically and that have a minimum negative impact on the environment while at the same time conserving natural resources and energy. This method of sustainable production also contributes towards the safety of the products while at the same time enhancing the employee and the community. Sustainable production aims at conserving the environmental capacity to regenerate and provide security for future generations. Sustainable production creates goods which conserve energy and natural resources within safe boundaries and do not pollute the environment, but are socially and creatively rewarding. The concept of sustainable production lies in considering the long-term benefits and consequences as more important than short-term benefits (Lowell Centre for Sustainable Production, “n.d”).

Contribution of food production and Consumption to global warming

Facts and figures from the UN website states that the food industry accounts for around 30 per cent of the world's total energy consumption and accounts for around 22 per cent of total Greenhouse Gas emissions. Land degradation,

declining soil fertility, unsustainable water use, overfishing and marine environment degradation are lessening the ability of the natural resource base to supply food, while each year, food that is worth about 1.3 billion tons becomes wasted due to poor transportation and harvesting practices (UN, “n.d”) This implies that approximately 1/3 of food which costs around one trillion dollars, ends up rotting in the bins of domestic consumers and retailers. Agriculture (irrigation, livestock and aquaculture) emit GHG (greenhouse gases) as a by-product of synthetic pesticides and fertilizers, livestock farming, transportation, food packaging, and processing (Reisch, 2013). It has high land use, causes soil degradation, consumes 69 per cent of annual water withdrawals globally, and causes eutrophication (through the use of fertilizers and nitrous oxide emission from life stock breeding) and water pollution (nitrates and pesticides).

The food industry (manufacturers, wholesalers, retailers, and food service providers) degrade the environment through air emissions from industry and transportation and thus resources like water energy, packaging materials are depleted. Wastes are generated from by-products, expired items, food packaging, equipment, effluents, spills, etc including water used, contaminated or evaporated during the production process. Consumer consumption activities like diet choice- predominantly meat- followed by dairy-based products, choice of transport and travelling long distances contribute to unsustainable habits and increase the carbon footprint (Reisch, 2013).

Factors Determining Unsustainable Food Production and Consumption

The factors deemed responsible for creating an unsustainable food system are identified as (i) industrialization and globalisation of agriculture and food processing (ii) increasing consumption patterns towards animal protein, (iii) modern lifestyles which include highly processed foods, (iv) disparity between rich and poor (v) food insecurity, (vi) degrading the natural resources, (vii) inequitable distribution of food and food-

related health (Reisch, 2013).

As a consequence, the indirect negative impact of food production is the decrease of small farm holdings and local markets, and the concentration of business to a few retail/supermarkets. This increases food miles between farmers, industries and consumers, carrying cultural and environmental repercussions. Product. On one hand, high-end organic food is being produced while at the lower end, cheap processed foods like Nano-enhanced and GM food, are produced posing health risks coupled with the environmental cost of packaging the products.

On the food consumption side, the awareness of seasonal and regional availability is disappearing due to year-round availability. Convenience and out-of-home food have become popular deeply affecting home meals and their function for communicating and structuring everyday lives. Retail culture and poor menu planning have resulted in food wastage. The most impactful area on climate and health as reported by FAO is the increase in meat consumption and dairy products (FAO, 2002) followed by an increase in processed meals (Reisch, 2013). In a nutshell, distance between food consumers and producers (in miles and mind) loss of biomass between the field and the table (including the waste generated) high consumption of animal products in the form of meat and dairy products, are critical aspects of non-sustainability (Antonides, 2015).

Implementation of sustainable production and consumption goals

As part of the implementation process of the UN monitoring SDGs, NITI Aayog in partnership with the Ministry of Statistics and Programme Implementation (MoSPI) set up 306 national indicators and 62 priority indicators in line with the 17 SDG targets. Countries should strive to develop strategies, efficiently manage and utilise resources in an efficient and sustainable manner.

The performance of the North Eastern states of India is measured by the district SDG index and the dashboard which has

been set up by the NITI Aayog. The district rankings are based on its findings/results. Districts' performances of Sustainable Development Goal 12 have been assessed on the following basis: (i) area under Jhum cultivation as a percentage of the total area under agriculture targeted for 0 %. In the 2017 forest assessment, a decrease of 450 sq. km has been attributed to shifting cultivation and developmental activities (ISFR, 2017). (ii) Percentage area under micro/ minor irrigation in the district targeted for 62.32 %. Both targets aim to achieve sustainable management and efficient use of natural resources by 2030 as espoused in SDG 12. (iii) Plastic waste generated per 10,000 population targeted at 0.04 (Tonnes/Annum) aims to substantially reduce waste generation through prevention, reduction, recycling and reuse (NER, 2021).

Under the Nagaland Vision 2030 and 'District SDG Localisation and Integration Manual', Nagaland is working out schemes for the implementation of SDGs. While Vision 2030 is a futuristic road map of where the State would like to be by around 2030, the state government also identified the key sectors like agriculture, water resources, forest and biodiversity, urban habitat and transport, health and energy which are vulnerable to changes in the climate for specialised attention and effort in these areas (Report: Nagaland Vision 2030, 2021).

In response to the climate crisis, the state coordinated the State Action Plan on Climate Change with the Ministry of Environment, Forest and Climate Change (MEFCC) and started operationalisation with the support of GIZ (German Development Corporation). Accordingly, the technical working committee prioritised proposals for agriculture and allied sector vis-à-vis food security, water and forest vis-à-vis biodiversity. Short-term goals proposed in tandem with the Vision 2030 are sustainable management and conservation of soil and moisture, water conservation, forests, forest-based product, biodiversity, shifting cultivation, varieties of drought resistant high yielding sustainable seeds and promotion of indigenous cultivars, live stocks, energy, developing land use map and database of the state, drip irrigation, and stressed on the need for research on assessing the impacts of

climate change on agriculture, water availability, resources (EMN, 2017). Institutional measures such as the implementation of seed exchange and farmer-led rice breeding programme by GIZ-UNDP, local gene pool conservation and research of promising varieties and seed exchange programme with the involvement of the communities engaged in both Jhum and terrace cultivation, a 24-crore project (supported by the National Adaptation Fund for Climate Change) is committed to establishing “community-led adaptation rooted in local institutions called “gene pool conservation of indigenous rice varieties under the traditional integrated rotational farming system for promoting livelihood and food security...” (Sharma, 2017), are taken up by non-governmental bodies.

Local non-governmental bodies like the Nagaland Voluntary Consumers Organization (NVCO) keep track of consumer-related food programs (Times Of India, 2016), and Entrepreneurs Associates are committed to building a Sustainable economy and providing a livelihood for the unemployed to mention a few.

Challenges and Strategies for sustainable consumption

i) *Domestic Consumption*: One-third of household impact on the environment in the EU is related to consumption - energy, land, water use, soil pollution and greenhouse gas (GHG). The highest environmental impacts of private consumption (70%–80%) come from food and drink; housing and transport, and the rest from water use and domestic appliances. The success of green technologies, production systems, economic policies, and social initiatives depends on changes in the consumption patterns and behaviours of consumers which are interlinked with the social and economic aspects of sustainable development (Peattie, 2010).

However, in addressing the impact of the domestic arena, governments mostly limit themselves to the role of disbursing information and education, primarily targeting individual

consumers (Antonides, 2015), whereas, dietary preferences are rooted in ‘social and cultural norms’, together with ‘individual psychological factors’ (Niva et. al., 2014). Hence, the reluctance of the government to interfere in this arena is understandable. Individuals also respond as members of families, households, communities and social networks. Our consumption patterns (purchase and use of products) construct our social identity. It is imperative therefore for developing sustainable patterns of consumption involving production and distribution as well as consumption activities- of buying, cooking and eating food- require addressing the collective behaviours of the community (Niva et. al, 2014).

ii) *Sustainable strategies:*

- (a) *Policy instruments:* Governments can nurture a sustainable food ecosystem through a balanced mix of Policy instruments of (i) Command-and-control or regulatory instruments (removing the least sustainable products from the marketplace and laying down minimum eco-standards), (ii) market-based instruments (subsidies for healthier foods and tax on animal products/unsustainable products) (iii) education and information campaigns (raising consumers’ sustainability awareness and removing informative and understanding gaps to enable informed choices and sustainable habits (Antonides et.al, 2013; Gorgitano et al, 2016).
- (b) *Self-commitment instruments:* Government can also influence both the supply and demand of sustainable solutions (Wahlen et. al, 2012) through ‘Nudgings’, softly and voluntarily shifting consumers towards better choices (Antonides, 2015) rather than focusing on the individual consumer by (i) Regulating sustainable public food procurement in public consumption spaces, enabling availability, procurement and lifestyle change for ‘self-governing subjects’, while (ii) Public sectors can be

encouraged to act as role models, to create acceptability and form habits for healthy and sustainable foods through their procurements, (iii) Public catering units-can introduce and entrench, healthy alternatives and sustainable consumption habits in Schools, cafeterias, hospitals etc. (Wahlen et. al, 2012, Antonides, 2015).

- (c) *Changes in ethical principles of consumption:* According to Gorgitano and Sodano (2016), the prevailing culture of consumption sees the consumer as ‘Sovereign’. The economy is driven by competition in the markets as it seeks to cater to consumers’ demands, so the resources which are used are based on the free choices of the consumers and of attaining unlimited economic growth. It is therefore important to change the ethical foundations of consumers and to change the culture of consumption, evolving from a consumer society into a society which is conscious of its moral responsibility towards nature and other people, and enjoying not just material but also aesthetic goods. This can be accomplished through education, persuasion and incentives.

Nagaland – Sustainability challenges

The state being largely agrarian and ‘organic by default’ (Nagaland Vision 2030) does not suffer the onslaught of industry-related pollution. Vision 2030 analyses the potential of commercial production for the market, identifying special crops for commercial production and formation of Integrated Intensive Inclusive Agricultural Clusters (IIICs) to ensure that this development process percolates to all the districts in the State. However, as the state gears up to tackle unemployment and enable a growth rate of 10 percent per annum State GDP, the state faces the challenge of desirable fast economic growth while being committed to sustainable development. Against the backdrop of global sustainable consumption patterns veering towards decreasing consumption of fossil fuel and meat and dairy

products, some of the areas the state requires- to delicately balance economic growth and self-sufficiency - are Coal production and Meat industries, identified as major contributors to global warming.

Meat-based Industry: A global shift toward a plant-based diet is thought to positively affect health and the environment; lessening food waste at home. Purchasing more seasonal, local and eco-labelled products are some commitments consumers can act on to start with. Life Cycle analysis- measuring the environmental impact of different food consumption baskets in terms of energy and land use - projects the highest for meat products (Valeria et. al. 2016).

Meat consumption poses a dietary challenge in the state as almost 99% of households in Nagaland reported consumption of egg, fish and meat in 7 days (NSSO, 2010). To meet the state deficit of 51.34% in meat production (ICAR), supply of pigs from Punjab (Home Nation), production of quality breed (ICAR research 2017) and revamping the pig industry (Krishi ICAR, NICRA), the vision plan also foresees a successful development of the Meat Based Industries (Nagaland Vision 2030) notwithstanding the global sustainable goals.

A radical switch in the traditional diet is not easily acceptable to consumers and businesses (Gorgitano et. al. 2016) and calling for a society with a traditional meat-based diet to switch to a plant-based diet may be self-defeating. The soft approach, convincing and ‘nudging’ consumers towards curtailing the dietary quantities (one meat-free day in a week, or reducing daily quantities) through exposure in public eating spaces, education, and providing healthy alternatives to groom consumers could be made as part of the ‘state food strategy’.

Coal-based Industry: The Nagaland Vision 2030 sees potential for Industries based on coal and other minerals in less developed districts on the eastern border (Nagaland 2030). While it is a fact that fossil fuels are the primary contributors to Green House Gases (GHG) an analysis of the long-term, cost-benefit of opening coal-

based industries in a fragile ecology may be required. As reported, the Nagaland State Action Plan on Climate Change (NSAPCC) for 'achieving a low carbon development trajectory' was constituted and approved by the Government of India towards the end of 2014 (EMN. 2017). Alternatives to encourage industries based on clean and green energy would be an integral issue.

Urbanisation: The growth rate of the urban population in Nagaland stands at 67.38% in Nagaland which is much higher than the national growth rate of 31.80% (Census 2011). In the 2017 Forest area assessment, a decrease of 450 sq. km has been attributed to shifting cultivation and developmental activities (ISFR, 2017). An increase in population coupled with heavy urbanisation will put stress on the sustainable production and consumption system of the state. In the absence of an integrated plan, challenges to attain sustainable consumption goals will be accentuated.

Conclusion

The government laid down district targets and identified priority sectors in line with the Sustainable Consumption and Sustainable Development Goal 12, identifying short-term, medium-term and long-term policies and goals (Nagaland Vision 2030), carrying out its role as a regulatory authority, raising awareness and educating the masses, especially in areas such as the climate crisis and sustainable agricultural production. Some initiatives are yet required to complete government efforts for an integrated state food policy, on issues such as sustainable food supply, availability and access to sustainable food etc. Diligent use of Market instruments (subsidies and taxes), a proactive role in helping consumers get exposure to alternative sources of a sustainable diet, creating an enabling eco-system by regulating sustainable public procurement, public catering, and 'developing processes for community-led adaptation that are rooted in local institutions' (Sharma, 2017) will 'incentivize, enable and empower' (Reish et. al., 2013) consumers towards sustainable consumption inclusivity.

Finally, governments and public bodies are themselves powerful role models and market makers, that by choosing sustainable alternatives by default, can help to create critical demand (public procurement). All these efforts should be coherent with other relevant policy initiatives, such as agricultural and consumer policies (Reisch et. al., 2013). Change of behaviour towards sustainable food consumption is a long-term goal which involves several stages and requires the constant efforts of all actors involved. “The institutional, informational, infrastructural, and personal levels are pervasive.” The rise of new movements gives policymakers the effective tool to ease the availability, affordability and accessibility of sustainable food supply, helping to make the sustainable choice the easy choice (Antonides, 2015).

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SALT WORKS OPERATION IN THE PRODUCTION SITES OF NAGALAND

Tenosenuo Angami

Abstract

The State of Nagaland still has the tradition of producing salt in Peletkie under Peren District and Hutsü and Matikhrü of the Phek District. Salt works or sites, where salt is produced in these three sites, follow specific techniques, though with some variation. These techniques or series of actions are non-verbal actions of the salt practitioners to get the finished product in the form of salt cakes or salt in a semi-liquid state. The learnt knowledge traditions involved are collecting and storing raw materials, constructing a fireplace, monitoring/regulating the fire, collecting crystallised salt, shaping the salt cakes and storing the finished products. These knowledge traditions are passed down from generation to generation, whereby a novice, over time, becomes a skilled practitioner.

This paper attempts to study the various traditions involved in the salt production sites of the three areas of Nagaland.

Keywords: Peletkie, Hutsü, Matikhrü, salt works, salt practitioner, technique.

Introduction

Salt or sodium chloride (NaCl) is a mineral substance found to be an essential component for the functioning of cells in the human body. The use of salt in food apparently came with the transition from nomadic to agricultural life (Kaufmann, 1960, p. 3). Salt has been shown to be indispensable for the physiological life of man (Brown, 1980, p. 3). Salt is vital to human nutrition and physiology (Andrews, 1980, p. 34). According to Denton (1894), as cited by Moxham (2001), 'the desire for salt is presumably in-built to ensure survival'.

The availability of mineral salt enabled early civilisation to thrive and flourish. Early settlements grew up around salty springs,

where hunting tribes locates by following animals (Bloch, 1963). Salt-making was a field of knowledge in which the Chinese were more advanced. Like many others, Chinese civilisation developed in salt-rich areas (Williams, 2014, p.18).

Where there is land, water and a tolerable climate, man has found it possible to produce food, shelter, clothing and fuel for oneself. However, in numerous such areas, he could not produce salt. In areas near the sea and a few inland areas, salt could be had where there are salt deposits or saline springs or streams. Salt occurs naturally throughout the world in a variety of locations. The methods used to adapt the various natural sources depend on many factors, the most important being the location and source type, knowledge base and tradition and behaviour of the community. More frequently than any other material good is the item that people have insisted on having and, if unavailable within, have had to secure outside their locality. A salt scarcity can threaten a community's life or disrupt a state's affairs (Andrews, 1980, p. 36). We can recall that Gandhi led a movement when the British government attempted to increase the salt tax in India (Rose, 1952).

Cushing (1896), as cited by Brown (1980) "Salt sources were highly valued and were often protected". Salt-making is a very ancient human occupation, and its beginning can be traced to the Neolithic times (Andrews, 1980, p. 37). More than one-third of salt production worldwide is produced by solar evaporation. India is one of the leading producers of salt in the world. (Sedivy, 2009).

Brine springs are subterranean streams of water impregnated with salt percolating through saliferous strata and are found in different parts of the world (Aggarwal, 1937, p. 8). Petch (1990), quoting Lefond (1969), states that saline springs occur globally. The salinity of brine varies, but even weak brine will produce salt. Salt deposits in the form found are the result of tectonic activity. Where domed rock formations approach the earth's surface, rainwater percolating down to them may rise in the form of brine springs (Harding, 2013, p. 22).

The Nagas knowledge of producing salt from brine is

found mentioned in works produced by early Colonial Officers and writers. M’Cosh (1837), in his “Topography of Assam” noted salt prepared from brine wells in the Naga Hills during the dry season by filling the joints of large bamboos with the water of the wells which are suspended in an earthen trough over the fire for evaporation. Butler (1847) in Elwin (1969) recorded how salt wells exist in different parts of the Naga territory, and being worked by some tribes, an immense quantity of salt is produced, which is sold or bartered to the people of Assam for rice. The Chang tribe of Tuensang District also locally produced salt from their salt-well known as “Chem” and bartered for goods brought by the neighbouring tribes (Billorey, 1980).

Assam, in the olden days, when salt was a scarce commodity, made an alkaline preparation called “khar” from the plantain trees and used it as a substitute for salt (Devi, 1968, p. 22). They also obtained some quantities of hill salt from the Naga Hills before trade relations were established with Bengal in the last quarter of the 18th century (Barpujari). Evidence shows that people do not necessarily try to get sodium chloride but a “generic salt”, the composition of which can be different in terms of its origin (Gouletquer and Weller, 2015, p. 15).

The Objective of the Paper

This paper aims to study the salt production sites which manufacture salt with brine water and understand the techniques employed by the salt makers to get the finished product; salt cakes or salt in semi-liquid form.

Brine and salt exist in Akhegwo, Yisi, Purr, Molen and Ozeho in Eastern Chakhesang and Jalukie, Peletkie and Mbaupungwa in Zeliangroung areas. At the brine wells, salt is excavated locally in the indigenous tribal way (Bareh, 1970, p. 8).

Study Area

Peletkie is a village under Peren District and Hutsü and Matikhrü are in Phek District. All these three study area sites possess brine wells. The tradition of making salt by boiling method

by the community is still alive and is carried out till the present time.

Peren District is inhabited by the Zeliangs, who originated from Nkuilwangdi, presently in the Senapati District of Manipur (Govt. of India, Ministry of MSME). Zeliangrong, which is a combined name of the three cognates group, the Ze, Liang and Rong, occupy a compact territory along the Barail Mountain and its southern ranges, which extends from Nagaland to Manipur and from Manipur to Meghalaya in the east-west direction in the Northeastern part of India (Venuh, 2014, p. 779). It has been speculated that the Zemes came over to the Barail in search of brine (Kamei, 2004, p. 36). Peletkie village under Peren District comprises around seventy-three (73) households with a population of about three hundred seventy (370). Mostly agriculturists, the village community also practices the trade of preparing salt from their brine well during the dry season. They have practised manufacturing salt from brine water for a very long period of time.

Hutsü and Matikhrü are villages under Phek District and predominantly domiciled by the Pochury tribe. Hutsü village, which falls under the Yisi area, there are twelve (12) main sources and twenty-one (21) sub-sources of brine water (Hutsü Church Souvenir). All the brine sources seem well known to the community as they could mark the source with the highest salinity and the source with the highest brine volume. Both Hutsü and Matikhrü possessing abundant salt springs have been cooking salt from their brine well for a very long period of time now. For both Hutsü and Matikhrü, the season for producing salt is almost like a year-round activity. Except only during the heaviest time of the agricultural season, like sowing or harvesting, they engaged themselves in their field.

The Matikhrü community has also evolved a year-round salt cooking date except for Sunday, Christmas and New Year holidays, to allow all the village's family to manufacture salt. This proves that the community knows about making salt. If a family cannot go to the salt hut to cook salt during their turn, any family

who wishes to go can do so with their permission. Those who go in their place have to pay a salt cake to them as tax. Therefore, the salt works in Matikhrü are community-owned and are not the sole right of any individual.

Producing salt is not a simple matter. It requires dedicated equipment, time and human resources. It also involves a sequence of actions, usually non-verbal, to get the finished product, that is, salt cakes in the case of Hutsü and Matikhrü and a semi-liquid form or gel type as in the case of Peletkie.

Where there are abundant salt springs, people always have the option to access the best source available to them. In Peletkie, near the salt works, two salts well lie nearby. The first one worked upon in the olden days is the male pond (pepei) abandoned for many years. The salt workers in the present time cook their salt from the brine drawn from the female pond (pepui). Matikhrü has brine well situated very close to the salt hut but does not make use of that well. They channelled their brine from a distant place and collected the solution in their salt hut by placing a large wooden trough on the side.

The salt works of the three studied sites are strategically located near the brine source. The construction of salt huts away from their main habitation area served the double purpose of their trade and their habitation during the salt cooking season. It also has easy access for their firewood supply to be used in the furnace constructed for salt boiling purposes.

Hüstü salt works site has a well placed by a hollow tree trunk inserted to retain the brine from flowing off. In Matikhrü, the brine source, which is channelled from a distance, is well covered by tin sheets and layered by a tarpaulin to protect it from contamination of river water near the brine well.

Brine solution is collected and stored in an earthen pot placed inside the salt hut in Hutsü. In Matikhrü, a large wooden trough collects the brine water, which flows throughout, whereas, in Peletkie, the brine well is just nearby the salt hut and the salt makers use an aluminium pot to draw their brine solution.

Before the start of the cooking season, in Peletkie the salt

workers first draw out all the water to clean any excess water that might have been collected during the rainy season, as their well is such it is an open well with no protection from rain or so.

The fireplace for cooking the salt comprises three (Hutsü) or more furnaces (Matikhrü and Peletkie [five]) to create heat and distribute it to all the furnaces. Large cauldrons are placed on all the furnaces for heating the brine solution. The cauldron placed in the furnace all served different purposes. The first one, placed at the end, is to let the brine solution get heated, which is then transferred to the succeeding cauldrons. As the brine evaporates in the cauldron, it gets refilled from the subsequent cauldrons. The salt worker closely monitors the last cauldron by regulating the heat so as not to burn the salt. They carefully monitor the changing nature of the crystallisation process to collect the material from the cauldron at the appropriate stage.

Peletkie

In Peletkie, four cauldrons and a big aluminium pot making five pots are placed in their furnace. The salt worker closely monitors the fourth cauldron as it is from this pot that the final solution is worked for their salt, which is prepared in a semi-liquid form. As the fourth cauldron is heating in the furnace for more than twenty-four (24), a shiny silvery line will start forming on top of the boiling brine. Once this shiny layer starts forming, the brine solution is ready to be emptied into an aluminium pot, which is kept aside for filtration. The ready solution will be decanted into bottles leaving a few liquids in the pot. The remaining liquid in the pot will be stirred and battered by a thin wooden spoon. Whisked and beaten liquid will solidify and form an ice cream-like paste. The paste from the pot will be slowly added to the already-filled bottles. The cream-like paste so added will congeal and solidifies the remaining liquid in the bottle. The solution so congealed up in the bottle is now ready for transportation. The male performs salt cooking activities exclusively as the salt huts are situated very far from the settlement area, and even the road to the salt sites is very steep and precarious. Women, too, come but to cook food for

the salt workers, carry firewood for the fireplace and transport the finished products back to the village.

Matikhrü

For the salt workers of Matikhrü, the fireplace consists of five furnaces in a long succeeding line. Five iron cauldrons are placed on top of the furnace, the first and second pots to heat the brine water, which will be transferred to the following three pots. As the brine water starts to boil and evaporate in the third and fourth pot, the brine solution is transferred to the last pot, which is the fifth pot (here, too little brine water are kept heated) where before transferring they will sieve out the dirt and throw away flakes like substance which they refer as salt dirt. They monitor the fire by reducing the heat as the brine evaporates. Experiments have demonstrated that the best salt is produced by gentle heat rather than boiling (Brown, 1980, p. 68). The last pot, where they collect the crystallised salt for moulding, is not to be disturbed by stirring; the rest of the iron cauldron pot they stir or disrupt by removing dirt or adding brine solution after it starts to evaporate. Not disturbing the last fifth pot is because interrupting by stirring will delay the evaporation process. The only thing they do is regulate the heat by reducing it, removing the logs and leaving the embers of hot glowing coal and ashes. Reducing heat will also do away with the brine agitating and spattering out. When the brine starts to coagulate, at an appropriate stage, the crystallised salt will be collected in a plate to mould the salt into a desired shape. The moulded salt will be kept near the fireplace for it to dry with a plantain leaf placed at the bottom of the salt cake to prevent it from burning. An incision is made right in the middle of the salt cake. This incision helps the salt cakes, taken out for shaping, dry evenly and faster. To know whether the salt cake is wholly dried and ready for packing, they will knock it on a hard surface to listen to a firm sound from the salt cake. The ready salt cake that the Matikhrü community made weighs around 700- 750 grams. The present salt hut in Matikhrü which is forty (40) by eighteen (18) feet has two fireplaces. CGI sheets cover the salt hut,

but steam from the boiling brine has left large holes to develop in the salt hut roof.

Hutsü

Hutsü, which possesses several brine sources, the community has knowledge of testing which source the brine has the highest strength. They test the strength of the brine with a leaf called “thüghükhü”. The leaf is dipped into the brine solution; if it comes out white, the brine has more salt content and is a strong solution, but if it comes out reddish, the brine solution is not strong enough. CGI sheets now cover the salt hut at present-day Hutsü, but the steam from boiling brine eats up the CGI sheets leaving a large hole. Therefore they now used bamboo ceilings covered with thatch grass to protect their roofs. In Hutsü, the fireplace consists of three furnaces and is placed alongside a square shape. The fireplace, extended sideways with mud, allows heat to come through to dry the salt cake kept on top of the fireplace. As the salt cakes dry, they will shape the rough edges, and while smoothening it, the sound produced from the salt cake will let them know whether the product is ready for packaging. The ready salt cake of the Hutsü weighs about 300 to 350 grams. Salt tends to absorb moisture unless it is stored properly. Salt that absorbs moisture will gradually lose its salinity and taste. For Hutsü, their ancestor knew about this, and therefore they kept their salt cake in an earthen pot placed near the hearth to prevent moistening of the salt. With the availability of paper, local salt is wrapped in paper and kept in a wet-free atmosphere for its longevity and durability. As the Hutsü womenfolk were all heavily engaged in the salt-making activity, they did not know the art of weaving until they encountered the Angamis who taught them weaving.

In all the salt huts, the fireplaces are made of mud mixed with the brine water solution to make the fireplace durable as lots of heat is emitted and produced while boiling the brine solution. In Hutsü and Matikhrü, where salt production has been practised for years, the village has a committee to look after this particular trade. The salt has its specific design, and the cost of the salt cakes,

the committee of the respective village fixes the price.

The salt makers of all the studied sites, whether the finished product is a solid or semi-liquid state, produce a firm and well-defined size and a specialised weight.

Conclusion

Salt-making tradition is an ancient human occupation but a profession that no doubt requires a technological process. Most salt workers learnt the technique of producing salt by accompanying an elder to the salt-making sites that they already know and one who is either a relative or their parent. Operating these salt works and the technical knowledge which follows a series of actions are usually nonverbal in form and character. They are passed down from the elders to the younger generation, where a learner picks the technique from observation and experience. The creation of these techniques is based on learning, learning through tradition, apprenticeship and generational handing down (Harding, 2013, p. 113). The knowledge thus acquired is obtained and transmitted by observation and experience through collective practice, making the novice a skilled practitioner.

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GENDER BUDGETING IN INDIA: AN OVERVIEW OF NAGALAND

Dr. Limala

Abstract

Gender Budgeting is critical to the process of development of a community as well as for economic growth. It is a crucial instrument for achieving gender integration and improvement of gender relations through the reduction of the gender gap in the development process. It is imperative to make national budgets gender-sensitive and take into account the various needs of a diverse population through a gender lens to respond to various gender inequalities. This will enable more effective targeting of government expenditure to women-specific activities and reduce discriminatory consequences of previous fiscal policies. The Eighth Five Year Plan (1992-1997) marked a shift from women's development to women's empowerment and it has been ever since that India has taken initiatives for gender budgeting. Through this paper, an attempt is made to measure the effectiveness of gender budgeting as a technique of women empowerment in India with special reference to Nagaland.

Keywords: Gender, Budgeting, Equality, Empowerment, Women.

Introduction

Gender Budgeting is an approach to budgeting that uses fiscal policy and administration to promote gender equality while translating gender commitments into fiscal commitments through identified processes, resources, and institutional mechanisms and can work on both the spending and revenue sides of the budget (Chakraborty, 2016 and Stotsky, 2016).

The purpose of Gender Budgeting is threefold: to promote accountability and transparency in fiscal planning; to increase gender-responsive participation in the budget process, for example, by undertaking steps to involve women and men equally in budget preparation; to advance gender equality and women's

rights.

Gender Budgeting aims at bringing gender equality in the allocation of public funds through recognition and identification of its implication for women's empowerment. This process does not strive to create separate or special budgets nor require more money for women. Here, the aim is to ensure a fair, just, and efficient distribution of public resources for the all-round development of women.

Given the adverse impact of Covid-19 on women and girls, gender-responsive budgeting has become more critical than ever. Union Finance Minister Nirmala Sitharaman presented India's 17th gender budget on February 1 in which she emphasized shifting the focus from women's development to women-led development.

Concepts and Definitions of Gender Budgeting

Gender Budgeting is now considered a technique for empowering women. The term gender Budgeting has been defined differently in various documents. According to Rhonda Sharp " 'Gender Budget' and 'Women's budgets' is a dissection of the government budget to establish its gender-differential impacts and to translate gender commitments into budgetary commitments" (Goel and Rani, 2009, p.1). Thus Gender Budgeting looks at the Government budget from a gender perspective to assess how it addresses the needs of women in the areas like health, education, employment, etc. It does not seek to create a separate budget but seeks affirmative action to address the specific needs of women. It has also been defined as:

"Gender budgeting initiatives analyze how Governments raise and spend public money, with the aim of securing gender equality in decision making about public resource allocation; and gender equality in the distribution of the impact of Government budgets, both in their benefits and in their burdens. The impact of Government budgets on the most disadvantaged groups of women is a focus of special attention" (Goel and Rani, 2009, p.1). The above definitions underline the fact that gender budgeting is

now seen as a socio-economic technique for empowering women. It ensures gender equality in the development process and lays a strong emphasis on engendering public expenditure and policy. It does not seek to create a separate budget but to provide affirmative action to address the specific needs of women to cover tracking of the utilization of the allocated resources, impact analysis, and beneficiary incidence analysis of the public expenditure and the related public policies from a gender perspective. Critical activities constituting the gender budgeting exercise thus include:

- (a) Addressing the gap between policy commitments and allocations for women through adequate and gender-sensitive program formulation.
- (b) Mainstreaming gender concerns in public expenditure and policy; and
- (c) Gender audit of public expenditure, program implementation, and policies.

Gender Budgeting in India: Brief Historical Perspective

In 1974, after the 'Towards Equality' Report was brought out by the Committee on the Status of Women in India, the Government of India introduced several measures to advance women's socio-economic status. This coincided with the 1st UN Conference on Women held in 1975 followed by three other UN Conferences on Women held in 1980, 1985, and 1995 where national governments made commitments to introduce a mechanism for women's development and gender equality. Gender-responsive budgeting (GRB) was first introduced at the Fourth World Conference on Women in 1995 in Beijing, China, to inculcate in decision-makers the principle of looking at national budgets through a gendered lens. Over time, the Government of India has introduced several initiatives to promote women's status in society.

Department of Women & Child Development was set up in the year 1985 as the national machinery for the advancement of women in the country. Given the increasing importance of women's empowerment, the Government of India converted

the department into a full-fledged Ministry in the year 2006. The government of India has implemented several programs for women's empowerment.

The government of India has also adopted the National Policy for Empowerment of Women, 2001 which aimed at bringing about the advancement, development, and empowerment of women to eliminate all forms of discrimination against women and to ensure their active participation in all spaces of public life and activities. Gender budgeting is also widely accepted as a powerful tool for the empowerment of women. The Government of India is focusing on mainstreaming gender budgeting initiatives and bringing the subject centre stage. Detailed guidelines for gender budgeting have been issued for budgetary allocation and reviewing the policy and implementation of schemes.

Over the last two decades, India's planning process has increasingly recognized the need to address gender inequalities. Formal earmarking of funds for women began with the Women's Component Plan in 1997-98, however, gender sensitivity in the allocation of resources started with the Seventh Plan. The plan documents have over the years reflected the evolving trends in gender matters.

The Seventh Plan introduced the concept of monitoring 27 beneficiary-oriented schemes for women by DWCD. The exercise continues and the number of schemes covered is being expanded.

The Eight Plan (1992-97) highlighted for the first time a gender perspective and the need to ensure a definite flow of funds from the general developmental sectors to women. The Plan document made an express statement that "...the benefits to development from different sectors should not bypass women and special programs on women should be complementing the general development programs. The latter, in turn, should reflect great gender sensitivity".

The Ninth Plan (1997-2002) adopted the "Women Component Plan" as one of the major strategies and directed both the Central and State Governments to ensure not less than 30 per cent of the funds/benefits are earmarked in all the women's

related sectors. Special vigil advocated the flow of the earmarked funds/ benefits through an effective mechanism to ensure that the proposed strategy brings forth a holistic approach toward empowering women.

The National Policy for Empowerment of Women 2001 envisaged the introduction of a gender perspective in the budgeting process as an operational strategy.

Tenth Plan (2002-2007) reinforced commitment to gender budgeting to establish its gender-differential impact and to translate gender commitments into budgetary commitments.

The Eleventh Five Year Plan (2007-2012) reiterated the commitments to Gender Budgeting and clearly stated that 'gender equity requires adequate provisions to be made in policies and schemes across Ministries and Departments. Some of these were to:

- (i) provide women with basic entitlements
- (ii) address the reality of globalization and its impact on women by prioritizing economic empowerment,
- (iii) ensure an environment free from all forms of violence against women,
- (iv) ensure the participation and adequate representation of women at the highest policy levels, and
- (v) strengthen existing institutional mechanisms and create new ones for gender mainstreaming and effective policy implementation.

The Twelfth Five Year Plan (2012-2017) noted that one of the seven key elements to be addressed for Gender Equity was "Mainstreaming gender through Gender Budgeting". The Plan also noted that "The process of GB will be further strengthened in the Twelfth Plan and its reach extended to all Ministries, Departments and State Governments".

Need of Gender Budgeting Necessary

The achievement of human development is heavily dependent on the development and empowerment of India's 586

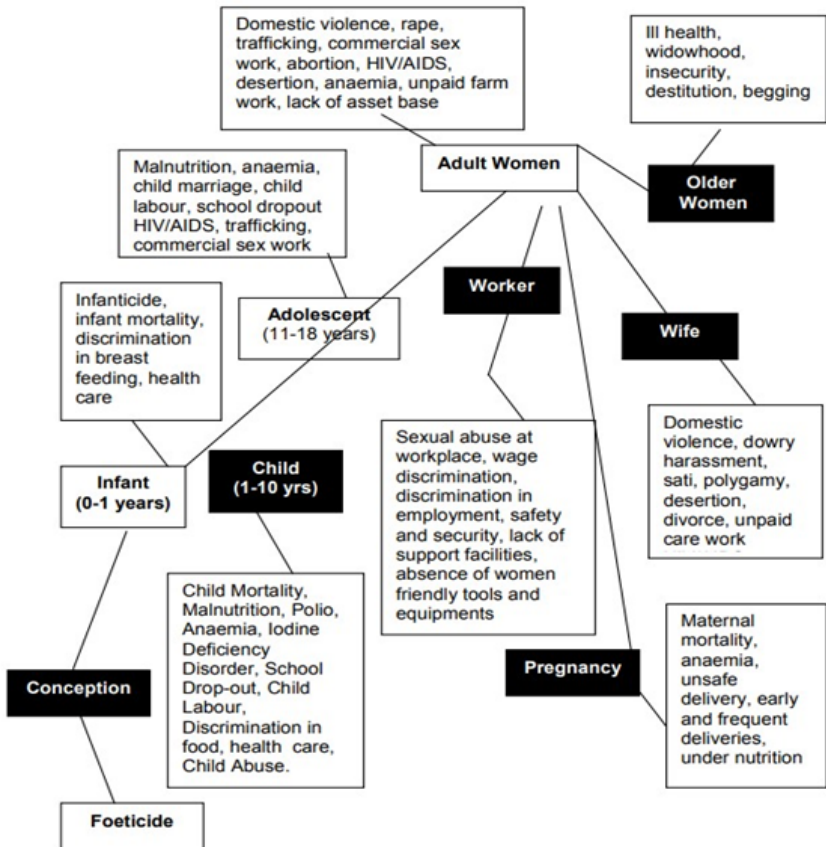
million women and girls who, according to the 2011 census account for 48.9 per cent of the total population of the country. Gender is central to how societies assign roles, responsibilities, resources, and rights between women and men. Allocation, distribution, utilization, and control of resources are thus unavoidable upon gender relations embedded in both ideology and practice. These women and girls not only comprise a large part of the valuable human resource of the country; they are also individuals with their right and their socio-economic development sets the foundation for sustainable development of the economy and the society as a whole. In addition, the Constitution of India mandates equality for every citizen of the country as a fundamental right.

However, in reality, women in India continue to face disparities in access to and control over resources. These disparities are reflected in indicators of health, nutrition, literacy, educational attainments, skill levels, and occupational status, among others. The poor status attached to women is also reflected in the female sex ratio of 940 per thousand males as per the 2011 census. Several gender-specific barriers prevent women and girls from gaining access to their rightful share in the flow of public goods and services. Unless these barriers are addressed in the planning and development process, the fruits of economic growth are likely to completely bypass a significant section of the country's population. This, in turn, does not turn out beneficial for the future growth of the economy.

Recently it has been realized that the formulation of national budgets or allocation of resources plays a vital role in achieving the objective of women's empowerment. Since the trickle-down effect of macroeconomics policies has failed to resolve the problem of gender inequity in India, integration of gender perspective into budgetary policy is essential for empowering women. This would surely act as a catalyst for empowering women. It is very important to understand that "a gender-responsive budget initiative does not aim to produce a separate budget for Women. Instead, it aims to analyze any form of public expenditure or method of raising

public money, from a gender perspective, identifying implications and impacts for women and girls as compared to men and boys”. Gender Responsive Budgeting as innovation has four specific components: knowledge processes and networking; institutional mechanisms; learning processes and building capacities; and public accountability and benefit incidence.

The chart below illustrates some of the forms of discrimination faced by girls and women through the life cycle.



Source: Ministry of Women & Child Development, 2007

Gender Responsive Budgeting is emerging as a significant socio-economic innovation tool for transparency and accountability by analyzing budgetary policies and identifying their effects on gender development. It has two inevitable dimensions: equity and efficiency. It is a misnomer that GRB is making separate budgets for women. It is also wrongly interpreted as the earmarking of funds for gender development. GRB is defined as an analysis of the entire budget process through a gender lens to identify the gender differential impacts and to translate gender commitments into budgetary commitments.

In India, the crucial players in these innovative processes have been UN Women and the Ministry of Women and Child Development (MWCD) in collaboration with the National Institute of Public Finance and Policy (NIPFP), and the Ministry of Finance.

Important Approaches to Gender Budgeting for Women Empowerment

- a. Gender-based resource allocation and expenditure
- b. Gender audit in social sectors
- c. Gender audit based on position reflected by gender-related macro indicators
- d. Women's participation in gender budgeting through fiscal decentralization
- e. Identification and promotion of gender audit-based best practices
- f. Reliance on Women specific schemes
- g. Reliance on the convergence of intervention

Objectives of Gender Budgeting

1. To ensure gender equality
2. To ensure the social and economic development of women
3. To ensure gender justice
4. To ensure the effective role of women in day-to-day affairs beyond kitchen
5. To discharge the duties and responsibilities of women in

- the most effective manner
6. To improve human relations in all kinds of relationships between men and women
 7. To ensure proper allocation of resources in various development activities.
 8. To ensure optimal distribution of resources for gender relations
 9. To bring efficiency and equity to the economic system

The objectives of gender budgeting will be fulfilled only when it reaches the needy and deprived women. When a woman is empowered, it does not mean that another individual becomes powerless or less powerful. On the contrary, if a woman is empowered her competence in decision-making will surely influence her family's behaviour. The presence of these effects will thus create a social multiplier where aggregate power will be greater than individual power and the social rate of return on investment in women which is higher than in men gives the rationale for gender budgeting a most important justification for women's empowerment.

The Five-Step Framework for Gender Budgeting

Over the years, a systematic set of approaches and tools have evolved to mainstream gender into the budget process. The most recommended approach to Gender Budgeting is the five-step framework.

The most holistic approach for undertaking gender budgeting is the five-step framework. Developed in South Africa, the framework has been recognized as a very pertinent method. The framework derives its base in the project cycle approach of needs assessment, planning, resource mobilization, implementation, and evaluation. It emphasizes the need to have a gender perspective in all these stages while enabling a longer-term sectoral analysis mode more useful for governments. The five-step framework helps analyze a policy in an integrated manner and highlights the linkages between program guidelines and ground

realities. It can be used as an extremely effective tool for achieving Plan targets and ensuring the inclusion of women and girls:-

- Step 1: An analysis of the situation for women and men and girls and boys (and the different sub-groups) in a given sector.
- Step 2: An assessment of the extent to which the sector's policy addresses the gender issues and gaps described in the first step.
- Step 3: An assessment of the adequacy of budget allocations to implement the gender-sensitive policies and programs identified in Step 2.
- Step 4: Monitoring whether the money was spent as planned, what was delivered, and to whom.
- Step 5: An assessment of the impact of the policy/program/scheme and the extent to which the situation described in Step 1 has changed.

Comprising five steps, derived from the project cycle approach, it provides a holistic perspective to gender budget analysis. The framework helps identify loopholes at various stages while highlighting the weakest link in achieving the desired results.

Several other methods can be used to implement Gender Budgeting. The tools for Gender budgeting developed nationally include:

Participatory Planning and Budgeting

Participation of both women and men is important while planning and budgeting because women's priorities in the use of public funds may be different from those of men. It is not enough to say that women's needs and concerns have been taken into account. Women have to be treated as equal partners in decision-making and implementation rather than only as beneficiaries. Capacity building of various stakeholders including women from marginalized groups may be needed to ensure their active involvement in decision-making and budgeting.

Spatial Mapping

It shows deviations from norms and spatial variations while implementing programs and schemes. Additionally, it also highlights trouble spots that need special attention. Therefore spatial mapping can be used to determine and rectify discrimination against women (and men), to bridge existing gaps, or to plan new interventions.

Using Gender-sensitive Checklists

The Ministry of Women and Child Development has formulated specific guidelines in the form of Checklists I and II. Checklist I is for programs that are beneficiary oriented and consciously target women. An illustration using the example of the National Social Assistance Programme is given in Annexure X. Checklist II covers other “mainstream” sectors and programs. These guidelines help in reviewing public expenditure and policy from a gender perspective to enable the identification of constraints in the outreach of programs and policies to cover women and the introduction of suitable corrective action.

Each of these tools serves a specific purpose and can feed into the various stages of the five-step framework as well as be used independently for gender budget analysis.

Initiative Taken by the Government

The importance of Gender Budgeting has been stressed time and again in different forums. To provide further impetus to this objective, the Finance Minister in 2004-05 had mandated the setting up of Gender Budgeting Cells in all Ministries/ Departments and highlighted the perceived need for budget data to be presented in a manner that brought out the gender sensitiveness of the budgetary allocations. This was followed by a more emphatic commitment in the Budget speech of 2005- 06, wherein the Gender budgetary allocations were reflected in a two-way classified Gender Budgeting Statement in the Union Budget— The first Statement indicated those Ministries/Departments which identified allocation of 100% for Schemes/ Programmes flowing to

women and the second Statement reflecting the allocation of 30% and above but below 100% for Schemes/Programmes for women.

The Ministry of Women and Child Development (MWCD) as the nodal agency for Gender Budgeting has been undertaking several initiatives for taking the empowerment of women to the state and national levels. In this context, the Ministry has honed Gender Budgeting as a tool for achieving the goals and targets enshrined for women in our Constitution and Plans and Policies. In 2004-05 the Ministry adopted “Budgeting for Gender Equity” as a Mission Statement. A Strategic Framework of Activities to implement this mission was also framed and disseminated across all Departments of the Government of India. The main essence of the Mission Statement to reinforce that:

- (1) Gender Budgeting is a process that entails maintaining a gender perspective at various stages planning, policy, programs and schemes, assessment of needs of the target groups, allocation of resources, implementation, impact assessment, outcome assessment, and reprioritization of policy/program objectives and allocations bringing about gender mainstreaming into the development process.
- (2) Gender Budgeting translates stated gender commitments into budgetary commitments.
- (3) Thus, gender-sensitive budgets are a culmination of the gender budgeting process.

The Ministry has been following a three-pronged strategy to pursue the process of Gender Budgeting in the country:

- a) Placing emphasis on and advocating setting up of gender budgeting structures/ mechanisms in all the Ministries / Departments of the Government;
- b) Strengthening internal and external capacities and building expertise to undertake gender mainstreaming of policies/ schemes/programs; and
- c) Initiating the exercise of gender auditing of the existing programs to help in addressing gaps and strengthening service delivery mechanisms.

To provide impetus to Gender Budgeting, the Finance Minister in 2004-05 had mandated the setting up of Gender Budgeting Cells in all Ministries / Departments. It highlighted the perceived need for budget data to be presented in a manner that brought out the gender sensitivity of the budgetary allocations. The Ministry of Finance in consultation with the Ministry of Women and Child Development issued a Gender Budget Charter on 8th March 2007. The Charter laid down guidelines for the composition and functions of the Gender Budgeting Cells which is at Gender Budgeting Cells (GBCs).

Another important step taken in the direction of Gender Budgeting in the country was the incorporation of the Gender Budget Statement (Statement 13) as a part of the Expenditure Budget Document Volume 1. Herein the Gender Budgetary allocations are reflected in a two-way classified Gender Budgeting Statement:

- a) The first part of the Statement, Part A includes Schemes with 100% allocation for women.
- b) The Second part of the Statement, Part B of the Statement includes Schemes/Programmes with 30 to 99% allocation for women.

The third important aspect of Gender Budgeting is undertaking a gender analysis/ audit of specific schemes. The Ministry plans to take up a Gender Audit of a few critical schemes with a focus on the analysis of the program/scheme guidelines, actual allocations, beneficiary incidence/impact analysis, and delivery mechanisms.

Condition and Status of Gender Budgeting in Nagaland

In Nagaland, Gender Budgeting was first adopted in 2009 the same year a Task Force for 'Engendering State and District Plans' and preparation of the Gender Budgeting Manual was constituted and notified. A Gender Budgeting Manual was developed by the Task Force on 15th August 2011, customized to local requirements in collaboration with the UNDP. The Gender Budgeting Manual was developed in an attempt to ensure equality

and justice in programs implemented at the local level within the mandate of the Local Government.

Gender budgeting efforts by the state included designating a nodal department for gender budgeting, creating a gender core committee in charge of broadening gender policy and engaging non-government institutions, creating a gender budgeting task force in charge of integrating gender in state and district plans and producing a gender budgeting manual, and capacity building activities for gender.

Capacity Building Initiatives

Sensitisation workshops on concepts of gender and gender budgeting, and capacity building on the analysis of budget.

In 2011 with the support of the Government of India, the Planning Commission, and UNDP, the Government of Nagaland brought out a Gender Budgeting Manual customized to local requirements.

Gender Budgeting is a subject of the Training Calendar of ATI (Administrative Training Institute) and SIRD (State Institute of Rural Development) in Nagaland.

Most Departments within the State Government have included capacity building on gender issues as an important component in their plans/agenda.

Sex-Disaggregated data is also maintained for all programs.

However, although the Government of Nagaland had passed a resolution that every department must go into gender budgeting, it is yet to be practically implemented.

Challenges to Gender Budgeting

Acceptance of gender budgeting as a strategy for gender mainstreaming has grown in the country, since its introduction in 2005. However, it is now required to fast-track the process. We need to strengthen our Gender Budgeting Cells to ensure a systematic process of engendering their policies, programs, and schemes. Ensuring sex-disaggregated data in the gender-neutral sectors remains a major challenge and would necessitate a change

in the data collection mechanisms. Building up technical expertise and institutionalizing gender audits is another area of concern and will be the focus for the next few years.

To begin with, the Gender Budgeting Cells of each Ministry and Department must integrate gender equity into its Strategic Plan, Annual Plan, vision, mission, objectives, action points, and success indicators of the annual Results Framework Document as well as in Statement 20 and the Outcome Budget, so that gender equity does not remain an add-on or afterthought.

It is in this context that the Ministry of Women and Child Development since 2014-15 has prepared and circulated an Annual Action Plan format to the Gender Budgeting Cells to facilitate Ministries/Departments to look beyond the mere allocation of resources for women and to track their utilization and undertake an analysis of their impact and beneficiary incidence.

Conclusion

Various state governments and departments have undertaken special programs and projects in their budget and the trend in the expenditure on gender budgeting in India has increased over the years. The gender budget expenditure showed a growth rate of 15.06 per cent during the 2004-2020 period.

However, in a nutshell, it can be stated that although gender-responsive budgeting began as a promising fiscal innovation in India, it has not yet translated effectively into policies that impact women. Gender-responsive budgeting is not primarily an issue of additional resources for gender development, nor is it confined to specifically targeted programs for women. Gender-responsive budgeting is making the entire budgetary exercise more responsive to gender issues. The single most significant ingredient in the entire process is government ownership of the whole exercise and it should ideally be led by the Ministry of Finance to make the process institutionalized and sustainable. India should deepen the gender-responsive budgeting process by reprioritizing the policies related to planning and budgeting through a gender lens to effectively translate them into better gender development.

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UNDERSTANDING EMOTIONAL INTELLIGENCE: A THEORETICAL PERCEPTIVE

Dr. Kevizakielie Suokhrie

Abstract

Emotional intelligence (EI) refers to any formation of attributes concerning the way in which people perceive, express, understand and manage their own emotions as well as the emotions of others and utilise them for the realization of goals. People with high levels of emotional intelligence have more success, enjoy a wider network of colleagues, are more respected and can negotiate solutions to problems with greater ease. A lack of emotional intelligence is a formidable obstacle to progress. The present article seeks to highlight the evolution of emotional intelligence, the need and importance of emotional intelligence, its components and domains, and the development of emotional intelligence in light of Daniel Goleman's emotional intelligence theory.

Keywords: Emotional intelligence, Self, Awareness, Management.

Introduction

Emotions like love, fear, anger, happiness etc., play a great role in the overall growth and development of an individual. Appropriate use of suitable emotions can shape a conflicting relationship into a healthy and hearty relationship; however, failure to exhibit an appropriate emotion may lead to a conflicting interpersonal relationship (Panguluri & Mohan, 2018, p. 47).

Emotional Intelligence (EI) usually measured as an emotional intelligence quotient or EQ is more pertinent to work-related end results since its principles lay out afresh way to understand and assess behaviours, management styles, attitudes, interpersonal skills and potential of people. It is an increasingly vital facet in human resources, planning, recruitment interviewing and selection, learning and development, client relations and customers among others (Serrat, 2017, p. 330).

Objectives of the study

The primary objective is to study emotional intelligence in relation to Daniel Goleman's emotional intelligence theory. This paper also highlights the history of emotional intelligence, the need and importance of emotional intelligence, its elements or components, the domains, and the personal and social competencies associated with the learning or development of emotional intelligence.

Methodology

The study is descriptive in nature. The necessary secondary data was collected from the website including those of journals, articles and other publications, etc.

Findings

By going through relevant journals, publications etc. from the website, the following findings are reported in terms of the objectives of the study.

A. Brief History of Emotional Intelligence (EI)

Emotional intelligence draws out from the discipline of behavioural, emotional and communications theories. Daniel Goleman, an American psychologist, though he is certainly not the only researcher, is the person most often connected with it. The olden source of emotional intelligence can be traced to Charles Darwin's (1870) initial work on the importance of emotional countenance for survival and adaptation (*ibid.*, p. 330).

The concept of intelligence and its measurement are asserted to be the origin of emotional intelligence and social intelligence (Panguluri & Mohan, 2018, pp. 51). In the early 1920s, Robert Thorndike used the term social intelligence to give a detailed account of the skills and understanding and managing other people. In the 1940s, David Wechsler defined intelligence as the aggregate capacity of the individual to act purposefully, think rationally, and deal effectively with his (or her) environment. Later in 1943, he put forward that non-intellectual abilities are

vital in forecasting one's ability to succeed in life. Regrettably, the initial works of these pioneers were largely overlooked until 1983, when Howard Gardener, in his theory of "Multiple intelligence" proposed that intrapersonal and interpersonal intelligence are as indispensable as the type of intelligence generally measured by intelligence quotient (IQ) and related tests. Wayne Leon Payne is credited in 1985 for introducing the term "Emotional intelligence (Serrat, 2017, p. 330). Shortly after, in 1990 John Mayer and Peter Salovey coined the term "Emotional intelligence" describing it as a sort of social intelligence that require the ability to track one's own and others' feelings and emotions, to differentiate among them, and to use this information to guide ones thinking and actions (Panguluri & Mohan, 2018, p. 80). They proposed that an individual's ability to recognize, understand, manage, and make use of emotions were things that could be studied and quantified (Understanding Emotional Intelligence, People Skills. Team FME, 2014, p. 18). However, Daniel Goleman popularized the term emotional intelligence in 1995 in the title of his book, *Emotional Intelligence: Why it can matter more than IQ*, who defined it as "Understanding one's own feelings, empathy for the feelings of others and the regulation of emotions in a way that enhances living". This publication marked the genesis of emotional intelligence because of two claims. Firstly, emotional intelligence may be more significant for personal success than IQ and secondly, unlike IQ, emotional intelligence can be improved. These two assertions resonated with people and made the idea of emotional intelligence a point of discussion for anyone associated with personal and professional development (ibid., p. 8).

B. Need and Importance of Emotional Intelligence (EI)

We all have contrasting personalities, wants, needs, and ways of showing our emotions. Manoeuvring through this requires skills, thoughtfulness and understanding on the part of the individual-especially if one wishes to succeed in life. This is where emotional intelligence theory assists (Serrat, 2017, p. 331). In the past, it is assumed that success in life or at work place build

upon the individual level of intelligence or intelligence quotient as reflected in an individual's academic achievement, examination passed etc. But as of now, research on emotional intelligence has revealed that emotional intelligence is one of the most important determinants of the extent of professional and personal success in life (Karthikeyan, 2015, p. 2).

Individuals can become more productive and successful at what they do, and also help others by developing emotional intelligence, thereby living their lives much more effectively than other people who are usually angered or upset (Panguluri & Mohan, 2018, p. 53). The operation and end result of emotional intelligence development also carries many elements known to minimize stress- for individuals and therefore organizations- by moderating conflict; promoting understanding and relationships; and fostering stability, continuity and harmony etc. (Serrat, 2017, p. 331). Emotional intelligence is especially important when an individual is dealing with demanding situations like conflict, change, and obstacles, where it is important to practice tolerance, compassion, concern and understanding, and being acquainted with our emotions can achieve precisely that.

Emotional intelligence broadens the understanding of intelligence by surpassing what is commonly measured by intelligence tests, altering wider viewpoints and helping to extend our understanding of our reciprocity with others and the social life encircling us (Karthikeyan, 2015, p. 2).

Emotional intelligence makes it easier or possible for an individual to be more successful at conducting behaviour; navigating change, new things and social entanglement; making personal decisions; attaining helpful results and multiplying productivity.

C. Elements/Components of Emotional Intelligence (EI)

Daniel Goleman, an American psychologist developed a framework of five characteristics or elements/components that define emotional intelligence:

1. Self-awareness- People with high emotional intelligence are

usually very cognizant and they don't let their feelings control them. They are confident and have the ability to understand their strengths and weakness (Panguluri & Mohan, 2018, p. 54) and they work on these areas so they can perform better. Self-awareness is the core of emotional intelligence and other components of EI depend on this self-awareness.

2. Self-regulation- Self-regulation is the ability to check one's own emotions and impulses (ibid., p. 54). Individuals with high emotional intelligence surpass at not only recognizing their emotions (Self-awareness) but also managing (Self-regulating) those emotions as well. They think before they act and have the attributes of solicitousness, uprightness and feeling solace with new ideas and change.
3. Motivation- Highly motivated individuals show high levels of productivity and efficacy in their work. They have high achievement impulses, love demanding challenges, favour goals preferably than immediate outcomes (Panguluri & Mohan, 2018, p. 54) and are tenacious in chasing them notwithstanding hurdles, setbacks and challenges.
4. Empathy- Empathy is a fundamental people skill. Empathy means the ability to understand others' views, wants, feelings and also their needs. Empathetic individuals distance themselves from stereotyping and judging instantly, and are proficient at managing relationships and lives candidly and honestly (Panguluri & Mohan, 2018, p. 54).
5. Social skills- Social skills are indispensable to emotional intelligence. When an individual has insight into personal and other feelings and is capable to interface effectively, he/she is ready to commune deftly with others. People with high social skills focus on success in their lives. They can manage discourse with ease, aid others to bloom and develop too, and are skilled at mutual intercourse, and in establishing and upholding the bonds.

D. Domains of Emotional Intelligence (EI)

Emotional intelligence expert Daniel Goleman believes

that emotional intelligence can contribute to success as much (or even more) as the IQ. He developed a model of emotional intelligence which includes five domains (Know your emotions, manage your emotions, motivate yourself, recognize and know others' emotions and manage the emotions of others) that are split into four quadrants (Self-awareness, self-management, social awareness, and relationship management). Two of the domains (Self-awareness and self-management) are related to personal competence and two (Social awareness and relationship management) are related to social competence (Understanding Emotional Intelligence, People Skills Team FME, 2014, p. 9). The area of personal competence is concerned with three (Know your emotions, manage your emotions and motivate yourself) of the five domains which Goleman referred to and is split into two quadrants: Self-awareness and self-management. Whereas, the area of social competence is concerned with the remaining two domains (Recognising and knowing others' emotions and managing the emotions of others) of Goleman's emotional intelligence domains: Social awareness and social skills. It may be mentioned that Goleman originally developed in 1998 with five domains and redesigned in 2002 with four domains.

The following figures (Fig. 1 & 2) indicate Goleman's model of emotional intelligence domains and its four quadrants.

Fig.1

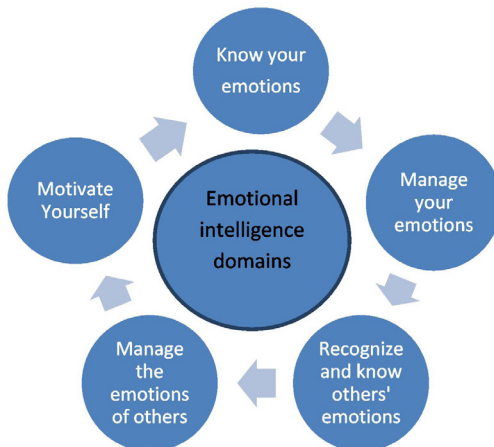
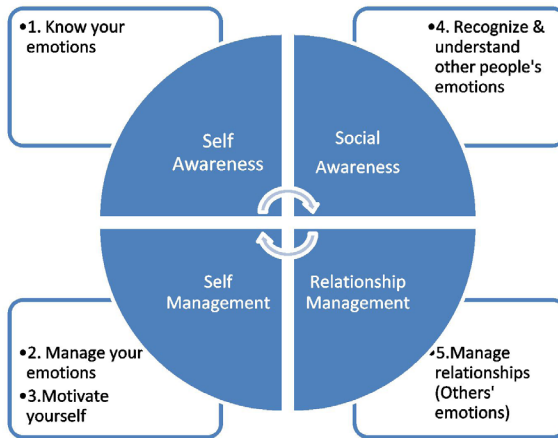


Fig. 2



Source: Understanding Emotional Intelligence, People Skills. Team FME, 2014.

E. Development of Emotional Intelligence (EI): Can emotional intelligence be learned or developed and subject to improvement?

A frequent query regarding whether people's high emotional intelligence is innate or can be learned, the verity is that some will be inherently gifted than others but the positive thing is that emotional intelligence skills can be learned because emotional intelligence appears to increase with age. However, for this to ensue, people must be personally motivated, apply and exercise considerably what they learn, welcome feedback and strengthen their new skills (Serrat, 2017, p. 336).

Though not everyone concurs with Goleman's model of emotional intelligence, there is a general consensus that emotional intelligence is a factor in personal and professional success and that it can be developed and improved over time, which may be the biggest factor contributing to the acceptance of emotional intelligence that, unlike IQ, emotional intelligence (Emotional quotient) can be developed (Understanding Emotional Intelligence, People Skills. Team FME, 2014, p. 24).

The development of emotional intelligence can be classified into personal and social competencies. However, before planning ways to improve/develop emotional intelligence competencies, one needs to identify his/her current level within each competency and then decide the better means to attain a “High” level in each (ibid., p. 26).

An individual level of personal competence is one-half of how to develop emotional intelligence (ibid., p. 27) and the other half is related to the social competencies an individual show within his/her life or work role. This called for an individual to broaden one’s awareness to include the emotions of other people. Here, one also needs to develop the ability to read the emotional environment and power relationships an individual encounters in his/her role (ibid., p. 34). Followings are the personal and social attributes connected with the development of emotional intelligence.

i. Personal competence is made up of self-awareness and self-management

1. Self-awareness- It means understanding one’s own feelings and accurately assessing the emotional state. To do this, the following competencies are needed:

- **Emotional self-awareness-** The ability to understand one’s emotions and their effects on performance. In order to become emotionally self-aware, individuals may need to accept that they have an inbuilt reluctance to admit certain negative feelings. This can be overcome by being aware of the behaviours that result from these negative emotions, rather than necessarily having to admit to the underlying negative emotions. By means of this competence people comprehend which emotions they are feeling and why, grasp the association linking their feelings and what they think, do and say etc. (Serrat, 2017, p. 333).

- **Accurate self-assessment-** Once an individual is able to identify one's own emotions and how they can impact situations, he/she is able to precisely assess himself/herself. Goleman describes accurate self-assessment in terms of people who are well informed of their strengths and weakness, reflective and capable of learning from experience, open to feedback and interested in continuous learning and self-development etc.(ibid., p. 333).

- **Self-confidence-** The ability to reason with oneself so that an individual is secure and self-assured in whatever situations of life. Goleman describes self-confidence as a strong sense of one's dignity and abilities. People with a high level of self-confidence have certainty about their own value and capabilities, a high degree of self-assurance etc. (Understanding Emotional Intelligence, People Skills Team FME, 2014, pp. 29-30).

Once an individual is up to date on how his/her emotions affect their own behaviour and attitude towards situations, that person will be able to self-manage. To achieve this, individuals use self-control to manage emotions whatever the circumstances and motivate themselves to succeed (ibid., p. 30).

2. Self-management- It builds on self-awareness, using own self-control to ensure that emotions don't control an individual regardless of the situation. It involves using knowledge and understanding about own emotions to both manage these emotions and motivate self. The competency of self-management has six different skills as mentioned below:

- **Self-control-** The ability to remain calm whatever the emotional state is. People with this competence manage their hasty feeling and upsetting emotions well, stay composed, and optimistic, think clearly, remain focussed under pressure etc. (ibid., pp. 30-31).

- **Trustworthiness**- It means to do what has been said to be done. People with this competence act morally, build trust through their reliability and genuineness, take strong, principled stands even if they are unpopular etc. (Serrat, 2017, p. 333).

- **Conscientiousness**- It involves an individual being thorough, careful or vigilant and implies a desire to perform a task well. People with this competence are well organized, demonstrate self-control, meet commitment and keep promises etc. (ibid., p. 333).

- **Adaptability**- The ability to change something, or oneself, to fit occurring changes. People with this competence are flexible, effortlessly handle different demands, transfer priorities and rapid changes etc. (Understanding Emotional Intelligence, People Skills. Team FME, 2014, p.31).

- **Achievement**- oriented- It requires an individual to show concern for working towards a self-imposed and defined standard of excellence. People with this competence set challenging goals for themselves, measure their own performance against those goals, actively seek information to get the job done, use time efficiently etc. (ibid., p. 32).

- **Initiative**- It means taking the lead in problem-solving and conflict resolution as well as taking actions to prevent problems from occurring in the first place. People with this competence consider authentic solutions to problems, bring about novel ideas, take new viewpoints and risks in their thinking etc. (ibid., p. 32).

ii. Social competence is made up of social awareness and relationship management

1. **Social awareness**- The ability to understand the emotions of

others is part of social awareness, to attain which an individual need to exhibit the following competencies (ibid., p. 34) :

- **Empathy**- The ability to understand someone else's feelings and re-experience it. People with this competence diligently listen to what others say, understand and acknowledge others' views, needs or issues etc. and help them out (Serrat, 2017, p. 334).

- **Organizational awareness**-Goleman defined organizational awareness as “The ability to read the current of emotions and political realities in groups”. People with this competence understand the rationale behind their organization and its structure, know how to get things done within the organization etc. (Understanding Emotional Intelligence, People Skills Team FME, 2014, p. 35).

- **Service orientation**- It builds on the empathy an individual has with others by helping him/her aid their personal development and satisfaction. People with this competence are able through careful questioning to identify issues that are affecting an individual performance, and identify or adapt situations, so that they can provide an opportunity to improve productivity and satisfaction etc.(ibid.,pp.35).

2. Relationship Management- This means using awareness of one's and other's emotions to establish robust, fruitful enduring relationships (ibid., pp. 35-36). The competencies that Goleman identified for an individual to operate at a high level of relationship management are:

- **Influence**- The extent an individual is able to win over and convince others. People with this competence are trustworthy, extend support to and gain the assistance of others etc. (ibid., p.36).

- **Leadership**- The action of guiding, motivating and leading a group of people or an organization with a compelling vision. People with this competence lead by example, inspire others, delegate tasks and accountability etc. (ibid., p. 36).
- **Developing others**- The ability to observe and provide opportunities to fully develop individual team members. People with this competence recognize and acknowledge the accomplishments and strength of individuals, regularly challenge and offer new opportunities, provide constructive criticism etc. (ibid., p. 36).
- **Communication**- This means being convincing, well-presented, and objective. People with this competence are effective in mutual concessions and compromise, deal with difficult issues forthrightly, listen well, look for mutual understanding, easily demonstrate empathy and appreciation of others' views and emotions etc. (ibid., p. 36-37).
- **Change catalyst**- Someone who seeks out and initiates new ideas and approaches as part of accomplishing the objectives. People with this competence understand the need for change and eliminate hurdles, advocate the change and mobilize others in its pursuit, model the change expected of others etc. (Serrat, 2017, p. 335).
- **Conflict management**- The ability to recognize, prevent or manage areas of conflict to a positive resolution. People with this competence handle difficult people and apprehensive situations in a tactful way, notice possible altercations, present discord in the open and help to curtail etc. (ibid., p. 335).
- **Building bonds**- The ability to build a wide variety of mutually beneficial bonds. People with this competence

cultivate a broad personal web that includes colleagues, professionals, contacts, and friends, keep others informed appropriately etc. (Understanding Emotional Intelligence, People Skills. Team FME, 2014, p. 38).

- **Teamwork and collaboration-** Natural aptitude in creating a cohesive team. People with this competence ensure that the objective is defined and understood by all, behave in a way others adopt as their own, demonstrate that they value all contributions etc. (ibid., p. 38).

The ability to succeed in the competence of relationship management is out rightly correlated to success in social awareness and the level of one's personal competence because management is all about getting work done through other people, some of whom one has no direct authority over (ibid., p. 38).

Although regular intelligence is important to succeed in life, emotional intelligence is key to relating well to others and achieving goals. With emotional intelligence, we learn to live side-by-side better with others. It provides an individual with a better inner world to cope with the outside world. Therefore, people have to develop a high level of emotional intelligence which is a skill that can be learned and developed (Drigas & Papoutsis, 2018, p. 10).

Conclusion

Many people misinterpret their own emotional reactions, failed to control emotional outbursts, or act strangely under various pressure, resulting in harmful consequences to themselves, others and society (Drigas & Papoutsis, 2018, p. 1). In this global age, it is necessary to compile a high sense of emotional awareness as long as we are working with humans in every role. Emotional intelligence is a vital component in personal and professional progress and achievement and unlike IQ which notably does not change over a life span, it allows for ceaseless refinement and development assisting an individual to realize his/her objectives.

What we learn from our own emotions will allow us to pursue the lifestyle we want to live and create more of what we want in our lives. Emotional intelligence is an attribute that can be developed and nourished.

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RIGHT TO EDUCATION WITH REFERENCE TO INCLUSIVE EDUCATION

Esther Hau

Abstract

Education is considered the foundation of society as the education system of a nation is the true indicator of its strength, quality and well-being of its citizens. In recent decades, India has made significant progress in school education since independence in terms of literacy, infrastructure and universal access and enrolment in schools even in remote areas. An analysis of the recent trends and review of child development programmes are duly influenced by the United Nations Convention on Child Rights as children are the greatest human asset and most vulnerable wealth (The right to Inclusive Education for Children with Disabilities, March 2012, p. 3). The right of every child to education was proclaimed in the Universal Declaration of Human Rights (1948) which was reaffirmed strongly by the World Declaration on Education for All (EFA 1990). In India, the Right to Education Act (RTE) was implemented in 2010 to support inclusive education. The sole objective of Inclusive Education (IE) intends to provide each child (varied social backgrounds and diverse learning needs), equal rights and opportunities in a cohesive educational institution, with normal children within the same learning environment. Although the country has taken the responsibility for inclusive education by establishing legal provisions through the Right to Education, several barriers continue to be confronted. This paper attempts to highlight the various challenges that stand in the process of implementing inclusive education and seeks to provide suggestions for the successful inclusion of children in schools.

Keywords: Education, Child rights, Right to education, Inclusive education, Barriers.

Introduction

In the present day, education is rightly considered the foundation of society as the education system of a nation is the true indicator

of its asset, quality and well-being of its citizens. Therefore, education is increasingly being viewed as a fundamental right across the world as well as indispensable for the exercise of all human rights which all individuals including children (abled and disabled) are entitled to it. In recent decades, India has made significant progress in school education since independence in terms of literacy, infrastructure and universal access and enrolment in schools even in remote areas through various programmes and drives. The development of children in India has occupied a prime position and had been an integral part of its developmental planning since the early 1950s through a range of policies, schemes and programmes by different institutions both in the government and non-governmental organisation sector.

Concept of Inclusive Education

Inclusive education (IE) intends to provide each child (varied social backgrounds and diverse learning needs), equal rights and opportunities in a cohesive educational institution, with non-disabled children in an undistinguishable learning environment. It implies that all learners with or without disabilities can learn together through access to common school provisions and community educational settings with an appropriate network of support services. Inclusive education also emphasises on Equalization of Opportunities for Person with Disability Proclaiming Participation and equality for all (Patra, 2017, pp. 1-3).

Barton (1997) defines Inclusive Education as the provision of access and participation to learning (physical factors, curriculum aspects, teaching expectations and styles, leadership roles) for all children as well as doing away with any ideas/procedures of exclusionary practice and applications (Singh & Agarwal, 2015, pp. 182-183).

Over the years, with the introduction of inclusive education, the term special education has been replaced with the term Special Educational Needs (SEN) which stresses the practice of educating students in a way that addresses their individual differences

and needs (child-centred pedagogy) (Mongwaketse, 2011, p. 18). Inclusive education does not refer only to the education of children with special needs (CWSN hereafter) but cater the needs of every individual child, irrespective of their ability or disability. Thus, the term CWSN encompasses all children having special educational needs arising out of disabilities, social and economic disadvantages (Bharti, 2016, pp. 32-44).

Inclusive Education in India

The World Conference in Special Needs Education: Access and quality (Salamanca statement, Spain 1992) adopted the fundamental idea of Inclusive education, which also was reiterated at World Education Forum, where educational institutions (World Education Forum Dakar, Senegal in the Dakar framework for action, 26-28 April, 2000, p. 8) are to accommodate all types of children irrespective of their differences or varied circumstances.

In India, the philosophy of Inclusive Education got added in the District Primary Education Programme (DPEP) in 1997 with a major thrust to impart quality education to all children. Thereafter, the Rehabilitation Council of India (RCI) a registered society came into existence in 1986 for education and rehabilitation of Children with Special Needs which was enacted by Parliament in September, 1992 and became a Statutory Body on 22nd June, 1993. To make it more-broad based, the Act was further revised in 2000, to regulate and monitor services for persons with disability, standardise the programs and course outline as well as maintenance of a Central Rehabilitation Register for all qualified professionals and personnel working in the field of Rehabilitation and Special Education (Sharma & Nagpal, 2018, p. 802).

The Tenth Five Year Plan (2002-2007) also aimed to provide for Universal Elementary Education by the end of its plan and made provision of basic education for the un-reached segments and special groups such as girls, scheduled castes and scheduled tribes, working children, children with disability, urban deprived children, children from minority groups, children below poverty line, migratory children and in the hardest-to reach

groups (Sharma, 2018, pp. 1-10).

In October 2008, India approved and accepted Rights of Persons with Disabilities (UNCRPD), a binding on the Indian government as well, being a signatory to the UNCRPD. (Singh & Agarwal, 2015, pp. 181-184). Further, in September 2008, India approved Inclusive Education for Disabled at Secondary Stage (IEDSS, 2009-2010) scheme solely to revoke the scheme of Integrated Education for Disabled Children (IEDC). In addition, Right to Education Act (RTE) was implemented in the country to support inclusive education in 2010 (Gupta, 2013). Moreover, the Rights of Persons with Disability Act, 2016 also provides students irrespective of their impairments to be accommodated in regular schools (Sharma & Nagpal, 2018, pp. 803-804).

Although, the government of India has taken the responsibility for inclusive education to be implemented not to a few selected schools but in all educational institutions for all types of children with zero rejection policy in the country by establishing legal provisions. However, we find that there exists a wide gap in policy and practice in the country with respect to Inclusive education (Singh, 2015, pp. 81-84).

Objectives

The key aim of this article is to highlight the various challenges that stand in the process of implementing inclusive education and seeks to provide suggestions for successful inclusion of children in the schools. The present paper also accentuates on education and child rights, right to education through constitutional provisions and inclusive education for all children in the country.

Methodology

Descriptive method was adopted for the present study from various secondary sources viz. textbooks, website journals and publications.

Findings

The study revealed the following findings based on the above stated objectives.

Education and Child Rights

An analysis of the recent trends and review of child development programmes are considerably influenced by UN Convention on Child Rights. One of the greatest human asset and most valuable wealth is the child, who not only inherits but also transmits the human culture and civilization, human values and ethos which needs to be nourished with all love and care and protected from all kinds of evils and exploitation. (Arora et. al., 2014, p. 12). The right of every child to an education was proclaimed in the Universal Declaration of Human Rights (UDHR) in the year 1948, which was reaffirmed strongly by the World Declaration on Education for All (EFA) in 1990 which signifies that, “education is for all and not for selected Few.” This very concept accept that education is the birth right of every child irrespective of his or her caste, creed or religion, etc and that every child, youth and adults should have access to high quality education appropriate to his or her need (Sharma, 2018).

Right to Education through Constitutional provisions

In India, with free and compulsory primary education being recognised as the National objective, the foremost task before the nation is to reach education either through formal or non- formal way to every child, notwithstanding the family background, caste, creed, religion or sex. Thus, recognising the importance of primary education, the Indian constitution lays down a number of provisions:

The Article 41 of the Directive Principles of the Indian constitution supports the right to work, education and public assistance in certain cases including disablement. Further, Article 45 of Directive Principles of State Policy (DPSP) commits to the provision of free and compulsory education for all children up to the age of 14 years. By the constitutional amendment (86th

Amendment) the Act of 2002 has been enacted by the Parliament thereby, making education a fundamental right of all children in the age group of 6-14 years. Moreover, the 93rd Amendment to the constitution of India (now renumbered as the 86th), passed by the Lok Sabha on 28th of November, 2001, makes it mandatory for the government to provide for free and compulsory education to “all children of the age of 6-14 years”, with its preamble clarifying that “all” includes children with disabilities as well. In December 1974, the scheme of Integrated Education for Disabled Children (IEDC) was also launched (Suresh & Palanichamy, 2021, pp. 47-49) with its objective to make provision for educational opportunities to Children With Special Needs (CWSN) in regular schools and to facilitate their achievement and retention. The National Policy of Education (NPE) 1986 and the Programme of Action (POA) 1992 similarly stresses the need for integrating children with special needs with the normal peers, to help and equip their growth, development and advancements as well as to empower them to face life’s challenges with self-confidence (Mondal, 2021, pp 23-24). Likewise, Persons with Disabilities Act (PWD) 1995 further emphasises on the need to provide for free of cost education to all children in an appropriate environment till they reach the age of 18 years (Sharma & Nagpal, 2018, pp. 801-802).

Barriers in implementing Inclusive education

Although, India has taken the initiative for inclusive education by establishing legal provisions through the Right to Education, several barriers continue to be confronting in its process of implementation. The following are some of the major hurdles:

1. Lack of trained and well-qualified teachers.
2. Lack of awareness among the parents of CWSN and general teachers.
3. Attitudes towards inclusion and disability.
4. Large size of classes.
5. Physical barriers.
6. Limited appropriate teaching learning materials.

7. Rigidity of curriculum.
8. Unwilling and unenthusiastic in dealing with differently-abled students.
9. Including all students in all activities.
10. Individualized lesson plans.
11. Inadequate funding.
12. Inadequacy of support services.

Suggestions for challenging the challenges of Inclusive education

The commitment of the government of India towards Universalization of Elementary Education (UEE) cannot be fully achieved without taking care of special educational needs of the physically and educationally challenged children. Following measures need to be adopted to overcome the hurdles:

1. The first measure in making special needs inclusive classrooms a success is to prepare and train the teachers.
2. To carry out awareness programmes for sensitising the parents of CWSN and the teachers.
3. Societal norms are often the biggest barrier to inclusion which requires the change of old and outdated attitudes.
4. Reducing the number or size of students in the class.
5. Removal of barriers in terms of access to neighbourhood schools and infrastructural facilities.
6. Provision of sufficient time for preparing the educational activities.
7. Creating and development of opportunities for interactive partnerships between teachers, students, support teachers and parents, etc.
8. Sufficient funding a necessity for inclusion. (Physical facilities, educational materials, etc)
9. Restructuring of curriculum to suit the need and requirements of CWSN.
10. As the existing support services are inadequate, it needs to be strengthened both in quantity and quality for implementing inclusive education in all educational institutions.

Conclusion

The government of India promises inclusive education to be implemented not to a few selected schools but in all educational institutions for children as stated by MHRD (2006) in its SSA framework to safeguard the rights of all children, notwithstanding the type/level and status of their circumstances that provision of education in a suitable atmosphere with zero rejection policy in the country's educational system be ensured (Singh & Agarwal, 2015, pp 181-184). Further, the Rights of Persons with Disabilities Bill, 2014 also provides for access to inclusive education, vocational training and self-employment of disabled persons. Hence, Inclusive education is a binding and priority for the government of India. However, we find that there exists a wide gap in policy and practice in the country with respect to Inclusive education (Singh, 2015, pp. 81-84). Today, many schools are moving towards inclusion but we still find a large number of Children with Special Needs (CWSN) away from attending regular schools. Although, the country has taken the responsibility for inclusive education by establishing legal provisions through the Right to Education, several barriers continue to be confronting. Thus, the provisions made in the formal sphere cannot be effective as it does not ensure successful implementation unless the nation as a whole particularly, the child, parents and communities take the initiative with adequate support from the teachers and authorities to face the challenges and surmount the hurdles for a successful inclusive education.

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EMPOWERMENT OF WOMEN THROUGH SELF-HELP GROUP IN EKHYO YAN OF DIMAPUR DISTRICT: A CASE STUDY

N Mhonbeni Cecilia Humtsoe

Abstract

Women empowerment is an important issue in India. It is widely accepted that women have a deliberate role to play in society which can lead to the development of the economy. Economic empowerment of women is recognized as a factor which results in women's ability to make decisions, increase self-confidence, acquire better status in society and take a major role in the household etc. Women in rural areas are more prone to exploitation, mostly invisible in the social structure and require assistance for economic self-reliance. Microfinance has emerged as a powerful instrument for poverty alleviation and in India the Microfinance scene is dominated by the Self-Help Group (SHG)-Bank Linkage Programme; a cost-effective mechanism for providing financial services to the 'Unreached Poor'. Self-Help Groups (SHGs) are fast emerging as a tool for the socio-economic empowerment of poor women, especially in rural areas. This paper seeks to understand how effective Self-Help Groups have been in empowering rural women and whether it influences their role and status in society.

Keywords: Microfinance, Self-Help Group, Women Empowerment, Socio-economic Empowerment, Ekhyo-Yan.

Introduction

A Self-Help Group (SHG) is a small economically homogenous and affinity group of rural poor, generally not exceeding 20 members, voluntarily coming together. Self-Help Groups (SHGs) are fast emerging as a tool for the socio-economic empowerment of poor women, especially in rural areas. Self-Help Groups are usually informal groups where members have a common perception of need and importance towards collective action for

a common cause. Self Help Group is a voluntary, democratic, homogenous group of women drawn from the same socio-economic background. These groups select their leaders and also fix the tenure for such leadership. The group is required to meet regularly, take its own decisions, maintain its record and have access to its fund. These groups promote savings among members and use the pooled resources to meet the emergent needs of members, including consumption needs. Thus, the Self-Help Group is a viable alternative to achieve the objectives of rural development and to get community participation in all rural development programmes.

The present study was conducted in Ekhyo Yan, erstwhile Domokhia which falls under the Dimapur district of Nagaland. A total of ten (10) SHGs were picked for the study purpose, wherein a well-structured interview schedule was used to collect the data from the respondents by personal interview method.

Brief information on Ekhyo Yan

Ekhyo Yan is a Lotha-Naga village, under the Dimapur district, which was established in the year 1968 by 37 members and became officially recognized in the year 1996. The village nomenclature was changed from Domokhia to Ekhyo Yan in the year 2016. It, currently, comprises a total of 202 households; including both tribals and non-tribals. Agriculture and its allied services are the main occupations for most of the village people, while a handful of them are employed in Government sectors. Education, Medical and Health Services, Drinking Water Facilities, Good Road conditions and Industrial development were found to be the main concern of this village. Two schools are functioning in the village at present- (1) Government Middle School managed by the Department of Education, Government of Nagaland and (2) Christ School which is managed by the Congregation of the Carmelite Religious Order of the Roman Catholic Church. Both these schools are co-educational.

One very important aspect of this village is the existence and active participation of women in sustainable development

through a self-financial intermediary committee known as the ‘Self-Help Group’.

Formation of Self-Help Group

The concept of Self-Help Group serves the principle “by the women, of the women and for the women”. According to Morton, the development of the contemporary form of Self-Help Group is generally ascribed to Alcoholics Anonymous, which was initiated in 1935 in the USA (Morton and Shoden, 1994, pp.139-140). Self-Help Groups have become very popular in South Asia and have emerged to help the rural poor, particularly women in securing inputs like credit and other services. The origin of the Self-Help Group can be traced back to the brain Child of Grameen Bank of Bangladesh, which was founded by the Economist, Prof. Mohammed Yunus of Chittagong University in the year 1975; and which is now being followed by more than 53 developing countries including India.

The genesis of SHG in India can be traced to the formation of the Self-Employed Women’s Association (SEWA) in 1970. Several Non-governmental Organizations tried a Self-Help Group approach to meet the credit challenges at the Micro level in 1987-89 and NABARD took up the scheme on a pilot project basis during 1991-1992. It took various initiatives to forge linkages of Self Help Groups with Banks, but the concept became popular when the Ninth Plan (1997-2002) made its commitment to the objectives of “Empowering Women” as agents of social change and development. Remarkably Self-Help Groups were considered to be one of the strategies to mark the beginning of the major process of empowering women.

A brief history of SHG in Nagaland

Though the Self-Help Group in Nagaland was officially launched in 1999-2000, the Movement of Self-Help Group in Nagaland became popular only after 2002. Serious thought has been undertaken to encourage SHGs as a model for economic growth in Nagaland. Many Government Departments and NGOs

have been organizing Women's Self-Help Groups at the grass root level and promoting credit linkages with banks; organizing various programmes and development skills to make them self-reliant. At present, many women Self- Help Groups are seen as a major means for empowering women.

Formation of Self-Help Groups in Ekhyo Yan and its Objectives

The formation of the Self-Help Group by the women folk of Ekhyo Yan came into being in the year 2010, with the formation of three groups namely- Vision Self-Help Group, Soying Self-Help Group and Wosen Self-Help Group, each consisting of 7 to 8 members. The idea behind the formation was to enhance their income; improve their standard of living and status in society. In the year 2015, National Livelihood Rural Mission recognized these groups.

During the study, it is learnt that there are ten (10) Self Help Groups actively functioning in Ekhyo Yan at present. These are namely, Soying S H G, Vision S H G, Wosen S H G, Yanchumaro S H G, Likya S H G, Nzanta S H G, Grace S H G, Yanthantha S H G, Lily S H G and Senthana S H G.

The objectives of these Self- Help Groups are;

1. To actively participate in varieties of skill development and economic activity for income generation.
2. To instil the idea of savings and banking among the members.
3. To facilitate availing of loans from the bank for productive purposes.
4. To provide collateral-free loans to the members.
5. To benefit from collective wisdom in organizing and managing their finance and distributing the benefits among themselves.
6. To mutually agree to contribute to a common fund (Village Level Organization Fund).
7. To motivate women to take up social responsibilities particularly related to women.
8. To secure them from financial, technical and moral

strengths.

9. To build up the confidence level and capabilities of women.
10. To create group consciousness among women.
11. To fulfil their emergency needs.
12. To have collective decision-making among women.
13. To solve conflicts through collective leadership and mutual discussion.
14. To assist the village/villagers in times of need.

Management and Functioning of Self-Help Groups in Ekhyo-Yan

These Self- Help Groups are informal organizations, which are controlled and managed by all group members. Group formation is the first stage of the Self- Help Group. Each Self-Help Group consists of approximately 10 members. The regular saving contribution to the corpus fund is the eligibility criteria set by each group to join the Self-Help Group. Mutual trust is the spirit of the organization. Each group has its own set of rules and regulations. There is transparency and accountability in each group's transactions.

They try to build the functional capacity of the members through engagement in varieties of income-generation activities. The different livelihood activities undertaken by these SHGs are pig farming, poultry farming, vegetable farming, ginger plantation, pulses cultivation, horticulture, food processing and private businesses such as catering provision etc. They also participate in Exhibition-cum-sale of products on important occasions like Republic Day, Independence Day etc. The products at the stalls include Pickles, Local Delicacies, Sticky Rice Roti, Weaving Products, Handicrafts, Homemade Laundry Detergent etc. Throughout the year, these groups are engaged in one or other income generation activities depending on the needs and necessities of the villagers. They also assist the Village Council by organizing varieties of community services. The contribution of these women is vital both in their homes as well as in the village.

The main function is to initiate and promote savings among members and the collected pool of money is then lent to the group members at very low interest; on a need basis during times of emergency, financial scarcity, important life events or to purchase assets, including consumption needs. The loans borrowed from the Self-Help Groups are collateral-free loans; hence the borrower ensures timely repayment of the loans. The savings made around the year are shared at the year's end during the festive season. These Self -Help Groups are further linked to banks such as the State Bank of India and Cooperative Banks that give them loans at low-interest rates to enable them to take up livelihood activities. These groups provide them with a platform for getting access to credit at minimal interest rates through micro-financing and internal lending, thus, SHGs have helped members reduce the burden of high debts. The members are gradually able to come out of the trap of the local moneylenders who charge exorbitant interest rates.

These Self- Help Groups empower women in various respects. They provide the members' access to economic resources and enable them to participate in decision-making at every level on every financial and non-financial issue. These groups help the members in improving their status from housekeeper to organizer, manager and decision-maker.

These groups have their respective Presidents, Secretaries, Treasurers and Bookkeepers for a fixed tenure. As per the guideline of the National Rural Livelihood Mission, the group members conduct meetings four (4) times a month and take their own decisions, maintain a register and keep a proper record of their activities and have access to its fund and ensure repayment of loans on time through inter-lending funds that are given to them. The attendance of the members, savings, and credit disbursed, repayments and minutes of the meeting are recorded by the bookkeeper in a ledger. The role of the bookkeeper is to maintain the accounts and activities that happen in each meeting. They also resolve conflicts through mutual discussions and collective leadership.

Village Level Organization

The Village Level Organization is a component of the National Rural Livelihood Mission. Village Level Organization is a federation of Self-Help Groups in habitation to bring socio-economic changes among the members of the groups and the village at large. It is a village-level intermediary organization between SHGs and government offices and banking. Besides taking up social and developmental issues, it plays a very conspicuous role in systematizing SHGs by providing training, monitoring, guidance and facilitation support. Village Level Organization, further, traces the socio-economic problems in association with the Self Help Groups and brings them to the Village Council for a solution, to ensure that rural development takes place in reality.

The General Body of the Village Level Organization comprises the Self-Help Group members in the Village Level Organization operational area and the Executive Committee (EC) comprises the first leaders of the members of the SHGs. There are at least two (2) representatives chosen from each of the SHGs, and amongst them are elected the President, Secretary, Treasurer and Executive Members. The Village Level Organization has a common bank account and the income which is jointly generated by all the groups is saved in this account. The main activity initiated at the Village Level Organization is Vermicomposting, wherein all the members from all ten (10) Self Help Groups work together for this common cause. All the monetary, as well as material assistance from National Rural Livelihood Mission, is allocated through Village Level Organization. The Village Level Organization has overall responsibility over the groups. Village Level Organization conducts meetings at least once or twice a month depending on the urgency and necessity. Under the Village Level Organization is an intermediate group called the “Producer Group” which comprises selected members from the entire group. This “Producer Group” is to assist in the activities related to the processing and marketing of agricultural products. They are assigned the task of governing the arrangements surrounding any form of production.

Roles and responsibilities of National Rural Livelihood Mission towards Self-Help Group

National Rural Livelihood Mission is a poverty alleviation project implemented in June 2011 by the Ministry of Rural Development, Government of India. This project was launched to create institutional platforms for the rural poor, enabling them to increase household incomes through livelihood support and access to financial services. This plan is focused on promoting self-employment and the organization of the rural poor.

NRLM aims to reduce poverty by building strong grassroots institutions of the poor (SHGs and their Village Level Organization) by enabling poor households to access gainful self-employment and skilled wage employment opportunities, improving their livelihoods on a sustainable basis. Flagged off in 2012, it has reached 1241 villages in 74 blocks under 11 districts intending to create effective and efficient institutional platforms to enable the rural poor to increase their households' income by employing sustainable livelihood enhancements and better access to financial services.

National Rural Livelihood Mission is the main agency that constantly promotes the Self Help Group in Ekhyo Yan in terms of supervision and financial assistance, besides the State Bank of India and Co-operative Bank. NRLM has so far provided utensils, maize grinding machines and farming tools and implements to the groups. And in the year 2020, NRLM through its scheme called Aajeevika Grameen Express Yojana (AGEY) provided pickup trucks to the group to facilitate them with transport facilities and also to provide job opportunities to the members. This transport service is utilized by the villagers for ferrying firewood, marketing purposes, transporting commercial vegetables to the markets etc. through a hire system.

Benefits:

1. National Rural Livelihood Mission has been effective in providing the group members access to finance by providing grants, promoting savings, and linking them

to banks like State Bank of India, Cooperative Bank and Rural Bank etc. to obtain loans.

2. SHG encourages and motivates its members to save and act as a conduit for formal banking services.
3. National Rural Livelihood Mission has provided public transport vehicles to the Self Help Group to provide safe, affordable and community-monitored rural transport services and to facilitate them in accessing the markets, education and health and for the overall economic activity.
4. The active participation of women in these Self-Help Groups helps them in their empowerment. Women are found to be actively participating in grassroots-level politics.
5. These SHGs also help them in equipping with the knowledge of financial literacy.
6. The empowerment of women through these groups benefits not only the individual but also the family and the village as a whole through collective action for development.
7. These groups assist the Village Council in combating social evils such as alcoholism, addiction, theft in the village, and demand for developmental programs.

Conclusion

The study was undertaken to identify the functioning of different Self- Help Groups in Ekhyo Yan, under the Dimapur district and how these groups function and help women in their empowerment. Through the study, it is learnt that the socio-economic aspects of the women folk have been changing after joining the Self-Help Group. It is learnt that their participation in the group has resulted in women's empowerment which benefits not only individual women and women groups but also the families and the community as a whole. These women's groups are also constantly supporting the village through different community services.

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Persons Interviewed

1. Renchilo Kithan (Village Facilitator and Producer Group President) - 8974433265
2. Oreno Kithan (Village Level Organization President) 9862579629
3. Renbeno Odyuo (Village level Organization secretary) 8794955796
4. Ethel Patton (Village Level Organization Treasurer & MBK) 6009298891
5. Yanbeni Ezung (Community Service Provider Livestock) 9862493482
6. Zuchobeni Khuvung (Community Service Provider Agriculture) - 9402865595
7. Yanthuglo Kithan (Member) - 8259857259
8. Eliyani Ngullie (Member) - 7085886931
9. Rose Nguille (Member) - 9856873845

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