

# **RAISUNRIANG**

**(NEWSLINK )**

**Naga Women's Union, Manipur**

**THIRD ISSUE**

**OCTOBER 1997**

Third Issue : October , 1997  
No of copies : 3000  
Price : Rs. 20/- per copy.  
Published by : Naga Women's Union, Manipur.  
Office (contact centre) : Spring Home printing press,  
TBL Building, Dewlahland ,Imphal.

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## EDITORIAL

That determination and Co-operation are turn backbones for any success is provide in the publication of the third issue of Raisunriang. The persons responsible for this are highly appreciated while expressing a deep regret for the failure to publish the current issue last year.

In the first issue of the magazine, it was mentioned that “Raisunriang” was a term coined out of certain Naga languages. The second issue gave further ratified that it is not of particular Naga tribes but of a Naga term meaning “Newslink” ,.

Gourd, an indispensable container and carrier of water- the life –force in the traditional Naga society is adopted as an emblem of the Naga Women union. A Naga Women who is a sustainers and the carrier of the intrinsic Naga being from time immemorial remains the same today but with additional responsibilities without power. She is a minority in a majority dominated society-democracy. Her roles and responsibilities towards humanity have increased with the complexity of life. Thus many negative sayings or proverbs on women are becoming more and more irrelevant and meaningless. Shouldn't the right and dignity of women minority therefore be respected?

Life, be it of men or women, is precious as one lives once. At last, few realise the full meaning and purpose of life. This has led to violation of human rights while looking forward to the so called, a civilized world for our existence, we forget that our traditional life was peaceful and meaningful.

The Editorial Board is grateful to the authors of the articles and other well wishers of the union for their concern, interests, encouragement and co-operation both in spirit and material which enabled the union to bring out this third issue.

We look forward to more articles from interested persons for the next issue.

The news expressed in the magazine are of the respective authors.

Dr.(Ms) Gina Shangkham

## **REPORT FROM THE SECRETARY**

Presented at the 4<sup>th</sup> Annual Assembly  
October 10-12, 1997, At Tamenglong

Three years have passed without much notice since the inception of Naga Women's Union, Manipur. And it is a great privilege for me to present the report of our maiden efforts of the first Tenure of the union at this August occasion of its 4<sup>th</sup> Assembly at Tamenglong.

The Naga women of Manipur formed themselves into a union under the title "NAGA WOMEN'S UNION, MANIPUR (NWUM) on the 7<sup>th</sup> January, 1994 at the premises of the Tangkhul Baptist Church, Dewlahland

Comprising of all the women of the Naga tribes of the State. Thus, it becomes an apex body of all the women's Organisations of the Naga Tribes in Manipur. The Union becomes effective with the adoption of its constitution during the First Assembly cum-seminar held from October 4-5, 1994 at Ukhrul . It may well be recorded that the First office Bearers were elected by casting lottery as none would accept the posts. During their tenure, three Annual Assembly were held at Senapati in Oct.24-27,1995, Chandel in October, 18-21, 1996and Tamenglong, 1997 this time.

### **ITS STAND**

The Union stands for the rights and dignity of women. It is, therefore, for the equality. Strength and prosperity of all.

### **ITS EMBLEM**

The union has adopted a gourd as its emblem symbolising the container and carrier of the life force of the intrinsic Naga life and culture.

### **ITS FLAG**

A rainbow under the blue sky is adopted as the flag of the union a symbol of colourful Naga life and unity of beauty in diversity. With deep commitment for the cause of human emancipation, symbolised by its emblem and its flag the Naga women march forward along with rest of the universe to achieve their goal for human equality, strength for the community and prosperity of all.

### **ITS ACTIVITIES**

The activities of the union covered during the first tenure are in the following areas :

#### **1. AWARENESS BUILDING:**

Attempts were made to bring about awareness among the women members themselves, of their own positions, responsibilities and in still courage in discharging their rightful obligations through meetings, seminars, workshops etc, etc. Empowerment of women is the need of the hour.

## 2. PEACE EFFORTS:

### a. Among Nagas Themselves

To bring about peace and create congenial atmosphere for peace and understanding among different parties, the union gave efforts working hand in hand with the United Naga Student Council, Naga people's Movement for Human Right, ALL Naga students Association, Church Organizations and Other, NGOS. A joint press release was issued to the effective with the Naga Mother's Association, Nagaland and participated in the Naga Hoho meetings and other such meetings in the matter.

### b. Naga-Kuki Issue

The principle on which the Union stands on the issue of Naga-Kuki conflict is to resolve it through non-violent means by creating awareness and mutual understanding. By doing so, it attempts to make all victors and no losers. We firmly believe that the conflict could be solved only through goodwill between the two groups. To bring about this awareness the Union undertook peace campaigns by conducting seminars different localities with the support of Fraternal Green Cross and Legal Education and Aid society. This mobilization for peace need to be extended in many more areas. The Union will continue to extend its full support and co-operation on every peace effort programme to bring normalcy back in the land. The Union is also looking forward for an opportune time to have a better avenue of working hand in hand with the Kuki sisters in bringing peace and normalcy.

### c. Human Rights Issue

On the human right the Union has been carrying out on the spot fact finding investigations with other groups involved in human rights Issues. At the infamous Namtiram Incident four members of the Union went for investigation with the NPMHR. The group issued an exhaustive report on the atrocities of Security Forces. At the Huishu incident too, three members participated in the investigation along with ANSAM and NPMHR. The Union also has been issuing press releases and condemnation statements on the atrocities of the security Forces on many occasions and other incidents of violations against human rights. For peaceful co-existence and for a harmonious sustainable society the rights of the people should be protected at all cost.

## 3. AWARD SCHEME:

With the objective to motivate Girls/Women folk to achieve excellence in academics the Union instituted an Award scheme to be given to outstanding performers. For the purpose, Tribe-wise

women's organization has been assigned to raise Rs. 10,000/- each. Due to the lack of response from the unit organizations, at the eleventh hour, the office bearers appealed for help to the Naga women officers and well-wishers. 32 of them complied with the appeal willingly and generously. A sum of Rs. 25,650/- was thus raised. The Union is very grateful to them. The name of the donors is:

1. Ms. Surrender A. Shishak ukhrul	Rs. 500/-
2. Ms. Sumitra Kamei, Kakhulong	Rs. 300/-
3. Dr. Serthoni Serbum, Penaching	Rs. 1000/-
4. Ms. Ngamnu Chara, Komlathabi	Rs. 1000/-
5. Ms. K. Abi Jiandai, Lamphel	Rs 1000/-
6. Ms. Kaini Thohrii, Lamphel	Rs. 500/-
7. Ms. Ningotla Ranam, Ukhrul	Rs .500/-
8. Ms. Shanti Makunga Marung, Lampgel	Rs.5000/-
9. Ms. J. Ninghorla, Lamphel	Rs. 100/-
10. Dr. Angamla, Mantripukhri	Rs.200/-
11. Col. Paisola Keishing, Poumai Colony	Rs.100/-
12. Ms. Shiningla Keishing, Chingmeirong	Rs.1000/-
13. Ms. Liani A Shimray, Sajenthong	Rs. 200/-
14. Ms. K.Sanola Raman, Laimanai	Rs. 300/-
15. Ms. SamilaBani, Lamphel	Rs.100/-
16. Ms. Mumtaj Gangmei, Sangaiprou	Rs. 100/-
17. Ms. Amunliu Gangmei, Neikalong	Rs.500/-
18. Ms. Lidah Jonathan, Lamphel	Rs.2000/-
19. Ms. Lois Panmei, Nagaram	Rs.1000/-
20. Ms. Achunliu Panmei, Lamphel	Rs.1000/-
21. Ms. Alice Shaiza, Ukhrul	Rs.500/-
22. Ms. Joyee Panmei, Tamenglong	Rs.500/-
23. Ms. Luingamla Raj Tipnis, Chingmeirong	Rs.1000/-
24. Ms. Kanmila Khan, Ukhrul	Rs.500/-
25. Ms. Sarah Kashung, Ukhrul	Rs.500/-
26. Dr. Mayori, Raman, Ukhrul	Rs.200/-
27. Ms. A.S Yireila, Ukhrul	Rs.50/-
28. Ms. M. Apinao Dewlahland	Rs.1000/-
29. Ms. Mercy Keishing, Ukhrul	Rs.1000/-
30. Fraternal Green Cross	Rs.1000/-
31. Anal Sinnu Ruwl	Rs.2000/-
32. Dr. Ng. Rommy, Liwachangning	Rs.1000/-

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Total Rs.25,650/-

For the first time in its history, the Union awarded Rs.5000/ each to five outstanding students of the academic year 1996. During the third Annual Assembly at Chandel, they are:

- 1.Ruth Kolo. Gilbirt of TungamVillage, Class XII (Arts), stood in the first position.
- 2.Shimray Akim Lungshimla of Nungshong Kasar Village, Class XII (Arts), stood in the second position.
- 3.Shimray Achong Vareichung of Nungshong Kasar Village,TDC Core(Zoology),stood in the 6<sup>th</sup> position.
- 4.Achan Mungleng of Shirui Village, TDC Core (Sc), Stood in the 9<sup>th</sup> position.
- 5.Adon Phaomei of Majorkhul, MA. History, stood in the 10<sup>th</sup> Position.

The Union takes pride of their achievement and wishes them to become leaders in the days to come. The Award Scheme is also intended to give incentive to their further higher achievements

However, it is sad that due to our inability to raise fund, the Union has decided to limit the Award Scheme only to class (X) students from 1997 onwards. To the effect each tribe- wise Women Organization is entrusted to raise Rs.1000/- each per annum.

#### 4.RAISUNRIANG (NEWSLINK)

The publication of the magazine named Raisunriang meaning “Newslink” coined out of Naga words is intended to serve as a link in sharing ideas and views on various issues pertaining to Nagas particular and all others in general as its name itself denotes. Two issues of Raisunriang have been published. We have failed to publish the 3<sup>rd</sup> issues which was supposed to be brought out during the Annual Assembly held on October 18-21, 1996 at Chandel due to fund constraint. Serious and sincere efforts on the part of the Unit organisation is required to continue this publication

We are happy that this 3<sup>rd</sup> issue is being published for the 4<sup>th</sup> Annual Assembly October 10-12, 1997 at Tamenglong. It is also a means to encourage writing skill among the Naga Women, One of the major drawbacks in the Naga society is the lack of writing and exposure of issues, problems or prospects of the people, whether they are good or bad to the outside world.

For and on behalf of the editorial Board we would like you to kindly encourage students/ prospective writers to write articles on Naga life, and culture for publication in this magazine. It is a magazine of all of us and for all of us.

#### 5. SUPPORT FOR WOMEN

##### 5.1 Women candidates in Lok sabha Election



For the cause of women for the first time in the history of Manipur Election it is worth noting that as an adventurous effort the Union issued a press release seeking support for women candidates in the last Lok Sabha Election 1996. We understood that the press release of the Union seeking support for women candidates in the Lok Sabha Election has created misgiving to some people and misunderstanding to others. It is regretted for and the effect was inadvertent. The intention was to uphold the stand the Union has taken for upholding the rights and dignity of women and for equality. It was not for support of the individual candidates nor for the political party/parties they stood for. It is appealed to everyone not to construct it as a politicisation of the Union.

#### 5:2 Women in Administration

As per written record of human history democracy took its root from the Greek city states. However, pure democracy remains the living practice in the Naga communities. The political body of the Naga community is the village council where its citizens participate in every whether it is in the general administration of the village or in the administration. The Union wishes to claim that this custom of the Nagas should be made to be seen by including women as their representatives to their respective village councils.

#### 5:3 Pertaining to Naga customs

The claims of the Union includes equal wages for both sexes for equal amount of work; and equal rights to inheritance of properties moveable and immovable for both the female and the male children.

Being the sustaining force in Naga society the Naga women stand to guard against any force that would attempt to destroy the good culture and customs of the Naga. It takes its affirmation to strictly abide by the Naga custom of exogamy. i.e marriage outside one's clan. The defaulter shall not be given any leadership in the Naga society.

In the case of divorce the stand of the Union is that whoever whether man or women, divorces his wife or her husband, should leave the house and properties for the one who is being divorced to maintain justice and prevent divorce in the society.

### 6. STATISTIC COLLECTION

With a view to have an accurate information about the status and position of our Naga women the union has embarked on a project of collecting census of Naga community in Manipur. The collected statistics will be utilised by the proposed, Research centre of the union in near future. This will help us in ascertaining the objective for which it was undertaken.

### 7. FINANCIAL POSITION

The union is facing a financial problem as it is a newly formed organization and its unit organizations are also not strong enough in their financial position. It depends mainly on the contributions and subscriptions of the members themselves. However, the union will go ahead with its programmes despite of many difficulties.

#### 8. NWUM RESEARCH CENTRE

The union decided to open a research cum Documentation centre to evolve a learning process on Naga life and culture pertaining to women in near future. It is hoped that this programme shall see the light of day during the 2<sup>nd</sup> tenure of the union.

I wish to make a concluding note here that I do enjoy working with my colleagues and am grateful to all of them including the executive members for their co-operation and support in the work.

Respectfully Submitted by,

Aram Pamei

#### THE MARAM NAGA TRIBE

##### INTRODUCTION:

Maram tribe is one of the oldest Naga tribe in Manipur, inhabited in Senapati district. The Maram tribe is Broadly divided into 29 villages with a total population of 25,000 approximately. Maram Khullen village is the origin village of the Marams, which was once recorded to be the biggest village of Manipur.

##### POLITICAL SYSTEM:

The Maram follows the Monarchy type of political system. The eldest son succeeds his father. If the King die issueless, then the younger brother or the nearest relative succeeds the king. Monarchy system being following the male inherits the property of the parents. The sons and daughter s are not equally treated in inheriting the properties.

The King is the head of the Village. He makes peace and war with other Villages. He governs with the Village councillors called SADUNG-MEI, who represent the different clans of the village. They are mostly

elderly people selected by their own clans. They give advice to the king, especially on the matters of traditional customary law practices. In olden times they also acted as judge, They (sadungmei) decided the causes like, robbery, quarrels, fornications, land disputes etc. Even the criminal cases were decided basing on the customary laws. The councillors (sadungmei) play a vital role in the Maram society. It still exists till this day.

#### CORONATION RITE:

There are several steps to be Observed before a man take charge of a Crown. The coronation rite is done with due care and examination. Among the various steps it is worth mentioning the butchering of a spot less black Ox. An Ox spotless and black in colour is butchered and kept under the roof to observe whether any insects sit on to defile the meat.

If any insect touches the meat it is considered as defiled, and another spotless black bull must be killed again which should never be touched by any insect. After this observation the successor has to undergo a very strict rule of 15 days fasting . He is not entitled to take anything , not even a drop of water for 13 days. He has to sit and meditate for his people, and on the 14<sup>th</sup> day he is allowed to take only M-bom-jou(Rice-beer) prepared without yeast. On the 15<sup>th</sup> day, early in the morning the king and the queen go to the pond and takes full bath. The wife fetches water and husband collects special fine woods for use in the furnace to prepare food. They must shift their furnace and make a new one, after such observation then only he as ascend on the throne. Apou Pungsaka was the last Maram king to undergo such strict rule of coronation. He almost die after fasting for 13 days. So he reduced the number of 15 days fasting to 10 days only. Till the reign of King Kangkalugi the same rite was observed. King Kangkalugi reduced it to 13 days of fasting and during the reign of king Rang-Karang it was further reduced to 3days fasting only. This order stands still today.

The crowning of the king/Queen has a particular month, the best month, chosen is kiipok-khii (i.e February). After understanding the whole rite of observation the successor ascends on the throne. He is invited to be seated on the wooden chair made of three legs, and it is done at the dawn before the day breaks. He (the new king) is not to touch the ground until the sunrise on the crowning day. The new king himself pronounce the word that he become the king of the land The king has his messenger called ATINGBA who breaks the news of the newly ascended king. He stands, on the RANIIGANG and shouts at the top of his voice to make known to the villagers. After the pronouncement of the New king the villagers has to Observed for five days by resting from all works. On the sixth day the king declares Marumanai as a special day of purification.

It is interesting to mention that the queen Pei Hinga rules the Maram Khullen Village , since the death of her husband, 1965 till today with great honour. She is the Maram lady to rule the people in the history of the Marams. Although she is illiterate she is well known for her justice, a peace loving mother of Maram.

Many social changes has been introduced by her in the Maram society. It is worth knowing some social changes that she has contributed to the Maram society, they are:

1. M –bong Katai which means the death in the child birth .It is one of the evil practices of the Maram in the olden days. According to this traditional law a pregnant mother who is under hard labour is illy treated. If the mother lost the hope of giving birth, she is taken outside from the house, thinking that to let a pregnant mother die inside the house defiles the whole house; she is discharged from the room and kept outside alone where no man or women should touch her again. Thus, many women and new born babies expired due to this evil practice in the society. It greatly hampered the progress of the growth of population. The Villagers do not joint for funeral for such kind of deaths. As such, the relatives have to hire someone for burial All the material which belongs to the expired women is thrown away outside the village. Having realised, that this practice is too cruel for human, to the womenfolk in particular. This traditional law of M-bong katai was reformed by Pei Hinga-the present queen of Maram. She declared this law to be nulland avoid in 1968. This cruel act and evil practice of the Maram has been removed by queen Hinga once and for all.

2. Inter Marriage system:

Inter marriage system was not encouraged among the different Khel of Maram Khullen Village. As such, most of the Maram people were not happy with such traditional law. This unwanted law reformed in 1975 by the queen, and declared the right to have inter marriage among the Marams.

3 .Plantation:

According to the Maram Traditional law. The King /Queen perform certain rites before the plantation takes place; no one is allowed to start plantation in the field before the king plants first. This law was imposed even to the Christians however, this evil law was removed by the queen in 198-, and encourages early plantation. These are the few social changes that the queen.

(Pei Hinga) of Maram Khullen village contributed toward the building of better Maram, her great contributions can never be forgotten by all in the generations to come.

Ms. R.N Hanah

President,

Maram Naga women Rural Dev.Soceity.

Senapati District,Manipur.

## ANAL WOMEN AT AGLANCE

Although the Anals are basically a particularly a patrilineal and partilocal tribe, the womenfolk do not, in any, exhibit a subservient attitude. The tribe, like many other tribes, has its own customs taboos and traditions that do not permit the women to be the head of the family or hold any important position in the society. But these restrictions have not prevented them from playing a vital role in the society; be it in decision making matters of the family (where she is indispensable) or in other matters relating to the all round development of the tribe.

Normally, male children are preferred to female. However, they are not altogether despised. Many parents long to have female children as much as others do for male children. Majority prefer to have both sexes

At birth a female child is ascribed a general name (common to all families) such as Khinu, Tonu, Shangnu, penu and Thumnu, denoting the seniority.

- i. khinu-Eldest
- ii. Tonu-second
- iii. shangnu-Third
- iv. penu-Fourth
- v. Thumnu-Fifth

If the family happens to have more five daughters, the ascribed names are serially repeated with a new suffix 'NO' replacing all the 'Nus' viz, the 6<sup>th</sup> daughter will be called khino and the 7<sup>th</sup> Tono (in stead of khinu and Tonu) respectively. This order is strictly maintained even in regards to marriage; the younger superseding the elder is discouraged.

### MARRIAGE:

Normally it is the boy who makes the proposal. Here the Anal girl has not much choice if her parents have already given their consent. If her parents are considerate she may sometimes manage to convince them to decline the offer. In some cases when parents object to her marriage with the boy she chooses elopement takes place. But nowadays, love-marriage, are slowly replacing the arranged marriages.

The newly married girl has the privilege of having her husband reside at her parents' residence and offer selfless service for the first three years.

During this period, the groom must surrender all his earnings, if any to the bride's father. In the end he must pay the bride's price or 'min' and perform 'Hmarsha' (a mandatory feast in honour of the bride's parents), the girl is then allowed to live with her husband at his residence. The girl can carry with her all

that she received as wedding gifts. But nowadays with the birth of salaried classes, the joint family system has given way to the nuclear set ups.

#### PROPERTY AND INHERITANCE

The Anal customs do not permit any women to inherit any immovable property. In the absence of any male children, the property is claimed by the nearest kin within the clan. However, all the moveable female clothings, Baskets, weavings, equipments and paraphernalia are normally bequeathed to her.

#### THE ANAL WOMAN'S PLACE IN THE FAMILY

The Anal women has a very vital role in the family. Besides being a mother and a housewife, she maintains the garden, takes care of all the domestic chores, assists her husband in the farms and fields in planting, weaving, harvesting etc. She substantiates the family income with her weaving etc. She enjoys a great measure of economic and psychological freedom in the family.

In decision making matters her views and opinions are highly regarded. She can also play a great role, and normally does so in match-making, social alliances etc.

#### THE ANAL WOMAN'S PLACE IN THE SOCIETY

In the oral tradition of the Anals there is no mention of any women holding important official posts in the society. No matter what her qualifications were or how talented she just was not allowed to be a social leader. Now this has changed. Female education has freed her from the many taboos, restriction, and age old shackles of male domination. The tribe has many women leaders both in the social as well as the educational realms.

The Anal women had been affording their best efforts to upgrade the status of the women folk in the society in every respect. The Anal Lon women society, for instance, had been formed by the year 1995 with ideal objectives to uplift the society in terms of education, unity, and propagate peace in the District and the state as a whole. The society had representatives even to the ALL Manipur Naga women society and visited/attended important meetings in Delhi and Abroad (Japan).

Her role as a procreator and mother has always earned her great social respect and acknowledgment. But a barren also earned a social stigma. She was always singly blamed for the childless state of the couple and unceremoniously divorced. But with science and modern education having permeated the closed tribal psychology, things have now changed. The Anal women are no more signed out as scapegoats for all social ills and deficiencies.

#### THE ANAL WOMAN'S PLACE IN RELIGION & POLITICS:

During the pre-Christian period, women did not have much to do other than participate in some animistic rituals as ordinary members.

With the advent of Christianity things have changed. Anal women can now participate in all the religious services in different capacities. There are now Christian women societies and associations to raise the moral and spiritual standards of the tribe.

In the political field she has always been the guide and advisor to the men folk. A successful leader always has a skilled and tactful wife behind him to advise, guide and help him in all his undertakings.

#### THE ANAL WOMAN TODAY

The various developments that have been taking place the world over have not left the tribe untouched. The modern sciences, western education, the new economic system, and social & political orders and the impact of the Christian missionary movements in the state have brought a tremendous change in the lives of the Anal women. Of these, two factors, viz, the missionary movement and western education have had the greatest impact. These helped eliminate some age-old, ugly superstitions and other evils that have hampered the female progress.

Today, the Anal women are fast catching up in fields of education, profession etc. They have begun to take part in all aspects of Anal life, thus sharing many of the privileges hitherto reserved for the men folk.

Associations are formed for each age groups and professions etc. to cater to the various needs of the womenfolk in the New social order. They have their own forums from where they can address their grievances.

Nisha bandh groups an association fighting against social evils like alcoholism, drug abuse, etc. Are formed to tackle the drug and liquor menace that is threatening to harm the youth and adults alike besides, the Anal women have their own unions for taking care of all the educational, social and professional problems they are facing today.

Amidst all these developments. Hectic activities & tight schedules, the Anal women have not neglected their precious traditions and customs; instead they are rediscovering its charms with a fresh sense of appreciation.

Dr.(Miss) RD samery

Anal naga Sinnu Ruwl,

secretary

## **POUMAI NAGA WOMEN ORGANISATION: A PROFILE**

Solomi Khakhi

Gen.Secy PNM.

**INTRODUCTION:** Poumai is one of the major Naga tribes living in the contiguous and compact area in two border states of Manipur and Nagaland. The Poumai has a population of 83,236 Settled in 75 villages, seventy one villages of 76, 05 population i.e 91% is in Senapati district of Manipur and four villages of 7131 population in Phek district of Nagaland state. The literacy percentage is 55.25 % and the female literacy percentage is 36.13 % . Christianity is the predominant religion of the people. The age old traditional customs and ways of life are gradually replaced by Christian way of life and Christian culture.

**FORMATION OF PNWO :** The Poumai is a casteless and classless society. There is no distinction of the rich and the poor the high and the low and no discrimination between the children of the king and the commoners. All are equal before the eye of law. Community life was the index of the social life. They, murder, cheating were unknown. Thus peace, tranquillity, harmony prevailed till the Indian armed forces, terrorism, killing, looting, arson followed and peace no longer prevailed in the land. The life of the Nagas became solitary, poor, brutish and that of the Naga women is no longer secured as any other women of the country. The impulse of forming an organisation of the women was instilled into the womenfolk out of unbearable army excesses in operation bluebird 1987. That, following the camp attack of Assam Rifles post at Oinam on 9<sup>th</sup> July, 1987, the Indian armed forces launched dreaded operation with its code name operation bluebird. Then within a few days of operation, the Assam Rifles killed 27 villagers after subjecting them to inhuman torture , of them 21 were shot dead. During the operation, the Indian army tortured the innocent public in various manners. The whole area was kept under curfew the villagers were grouped and were made to stand in the open air and to torrential rains and scorching heat for weeks. The Assam Rifles went from house to house searching and looting all valuable things of the villagers. They grouped the public and torture them after stripping them off their clothes. The people were grouped in the concentrated camp for days together without food and water. The infants, the sick and the aged men were also not spared. The able bodied young men were beaten, tortured and murdered in inhuman manner. Women were raped and sexually molested. Men were blind-folded, hung upside down, buried alive, given electric shocks; tied their limbs and dragged, filled chilli powder to eyes & nostrils, pierced needle to nails, burnt their private parts. The people were forced laboured for months without remuneration. Many houses were burnt down several church and school buildings were dismantled many become maimed and handicapped for life due to torture. The civil administration gap paralysed, government officers, pressmen, public leaders were not allowed to enter the area. All public leaders living outside were arrested and no villagers were allowed to go outside. A reign of terror was let loose by the Assam Rifles. The public could not voice their distresses for they were condoned from going outside. No one could come to rescue the public from the jaws of the Assam Rifles fortunately Ms V Martha the then women secretary of PNBA escaped from the Christian centre Purul and informed Ms. Aram Pamei and



other Naga women leaders of Manipur of the army atrocities through the encouragement of some officers, public leaders, the Poumai women leaders in Imphal formed a committee with Ms.V.Martha as chairperson and (L) Ms.V.Esther as secretary. The committee collaboration with MBC women mobilized women of other communities and organised a rally in Imphal and also filed a case of the excesses against the Assam Rifles, for which Ms. Aran Pamei was detained Her house was raided and she was humiliated by the Assam Rifles. Consequently the legal battle continues in the court and the women are behind till date Later a general meeting of the Poumai women was convened on 17<sup>th</sup> nov. 1994 where the poumai Naga women organisation was formally organised and elected Ms. Ng Paosi Pao as president & Ms.D. Reihriiou as General secretary with 13 other executive secretaries for a tenure of two years. The organisation is formed with the aims and objectives as under:

- 1.To secure equal rights status and privilege in all aspect of social, political and economic with men.
- 2.To cultivate the culture and traditional values.
3. To endeavour the upliftment of religion, education, culture and socio economic Life of the people in the area.

4. To endeavour programmes for development of women, children also to promote health care and bring faster social changes.

#### ACHIEVEMENT:

As soon as the PNM was formed under a common platform, the work load to be done by the organisation were piled up in a heap before the office bearers of the organisation of the PNM was focussed towards the collection of facts and reports of the Army excess during the operation to help the COCOI for taking up legal action against the Assam Rifles. The office bearers of the PNM went to all the Poumai villages to meet the victims of the Army excess. Several Poumai women members courageously and unitedly came up to COCOI office to witness in the court whatever they have witnessed.

The Poumai Naotumai Me has been registered in Government office of Coop. Societies, Senapati under Regd, No. 422 SR / SPTI ON 5<sup>th</sup> Sept 1995.

During the year, the organisation launched mobilisation tours all Poumai villages to carry out programme which are relating of our objectives. The organisation has conducted tour for collection of statistic data of Poumai population. Social economic position of the villages. Seventy three delegates of Poumai Naga women organisation participated in the second annual assembly 1995 at Senapati and 35 delegates participated in the third annual assembly 1996 at Chandel. During the year, one of our member

Ms. Kolo Ruth Gilbirth from Tunggam village secured first position in higher secondary examination of Manipur board, 1996 Manipur at Chandel during the 3<sup>rd</sup> Assembly.

Secondly, the Poumai Naotumai Me launched district level Nisha bandh in order to avoid social evil in the society. Nisha bandh volunteers are deployed in different checking post to prohibit illegal import of alcohol from outside.

Thirdly, the women organisation started to give community shawl award to those women candidates who get positions in HSLC and above as a gesture of encouragement of women education in our tribe.

Fourthly, the 1st General conference of Poumai Noatumai Me was held on 8<sup>th</sup> -10<sup>th</sup> Feb. 1997 at Paomata centre hosted by Tunggam women society. Consequent upon the decision of this assembly, the General body meeting of the Poumai women organisation was held at Senapati village on 4/4/97 and a sixteen point resolution was passed. Some of them are already implemented and enforced and some are get to be taken up where as some are of perennial nature.

### **TRIBALISM –THE ANATHEMA OF THE NAGAS**

Dr. (Ms) Gina Shangkham

I presented this papers at the 6<sup>th</sup> All Naga students' Association, Manipur (ANSAM) conference Phaibung Khullen (phfemai) on the 17<sup>th</sup> Jan. 1996.

It is now published here with the permission of the president. ANSAM.

Tribalism is theoretically a value neutral term without any negative or positive connotations. Like other concepts of collectivity such as ethnicity, nationalism, regionalism etc,tribalism is also a concept projecting a collectivity 's self image to the outer world. So, to this extent, no dynamics of tribalism get very complexed when a particular tribe or clan tries to project its collectivity to the outer world. Such tribal collectively is defined by a common history, common language, common dress and food habits, moral and spiritual values, technology ,producing and sense of justice etc. However, it is not necessary that all these features must be present the absence of one or two features does not weaken the collectivity's self image and self projection.

Tribalism becomes very crucial force in a context of identity crisis, such a context of identity is created when a particular tribal collectivity is threatened by external forces at all the levels social, political, cultural, etc. When external forces encroach upon the economic and ecological situation of a tribal collectivity. Certain individuals from within the community take up the task of mobilising the

Community to protect it from the threat to their identity. This in turn forces the community to look within its own culture, history, value symbols and everything else that is precious to the people and the society. This introspection leads people to appreciate a value in everything that is part of them and their collectivity. This introspection also provides people with the necessary symbols to generate a sense of pride in one's own collectivity to fight against the external world.

In Indian most of the tribal communities have long suffered this threat to their identity and existence. With the modern industrial programmes undertaken during the British colonial rule and subsequently in the past independent period, there was a great need for a large concentration of cheap labour and cheap raw materials. Most of the masters of industry possessors were non tribals and they always looked at tribal societies as sources of cheap labour as well as resources. Therefore, by very deliberate planning and calculation they created a myth about the tribals that they were primitive, uncivilized, wild half naked, etc. Such as culture disparaging of the tribals was helpful for the non-tribal masters of industries to justify and crush the desporadic protests that emerged from henceforth – undisturbed tribal societies. This becomes a major threat for the tribal people throughout the country to organise the tribal collectively to define and redefine its identity and to protect itself from the ruthless exploitation of the external world. the Jharkhan movement, the movement of the hill tribes of U.P. and Andhara Pradesh, orisa, etc. and our own Naga movement are living examples of this. As the threat becomes ruthless, the tribal people's attachment to their own symbols and values also becomes stronger and stronger.

The struggle has continued for a long time, in certain cases for almost ½ a century, with the Nagas, santhalis and with other tribes for 2 to 3 decades and in several cases for centuries. Though we have carried on this heroic struggle and will continue it till the end, we must not ignore the important act of history that in many parts of mainstream india, entire tribes have been either wiped out or completely assimilated into the hierarchical and an exploitative non-tribal societies. This lesson from history have taught the tribes to disbelieve and derecognised the non-tribal world. This has led the great tribal leaders to project their own tribal community as something fundamentally evil. To simplify a little, it needs to be confessed that though we cherish and value everything (various dress and food. Economic culture activities, technology) as good and dear to us, we must recognised the fact in a changing world, all the aspects, behavioural patterns and practice cannot remain pristine form for all time to time. If we be confined to a static non-changing world and would not be able to face the challenge before us.

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This leads us to the second great danger of tribalism. As I have pointed out this because of our great suffering at the hands of the external world, we have come to hold everything within our societies as good and dear and we see the enemy always without ourselves. This is what many opportunist leaders from our own societies have done in orders to bargain with the external societies. By perpetuating certain symbols and practices Of tribal collectivity, these tribal leaders have themselves become the agents in the hands of

the external world. It is precisely because of this that I would say that the second great danger of tribalism is to become blind at our enemies within. As tribalism becomes a narrower concept and as becomes a tool in the hands of a few leaders to bargain for personal material gains, tribalism becomes an anathema to the collectivity.

To conclude, we may state that tribalism as a concept is not an anathema. Historically, tribalism has emerged as a defensive mechanism against the aggressive and exploitative drives of the external non-tribal world. Now there is no doubt about the fact that it has contributed to a great heroic struggle and the dignified survival of certain tribal communities but unfortunately in the process this too has become narrowed down and has been used by own people for their selfish ends. In fact, in the bargaining process, the perception and projection of the tribal collectivity has been becoming narrower and narrower.

To give a concrete example from a Naga, one may become a Zeliangrong, from a Zeliangrong one may become a Rongmei, from a Rongmei, one may still become narrower and stick to a clan and so on. And as a concept of collectivity becomes narrower, the different smaller tribal collectivities, tend to fight against each other and forget the bigger and most dangerous enemy in the non-tribal world. It is unfortunate that recently this is what has been happening. The outer world and forces have been attempting and have become successful in deciding larger tribal collectivity and being pushed to the wall from every side, small tribes have come to project their own smaller identities and fight against each other. It is here that the enemy within the society has to be identified and destroyed we must recognise the fact that we as tribals, we as Nagas have multiple identities. Our village, our larger tribal groups and from our still larger ethnic group.

Each of us simultaneously represent all these identities and we must learn to see them as layers in an onion which strengthens themselves together when held together. When different layers are separated, each one becomes weak and that is the greatest danger of tribalism. All our identities must complement each other and our smaller identities must not cloud our thinking and perception so that we forget the external greater enemy.

# Maternal Mortality

Dr. Romy Ngoru Dip (MCW)

MO i/c PHSC Komlathabi Chandel Dis

Def: It is the death of a woman while pregnant or within 42 days of the termination of pregnancy irrespective of the duration and site of pregnancy from any cause related to or aggravated by the pregnancy or its management, but not from accident or incidental causes. Maternal Mortality Rate (MMR) in India is 3-4/1000 live birth. The aim of WHO is to reduce M.M.R to below 2/1000 live birth by 2000 AD.

CAUSES OF MATERNAL MORTALITY, (1991).

1. Anaemia 20%
2. Haemorrhage 2%
3. Abortion 11% (Induced/Illegal abortion)
4. Sepsis 13%
5. Obstructed Labour 12%
6. Eclampsia 9%
7. Other causes 15%

Therefore, since women's lives are at risk during pregnancy, we have to take measures to separate high risk mothers from normal ones and give them special care and attention as complications may arise. If complications are diagnosed early they can be prevented and save many lives. This can be done by proper anti-natal check up during pregnancy. Anti natal check up means care of the woman during pregnancy. Anti- natal check up should be done by a Pregnant Woman as follows:

1. Up to 28 Weeks - At an interval of 4 weeks from the first visit.
2. Beyond 28 weeks – The check up should be done at interval of 2 weeks up to 36 weeks and thereafter.
3. Weekly till the expected date of delivery.

The objective of maternal care is to ensure that expectant or nursing mother maintains good health and learn the act of child care has a normal delivery and bears healthy children. As mentioned above, the central purpose of anti- natal care is to identify high risk causes (as early as possible) from a large group of anti-natal mother.

These causes comprises the following:-

1. Elderly primi (30yrs and above), less than 18 years.
2. Short, stature primi (140cm and below).
3. Malpresentation eg. Breech transverse lie etc.

4. Anti-partum haemorrhage, threatened abortion.
5. Pre eclampsia and eclampsia.
6. Anaemia.
7. Twins, hydramnios.
8. Previous still birth, intra-uterine death, Normal removal of placenta.
9. Elderly grand multiparas.
10. Prolonged pregnancy (14 days after expected date of delivery).
11. History of previous caesarean or instrumental delivery.
12. Pregnancy associated with general diseases like heart disease, kidney diseases, TB, Diabetes, liver disease, etc.
13. RH incompatibility (RH-ve mother)

If the above high risk cases can be detected early, they could be treated on time preventing many complications, death and could also be referred to large hospitals (with facilities available) especially from rural areas in time and thus saves the lives of many pregnant women.

## **Rotational Agriculture And Sustainable Development**

Dr. Gina Shangkham

Talking about ecology and environment, scholars and activists have usually taken two extreme view points. One viewpoint perceives the human race on top of all creation. According to this viewpoint, everything that exists in the entire world is for the appropriation by and for the best of creation. i.e. The human beings. Such a perception leads to the logical conclusion that when we reach a stage of scientific and technological development when we could do without nature, we might as well disperse with it. The other extreme viewpoint typically ignores peoples, societies and communities, their moral and spiritual moorings and, as such, it idolizes NATURE, particularly components of forests, rivers, hills and wildlife. Having followed for long the first path, and thereby having caused great destruction to nature, most western societies have now taken a turn around to the second path, at least at the ideological level.

It is heartening to note that the situation in North-East India is not as depressing as in most other parts of the world. In most of the tribal societies in this region, which are yet to be corrupted by the modernizing and so called 'civilizing' forces and the vices of market economy, consumerism and a high degree of industrialization, there still exists a symbolic relationship between human beings and nature. We do not

perceive nature as something external to us our people, groups and communities. We have a living philosophy in which human beings, nature and everything else exist in a mutually sustaining and reinforcing relationship within the cosmos. If we use nature for our survival, we look after nature and contribute to its survival. In other words, if nature nurtures us, we nurture nature. Thus, we contribute to a truly sustainable development, not totally governed by economic and material consideration. In fact our moral and spiritual being is closely tied up with nature. We shall look at below this vital aspect of nature and human relationship with special reference to the hill tribes of Manipur. It will be argued that tribal communities and their practice of rotational agriculture is not anti-nature as it is often held out to be. Our entire life style, including the practices of rotational agriculture, is in tune with nature, rather than going against it.

The practices of rotational agriculture has been negatively viewed by different section of people as well as governments. This ancestral practice of the tribal communities has been branded as primitive, irrational, inefficient, ecological destructive, unproductive and uneconomical. It has also been considered responsible for the global environmental imbalance leading to all kinds of natural catastrophes. In short, rotational agriculture of the tribal has been subjected to a lot of misguided and uniformed criticism. Unfortunately the innocent tribal groups and communities practising rotational agriculture have earned the buy also on their moral and spiritual lives.

It must be realized that the tribal live in nature. Consider nature to be part of their own being and hence they sustain nature in the best possible ways. It is ignorant of this reality of the tribal life that give rise to the criticism against tribes and their practices of rotational agriculture. The critics completely fail to understand the philosophy behind the tribal-nature relationship and hence their practice of rotational agriculture. Since time immemorial we the tribes have used nature in our traditional ways and contributed to its sustenance.

In this philosophy of nature, the tribal people see life and life cycles as they see in themselves. Their practices of rotational agriculture is related to the philosophy that every form of life has a cycle of maturation, growth and decay. Growth has its limits; when a form of life reaches its peak, decay is bound to follow. Thus, plants and trees and for that matter entire forest reaches of full growth and maturity after a certain period of time, after which decay and retardation begins. Most tribal people have an intuitive understanding of life-cycle of different part of nature. Their practices of rotational agriculture is closely related to this understanding. When understanding that trees or pockets of forests have reached their stage of full growth, they cut down the trees so as to clear land for agriculture purposes. Importantly, this leads to growth of new forests, restoring nature. Thus, rotational agriculture sustains both people and nature, it provides people their livelihood and new life to nature. The Tribal people's whole life-style, including their productive and cultural activities, centres around agriculture which is their main occupation. Team work and community participation in most activities is another features of the tribes life and society. They work in groups from felling of trees till harvesting or even storing the grains in the barns. Different rituals and festivities are performed according to the cycle of nature. Their mode of selection of the field is decided through omen-taking. For any eventuality rituals are performed and deities are worshipped. In an essential sense, their material and spiritual lives are thus inextricably intertwined.

To gain a better understanding of the philosophy and practice of rotational agriculture, it is essential to know the nature of land holding of the hills of Manipur. Land is held by the hills people both

collectively and individually. However, for the land is not a commodity, but it is a part and parcel of the people themselves. Just as different parts or organs of our body constitute our self, so also land, forest and the entire natural space constitute an inalienable part of hill people. Within this broad undertaking of the hill people-nature relationship, we can find two types of land holding systems in the tribal society, namely, collective and individual. Within these two types, one can find individual holding, clan holding and community holding. But the important fact is that is that the entire land put together is the common land of the village. In other words, it is an invariable cases of collective ownership of land. Even thou some individuals hold land they do not have the right to sell their land to anyone outside the village. Such individuals also cause to retain their land once they leave the village. Thus, it will be proper to say that in the tribal villages, the entire land belongs to the people of the village collectively. The personal category of land holding is usually related to the headship of the village. In a sense, no one in particular is a land owner. However, no one in the village is deprived of the right to cultivate, on payment of nominal tax to the village council. Similarly, forest resources and products are at the disposal of all the villagers for use, but not for sale.

Rotational agriculture can be divided into two kinds; in one case the period of cultivation is only one agricultural season and in the other it may last for more than one year. Each tribe has its own system and time framework. In the former case the land is cultivated for a single year and then it is left fallow for a number of years for the generation of new forest. Again when these pockets of forest reach the stage of their full growth it is cleared for cultivation and the process goes on. In the latter case the regeneration of the forest is slow. In some cases, the land remain barren in the sense that except some grass and bushes, no primary growth of trees takes place. People are forced to resort to this kind of rotational agriculture only when they are left with no alternative sources of livelihood. In fact, these cases the following period (the generation gap) become more in recent years due to the slow but gradual increase in population. It must, however, be remembered that though we may find some in population recent ethnic conflicts, it is only marginal. That the increase in population is the main cause of environmental degradation is only a myth. In fact, we may now find there is some increase pressure on land due to migration of entire villages because of the recent ethnic conflicts. The most important factors of environmental degradation on the hills of Manipur is the commoditisation of forest resources and products ruthless commercial/logging going on in contravention of all laws. Further, the so called developmental understanding is responsible for destruction of forests to a great deal. Without any understanding of nature, they directly destroy vast stretches of forest for government buildings and offices. Again developmental programmes like hydro electric projects, small industries projects and other such programmes destroy forest beyond redemption. None of these governmental, commercial and developmental agencies understands anything about nature and hence they not only destroy forests, they also destroy its regenerative capacity for all time to come.

No doubt, it is possible to work out good and practical alternatives to rotational agriculture in the hill areas as measures to reduce its ill side-effects on nature. But these measures will flat if governmental and commercial agencies continue their butchering of nature. On our part, of course, we have to create awareness among our people of the necessity to develop newer source of livelihood. People also have to be made aware that with the increase population and increased pressure on land, rotational agriculture cannot ne continued for long. Our needs have increased dramatically and the resources are shrinking fast. The people have to learn the best and optional method of using their land and forest as well as to protects these from exogenous exploitative agencies. Such method cannot be transplanted from external



knowledge and technology. They have to be developed on the basis of their traditional knowledge base. The people know and understand their land, forest and their natural space better than anyone else.

Based on the above understanding, the people themselves must decide their course of action. Every inch of land on the hills belongs to the tribal people under the village authority. Now people must work for any changes in line with their changing life-style, their social, moral, economic, cultural and aesthetic needs without any intervention or dictation by any external forces. Every society has its unique civilization, culture and technology.

### **GOURD- ITS SIGNIFICANCE IN THE POUMAI CULTURE**

Though the full story of the Gourd is lost, its antiquity which needs to be re-searched. Gourd is said to have sprouted out from a buried human foetus. As, such according to the Poumai Mythology, it is believed that Gourd is connected with the human naval cord. Gourd has thus enjoyed a place of respect and honour in the timeless tradition of the Poumai Naga. It has been associated as a sacred substance of the Celestial or Neither world that is to say, of the next life. In the timeless tradition of the Poumai Nagas, especially in the ceremonial rituals and in all aspects of life which are considered sacred and sacrosanct Gourd has been the most indispensable substance. To show a disrespectful disposition towards the Gourd and its plants was considered a taboo. Even an inadvertent picking or cutting off the stem of Gourd plant was considered a Cardinal sin which would lead to warn their children to keep from the sin of even the inadvertent cutting or destruction of the young plant. Gourd is eatable but eating is forbidden.

As mentioned, Gourd is used for holy purposes. In all ceremonial rituals of the festivals of the Poumai Nagas which are but many especially in the Feast of Merit, preparation of rice beer in the Gourd is meant for the durability and the lasting of the drinks of the host of the feast. And in the festival of the sending off of the spirit of the dead which occurs sometime on the month of February, Gourd is used for preparation of rice beer specially meant for Gods and Goddess which are believed to be the guardian spirits of the departed souls.

It was also used for maternal purposes. The maternal engagement is complete only with solemnisation of it with the offering of rice beer in the Gourd from the groom's family. On the wedding day the bride will carry a pair of gourd filled with rice beer to the brim to offer to her groom and relatives. Since the day of her marriage Gourd becomes the most indispensable substance for women. Be it in her daily chores or in this sanctification of her newly born babies or in all ceremonial festivals Gourd becomes her link with the safety and security of the human person in this life and in the life after, for the growth of wealth and the durability and lasting of the wealth of every household.

Socially, a woman without carrying Gourd filled with rice beer in her lady basket on her way to her field is considered to be unnatural or poor being. To come across a holy fairy (Loulei) with her wine filled gourd with foams to the brim is considered a good omen for her rich and prosperous life. So also a woman carrying gourd filled with wine in her basket as the social norm dictates signifies wealth and richness.

It has been the tradition till today that the first brewed wine from the new crop of the year is sent in a gourd to the grandparents and all elderly people one considers is due respect and honour for their libation

and blessings upon the family they are thus offered. This tradition is practised in all the important ceremonial festivals of the year.

Any treaty or peace truce is incomplete without a Gourd of rice beer being exchange between the two parties. On the commission of faults the party would carry a pair of Gourd filled with rice beer and enter into village or family of the victim's party and plead pardon for their acts. No mere pleading for excuse will be recognised without the pair of Gourd filled with rice beer. Gourd is thus an indispensable commodity in the peacemaking efforts for the enhancement of social harmony.

In conclusion it even requires a thesis to list all the significant detail about the usage of Gourd its sanctify and its indispensability in the Naga Society.

Ms. Solomi Khakhal  
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### **CONFLICT RESOLUTION THROUGH NON-VIOLENCE**

Conflict is universal. It is an inevitable aspects of human life, a response to which greatly influence the growth of an individual, or organization, or a community. The general tendency is to react to conflict in a set pattern, determined by the earlier experiences and observations in life. Mind –set like “I win you lose” when all the energy is used to survive meaningless. Destruction where all the energy flows in a negative course, ‘I lose, you lose”, are common. To felicitate growth with a meaningful flow of life, it is essential to look into these mind-sets and consciously attempt to deviate the flow of energy towards positivity, creativity and artistry.

Human life history records are full of conflicts. The conflict began when the first human beings called Adam and Eve ate the God's forbidden fruit, Adam began the sex war when he blamed Eve for his sin. Correspondingly, he blamed God also for giving Eve, his helpmate. Eve was not less better, she also blamed the Serpent for her sin. By not taking the responsibility for their feelings and action, they started the distorted handling of conflict.

4<sup>th</sup> step in conflict resolution is to bring out the matter to the surface. Jesus did not attempt to resolve all the conflicts. Instead, in some situations, he did aggravate the situations. For instance, the Triumphant Entry and the Cleansing of the Temple were provocative actions (Matthew 21: 12-16; Mark 11:15-18; John 2:13-16). He also said like this, “Do not think that I have come to bring peace to the earth, I have not come to bring peace, but a word. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law” (Matthew 10: 34-35). This instead of bringing conflict resolution may appear to escalate the conflict. Jesus regarded the truth as more important that temporary harmony in the family or in the community and never regarded the family of the social order as an end in itself but a means to it (Matthew 6:33).

In some cases, it becomes necessary to heighten the conflict situation in order to bring about resolution. The party that takes unfair advantages of situation often do not see the problem. The conflict is there but the pain is disproportionately felt by the other party for reconciliation to emerge, the exposure of the problem in necessity which often results in increased conflict. There is felt almost intolerable tension when a creative genius comes forward for showing the healing necessity of bringing conflict into the open. The last step is to be based on the

foundation of truth, for a conflict resolution to be genuine and long lasting it has to be based on a foundation of truth. A one sided justice or doing away of the pain is merely a continuation of the oppressive system under a new guise. In such a situation, the conflict is postponed, not resolved, it will stay submerged until a new opportunity for a conflict increased intensity and destructiveness emerge again. Zechariah challenged the people to “love, truth and peace” (Zachariah 8:19). There is no peace unless truth is a part of its fabric. For conflict resolution to be genuine, it is necessary to expose the falsehood and injustice even though this exposure may escalate the conflict for a while. Conflict can only be resolved and reconciled if both the parties understand the root-cause of the conflict and acknowledge the truth. This, non-violent action and reconciliation constitutes the two sides of a coin. Jesus taught and lived out both aspect of the quest for sides of a coin. Jesus taught and lived out both aspects of the quest for peace.

It is the duty of the church people particularly the church leaders to help resolve conflicts between the warring groups through non-violent means by helping them come to the negotiating table and to follow the five steps of conflict resolution. For the greatest gift any human being can give another is understanding and peace.

## **Global Women Movement at the glance**

By Valley Rose Hungyo,

Human Rights and Social Activist

Women’s Movement around the globe for equality and freedom have nowadays reached a stage where no one can deny the cause and their rightful aspirations. Women’s demand to participate in all decision making bodies equally with their male counter parts in order to bring about equality in the society as well as to free the women from social and cultural bondage, which have been treating them as inferior creature has gained universal recognition and acceptance in many parts of the world. As a result, many countries have started nominating women in many important national and international positions. This status has not come through so easily and so soon. The struggle has been on since the last almost a century ago. Those days, when women around the world who comprise half the world’s population were considered and treated as 2<sup>nd</sup> class citizens and were utilized as some of their valuable commodities. They were also paid less wages for the equal amount of works done. They had no status in the society hence no say in whatever issues that matter even concerning the women themselves.

From this kind of severe discrimination against women, some women spare headed to start a movement to demand for women’s rights in terms of equal wages and other social rights. Later, this movement gained momentum and many women from different parts of the world also started similar movements everywhere. Slowly but steadily, the world at the United Nation level recognised the women’s movement. Yet even after attaining to this stage, women felt that they have not achieved what they really strived for. So, more and more mobilization was done and the movement becomes more and more popular and staronger.

**MILESTONES IN THE WOMEN’S MOVEMENTS:**

1945: UN Charter adopted Article 8 of the charter contains the first international pledge of non-discrimination against women in any capacity and under conditions of equality” in all UN bodies.

- 1916: Commission on the status of women is established. It has drafted declarations and conventions, monitored and highlighted issues on a spectrum of issues, served as secretariat for major conferences on women's issues and co-ordinated the inter-change of ideas and recommendation between national governments and international organisations.
- 1967: The declaration of the elimination of all forms of discrimination against women adopted. It called for recognition of equality for women as well as in law and broadened the concept beyond the civil and political arena to include such rights as access to education, employment and health care. The declaration's principles were later included in an international convention, which established the Committee on the Elimination of Discrimination Against Women (CEDAW). It was adopted by the General Assembly in 1979 and become operational in 1981. So far, over 100 countries have signed it.
- 1972: General Assembly designates 1975 as the International Women's year to focus on women's issues. In 1974, the UN Economic and Social Council (ECOSOC) call for world conference on women, to be able in 1975 to mark International Women's Year (IWY).
- 1975: The International Women's Years Tribune, in Mexico City, adopts first "World Plan of Action" and proclaims first decade for women (1975-1985) with the themes of Equality, Development and Peace.
- 1976: General Assembly establishes voluntary Fund for Women. In 1985 this was broadened to become UN Development Fund for Women (UNIFEM), an autonomous organisation in association with UN Development Programme (UNDP). It also established the UN International Research and Training Institute for the Advancement of Women (INSTRAW).
- 1980: The Second Conference on Women in Copenhagen reviews progress at mid-decade.
- 1985: Third Conference on women held, in Nairobi, adopts the Forwards Looking Strategies (FLS) for the advancement of women to the year 2000. This FLS document encompassed a wide spectrum of issues in both developed and developing countries.
- 1992: The UN Conference on Environment and Development (UNCED) recognised that women were not only the most adversely affected victims of environment devastation and social change, but also the most potent agents for change. Although many thought the document did not go far enough to enunciate this it recognised that women's issue touched all environmental issues.
- 1993: The world conference on Human Rights in Vienna integrates violence against women and other women's human rights issues into the overall UN human rights agenda. The same year, the General Assembly adopts the Declaration on the Elimination of violence against women.

The conference also went on to make more major recommendations with regard to human rights of women. Among them was the need to work towards:-

- The full and equal participation of women in political, civil, economic, social at national and international levels and the eradication of all forms of discrimination on the grounds of sex are priority objectives of the international community;

- The elimination of gender bias in the administration of justice and the eradication of any conflicts which may arise between the rights of women and the harmful effects of certain traditional and customary practices, cultural prejudices and religious extremism.

1994: The International conference on population and Development held in Cairo for the first time recognised that gender equity and the empowerment of women through education, health and nutrition were linked to traditional population issues, such as family planning.

The following understandings were achieved:

- The links between equality of women, the elimination of violence against women, the ability of women to control their fertility and the fulfilment of the objective of the population and development programme.
- The link between sustainable development and population stabilization programmes.
- Health as a right.
- The need for equal relationships between women and men in matters of sexual relationship and reproduction, including full respect for the physical integrity of human body, etc.

1995: The Agenda of the World Summit for Social Development reflects the full range of women's issues and commits itself to ensuring full equality.

1995: Beijing:-

In spite of all these advances, the Fourth World Conference turned out to be a battle ground. The concept of Universality was freshly contested but in the end the principles of universality, individuality, equality, non-discrimination and the inability of women's rights were reiterated and reinforced. In this regard the text of the Beijing platform reads:

- Equality between women and men is a matter of human rights and a condition for social justice.
- "While the significance of National and regional particularities and various historical, cultural and religious backgrounds must be born in mind, it is the duty of states regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms. The implementation of this plan form, including through national laws and the formulation of strategies, policies, programmes and development priorities, is the sovereign responsibility of each state, in conformity with all human rights and fundamental freedoms and the significance of and full respect for various religious and ethical values, cultural backgrounds and philosophical convictions of individuals and their communities should contribute to the full enjoyment by women of their human rights in order to achieve equality, development and peace". The Beijing platform for action also covers many other areas concerning women.

## **PARTICIPATION OF INDIAN WOMEN:**

Indian women from various organisation had been participating in many of the world conferences on women. To name a few ,the 1967 declaration on the elimination of all forms of discrimination against women , the 1972 general assembly, the 1975 international women's year tribune in Mexico city , the second world conference on women Copenhagen , the 3<sup>rd</sup> conference on women held in Nairabi in 1985,

the UN Conference on Environment and Development in 1992, the world Conference on Human Rights in Vienna in 1993, the International Conference on population and Development in 1994 and the 1995 Agenda of the world Summit for Social Development were all participated by many prominent women leaders.

Maximum participation was in the 4<sup>th</sup> world conference on women in Beijing 1995, where more than 500 women belonging to various NGOs in India, mostly from grassroot level participated in the NGO Forum . there were also more than a hundred women representing the govt. of India. Most of the women MPS were also present in the official forum. In the NGO forum, 3 (three)Naga women ,namely ,Ms. Valley Rose HoramHungyo ,from the Tangkhul Shanao Long & Naga Women's Union ,Manipur, Ms. ChanmayoJajo ,representing Naga people's movement for Human Rights , and another lady Ms. Vitoli from Nagaland were also among the participants. They were also 3 other ladies from the Meitei community Altogether, they are about 20 delegates from the North Eastern states of India. They participated fully in all respect including the areas of human rights violation, Militarization, lack of quality education, lack of development, lack of women's participation in decision making bodies, specially in the customary practices etc.

#### **POST BEIJING FOLLOW UP:**

After the Beijing conferences, various women organisations from all over the world have been keeping strict vigil on the commitments made by their own Govts. Before and in the Beijing conferences. In India too, women organisation, specially those who participated in the Beijing conferences come together and formed a common platform known as National Alliance of women (NAWO).

The first meeting after the Beijing conferences, organised by the NAWO was the First Major National level consultation on "Mainstreaming women's agenda in Electoral politics was held just before the 11<sup>th</sup> Lok Sabha Election in Delhi. The 2<sup>nd</sup> meeting called by NAWO was during 17 to 19<sup>th</sup> February 1997 in New Delhi. The main issue taken up in that meeting were to review the commitment made by the centre Government of India before the Beijing conferences. The participants also discussed in length about women's participation in decision making bodies in all level. The meeting also proposes various programmes strategies to be followed up by the women movement.

#### **LOCAL PARTICIPATION: -**

In Manipur too, various women organization, belonging to all the different communities living in India have been working on their own levels and sometimes collectively to work for women's rights .One such group may be the "Naga Women's Union Manipur" which have been working for women's rights since its inception . In one of its recent meeting held in Tamenglong, discussion and seminars were held on issues concerning Naga Women and Naga identity towards 21th century ,Naga women and land -forest and Naga women customary laws.

At the end of discussion, few suggestion were made:

1.To conduct more seminars and consultation on customary laws and codify the laws common to all Naga tribes which will help do away those customary laws that discriminate women in one form or the other and uphold those promotive to women.

2. To demand for inclusion of all women chairperson /president and secretary of each village to the tribal village authority and to represent in all the tribe organisations.

3. To encourages more participation of women in all democratic election like district councils. Legislative Assembly and parliament election etc. and all other decision making bodies.

Thus, the women's movement around the globe for better status and equality in all term is marching ahead. Hope this movement will one day bear fruit and that too, not too far off.

## **FIRST AMONG MOYON WOMEN**

### **I) PROFESSION:**

1.First trained Nurse (Satribari) and Government employee:-

Lt.MsSiingchim Chara (Charii), in 1937. Retired in 1975, Komlathabi.

2.First Nursing Matron :- Ms. Annie Khartu ,1986. Retired in 1991 ,Penaching

3. First Bank Manager :- Ms. Helen Ngoru (Nguwruw), in 1996 Komlathabi .

4.First M.B.B.S. :- Ms. Dr.SerthaniSerbum in 1984, penaching.Now M.O. Chandel.

5. First B.Sc.(Agri) :- Ms Honey Chara (Charii) in 1989, Komlathabi, Now AAO Agri.

Office Chandel

### **II)ACADEMIC:**

1. First Marticulate :- Ms.Ngamnu Chara (Charii), in 1964 Komlathabi, Now LSEO Chandel

2. First BA, MA, M.Phil. and Ph.D. :- Ms. Gina Shangkham (Nguwruw)in 1974, 1977,

1980 and 1990 respectively, Komlathabi.

### **III) RELIGION :**

1. First Christians :-
  - a) Ms. TokhaSerbunb) Ms.TomangNguwruw C) MenuhNguwruw
  - d) Siingchin Chara (Charii) at Khungjuur (now in 1925, in Komlathabi)
2. First Evangelist of Maha area (Aimol to PuralTanpak) and PastoratPurunKhullen:-  
Lt. Ms. Tusha Roel (Ruwen) in 1937-38 and 1939-40 respectively, Komlathabi.
3. First Nun (Sister) :- Sr. Shanglei Theresa Chinir in 1979, Penaching.
4. First Theologian (G.Th.) :- MsChanbiniNguwruw in 1980, Komlathabi.

### **IV) AWARDS :**

1. First recipient of Manipur State Level Best Gram Sevika Award:- Ms. NingkhanShangshilKhartu, in 1967, Komlathabi.
2. First recipient of Bravery Award:- Ms. Dramani Chinir in 1974, Republic Day, Komlathabi. She saved Mr. R. Rock of 7 years from from drowning, she was 15 years old.

### **V) FASHIONS AND MODELS:**

1. First Miss Chandel Area (Tengnoupal Area in those days) at Block Level Exhibition held  
At Komlathabi:- Lt. Ms. Nirmony Roel (Ruwen) in 1962, Komlathabi.
2. First Miss Lui-Ngai-Ni (Naga Seed Sowing Festival) at Tamenglong in 1994:-  
Ms. Homekey Theresa Nguwruw, Penaching.

Compiled by :-

Ms. Ngamnu Chara Komlathabi



### FIRST AMONG KHARAM WOMEN

1. First Student :-Ms. R. Waisoning in 1957, KharamTampak
2. First Government Employee :- Ms. R. Waisoning, KharamTampak.
3. First Matriculate :- Ms. R. Varpi in 1993, Laikot.

Kharam Women Union

### FIRST AMONG MARAM WOMEN

1. First matriculate :- Ms. D. Mary Maram in 1964, Maram KI.
2. First B.A :-Ms. D. Mary Khula Maram 1973, Maram Khullen.
3. First M.A :- Ms. D. Joanna Kareila Maram d/o Ms. D.Mary Khula, in 1993, Maram Khullen.

Ms. R.N.Hanah  
President, M.N.W.R.D.S

### FIRST AMONG ANAL WOMEN

Designation	Name	Village	Date
<b>CULTURAL:</b>			
1. First designer of Anal Traditional phanek	Mrs. RI. SangveTopokpi		1939
2. First designer of Anal Traditional shawl	M rs. Ts. Hringhnung	Ch/Karong	1953
<b>EDUCATIONAL:</b>			
1.First H.SLC Pass	Mrs. KI. JoltunHnatham		1959
2.First Gazetted	Ms. Ts. LevisTopokpi		1982
3. First MA (Eng)	Ms. Gracia HL	B/Khudam	1986
4. First M .Sc .	Mrs. HI Rontin	B/Khudam	1987
5. First M . Phil	Ms. Ht. MingamHnatham		1995
<b>PROFESSION :</b>			
1. First Nurse	Mrs. RI. TenemTopokpi		1936
2. First Lp teacher	Mrs. SngtojangLambung		1947
3. First Manipur Women Police	Mrs.(L) Dy Thumhring	B/Khudam	1961
4. First lady Doctor	Mrs. HtJolhungThungcheng		1980

5. First Civil Engineer	Mrs. Hb. MijoriTopokpi	1985
6. First BA, BD	Ms. Rd Melody larong	1986
7. First B. Sc. (Agri)	Ms. Hringlun CDL/Khubul	1990
8. First B. Sc. (Vety)	Ms. Rd. SameryLambung	1995
9. First Civil Service UPSC (IRS)	Ms. Ht. MingamHnatham	1995

Ms. RT Hringlun

President

Anal Sinnu Ruwl.

#### **FIRST AMONG NAGA WOMEN**

1. Ms. Aram Pamei became the first full time Women's secretary of the Manipur Baptist Convention (MBC) from January 2nd 1978 to March 3<sup>rd</sup> 1990
2. She also became the First Women President, of the MBC Council from March, 1997
3. Ms. Ngamnu Chara, President, MoyonSanuwruwrkkeh (Moyon Women Union) 1<sup>st</sup> became one of the executive members of Moyon Naga Council (MNC) the Apex body of the Moyon tribe of Chandel District in may 1994. She exercised her voting right for the first time during the election of the MNC in May 1994.
4. Ms. ChanbiniNguwruw was the first women representative of Komlathabi village to the Moyon Naga Council (MNC) the Apex body of the tribe and was elected as the speaker of the assembly in the month of may 1997.
5. Dr. (Ms.) Gina Shangkham of Komlathabi, became the first member of the monitoring cell of Naga Hoho summit on 27<sup>th</sup> August 1997 as the Chandel district representative.

#### **CORRIGENDUM**

In the secretary report of the 2<sup>nd</sup> issue of Raisunriang , Skit competition should read 2<sup>nd</sup> position was shared by Tarao Chatna - Juurei and Poumei Naga women Organization . Error regretted.

- Editor