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Address for communication
Research and Development cell
Kohima College, Kohima
Kruoliezou, Billy Graham road,
Kohima: Nagaland
797003
Post Box no 619
Email id: researchkck@gmail.com

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Contributors

- **Dr. Purlemla Longkumer**
Asst. Prof, Dept of Sociology
Kohima College, Kohima.
- **Neisenuo Apon Rengma**
Ph.D. Research scholar,
Department of History & Archaeology Nagaland University (NU)
Meriema campus.
Nagaland
- **Prerana Priyam Doley.**
Assistant Professor, Damdama College, Assam,
PhD Scholar, North Eastern Hill University (NEHU)
- **Selina Walling,**
Asst Professor, Dimapur Government College &
Medoseno Genevieve Thapo,
Asst Professor, Kohima College, Kohima
- **Ngiplon Rachel Chohwanglim**
PhD Scholar, Jawarhalal Nehru University (JNU)
- **Lona Katiry**
Assistant Professor, Education Department
Kohima College, Kohima
- **Kethosenuo Kesiezie, PhD scholar**
& **Dr. Ratan Kaurinta, Supervisor**
Department of Commerce, Nagaland University
- **Kelhouravo Kire & Dr. Petekhrienuo Sorhie**
PhD Scholar, Dept. of Tenyidie, Nagaland University,
Kohima Campus, Meriema
- **Neizevonuo Suokhrie**
PhD Scholar (NU) Pfutsero Government College &
Dr. Khruvolu Keyho
Supervisor, Department of Tenyidie
Nagaland University, Meriema Campus
- **Mhasivilie Zhale, PhD Scholar &**
Dr. Petekhrienuo Sorhie, Supervisor
Department of Tenyidie, Nagaland University,
Kohima Campus, Meriema, Nagaland
- **Dziesevituo Sachü**
Asst. Professor, Department of Tenyidie
Kohima College, Kohima

EDITORIAL

Impression, Research Journal of Kohima College offer an opportunity to all academicians and researchers to study and present their findings in the most appropriate way by being a source of knowledge bearers to others specially in this diverse socio-politico and cultural region of the North East India.

The academic works in this issue is an attempt to bridge the gap between different generations and also create an environment for understanding the traditional knowledge systems to pave way for more systematic research, especially for the younger researchers. This edition therefore, is an inter-disciplinary approach where the writers present various academic topics and deliberations on issues that impact our daily lives.

The first paper by Dr. Purlemla Longkumer, “Exploring Dynamics of women’s economic pathways in Ao Naga Society: Women standing in Traditional roles and contemporary negotiations” explores the evolving dynamics of property rights, economic agency, and gender roles within Ao Naga society, focusing on the intersection of tradition and modernity in the context of women's access to land and economic opportunities.

Neisenuo Apon Rengma in her paper, “Transmission of heritage through weaving culture: A case study of Rengma Naga women” talks about traditional technologies which are also gender-oriented and these technological practices might have influenced the historical gender division of labor and the evolution of gender norms.

“Reconceptualizing human/non-human boundaries: The posthuman subjects in Philip K. Dicks’s Do Androids Dream of Electric Sheep” of Prerana Priyam Doley’s study examines the concept of transcending borders within the framework of posthumanism. It explores how the posthuman and artificial entities—androids, humanoids, cyborgs—in Philip K. Dick's novel challenge the traditional definitions of what it means to be ‘human’ and to possess ‘humanness.’

Selina Walling and Medoseno Genevieve Thapo in their paper, “Waste Segregation: A Case study in Kohima and Dimapur City” made an attempt to understand how the people manage their wastes, and to determine the knowledge and awareness of waste segregation.

“The European Union-Bangladesh Cooperation Agreement - Fifty Years of Cooperation and the Next Trajectory” by Ngiplon Rachel Chohwanglim, is a qualitative research paper that

seeks to examine the evolving nature of EU-Bangladesh relationship by examining the policies and instruments employed by the EU in Bangladesh within the framework of the cooperation policy.

“Mentoring of Teachers in Higher education: Exploring the nuances and challenges in the context of National Education Policy 2020” by Lona Katiry highlights the multifaceted role of teachers in the implementation of the policy in regard to mentoring of teachers in Higher education.

Towards a Digital Economy: A Look into the Growth of E-banking Services by Kethosenuo Kesiezie and Dr. Ratan Kaurinta look into the process of digitalization of the numerous economic operations and sectors that are rapidly gaining recognition in terms of its value and resourcefulness. It seeks to understand the history and growth of the e-banking services in the wake of new digital technology and economic development.

Angami Tsiempfumia khetseko mu kenyuko (Folk sports of the Angamis: High jump and the taboos) by Kelhouravo Kire and Dr. Petekhrienuo Sorhie talk about the importance of documenting the traditional knowledge of our forefathers, especially the folk sports of the Angamis and the related taboos.

Neizevonuo Suokhrie & Dr. Khruvolu Keyho present on *U Tsiempfumia Kelhou Nu Zhovi: Kedzunga mu Kethezie* which explores the essence of Ancestral Wisdom giving importance to the Legacy of Shame and Gratitude.

Mhasivilie Zhale & Dr. Petekhrienuo Sorhie talk about the Community Hunting Methods of Wild Animals among the Tenyimia in Nagaland in their paper, *Tenyimia Chükhrochüva Dorhüko* community hunting is a leisure time when the people need to abstain from working on certain taboo days.

Dziesevituo Sachü in his paper entitled, “Kerie teiki mu thie teiu nu thenumia rüdi kezhü dze huo” presents how the women’s works are highly embedded in the culture of the people. Then, he further emphasizes the changes in these works that emerged in the present times due to several factors.

The Board of editors sincerely acknowledge all the contributors of this volume for their efforts and being a part of this journal. Wishing all readers a happy and resourceful reading.

Dr. Kekhrieseno Christina
Convener, Research and Development Cell
Kohima College, Kohima.

Exploring Dynamics of women's economic pathways in Ao Naga Society: Women standing in Traditional Roles and Contemporary Negotiations

Dr. Purlemla Longkumer

Abstract:

This study explores the evolving dynamics of property rights, economic agency, and gender roles within Ao Naga society, focusing on the intersection of tradition and modernity in the context of women's access to land and economic opportunities. Traditionally, women in Ao Naga society were excluded from inheriting land, with property rights confined to male heirs through clan, lineage, and village systems. However, recent trends indicate a shift, with women increasingly participating in commercial agriculture, land usage for economic activities, and investments in various sectors such as banking and business. The study highlights how women leverage modern

mechanisms to assert their rights over acquired assets, even when traditional inheritance laws restrict them from land ownership. By examining contemporary practices like the gifting of land to daughters in the absence of male heirs, and women's involvement in economic pursuits, the study brings forth the role of women in reshaping property rights and challenging patriarchal norms. This research illustrates the significant steps being taken towards economic empowerment for women, offering insights into how socio-economic transformation occurs within a traditional framework in Ao Naga society.

In the context of the sociological debate surrounding the relationship between tradition and modernity, this study aims to move beyond conceptual and theoretical frameworks by exploring Ao Naga women in economic pursuits. It will specifically focus on how these women navigate the complexities of economic issues, highlighting their performance and strategies in negotiating between traditional norms and modern influences. The path of a linear model of change from a traditional society to the beginning of the modern era which the West has followed has never been the case in many of the societies as illustrated in the historical accounts. The experiences of the third-world countries however do not reveal the same pattern of modernity which occurred in the West. While it is true that the Western model of modernity has its influence in other countries, in this regard, Eisenstadt (2000, p. 15) observed a pattern of multiple modernity which emerged whereby

such societies reconstruct patterns of modern identities in the socio-political and economic sphere without giving up the traditional identities. While investigating the concept of tradition and modernity, which implies a doctrine of possibilities, we notice the emergence of new forms that deviate from the paradigm of tradition and modernity. While modernity as a project promises possibilities, however, on examining the issues of women which was supposed to bring emancipation of women from the fixities of traditional practices, it is seen that there is an element of discontent. Giddens (1990, p. 7) in this renowned work of *Consequences of Modernity* examined the challenges associated with modernity whereby, although he acknowledges the opportunities modernity offers than the pre-modern era, however, he acknowledges its 'sombre side' such as the use of power for personal gains.

To comprehend the challenges that women confront in their economic pathways, it is vital to grasp the consequences of tradition and modernity. While each society's tradition plays a vital part in locating people to collective identification, incentives based on resources and status, power and decision-making, the position of men and women in such relationships has never been the same. Dube (1997) in her effort to locate women in kinship structure, argues that despite modern laws framed to favour women, the effective nature of kinship ideologies are effective even when not articulated, and play a decisive role in resource allocation and control of women's actions, bodies, and sexuality. Not only are traditional ideals responsible for women's distinct status from males, but numerous development strategies limit women's ability to make impactful choices about the resources that tradition gave. The debate over tradition and modernity in their many forms of ideology highlights the paradoxes that exist regarding gender issues, whereby, the position of women is not only influenced by the traditional aspects in matters of customary laws, myths, folklore, and tradition but rather, the modern project of development in the social and economic field should be taken into account which portrays contrasting features to what it promises. The notion of tradition and modernity is not to be seen as in opposition as has been depicted in the works of classical sociologists, neither does the tradition denote a negative connotation, as we find elements of modernity in a tradition. What is crucial at the moment is to investigate the choices available to individuals which are offered by traditional practices and modernity.

The study focuses exclusively on Ao Naga women, aiming to explore the diverse economic pathways available to them within the frameworks of both tradition and modernity. It includes women across various social categories, such as married and unmarried women, employed and unemployed individuals, students, divorcees, and widows.

These participants represent a unique group, simultaneously shaped by modern influences and deeply connected to traditional societal structures. This study primarily employed the case study method for data collection, supplemented by an interview schedule and questionnaire. Given the broad scope of the study population, participants were selected through purposive sampling to ensure relevant representation. The research aimed to cover essential aspects of social life and cultural practices within the community. Drawing from oral narratives collected during fieldwork, as well as primary and secondary sources, the study sought to illuminate the experiences of women in Ao Naga traditional society. Both quantitative and qualitative methods were used to conduct an in-depth analysis of Ao Naga society, specifically focusing on issues of succession, property rights, and inheritance. Unlike prior studies that largely analyzed women's status based on their position in customary laws, this research investigates the capacity of Ao Naga women to navigate and respond to the political, economic, and cultural shifts that characterize the rapidly changing Naga society.

Key words: Tradition, Modernity, Women, inheritance, Economy,

Traditional Economic transaction in Ao Naga society: A Construction through oral tradition.

The traditional social structure of the Ao Nagas highlights a distinct gendered division in cultural and material legacy. In Ao Naga society, inheritance extends beyond land and possessions to encompass the prestige and honour upheld by ancestral customs. However, the inheritance structure predominantly reinforces male authority, particularly through roles like the ong, a village council position reserved for men of the priestly putir kin clan. This position empowers male members to lead community rituals, especially during village establishment, further solidifying their spiritual and social status. Even today, men from this clan are granted high respect, symbolizing a lineage of privilege. Inheritance of movable property—such as hunting guns, spears, and daos—is similarly confined to men, reflecting a longstanding tradition where hunting is considered integral

to male communal identity. When a hunter dies, his weapons and traditional attire are passed to his son, reinforcing a patrilineal transmission of cultural artifacts. These items are collectively held by male clan members, with the eldest assuming the role of guardian. Upon his death, this role transitions to the next eldest male, preserving an unbroken chain of male custodianship that sidelines women's roles and rights in cultural inheritance.

In Ao Naga society, land is classified into three main types: clan land, village land, and individual land. When establishing a new village, elders play a key role in designating land for community use, including areas for residential settlement and communal spaces like the

Morung (men's dormitory), log drum, and village council hall. Village lands fall under the jurisdiction of the village council, and permission from council members is required for villagers to build homes within these boundaries. After village lands are allocated, the remaining land is divided among clans. Clan lands are collectively owned by members who share a common ancestor. Over time, clan lands have been distributed among male clan members for farming, introducing a form of private ownership, though some lands and forests remain under communal clan ownership rather than being individually divided. When a man has no sons to inherit his property. In these cases, his land is distributed among his relatives. If a man has only daughters, he may choose to grant a portion of his land—referred to as Alushi—to a daughter, as a gesture of paternal generosity, though this is an exception rather than the rule. The remaining land typically goes to his brothers' sons. Additionally, private ownership of land may occur if a man incurs a debt he cannot repay. In such cases, his clan members may settle his debt in exchange for his portion of land holdings, further contributing to the practice of individual land ownership.

In Ao Naga society, land and inheritance practices strongly emphasize clan cohesion and male lineage, with specific rules governing a man's rights based on his location and familial ties. If a man relocates to a new village settlement, he forfeits his rights to land in his original village. For individually owned land, he may choose to sell or gift it, but clan land rights are strictly nontransferable to those outside the original village. When selling individual property, a man must offer his clan members the first right to purchase, ensuring the land remains within the clan. If he neglects this step, the clan retains the right to reclaim the land by compensating the new buyer. Upon a man's death, his closest male relatives gather to discuss and document his property, including forests, farms, stored rice, and other valuables. These assets are generally passed to his

son; if he has no son, his relatives assume control over his lands. In cases of debt, the deceased man's family and kin collectively assume responsibility for repayment. This practice reinforces the belief that a man's property and debts are communal obligations to be handled by his male relatives, who hold broader rights over his estate. This traditional structure emphasizes a system of land inheritance and ownership that centres men, while women's access to land often depends on specific familial circumstances. The patrilineal structure of inheritance, where women's claims to property are notably limited, reflecting the deeply embedded gender hierarchy in Ao Naga cultural traditions.

Women's Inheritance Rights in Traditional Ao Naga Society:

In Ao Naga society, inheritance for women primarily includes traditional ornaments and clothing passed down from mother to daughter. In the absence of a daughter, these personal assets may be returned to the woman's original family upon her death. For land and other property, women have limited rights within the clan-based inheritance structure. However, in cases where a father has no sons, he may choose to grant his daughter land that does not fall under the clan's jurisdiction. This practice, known as Alushi, serves as a symbolic gesture of a father's affection for his daughter. It is not obligatory but is entirely at the father's discretion. To formalize this transfer, the father must inform his family and relatives; if the transfer is made without the clan's knowledge, her ownership may be disputed. When given, this Alushi property is typically transferred to the daughter at the time of her marriage. Once she receives it, the land is jointly owned by her and her husband. The property is traditionally passed down to her sons. If she has no sons, the property cannot be inherited by her daughter; instead, it is redirected to her husband's brother's son. This practice reflects the patrilineal nature of inheritance in Ao Naga society, where women's rights to property are both limited and conditional.

In Ao Naga society, daughters are allowed to use resources from their father's property, such as ploughing fields and collecting bamboo and firewood from the forest. However, they do not have ownership rights, particularly when it comes to clan lands or ancestral property. A widow and her children may continue to live on the ancestral land, with sons inheriting their father's property, including rights to clan land and forest. Daughters, however, do not have the right to own their father's property. A woman has rights to movable property, such as grains, rice, and livestock, upon her husband's death. If there are no children, the distribution of the property is decided by her husband's male heirs. While movable property acquired by the couple belongs to the wife, conflicts often arise over land, as it is traditionally considered the property of the man and his family. A widow may continue living in her husband's house, but if she remarries, she must vacate the residence. When it comes to property disposal, she cannot sell or deal with her late husband's property without her husband's family's consent. Her husband's landed property is inherited by his male relatives, and she has no claim to it. However, she is entitled to movable assets like the paddy harvested from their fields, domestic animals, and household furnishings. If a husband dies, leaving behind a wife and children, the husband's relatives typically do not intervene in property matters if the family has a son. In such cases, the widow has custody of the children and control over the property until the child reaches maturity.

Ao Naga Women's Inheritance and Economic issues in Contemporary Society.

The experiences of women in Ao Naga society—like many other traditional societies— reveal the enduring impact of patriarchal norms, especially in areas like inheritance. The strict inheritance laws that favor men and restrict women's access to land and property continue to uphold a system of gendered inequality. These practices reflect a broader societal structure that limits women's autonomy and economic independence, forcing us to navigate a world where our rights are secondary to those of men. However, the rise of consumerism and the shift toward plantation agriculture in rural areas present new opportunities for women to challenge these oppressive systems. While traditionally, land has been seen as a male-dominated asset, there is a growing shift in some households, particularly those with only daughters, where parents are beginning to invest in their daughters' economic futures by establishing plantations in their names. This represents a crucial step toward economic empowerment for women, allowing us to break free from the constraints of patriarchal inheritance practices.

Yet, these changes are not without their limitations. While some households are moving toward greater gender equality in land ownership, the broader societal structures remain heavily influenced by traditional norms. Women's economic independence is still largely contingent on the choices and actions of male relatives. For true gender equality to be realized, these shifts in property ownership must be accompanied by a broader cultural change that dismantles patriarchal systems and recognizes women's rights to land, property, and autonomy, independent of their relationships with men. Only then can women truly thrive, both economically and socially, in a society that values their contributions equally.

Identifying women's economic pathways is essential for understanding their roles in society, particularly in relation to labor market engagement, income generation, access to resources like land and property, and participation in economic decision-making. These factors are pivotal not only for economic independence but also for access to primary healthcare, education, political engagement, and decision-making power. Property ownership, particularly control over land and resources, is a critical means of enhancing women's capabilities and improving their quality of life. Aggarwal's (1995) study of women's struggles in India emphasizes how land rights are a crucial aspect of economic empowerment, highlighting that women face subordination in social, economic, and political spheres due to restrictions on property and land ownership. In traditional Naga society, these patterns are similarly rooted in patriarchy, where land ownership is passed strictly through

male heirs. Land in Naga society is acquired in various ways, including through clan lands, which are inherited by male clan members, as well as through purchases or gifts.

However, this study indicates a shift in land ownership patterns, with some women beginning to own property, particularly in urban areas. Despite the traditional restrictions preventing women from inheriting land according to customary laws, women in contemporary Naga society are increasingly able to purchase property in towns and cities. Additionally, women whose parents have acquired property outside the traditional clan inheritance system may find themselves in a more advantageous position regarding inheritance rights, particularly in wealthier families. The research paper addresses several key issues, such as the allocation of inheritance rights when family property is limited and the evolving dynamics of property distribution between male and female siblings. These changes suggest a gradual transformation in how land ownership and inheritance rights are being viewed, potentially leading to greater economic empowerment for women in Naga society.

It was discovered via the fieldwork that, in contemporary society, the distribution of property and inheritance rights continues to reveal the persistence of gender-based disparities, despite evolving practices. The research indicates that, historically, women have primarily inherited properties that their parents purchased, and even then, they have often received an unequal share. The tradition of favoring sons with the larger portion of the family's property remains a reflection of patriarchal norms that prioritize men as the rightful heirs and primary economic providers. However, there is a noticeable shift occurring, particularly in families with only daughters or among wealthier parents. The practice of gifting acquired property to daughters is becoming more common, signaling a shift toward greater recognition of women's rights to own and control property. In particular, unmarried daughters are now more likely to inherit property purchased by their parents than their mothers were, marking an important, albeit gradual, change in women's economic standing. Daughters who are the only children in the family are increasingly seen as legitimate heirs, and families with only female offspring are more likely to allow their daughters to inherit property. For instance, one respondent, Tali, shared how she and her husband chose to divide their property equally between their two daughters, reflecting a growing acceptance of gender equality in property distribution. Nevertheless, in larger families with both sons and daughters, the land is still predominantly inherited by male children. Women, particularly in families with both male and female children, continue to face significant barriers to property inheritance, underscoring the deeply ingrained patriarchal preference

for male heirs. While some families are challenging these norms, true gender equality in property rights remains elusive. This evolving landscape highlights the tension between tradition and modernity, where contemporary societal changes are clashing with deeply entrenched gender norms.

In examining the inheritance of property by women, gender characteristics within the family play a decisive role in the distribution of wealth. Among the respondents entitled to a share of their parents' property, those from families with only female offspring were generally allocated an equal portion of the property. In contrast, women from households with both male and female children reported an unequal distribution, with their male siblings receiving a larger share. This stark difference highlights how traditional gender norms continue to influence the inheritance process. The Human Capability Approach, which emphasizes the importance of education and literacy for women, goes beyond merely viewing these factors from an employment perspective. It also advocates for the removal of ideological barriers that limit women's capabilities, particularly in claiming their inheritance rights. In this context, the ideological factors deeply embedded in Naga society play a significant role in inhibiting women from asserting their property rights. Many women, during in-depth interviews, expressed the belief that men hold an exclusive right to inheritance, citing their physical attributes as justification for this unequal distribution. This ideological construction of gender in Naga society places men on a higher pedestal than women, reinforcing patriarchal norms that continue to govern inheritance practices. The prevailing belief that physical strength or male attributes entitle men to property ownership reflects deeply ingrained societal views that undervalue women's rights and contributions. These traditional beliefs not only restrict women's access to property but also limit their agency and economic empowerment, preventing them from fully realizing their potential. To challenge these norms, it is essential to continue advocating for changes in both legal frameworks and societal attitudes, ensuring that women's rights to inheritance and property ownership are recognized and upheld.

One of the key tenets of the liberal political framework in Martha Nussbaum's capabilities approach addresses the importance of land ownership as a fundamental aspect of human functioning. She argues that an individual's ability to hold property, which includes both land and material goods, is crucial for achieving justice and ensuring human capabilities (Nussbaum 2000, p. 80). In the context of the Ao Naga society, land ownership is categorized into village land, clan land, and individual land. Clan, village, and lineage lands fall under a collective ownership system, reflecting the traditional land arrangements of the Ao Naga

people. In contrast, individual land ownership pertains to land held by individuals. However, property rights over these lands are predominantly controlled by Naga men, who, as members of a clan, lineage, family, or as individuals, have exclusive rights to ownership. As noted by Longkumer and Jamir (2012), it is within these patriarchal structures that men exercise authority over land. Additionally, Smith (2002) highlights the gendered nature of inheritance, where property is passed down through the male line, and daughters are excluded from inheriting or retaining property, reinforcing the patriarchal norms that restrict women's rights to land and inheritance.

The shift in the economic dynamics of Ao Naga women reflects a process of resistance and adaptation to patriarchal structures while asserting their agency in a changing socio-economic landscape. In traditional Naga society, jhum cultivation was the primary means of livelihood, with families relying on subsistence agriculture. However, as urban areas grew and the service sector expanded, rural families, particularly in Mokokchung district, sought new opportunities outside of agriculture, leading many to migrate to towns in search of better economic prospects. This migration, while providing new avenues for male family members, often left women to manage the resources and land that remained behind in the villages. In many cases, women had to assume responsibility for overseeing the land, forests, and fields, despite not having formal ownership rights, reflecting how women's labor remains central to sustaining family livelihoods even in the absence of legal or economic recognition.

One of the most notable shifts has been the emergence of self-help groups among Ao Naga women, such as Jangyular, a collective of 21 women from low-income backgrounds . This group exemplifies how women are carving out economic opportunities in spaces traditionally dominated by men. By pooling resources, they were able to establish a mushroom farm, turning it into a viable income-generating venture. This collective action challenges the gendered division of labor and demonstrates how women can work together to defy systemic barriers, transforming economic limitations into opportunities for empowerment. Additionally, through participation in women's financial schemes, these women are gaining financial independence and control over economic resources, which were traditionally restricted. By engaging in money lending, they not only generate income but also redistribute it within their community, ensuring that the profits benefit all members of the group. This act of collective economic empowerment becomes a direct challenge to the patriarchal norms that have historically marginalized women's access to resources, wealth, and decision-making power. For these women, economic pursuits are not just about survival;

they are vital for the well-being and education of their children, highlighting how women are reimagining their roles as both caretakers and economic agents. By asserting control over their financial futures, Ao Naga women are creating new pathways of agency and asserting their rights to participate fully in the economic and social spheres, even in a society where traditional structures have long placed them at a disadvantage.

Evolving Land use practices;

In exploring the shifting land usage practices in Ao Naga villages and the connection between economic development, structural changes, and the enhancement of women's capabilities within the economic sphere. As land has become an increasingly valuable resource, particularly due to the urban demand for residential spaces and the rising market demand for plantation crops like coffee, cardamom, and ginger, more women are actively participating in commercial farming. The state's efforts to economically empower women through initiatives such as loans for the formation of self-help groups have yielded positive results. These groups, made up of women from various backgrounds, are engaging in income-generating activities, including ginger and cardamom plantations on village, clan, or individual lands. The produce is then sold in nearby towns, creating a flow of income for these women. This shift signifies a transformation in the role of women in agriculture, from their historical involvement in subsistence farming to their current engagement in more commercially-oriented, income-earning activities. Despite traditional Ao Naga customs that restrict women from inheriting land, recent developments reflect a negotiation between tradition and modernity in matters of property and inheritance. Women's organizations have been at the forefront of challenging these patriarchal norms, using contemporary tools such as seminars, radio broadcasts, and community awareness programs to advocate for women's rights, including property and land rights.

Dube's study highlights how land issues are deeply intertwined with kinship relations, playing a critical role in restructuring social relations, particularly in terms of gender (Dube, 1997: 29). In contemporary Naga society, the disposition of land purchased by families reflects shifting dynamics in property ownership, with the growing value of land in metropolitan areas presenting a dilemma: who should inherit these newly acquired assets? This emerging trend signals a subtle shift in how property is passed down, with some families increasingly using modern legal tools, such as wills, to ensure that their daughters inherit land, especially in cases where male heirs are absent. This trend represents a significant departure from traditional patriarchal norms that have historically restricted women's access to land and property. The use of legal documentation to ensure that daughters become the

beneficiaries of their parent's property challenges entrenched gender biases in inheritance practices, which typically prioritize male heirs. By naming daughters as heirs, these families are actively challenging the gendered structures that have historically denied women ownership and control over valuable assets. This practice can be seen as a step toward economic empowerment for women, granting them not only material wealth but also a measure of autonomy and recognition in the family's economic legacy. However, this shift is still limited and localized, and much work remains to be done to fully dismantle the gendered barriers to property rights in Naga society.

In the realm of wealth acquisition and retention, which plays a crucial role in shaping life chances, women in Naga society are increasingly negotiating between tradition and modernity. Using modern means, they are diversifying their financial strategies by investing their earnings and resources into moveable properties like stocks, insurance, bank savings, and business ventures. This shift in economic activities highlights new patterns in women's choices, as they actively seek ways to secure their financial futures and those of their daughters. In many families, there is a conscious effort to reallocate resources for the benefit of daughters through economic pursuits like plantation agriculture, which represents a practical way of overcoming traditional barriers. These efforts serve as a form of reconciliation between the patriarchal norms of the past and the evolving gender dynamics of the present. By ensuring that their daughters are the rightful claimants of the family's property and earnings, these women challenge the longstanding gendered inheritance systems that have historically excluded them from economic power. Through these modern strategies, women are not only asserting their agency but also paving the way for future generations to inherit wealth and assets that have long been reserved for men. This transformation marks a significant shift in how women negotiate their roles in the economy, advancing toward greater financial independence and gender equality.

The study also revealed a close connection between the commercialization of land and the economic empowerment of women in Ao Naga society. Commercialization, as understood in this context, refers to the use of land for economic activities that contrast with the traditional subsistence economy. In Ao Naga tradition, women have not had the right to own land, except in the case of receiving land as a gift known as Alushi, a gesture from a father to his daughter. This practice was more common among families with only daughters or among wealthy parents who had inherited substantial amounts of land. However, this gift of land, while symbolic, does not equate to full land rights, as women are still excluded from inheriting clan or village lands through the male lineage. The commercialization of land,

which includes using land for activities such as the cultivation of medicinal plants, betel nut, orange farming, and the planting of ginger and cardamom, has opened new economic opportunities for many families, particularly in rural areas. This shift towards commercial agriculture has facilitated women's participation in agricultural work, enabling them to generate income and claim economic rights over the produce of the land, even if they cannot inherit the land itself. In many families, parents have taken the initiative to use individual and clan lands for commercial purposes in order to provide their daughters with economic opportunities. While these daughters cannot inherit the land due to the entrenched patriarchal inheritance practices, the cultivation of these lands for economic gain has allowed them to assert some form of control over the financial benefits derived from the land. This practice represents a subtle yet significant negotiation between tradition and modernity, where the economic rights of women are being expanded, even as traditional inheritance systems remain largely unchanged. Through these efforts, daughters are increasingly seen as rightful claimants of the economic benefits that arise from family lands, thereby challenging gendered land ownership and inheritance norms in Ao Naga society.

In conclusion, this study sheds light on the significant shifts taking place in Ao Naga society, particularly regarding women's access to land and economic opportunities. Historically, women have been excluded from inheriting land, with traditional customs placing property and economic power firmly in the hands of men. However, we are beginning to see a change. More and more women are stepping into roles of economic agency, finding ways to navigate the intersection of tradition and modernity. Through involvement in commercial agriculture and creative use of resources, women are asserting their rights to land and its produce, even when they cannot inherit it in the traditional sense. These changes reflect a broader movement towards greater gender equality, with families recognizing the importance of supporting daughters in claiming a stake in the family's wealth. As women increasingly participate in decisions about land use and financial planning, they are not only contributing to the economic welfare of their families but are also beginning to reshape the legacy of land ownership. This transition may be slow, but it marks an essential step towards building a more equitable society where women have the opportunity to thrive, not just as caretakers of the land, but as owners and decision-makers in their own right. The study underscores the power of small but significant shifts, as women work to break free from old norms and forge new paths for themselves and future generations.

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Transmission of heritage through weaving culture: A case study of Rengma Naga women.

Neisenuo Apon Rengma

Abstract

Textiles are one of the most important identity markers for people who depend on the oral source. The Nagas being an indigenous people are no different. The study is concerned with the Rengma tribe, one of the indigenous tribes of Nagaland. Like the other Naga tribe, they have a rich repository of textiles and the process of making them. Traditional technologies are also gender-oriented and these technological practices might have influenced the historical gender division of labor and the evolution of gender norms. Men and women were engaged in creating and conducting various needs which were accompanied by technologies they created through time. These technologies shaped the society, where both men and women played key roles. Changes that brought through time, such as mechanization, education, employment, etc have often resulted in the displacement of women from their traditional roles. The participation and the changes in gender roles that were brought about through time are vital to understanding the traditional tribal technologies of the Nagas. There is a need to widen awareness and appreciation of women's history, to document and recover the women's voices that helped in preserving of traditional knowledge system. Tribal art is inclusive where everyone has a substantial role, irrespective of gender or age. Weaving among the Rengma Naga society is of enormous importance. The historical interest of this work primarily lies in the art of memory and the art of continuity by Rengma women who have been excellent weavers and great repositories of cultural and folk traditions. Dyeing, weaving, and painting on cloth practices are becoming a dying art, and there is a great need for the preservation of such craft, it is in this context that I have tried to analyze the historical and processual understanding of Rengma women in cultural preservation as we find an extensive and impressive weaving culture existing early on among the Rengmas, they were known to grow cotton for their own needs and to have produced surplus selling it to their neighboring tribes. The cultivation of wild cotton and how women controlled the cultivation and processing of cotton turning it into ready-made textile requires a phenomenology approach. Ultimately the study aims to enrich the existing scholarship about traditional knowledge and women's history thereby enlarging our notion of what it means to lead a life of remembering our foremothers and learning today.

Keywords: women's history, traditional knowledge, weaving textile, tribal art, folklore, oral tradition.

When Rengma women begin to clean and spin cotton, she says:

"May my hands be as strong as *Ndu*, who could level mountains.

May they be as quick as the hands of *Thongwisu* and *Loyule*.

May the seeds fall from the cotton as fast as goats's dung."

1. Introduction

Naga tribes of India are known for their cultural sophistication, demonstrated through their artwork and spiritual symbols. This article attempts to understand the recovery of Naga women as subjects of agents in the making of history, by capturing the socio-economic and cultural traditions of Rengma women as excellent weavers and repositories of cultural and folk traditions. The study is concerned with the Rengma tribe, one of the indigenous tribes of the Naga, found in Nagaland and Assam states of India. The headquarters is in Tseminyu. With 1,421.59 above sea level. The Rengmas called themselves 'Nzonyu' or 'Nzon' or 'Ntenyi'. The name Rengma is connoted from the term 'Rhengmen' meaning Wraith called by a British official recorded in his tour diary after seeing the Rengma chief in such a colorful dress that to him it looked like Ghost. (Nshoga, 66) the word is a colonial construct similar to the word 'Naga'. The Rengma celebrate their post-harvest festival as *Ngada* by the end of November. It is a patriarchal society and the early village society was not peaceful as it practiced head hunting The Rengma Nagas have a strong warrior tradition and identification of the warrior honor was made through the attires one adorned, carrying different meanings and significance.

2. Literature review:

J.P. Mills in his monograph 'The Rengma Nagas' published in 1937 is one of the shortest monographs but it is at the same time among the best and well give all the information that was available at the time when the extracts were written.

J.H. Hutton described how he tried to get hold of a certain Rengma cloth which he feared was dying out. He wrote: "I am trying to get a specimen [a Rengma cloth made in Themokedima village] but they are hard to get. I have only seen one ever and the owner would not part. Moreover, the art of making all these Rengma clothes is dying. Naga Hills. Hutton Lecture Series Volume 1.

Among Naga scholars M. AlemchibaAo's Arts and Crafts of Nagaland (1968) describes the technical processes involved in the working of the Naga crafts such as spinning and weaving textiles, pottery, he states: "It was not easy to carry on such an investigation in a land where the people suffered from the effects of hostility continuously for a decade.

Abraham Lotha's History of Naga Anthropology 1832-1947 (2007) examines the relationship between anthropology and colonial administration in the development of Naga anthropology. He writes that ethnic arts can be appreciated better when one understands the cultural context of the art.

Chubalasanglir's paper Pre-colonial Naga Economic Practices: The Mode of Production (2015) published in Nagaland University Research Journal vol-8 brings out how the Naga tribes organized themselves to survive in the harsh terrains and how their economic practices determined their socioeconomic formation. The work also shows how the adaptation process determines the mode of production and the relations of production.

Wettsein Marion defeated worriers, and successful weavers, on how men dress reveals shifts of male identity among the AoNagas. Krutak, Lars, the tattooing arts of tribal women, published in 2007. In headhunting cultures, like the Iban of Borneo, women were revered for their skills in textile weaving. Textile work which commonly depicted the feast of a headhunting husband, was considered a hazardous spirited undertaking complimentary to man's warfare. Among the Iban textile work was the "warpath of the women" a highly elaborate prestige system based on the weaver's ability to execute complex and spiritually significant designs often in association with ancestral spirits who imparted valuable wisdom, knowledge, and protection throughout creating a new textile.

3. Contextualizing the History.

The historians are still dependent upon the colonial and missionary sources, who utilized knowledge and information on the Naga past mostly from the native male informants. Further, this approach is supported by the transcription of oral information to reveal women's agency that is made to remain silent in mainstream accounts. During colonial rule when the first Naga history writings began led by colonial anthropologists and other writers who were repeatedly misrepresented as barbaric, violent, and uncivilized. Observation and writing of the Nagas have focused so much on head-hunting practices and the nakedness of the tribes that they forgot to dig deeper into the meanings and slow but spirited manufacturing skills of women and Nagas in general. Anthropologists hailing from Western and non-traditional cultures perceived the gender system of studied societies as similar to

the asymmetrical gender system existing in their society. Thus, they merely failed to understand and interpret the egalitarian or at least differential gender relations present in other traditional societies (Moore, 1988). Several documentaries of the 19th century about the Rengma Nagas have been documented. Yet, there have been limited records of women's lives; the external gaze missed certain key characteristics of the older system, especially in the conception of knowledge and the practice of learning. Jacobs (1990) concludes benevolent in intention, both ethnography and administration, therefore, served a controlling function over the people. They studied the Nagas on behalf of science based on comparative methods, which consulted *notes and queries on anthropology* to pose questions of interest for wide-scale cultural comparison (Sanglier, 2015). There is a need to widen the awareness and appreciation of women in history, to document and recover the women's narrative that helped in preserving of traditional knowledge system. Tribal art forms are inclusive where everyone has a substantial role, irrespective of gender or age. Using folklore and oral traditions as tools of investigation an effort is made here to contextualize the role of women in the ancient cultural history of the people and show how traditions are expressed through the art of continuity of this material culture of textiles.

4. Weaving Culture

Weaving among the Rengma Naga society is of enormous importance. The historical interest of this work primarily lies in the art of memory and the art of continuity by Rengma women who have been artistically skilled weavers and also great repositories of cultural and folk traditions. The practice of Dyeing, weaving, and painting on cloth is becoming a dying art, and there is an urgent need for the preservation of such craft. It is in this context that this paper tries to analyze the historical and processual understanding of women in cultural preservation as we find an extensive and impressive weaving culture existing early on among the Rengmas and to which to a certain extent it continues.

Weaving begins as soon as the first fruits of the new rice have been eaten, the Rengma loom *Khanu, atsukethi* is a type known as the Indonesian tension loom. A loom is so typically a woman's possession that a man may not step over or touch one. The use of bamboo knives, and bamboo needles are common to cut the right length and to sew together down their edges. The reference to *Ndu*, mentioned above in the song while weaving is told to be a Supernatural God, invoking its blessing indicates a spiritual emotional act. Since the prevalence of great spinners like "*Thongwisu* and *Loyule* of the Therugu hill who could spin cotton faster than any woman has ever done, who starts spinning in the evening and all spun and wound in skeins by morning. Women were so skilled that even without the light they

could spin with familiarity (Mills. 65) tells of the sheros. Every bride was expected to know how to spin and weave, old women often indulged in extracting the seeds from a raw cotton or bay seats the children in return for a meal (Mills, 1982)

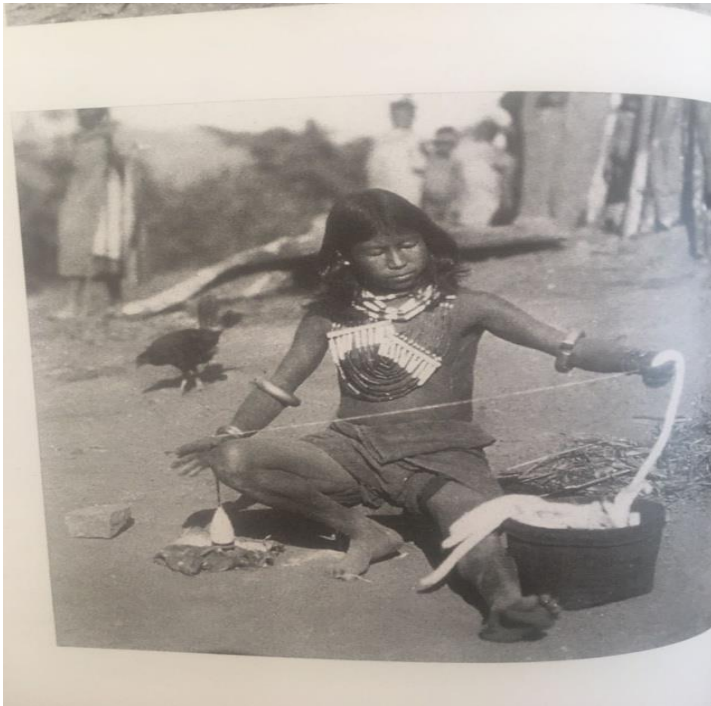


Plate 1. Rengma women spinning.

According to Mrs. Simu Nillo, in a pagan society, 'cloth and house' indicates one's position and status in the society. *Anonthsu* is a royal cloth and the one with the highest honor amongst the Rengma Shawls. This cloth has two designs. One simple design with four white band stripes can be worn by a man who performed "*Kethi* or *Guga*" ceremonies, and his wife can wear only three band stripes, she further states "A huge variety of patterns can be found in the clothes worn by the Rengma tribe. A man who has not yet been able to offer any feast of merit or even take the head of his enemy can only wear an ordinary cloth called *Shikha*, it is a white cloth having four thin black bands. This cloth is worn by both the young and old. A dark blue cloth with a very wide median band having a thin zigzag pattern embroidered in red at the edges is a kind of cloth for which no ritual is required, it is called the *Moyet tsu* and is mainly a young man's cloth. The rich men wear *alungtsu* as a cloth. *Teri Phiketsu*, *Phusen phi*, *ketsatang thsu* is a Rengma shawl of significance since for it the performance of the head-hunting ceremony is imperative.

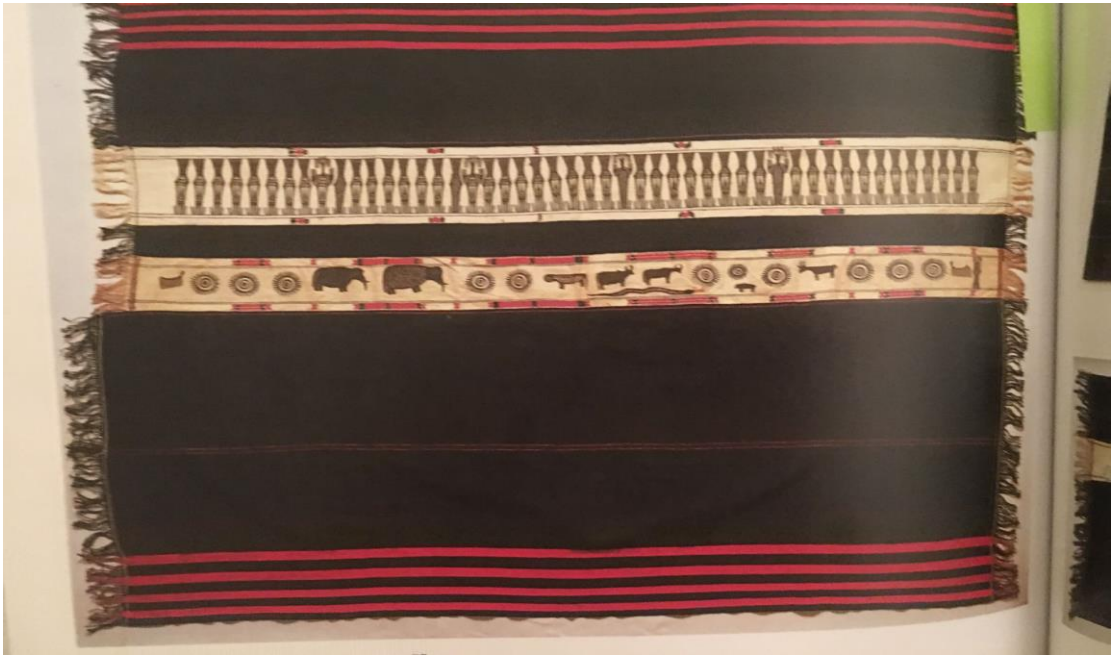


Plate 2.

Phusen Phi, Ketsatang Thsu.

Spinning parties: When held on special terraces cut into a sunny slope outside the village they were called *tehembing*, or *amuzong* whereas when held at night in the girls sleeping house they are called *katsu* or *alashi*. Varrier Elwin called the sleeping houses or dormitory a 'dear nurse of arts' as it was a vital organization of village life. Corresponding to the Morung for the boys, there are therefore dormitories for girls known as '*katsen*, *katsunyu*, *aowekeye*, *Ashi*' in Rengma dialect. In the past, each khel there was one or two dormitories for girls which were generally attached to a rich man's house. The owner of the house becomes the patron and their foster parent. The sleeping platforms were high up under the roof and men and even married women were barred from entering. Once a woman reaches puberty and attains years of understanding they had to be a part of it. In some villages a girl after reaching the age of seven starts sleeping in this dormitory till she gets married, it was an important socializing agency and training center to learn various crafts, vocations, discipline, and manners. The girls learned many things from their older women. Here in the evenings groups of boys from the morungs visit the girls, strict social codes control these dormitories under the care of the family couple. A young girl is never at rest and she is given freedom to develop her talents and personality, her womanhood is shaped by competitive peer groups. Cleaning the seeds by rolling on a flat stone with a small stick, used like a rolling pin is a tedious process that generally falls to the lot of the old widows of the village,

Yarn dyeing: The women use dark blue, red, and more rarely yellow dye. Plants that are used for dyeing are grown in the gardens on the outskirts of villages or patches cleared in heavy jungle. Women alone pick it and when sold a bundle of heads fetches two annas or one day's work. The thread is then taken out and dried in the sun. Rengma makes yellow dye from the flowers of a tree. Use of the dye of any color is restricted before harvest, there being a strong feeling that the process is in some way detrimental to crops. The Rengma tribe prepares the yellow dye from the flowers of a tree called *nikhangi* or *atsonsu* which bloom yearly in spring (Mills,66). Leaves of *strobilanthes*, *Flaccidifolius* are used. In the recent times, they have used beetroot, almond leaves, etc. It is also to be noted that among the Naga tribes in the past, the use of colors was strictly prohibited before harvest since that process could somehow damage the crops. After the dyeing process, the yarn is ready to be used for weaving.

Tools: I wanted to look at the tools of women used for various purposes especially hand spinning making which demanded many skills and since it was the most important consumer goods having both expensive and cheaper ones and its economic implications. Rengmas generally use two methods of warping namely the horizontal warp winding and vertical warp winding. With the horizontal warping method, a weaver sits in her loom right from the

beginning and the second helper is required in warping. In vertical warp winding the weaver warps the threads around several sticks plugged to the ground or on a board. This technique can be managed by a single person. Once the warping process is done, the weaving begins. While there is only one style to do basic weaving, there are different ways to add designs, patterns, and motifs. All the implements and tools are made from either wood or bamboo. Each tool has a specific function in the process of weaving.

The names of the tools and their functions are:

i. *duklerre, athakheye* (upper beam) This tool holds the warp threads and keeps them at the correct height and tension during the weaving process.

ii. *tezamvu, akennam*, (lower beam) It supports the finished fabric and keeps it wound tightly during weaving. iii. *dupchua, anongtsi* (shuttle stick) It carries the weft thread through the warp threads to create the fabric. iv. *dupung, arphu* (coil rod) It helps in maintaining even tension on the warp threads while weaving. v. *dunyu, ala* (heddle rod) It is used to lift selected warp threads to create a shed for passing the shuttle. vi. *duche, athachu* (shed stick) It creates and maintains an opening in the warp for easy shuttle passage. vii. (bamboo roller, lease rod) viii. *khekhingvu, ashenko* (Shed stick) It provides tension on the warp threads, often used at the front or back of the loom. ix. *dupharhe, thaphuni, Atsuko* (weaving strap/belt) It is worn around the weaver's waist and it controls the warp tension through the weaver's movement. Weaving among the Rengma community is not just a craft but a vital tradition that carries deep cultural and spiritual significance. The intricate process from spinning yarn to creating complete patterns on the loom reflects the heritage of the tribe and its identity. Over the generations weaving has served as a means of preserving history, passing down skills, and strengthening community bonds. Despite the challenges posed by modernization, the preservation of the traditional craft of weaving is essential for maintaining the cultural fabric of the Rengma people.

Conclusion

In documenting and understanding the role of women in weaving traditional textiles, an in-depth exploration of the cultural significance of these items reveals the textiles as carriers of social identity, historical narrative, gender roles, and community values. The oral tradition and stories associated with weaving textiles are integral to understanding its cultural meaning and taboos for instance, a woman in the olden days was forbidden to weave while her husband was absent on a raid, as it might cause him to trip over creepers in the jungle and fall into the hands of enemies. Furthermore, the linguistic analysis of terminology used by the elders during interviews offers insight into how textiles are described within the Rengma community. Certain terms may carry layered meanings that are difficult to translate directly into English, understanding the nuances in how the community interprets and values their textiles. This linguistic depth reinforces the cultural significance as a vital representation of collective memory and tribal identity. By examining both tangible characteristics of the textile weaving and intangible meaning conveyed through language and stories this analysis highlights the women's role in preserving and expressing traditional knowledge systems. Weaving is a practical and healing art and an attempt has been made to bring out stories through folklore and visualization of mythological subjects, oral transmission of traditions, the meaning of designs of the various shawls, weavers, and keepers of oral traditions tells us about the immense role played by Rengma women.

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Reconceptualizing human/non-human boundaries: The posthuman subjects in Philip K. Dick's *Do Androids Dream of Electric Sheep*.

Prerana Priyam Doley.

Abstract

The term 'posthuman' encapsulates the evolving understanding of human nature's fluidity and adaptability, influenced by advancements in technology and science and various global challenges. Humans are increasingly adapting through innovations such as cloning, artificial intelligence, cryogenics, and xenotransplantation. Such advancements blur the distinctions between humans, animals, and technology, challenging conventional definitions of "humanness." Posthumanism aims to end the dichotomies that separate individuals and subjects from everything that surrounds them: other humans, nonhuman elements, and the universe in general. Posthuman critic Stephen Herbrechter asserts that a new paradigm has emerged that counter traditional humanism due to growing scientific and technological progress. This paper examines the concept of transcending borders within the framework of posthumanism. It explores how the posthuman artificial entities—androids, humanoids, cyborgs—in Philip K. Dick's novel blur the distinctions between human and nonhuman, organic and inorganic, as well as artificial and natural. These entities challenge the traditional definitions of what it means to be 'human' and to possess 'humanness.'

Keywords: Posthuman, posthumanism, human, nonhuman, cyborgs, Artificial intelligence.

Posthumanism advocates for a new definition of the human subject and considers the possibility that technology is integral to human identity, transforming humans into a "dynamic hybrid," an "assemblage," a "messy congeries" (Nayar,2014). This new vision of posthuman—humanoid androids, cyborgs, AI— influenced by the progress in informational technology, cybernetics, and biomedicine has destabilized human and nonhuman categorical and biological distinctions. Posthuman figures or other life forms/bodies that do not fall into the 'normal' human category are usually considered monsters or boundary figures (Nayar,2014). Posthumanism delves into the human history of the excluded—the inhuman, the non-human, the less-than-human, the animal, the alien, and the monster. To quote Nayar:

Life forms and bodies too distant from 'normal' humans such as beast—too uncomfortably close—such as humanoid robots or creatures that exhibit human

emotions and intelligence —are equally monstrous in cultural representations of otherness (Nayar,2014).

Due to such a threshold positioning of the posthuman figure, it aligns itself with the other differently formed life forms such as Bram Stoker's *Dracula*, Stevenson's *Mr. Hyde*, or Mary Shelley's *Frankenstein*. Mary Shelley's *Frankenstein Or, The Modern Prometheus* is considerably relevant in this context as a novel written in the early 19th century and widely believed to be one of the formative texts of the SF genre. In *Frankenstein*, Mary Shelley explores the creation of a human hybrid, created in a laboratory by a scientist with the help of biological sciences. Nina Lyke comments on the *Frankenstein* monster, "It appears as monstrous precisely because he/it is situated on the borderline between human and nonhuman" (Gill,2004). Arguably, the posthuman figure can be seen as a hybrid figure that has been attributed a less than 'human' status, which creates a structure of difference.

Identifying the posthuman as an 'unstable form' (Toffolletti,2007), this paper shall try to argue that the posthuman figure in Philip K Dicks' *Do Android Dream of Electric Sheep* has breached the boundary that distinguished the human from the non-human Other. It will also try to establish that integrating artificial life and mechanical components into the human body challenges the integrity of the human and the other, i.e., the natural and the artificial. At the same time, it shall explore how the artificial constructs, composed of mechanical and organic parts, in the text echo the posthuman thought of hybridity and reconstructed selves.

The term posthuman may mean new ways of describing the growing recognition and appreciation of the fluidity and adaptability of 'human nature' initiated by discoveries in biotechnology, cybernetics, informatics, and communication technology. It can also mean addressing the unknown future or naming the new identity of human beings as we integrate new technologies into the human body. Thus, understanding the plurality of the term, Jeanine T. Bates writes,

It, therefore, functions as an umbrella term, covering a span of related concepts: genetically enhanced persons, artificial persons or androids, uploaded consciousness, cyborgs, and chimeras. Thus, the posthuman is not one thing; it is an act of projection and speculation about who we are as human beings and who we might become (Bates,2012).

Along with its plurality lies the dubious ambivalence of the posthuman, both a threat and a promise. Because scientific advancement can enhance longevity, erase diseases, and enhance human capabilities, the looming threat of exploitation and misuse of such

possibilities remains. This duality of possibilities is essential in understanding posthumanism as Callus and Herbrechter define posthumanism as “the discourse which all at once articulates our hopes, fears, thoughts, and reflections at a post-millenarian time haunted by the prospect of technology’s essential and casual link with the finiteness of the human as a biological, cognitive, informational and autonomous integrity” (Schmeink, 2006).

With the development of contemporary technological and scientific advances and other economic and global concerns, the conception of what it means to be ‘human’ has undergone a profound transformation. Humans are ever-evolving with technologies like cloning, Artificial intelligence, cryogenics, and xenotransplantation. Such scientific developments have made the boundaries of human, animal, and technology permeable, thus challenging any fixed categorization of being ‘human’ or ‘humanness.’ Mainly if ‘human’ means “that creature familiar to us from the Enlightenment and its legacy: The Cartesian subject of the cogito, the Kantian community of ‘reasonable being” (Bordotti, 2013). Due to such close interrelations between technology and humans, posthuman critic Stephen Herbrechter claims that “a new paradigm of thought has been emerging which is characterized by its opposition and its transcendence of humanism” (Herbrechter, 2013). Instead, Herbrechter proposes a new conception of human that opposes the separation between organic and inorganic, emphasizing their intermixing into a posthuman species. Humanism is based on the idea that human needs, values, concerns, and ideals are of the highest importance, and it considers humans to be the epitome of being. The classical ideal Man was considered ‘the measure of all things’ and had distinct features like authority, self-consciousness, and autonomy that distinguished him from all other life forms. Commenting on the political implications of Humanism, Jeff Wallace writes,

Humanism can be a narrowly Western version of liberal-humanist individualism, sanctioning through its human exceptionalism a relation of domination and subjugation to its externalized other — animals, machines, nature, the environment, non-individualistic cultures, and — in the case of the ambiguously generic ‘man’ — women” (Wallace, 2010).

This implies that a new conceptualization of ‘human’ has surfaced that goes against the traditional humanist definition in the present era of technological innovations. Thus, the posthuman figure emerges as a being replacing the human, coming after the human, and existing beyond human capacity (Schmeink). According to Herbrechter, with the ongoing developments in contemporary sciences, biotechnology, etc., the human species is gradually changing to the posthuman. He claims that with rejecting humans as exceptional, the

posthuman era marks “the end of the biological species and the dissolution of ‘human’ nature” (Bordotti,2013).

Philip K. Dick’s novel, *Do Androids Dream of Electric Sheep*, is set in the dystopian future Earth of 2021 San Francisco destroyed by the ‘World War Terminus.’ Due to the nuclear war, many people, to escape from Earth’s “morning air, spilling over with radioactive motes, gray and sun-beclouding ... the taint of death” (Dick,2009), migrated to the colonies set up on Mars. The people who did not pass the required test or did not have enough money to immigrate to Mars were left in the almost destroyed landscape of Earth, surrounded by fatal radioactive dust, which caused genetic damage and illness. The radioactive fallout caused many species of animals to become extinct. The organic animals were replaced with electrical ones in the nuclear dust that engulfed the earth. The few endangered animals become very expensive, and owning a living animal proves them to be more emphatic than the machines. As Barbour reminds Rick, “You know how people are about not taking care of an animal; they consider it immoral and anti-emphatic.” (Dick,2009).

In the novel, the posthuman figure is represented as a humanoid robot – the android. These androids equipped with the latest NEXUS-6 brain unit were created to serve human colonies on Mars. Eight of them seeking independence retaliated against the purpose for which they were meant and escaped to earth. Rick, who is a bounty hunter with the San Francisco Police Department, is commissioned to identify them and kill them. The difficulty that arises is identifying them because they have merged into the world of humans, pretending and behaving to be one of the livings. The androids have entirely overcome the biological and physiological differences between them and humans. Physically, their resemblance to actual humans makes it impossible to separate them from the rest of the human crowd. Designed by Rosen Associations, they were not only identical to humans in their appearance but were more efficient and intelligent than any other previous existing androids:

The NEXUS-6 did have two trillion constituents plus a choice within a range of ten million possible combinations of cerebral activity. In .45 seconds, an android equipped with such a brain structure could assume any of fourteen basic reaction postures. No intelligence test would trap such an andy.... In other words, androids equipped with new NEXUS-6 brain unit had evolved from a sort of rough pragmatic, no-nonsense standpoint evolved beyond a significant segment of mankind” (Dick,2009).

A psychological test called the Voigt-Kampff Empathy test is the only impediment available to bounty hunters like Rick Deckard to identify the Androids. The VK Test has emerged as the standard criterion because “An android, no matter how gifted as to pure intellectual capacity [...] lacked Empathy. Empathy evidently existed only within the human community” (Dick,2009). When the suspected Androids are tried on the V-K Test, the results are more ambiguous than what Deckard thought. One of the fugitive androids confuses him through her logical argument. Instead, she insists on verifying Deckard as a human before performing the test. She questions

‘Do you think I’m an android? Is that it?’

‘This test you want to give me,’ her voice began to return now. ‘Have you taken it?’

‘Yes’. He nodded. ‘A long, long time ago’

‘Maybe that’s a false memory. Don’t androids sometimes go around with false memories?’

‘Maybe there was once a human who looked like you, and somewhere along the line, you killed him and took his place. And your superiors don’t know (Dick,2009).

The encounters of Deckard with the androids deepens his confusion and doubt about what differentiates him as a human from the artificial construct he has to hunt down. For a moment, his identity as a human also came under threat when he had to prove that he was an actual living organism. One Inspector Garland, who was himself one of the Nexus-6 androids, questioned Deckard to verify his identity:

This man—or android— Rick Deckard comes to us from a phantom, hallucinatory, non-existent police agency allegedly operating out of the old departmental headquarters on Lombard. He has never heard of us, and we have never heard of him [...] the list he carries around is not of androids; it’s a list of human beings (Dick,2009).

On the other hand, the female android pretending to be an opera singer called Luba Luft’s expression on being shot disturbs him. Although a machine here faces a combination of organic and synthetic tissues, it epitomizes the assemblage of organic and artificial constructs. For one moment, she seemed like a human being to Deckard, “Her eyes faded, and the colors dimmed from her face. She began to scream; she lay crouched against the elevator wall screaming” (Dick,2009). Lulia Pitilie, in one of the essays, comments:

From one angle, the android resembles a motionless illusion of lifelessness, artificially constructed and ultimately lifeless. From another angle, Luba Luft came across so

forceful, so raw, that the frame of portrayal is itself brought to life despite its explicit unreality”(Pitilie,2015).

Katherine N. Hayles, in her book *How We Became Posthuman*, traces the development of posthuman figures as a dynamic partnership, an assemblage of humans and machines into a heterogeneous entity. She argues that in this age of technological advancement with xenotransplantation, informatics, and cloning, the human body is no longer exclusively an organic whole. Instead, she articulates that the posthuman view “privileges informational pattern over material instantiation” (Hayles,1999), wherein the body is seen as nothing but a mere configuration of informational patterns that takes its embodiment among different substrates. Hence, common patterns can be found in all material substrates, and as such, the embodiment of information is not exclusive to humans. Thus, in the posthuman age, humans are considered disembodied subjects, i.e., “humans are informational patterns erased from the flesh” (Malone,2009). This kind of destabilization of the essential difference between machines and humans can be seen at play in Philip K Dick’s novel. Dick’s novel speculates on how machines in the future may become more technologically advanced as well as develop human life features and capabilities. It portrays a posthuman world where the machines and humans are not different from each other. Hayles writes, “In the posthuman, there are no essential differences or absolute demarcations between bodily existence and computer simulations, cybernetic mechanism and biological organism, robot theology and human goal” (Hayles,1999). The machines not only resemble the human in appearance but also in terms of emotions. On the other hand, the human characters program their emotions to feel elated, sad, motivated, or even depressed. In the novel, the characters depend on machines called ‘mood organs’ to determine what they want to feel at a given time. The fugitive Nexus androids display their emotions and zeal to live, like when Deckard, her husband Roy, kills Imrgard “lets out a cry of anguish” (Hayles,1999). Meanwhile, another android, Rossen, pretending to be a human, seduces Deckard to save the other androids. When Rick informs him that he successfully terminated the remaining androids, Rossen throws his live goat off the roof to make him suffer loss. Such reactions on the part of the machines reveal their ability to feel compassion. Hayles comments on Rossen’s reaction:

Why is she jealous of his love for his goat or in revenge for killing her friend? Whichever interpretation one chooses, the action is not consistent with the official picture of android psychology, which states that androids are incapable of feeling loyalty or indeed have no feeling at all (Galvan,1997).

These variations in emotional response between the android and the human suggest that the machines may have spontaneous responses. In contrast, humans require machines to program the desired emotions in themselves.

In her *Cyborg Manifesto*, Donna Haraway identifies the figure of a Cyborg as a metaphor for a posthuman identity. She defines a cyborg as a “cybernetic organism, a hybrid of machine and organism,” “a combination of animal and machine” (Haraway,2007). She considers the cyborg as a metaphor for overcoming the biological constraints of race and gender. She enables us to look beyond the physical and psychological limitations of the human body. For Haraway, the posthuman figures such as cyborgs, androids, and robots represent the potential for disrupting the boundaries of “man, woman, artifact, race, individual identities or bodies” (Haraway,2007) and categories such as living/non-living, human/non-human, man/machine. She is optimistic that technology has emancipatory powers to free humanity from rigid categories. The cyborg, therefore, becomes a “symbol of the posthuman par excellence, for it wears its differences visibly, literally engrafted into the skin” (Bates, 2012). Considering the new developments in technology and prosthetics, Haraway argues that the humans are hybrids of machines and the organic body. Thereby ending the idea of the coherent and sovereign individual. She proposes the view that humans have evolved with machines and “to separate the two as ‘origin’ and ‘prosthesis’ respectively was to negate the co-dependency of the both” (Nayar, 2014). According to Haraway, the posthuman is not a stable or a coherent entity: “The posthuman ... has an emergent ontology rather than a stable one: in other words, the posthuman is not a singular defined individual but rather one who become different identities and understand the world from multiple and heterogeneous perspectives” (Haraway,2007). Such implications by major theorists like Haraway and Hayles have destabilized the boundaries and characteristics that constitute humans in a posthuman world. However, not everyone who engages in posthumanism is optimistic about its consequences. In *Our Posthuman Future*, Francis Fukuyama is concerned primarily with the negative social and moral consequences that may arise from the abuse of advanced technology. He envisions the potential nightmarish future in which human nature is irrevocably destabilized via genetic and other biotechnological manipulations with destructive results for human society. He writes, “The most significant threat posed by contemporary biotechnology is the possibility that it will alter human nature and move us into the ‘posthuman’ stage of history” (Fukuyama,2000). Fukuyama advocates that posthumanism is inclined towards a more negative case because it will be “the transgression of crucial moral boundaries and synonymous with lack of humanism” (Miah,2007). Contrasting in opinions with futurists like

Lee M. Silverman, who encourages the idea of creating genetically enhanced humans (Schmeik, 2006), Fukuyama fears that an alteration in the genetic makeup of human beings undoubtedly causes a rupture in our commonly shared human nature: “fear, that, in the end biotechnology will cause us to lose our humanity – that is some essential quality that has always underpinned our sense of who we are and where are we going” (Fukuyama, 2000). In short, Francis Fukuyama warns of a feasible dystopian world due to the social realities that posthuman conditions uphold and the loss of human nature through technology (Fukuyama, 2000).

Rick Deckard’s experience as a bounty hunter in a resort of safeguarding the boundaries of the humans and androids makes him question the self and the other dyad where there is human command over its mechanical counterpart, as evident in Luba’s conversation with Deckard, “Ever since I got here from Mars my life has consisted of imitating the human, doing what she would do, acting as if I had the thoughts and impulses a human would have. Imitating, as far as I am concerned, a superior form” (Dick, 2009).

Deckard’s encounters with the Androids distort the illusion of an exclusive, empathetic human community. *Do Androids Dream of Electric Sheep* thus interrogates the possibility of any fixed definition of the human subject? Instead, it suggests that humans are constituted through close assemblage with machines and their environment. The narrative rejects the idea of a confined human community and visualizes a posthuman community where humans and machines “commiserate and materialize” (Jill, 1997), vitally shaping each other’s existence.

Apart from the utopian or dystopian portrayal of posthuman figures in popular fiction, it changes our perception of what it means to be a human in a technologically mediated world. It does not merely suggest a shift in technological advancement but also an ontological shift altogether in the postmodern society. In other words, a reconceptualization of the human self: “human as an instantiation of a network of connections, exchanges, linkages and crossing with all forms life” (Nayar, 2014), a “dynamic hybrid” of “ontologically different element” (Nayar, 2014). The posthuman android in Philip K Dick’s novel creates a possibility of crossing over the “threshold separating the human from the posthuman” (Herbrechter, 2013), as they encourage moving past a traditional humanist and essentialist view of the human and towards embracing a posthuman identity—Philip K. Dick can be seen enquiring through the Androids whether a purely biological human identity can exist in the contemporary society where humans are technologically altering the human species to the posthuman. A shift towards the posthuman species becomes possible in *Do Androids Dream*

of *Electric Sheep*, where the distinction between humans and their posthuman other becomes impossible. Rational thought, intelligence, and empathy, considered unique and essential only to humans, are questioned by the androids in the novel. This difficulty distinguishing from the non-human reflects classifying the human as different and unique from other life forms proves untenable. William S Haney writes that such innovations have expanded the boundaries of what is possible: "As cyborg technology develops, not only are cyborgs becoming like humans, but humans are naturally born are also becoming like inanimate machines" (Haney II,2006). Thus, the novel encompasses the posthuman thought of fluidity and permeability of distinct human/non-human and artificial/organic categories. In the dystopian world of *Do Androids*, androids are represented as a part of human existence that acts and behaves like humans.

The Androids in Philip K Dick's novel create a possibility of crossing over the "threshold separating the human from the posthuman" (Herbrechter, 2013), as they encourage moving past a traditional humanist and essentialist view of the human and towards embracing a posthuman identity. Dick can be seen enquiring through the Androids whether a purely biological human identity can exist in the contemporary society where humans are technologically altering the human species to the posthuman. A shift towards the posthuman species becomes possible in *Do Androids Dream of Electric Sheep*, where the distinction between humans and their posthuman other becomes impossible. Consciousness, intelligence, and empathy, considered unique and essential only to humans, are questioned by the androids in the novel. This difficulty distinguishing from the non-human reflects classifying the human as different and unique from other life forms proves untenable. Thus, the novel encompasses the posthuman thought of fluidity and permeability of distinct human/non-human and artificial/organic categories. In the dystopian world of *Do Androids Dream of Electric Sheep*, androids are represented as a part of human existence that acts and behaves like humans.

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Waste Segregation: A Case Study in Kohima and Dimapur City, Nagaland

Selina Walling &
Medoseno Genevieve Thapo

Abstract

Improper disposal of solid waste has become a serious issue of concern and needs attention. Management of waste has become a pressing concern due to its health and environmental impacts. The total eradication of waste is an unfeasible suggestion; however, measures can be taken to manage and dispose wastes in a proper manner. Waste segregation, the systematic separation of waste materials into distinct categories for proper handling, is a cornerstone of sustainable waste management. Its role in sustainability efforts is undeniable as it plays a pivotal role in minimizing the volume of waste destined for landfills, reducing environmental pollution and conservation of resources. This paper is a study conducted in Kohima and Dimapur districts of Nagaland where an attempt has been made to understand how the people manage their wastes, and to determine the knowledge and awareness of waste segregation. It also provides an overview of the waste generated, the importance of waste segregation through reuse, recycling and composting, environmental protection, health and safety and the challenges faced in terms of public awareness, behaviour change and inadequate infrastructure.

Keywords: Solid waste, waste segregation, sustainable waste management, environmental pollution, recycling.

1. Introduction

Waste is a pervasive issue that has profound implications for our environment, society and economy. It encompasses a wide range of materials and substances that are discarded, abandoned or no longer useful to the individuals, communities or businesses. Waste can take various forms, including solid waste, liquid waste, and hazardous waste, each posing its own set of challenges and risks. Waste, which includes items like plastics, paper, glass, and food scraps, is a significant contributor to the ever-growing problem of landfill saturation and environmental pollution, can contaminate water bodies and soil, posing serious threats to ecosystems and human health.

Population explosion, unplanned developmental activities coupled with changed life style of people, results in generation of solid wastes in the urban as well as rural areas of the

country. Disposal of waste is becoming a serious problem and a threat to human habitation all over the world. Simply disposing solid waste out of sight does not solve the problem but indirectly increases the same manifold and at a certain point it goes beyond the control of everyone. Many urban local bodies (ULBs) in India, where urbanization, industrialization and economic growth have resulted in increased Municipal Solid Waste (MSW) generation per person are facing major problems in Solid Waste Management. Majority of ULBs do not have appropriate action plans for execution and enactment of the MSWR (CPCB Report, 2013). Landfills are being used as dump sites for the disposal of all kinds of waste from different human activities, despite the Municipal Solid Waste Management Rules (MSWM) 2016, stating that landfills are to be used only for inert, non-recyclable and non-biodegradable waste. While it makes sense for households to segregate their waste as it will reduce emissions to air, groundwater and lesser requirement of landfills but in reality, households do not segregate waste at source. Unfortunately, no city in India can claim 100% segregation of waste at dwelling unit and on an average only 70% waste collection is observed, while the remaining 30% is again mixed up and lost in the urban environment. Out of total waste collected, only 12.45% waste is scientifically processed and rest is disposed in open dumps (CPCB Report, 2013).

Proper Solid Waste Management is crucial for environmental protection and the well-being of human beings. Efforts to manage waste more sustainably involves a combination of strategies, including reducing waste from the source, reusing and recycling materials, improving waste collection and disposal infrastructure, however, for effective management, waste segregation at source should be incorporated. Literature has reported waste segregation as key for an effective recycling program. Stoeva & Alriksson, (2017) stress the importance of waste segregation at household level and underscore its contribution in fostering high rates of recycling and reuse. Waste segregation is a fundamental practice and the most critical step in the overall waste management process. When done properly, this may reduce volumes of waste that ends up in landfills and dumping sites. In addition, Waste Segregation at source can also ease the handling and processing, enhance the potential for resource recovery, promotes recycling, thus, reducing the strain on natural resources. The benefits of waste segregation are manifold. Waste reuse and recycling can contribute to income generation and may help to reduce complications in handling and disposing of huge volume of solid wastes (Matter et al., 2013; Wilson et al., 2006). Therefore, incorporating waste segregation at generation point, collection and disposal stages can promote solid waste reuse and recycling and may lead to economic and environmental benefits.

Objectives of this paper:

The main objective of this paper is to focus on the actions of the household on how they manage the waste and to investigate public participation in waste segregation and management, to explore the challenges faced by the public and to understand their attitudes towards sustainable waste management.

2. Study Area and Methodology

2.1 Brief description of the areas

Kohima is the capital of Nagaland located in the geographical coordinates between 25°38'25.72" and 25°42'36" N Latitude and 94°4'47.71" and 94°8'23.57" E Longitude. The city lies on the foothills of Japfü section of the Barail Range located south of the District. With a population of 2,67,988 it is the second-largest city in the state. Dimapur is a district in Nagaland located in the geographical coordinates between 25°53'19.81" and it is the only plain tract of hilly Nagaland and has a railway station and airport for connectivity and economic activity in the state. It is the largest city in Nagaland, India. It has a population of around 3,78,811 and is known as the commercial hub of Nagaland.

High population density is one of the factors for choice of this case study area. High population suggests high waste generation rates and more pronounced waste management problems.

2.2. Methods

For the purpose of this study the following methods were employed:

1. Selective study of 500 sample households. 250 households each from Kohima and Dimapur on how they dispose the waste generated at home and whether waste segregation is practised or not.
2. Major market places were taken up for survey in the commercial areas of Super market and New market, Dimapur and Bamboo market, Mao market and Super market, Kohima.

The nature of the study was based on primary and secondary sources. The primary sources were collected through questionnaires, surveys, interviews, personal observations and open discussions. Secondary sources were based on literary sources like books, publications, documents and journals.

3. Solid Waste Management practices in Kohima and Dimapur:

3.1 Role of the Municipal Council

The Kohima Municipal Council (KMC) has decentralised waste management in all the 19 wards with around 49 colonies. Each ward has their own sanitation committee and they are entirely responsible for the primary waste management and collection. The KMC has provided garbage bins and a truck to every ward for the collection and transporting of the waste. Specified coloured bins are provided for biodegradable (green bin) and non-biodegradable waste (blue bin). The household wastes are collected from doorstep once or twice a week depending on the wards. The KMC also engages their staff daily for sweeping the roads and collection of the wastes around the town where the commercial wastes are usually dumped. At present, the Solid Waste Management Plant at Lerie is non functional due to lack of segregation of waste from source, therefore, all the waste collected are dumped at Dzürüzou (Below Meriema) dumping site.

Dimapur Municipal Council (DMC) shoulders the responsibility for the management of waste and sanitation in the city. The municipal area is divided into 23 wards with about 96 colonies. The DMC provides public garbage collection services from centrally located points, where the households store the waste generated from their homes at the pickup points. Thus, the predominant system of collection in the city is through communal bins/ garbage pickup points placed at various location along the roads. In the case of garbage pickup from residential curbs, specific areas are allocated on particular days and time for collection of waste. The waste collected are then taken to the city's official dumping site located at Burma camp, a land demarcated for garbage disposal. However, it is not a scientific landfill (a scientific landfill can treat the waste while it is disposed).

3.2 Environmental and health impacts:

Waste poses a potential risk to health and environment if it is not stored, treated and disposed of properly. Many pathogens harbouring in the waste materials cause different types of diseases such as diarrhoea, dysentery, gastroenteritis, cholera, etc which claims many lives per year. Improper and unplanned disposal of waste leads to uncontrolled breeding of disease carrying vectors such as rodents and vermins like rats, cockroaches, mosquitoes and flies which directly affect human health. It also gives rise to smoke resulting from open burning and dust leading to skin irritation, allergies and respiratory diseases.

Plastics form an increasing proportion of MSW and cause many environmental problems. Toxic chemicals leach out of the plastic wastes which can cause cancer, birth defects, impaired immunity, endocrine disruption and other ailments. Microscopic particles of plastic

transfer toxins into the food chain. If plastic is mixed with other materials, sorting the waste to collect the useful materials becomes more complex, costly and dangerous. Organic waste such as food scraps and green wastes in landfills undergo anaerobic decomposition which releases greenhouse gases methane and carbon dioxide which makes the implications for global warming and climate change enormous. Also, one of the biggest problems of ordinary landfill is the seeping of solid waste into underlying soil and water which contaminates both posing a threat to environment and health. In addition, it gives rise to the problem of flies, stench and endless smoke caused by the burning of huge heaps of waste which is hazardous for the people especially living in the vicinity of the landfill.

4. Findings and discussion:

During the course of study, it was found that:

4.1 Depending on the geographical location and economic activity of the area the generation and disposal of waste differed. It was found that the households practiced one or other kind of activity that contributed to segregation of waste. In Dimapur, backyard composting of kitchen/ organic waste was found to be the major contributor to waste segregation in the household level with 62% of the households practicing the activity. Whereas in Kohima use of organic waste as pig feeds was found to be the major contributor with 68.4 %. The study also shows that mixing of wet and dry waste was high with 74% in Dimapur and 74.8% in Kohima. With regard to this, the observation was the presence of diapers, sanitary pads and tobacco spit. There is also very low segregation of dry waste like plastic, paper, metals, styrofoam, etc. from the source. However, the informal recycling practices was found where the waste collectors, scrap dealers and rag pickers play a very important role in sorting waste aiding in the segregation process as they pick out recyclable items (paper, plastic, tin, etc.) that can be sold to scrap merchants.

Table:1 Is segregation of waste practiced at the household level?

Handling of waste at household level	Percentage	
	Kohima	Dimapur

Backyard composting of organic (kitchen/garden/food) waste	37%	62%
Kitchen/Food waste used as pig feed	68.4%	56.4%
Practice either recycling of bottles, selling metal scraps, papers, old newspapers	28.4%	26%
Mixing of all sorts of waste (dry/wet/sanitary/hazardous)	74%	74.8%
Segregation of plastic, paper, styrofoam, glass, e-waste etc.	1.6%	2.4%

4.2. Handling of the household waste.

In Dimapur, single-use polythene bags were found to be predominantly used to dispose off waste whereas, in Kohima, buckets or bins are utilised to dispose of the waste which also indicates that up to some extent the buckets provided by the KMC are used. The practice of throwing garbage in open nullahs and gutters, open dumping were found to be common in both the district. This illegal dumping not only serves as an aesthetic nuisance, but block drains and sewers creating flooding and unhygienic conditions which also serves as breeding grounds for mosquitoes, especially during the summer months.

Table:2 - Methods of disposing waste

Methods	Percentage	
	Kohima	Dimapur

Polythene bag	36.4%	68%
Bucket/bin	55.2%	14.8%
Gunny bag/sack	8.4%	17.2%

4.3 Awareness and Participation

An important component in any waste management program is public awareness and participation. From table 3 and 4 we see that, the general public are very much aware of the importance of proper waste disposal with 100% of the households both in Kohima and Dimapur agreeing to have heard about the importance of recycling and waste segregation. However, lack of facility, collective responsibility and complacent attitude of the general public were found to be the major challenge related to proper waste management.

Table :3- Awareness on waste management

Questions	Percentage	
	Kohima	Dimapur
Have you received any form of education on proper waste disposal	90.8%	96.8%
Have you ever heard about the importance of recycling and waste segregation.	100%	100%
Do you believe waste segregation is essential for environment protection	100%	100%

Table :4 - Challenges faced for segregation of waste

Reasons	Percentage	
	Kohima	Dimapur

Lack of infrastructure	34%	41%
Lack of motivation/ uninspired	21%	23%
Inconvenience	33%	28%
Other	12%	8%

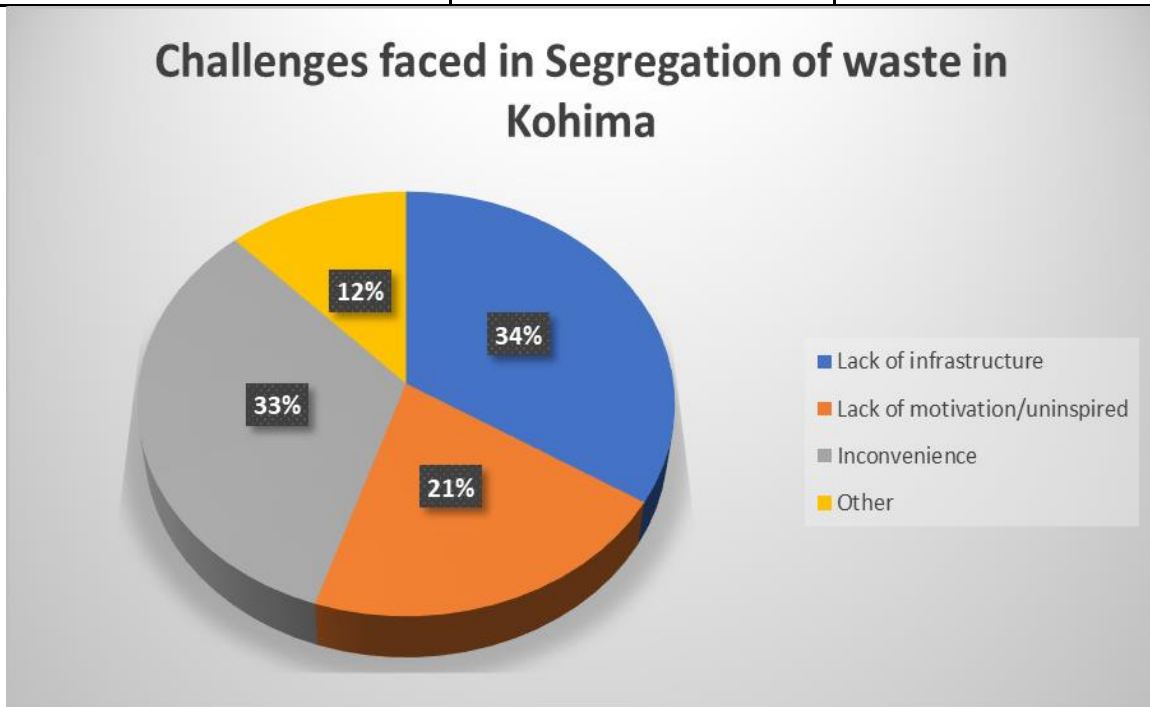


Fig:1 Challenges faced in segregation of waste in Kohima

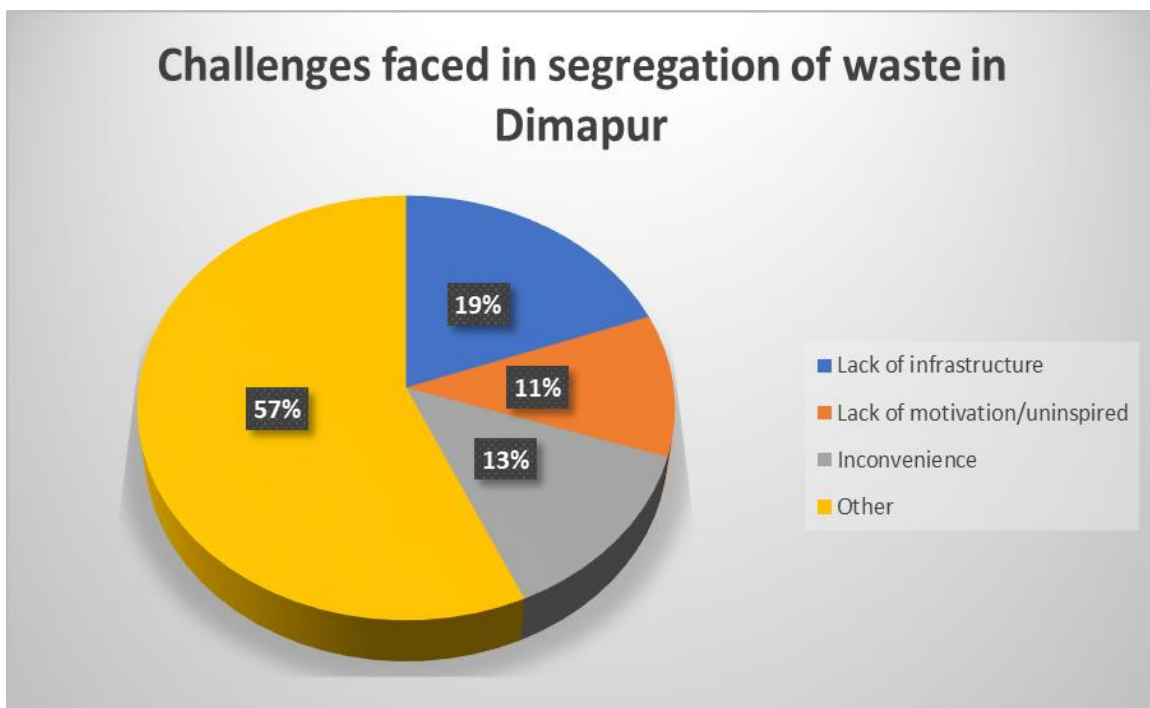


Fig:2 Challenges faced in segregation of waste in Dimapur.

4.4. Respondents' attitude towards waste segregation

Table:5 - Respondents' satisfaction

Question	Percentage	
	Yes	No
Are you satisfied with the present Municipal waste removal system		
	57.1%	42.9%

In this regard, the respondents showed dissatisfaction with the present Municipal waste removal system.

Table:6- Attitude towards waste segregation

Questions	Percentage	
	Yes	No
Would you be interested in receiving more education on waste segregation.	97.4%	2.6%
Willingness to pay for proper maintenance of waste management system.	78.8%	21.2%
Do you believe that waste segregation can contribute to a cleaner and more sustainable environment.	100%	0

Table 6 shows a positive attitude towards sustainable waste management both in Kohima and Dimapur.

Table 7: Attitude towards promotion of waste segregation

Questions	Percentage	
	Yes	No
Provision of bins for segregation	92.8%	7.2%
Increase collection frequency	98.4%	1.6%
Increase collection points	60.8%	39.2%
Household receives revenue for recoverable waste	70%	30%
Penalize household not segregating	65.4%	34.6%

Table 7 displays respondents' perception on changes that might promote waste segregation. More respondents agree that provision of colour coded bins and increasing the frequency of waste collection can make the waste management system more robust.

5. Conclusion and recommendation:

From the study carried out we see that though there is no systematic and organized segregation of solid waste that is scientifically planned either at the household level or community level, there is practice of waste disposal activities in the households like composting and use of organic waste as fodder which is contributing to waste segregation. Field observation indicated that sanitary pads and diapers were both handled and disposed of in unhygienic manner which may pose high public health risk and contribute to environmental pollution (Jesca & Junior, 2015). Recyclables are part of the composition suggesting that they are mixed at source with other types of waste than being collected for recycling purposes. According to the results, if all the recyclables are effectively segregated for reuse and recycling, volume of waste would be reduced considerably. However, to promote and enforce effective and sustainable waste management there is a need for better understanding on what consists of dry and wet waste and how effective segregation can be done. The emphasis here is on segregation of waste at source because segregation of waste after collection will not only take longer duration but is uneconomical and the waste can end up harming the environment if it leads to recyclable waste being sent to landfill. One of the major highlights of the Municipal Solid Waste Rules 2016, is the source segregation of waste

i.e waste should be segregated into three streams- Biodegradable, dry (plastic, paper, wood, metal etc) and domestic hazardous waste (diapers, napkins, cleaning agents etc) before handing it over to the collector. It is included in the law because it is much easier to recycle and less waste goes to the landfill.

The waste management system in Kohima and Dimapur needs to make an upgrade to a sustainable waste management approach. A key step towards this practice is adequate collection bins separately at garbage collection points with designated coloured bins for different types of waste, with lids, and to have a large enough capacity to accommodate the garbage till the next routine pick up. Efforts towards implementation of the 3R's at the individual level as well as government level will strongly aid in reducing the amount of waste that goes to dumping sites or landfills. Scientifically engineered landfill will be effective in dealing with waste management problems as it will serve as a sustainable space for disposal of waste and its treatment. The local authorities are responsible for the development of infrastructure for collection, storage, segregation, transportation, processing and disposal of MSW (MSW 2016). Therefore, promotion of waste segregation practices requires stringent policies and guidelines which can include provision of economic incentives for reuse and recycling (Boonrod et al., 2015; Yau, 2010). The major recommendation of this study is the need to put more efforts into raising awareness that can bring about considerable changes in the attitude and perception towards sustainable waste management.

Abbreviations

- CPCB- Central Pollution Control Board.
- MSW- Municipal Solid Waste
- MSWM- Municipal Solid Waste Management
- MSWR- Municipal Solid Waste Rules
- SW-Solid Waste
- ULB- Urban Local Bodies

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The European Union-Bangladesh Cooperation Agreement - Fifty Years of Cooperation and the Next Trajectory

Ngiplon Rachel Chohwanglim

Abstract

The diplomatic relation between European Union (EU) and Bangladesh started as early as 1973, after Bangladesh's independence in 1971. In 1976, the first cooperation agreement was signed between the EU and Bangladesh. Further, in 2000, the so called third generation agreement between the two parties was signed which further enhanced the cooperation. The partnership evolved from an aid donor-recipient relationship to a more enhanced cooperation with strategic and thematic areas of mutual interest. With changing developments in the global world order (multipolar) and the need for stability and peace in the Indo-pacific region, the first EU-Bangladesh political dialogue was held in November 2022. Both parties expressed willingness to sign a Partnership Cooperation Agreement (PCA) and negotiations are underway to forged a more 'deeper and wider partnership'. This new trajectory of the EU and Bangladesh relationship will be influenced by mainly, inter alia, two factors -1. The framework of the cooperation policy where human rights and democracy constitutes an essential element and 2. The changing dynamics of the cooperation that encompasses political, economic, security and climate issues in a multipolar world order. This is qualitative research and seeks to examine the evolving nature of EU-Bangladesh relationship by examining the policies and instruments employed by the EU in Bangladesh within the framework of the cooperation policy. The paper also seeks to examine how the changing geopolitical dynamics will likely impact the future partnership of the EU and Bangladesh.

Keywords: European Union (EU), Bangladesh, Economic Cooperation, Geopolitics,

Human Rights, and Democracy.

Introduction

The EU, since its inception is based on the principles of liberty, democracy, respect for human rights, fundamental freedom, and the rule of law - and its actions are guided on these values (European Council, 1998). Article 2 of the Treaty of the European Union (TEU)

distinctly posits the 'foundational premise' of the European integration project while the Copenhagen criteria further expound these values as a requirement for joining the EU (Carrera et al. 2013). Further, Article 49 (TEU) stipulates the requirement of Article 2 (TEU) as a conditionality for membership to the EU. Hence, democracy and human rights are 'inherent' to the EU through its treaties and declarations (Carrera et al, 2013). The signing of the European Convention on Human Rights (ECHR) and subsequent declaration of the EU Charter on Human Rights (2000) gave a legal character to the EU's human rights and democracy project. The EU's external promotion of human rights and democracy is both political and normative in nature, as the external relations with third countries are carried out within the framework of the EU treaties and policies. Through the Lisbon Treaty 2009, the Charter of Rights became legally binding on EU and its Member States while implementing the EU laws both within the EU and in its external relations. A pertinent problem concerning the EU's human rights and democracy project is the EU's multi-institutional characteristic and the overlapping instruments within the EU institutions, which is often criticised for lack of coherency and consistency in its actions in third countries.

Bangladesh's transition to democracy after independence in 1971 has been rather swift with the drafting of its constitution just within nine months after independence. In 1991, after a brief period of military regime, Bangladesh returned to constitutional democracy. One of the biggest challenges to democracy in Bangladesh is the complete lack of inner party democracy between the two largest parties i.e., the Awami League (AL) and the Bangladesh Nationalist Party (BNP). The lack of 'parliamentary participation culture' has affected the conduct of business in the parliament (Datta, 2004: 169). Successive governments have used the 'constitution as a political tool' leading to 'diluted integrity of constitutional governance' (Islam, 1999: 161). The Bangladeshi government is often criticised for adopting a "hands-on role in the management of military affairs" (Mohsin, 2001: 219) and for "Instrumentalizing the military for partisan interest" (Croissant, 2013: 118).

These culture of impunity and high-handedness of the regimes has led to the deterioration of human rights situations in Bangladesh. International human observers such as Amnesty International and Human Rights Watch has continued to draw attention on the deteriorating human rights condition in Bangladesh. The shrinking of civic spaces, institutional suppression of freedom of speech through the Controversial Cyber Security Act (CSA) 2023, rise in political violence, arbitrary detention of political activists and opposition leaders, excessive use of force by the government authorities on protestors, surveillance, intimidation and judicial harassment of the press, civic bodies and human rights defenders has led to

undermining of human rights and the backsliding of democracy in Bangladesh (European Parliament, 2023).

The recent protest led by student leaders against job reservation quota in the government services grew into a larger movement to overthrow the autocratic regime of Sheikh Hasina. The protest resulted in the resignation of Prime minister Hasina, who was set to hold office for a fourth consecutive term after winning the parliamentary election in January this year. These latest development changes the status quo of Bangladeshi politics while presenting an opportune time to forged a new political trajectory under the chief advisor of the interim government and a Nobel peace laureate, Mohammad Yunus. Though this exercise would require a complete overhaul of the fundamental democratic institutions - the legislative, the executive and the judiciary - and the political will of all stakeholders.

In this context, this paper seeks to examine the evolving nature of the EU-Bangladesh relationship by examining the policies and instruments employed by the EU in Bangladesh within the framework of the cooperation policy. The paper also seeks to examine how the changing geopolitical dynamics variable will likely impact the future partnership of the EU and Bangladesh.

EU-Bangladesh Cooperation

The EU and Bangladesh signed the first Commercial Corporation Agreement in 1976. The agreement primarily focussed on economic and trade cooperation between the European Economic Community (EEC) and the People's Republic of Bangladesh (European Union, 1976). A wider cooperation was concluded in 2001, known as the third-generation cooperation agreement encompassing 'trade, economic and development cooperation, human rights, democracy, good governance, regional cooperation and environment' (European Union, 2001). The Council regulation adopted in 1999 created a legal basis for promoting human rights and democracy in developing and other third world countries. Hence, human rights and democratic principles, as laid down in the Universal Declaration of Human Rights (UDHR), constitutes an essential element of the EU-Bangladesh Cooperation Agreement 2001. Consequently, the EU's instruments employed in Bangladesh - such as the individual country strategy papers, regional programmes, thematics programmes and cross-cutting programmes - constitutes human rights and democracy as an essential element for its implementation. The ongoing PCA negotiations, which is an outcome of the first political dialogue held on November 2022, reiterates human rights, rule of law and democracy as the

basis of the new legal framework for partnership and cooperation (European Union External Action, 2022).

The immediate problem confronting Bangladesh post-independence was hunger and poverty. Hence, food aid and poverty eradication constituted a major part of the EU-Bangladesh cooperation in the first decade of their relationship. Between the period 1975-1990, Bangladesh was the second largest food aid recipient of the EU after Egypt (Pillai, 2000 cited in Islam, 2023: 10). In 2001, Bangladesh became a beneficiary of the EU's Everything but Arms (EBA) initiative under the Generalised Scheme of Preferences (GSP) scheme which allows duty free and quota free export of all goods except arms and ammunition to the EU. The genesis of the EU-Bangladesh relationship was 'aid-driven' partnership which has gradually, to a certain extent, moved towards 'trade-driven' partnership (Centre for Policy Dialogue, 2012: 11). However, development aid will remain an important component of the cooperation and will be crucial for achieving Bangladesh's Sustainable Development Goals (SDG) target and its 'Vision 2041' objectives, which is to transition into a middle income developed country by 2041. Broadly, the EU-Bangladesh cooperation includes four pillars of co-operation - EBA initiative, development and cooperation, support to democracy, rule of law and human rights, and cooperation in climate change issues (Centre for Policy Dialogue, 2012: 2).

Major Areas of Cooperation - Within the EU's External Relations Policy Framework

Development cooperation constitutes an important part of the cooperation. The implementation of development cooperation is guided by specific Country Strategy Paper (CSP) where core focal areas and non-focal areas of engagement are laid down. The first CSP, formulated for the period 1993-1998, focussed on eradication of poverty and ensuring food security. Programmes targeting direct eradication of poverty and food security continued to be the core area in the second CSP, 1998-2001. The third CSP, 2002-2006 saw a border area of cooperation where themes such as good governance was incorporated for the first time. Human rights as a core issue of development cooperation first emerge in the CSP for the period 2007-2013. Other core areas for the period included human and social development and good governance. However, the disbursement of development assistance have been rather low due to low absorption capacity of the Government of Bangladesh which is caused by several factors like "weak institutional capacity, aid governance problems and a lack of political will for reform" (CSP 2007-2013). The Multi-annual Indicative Programme (MIP) 2014-2020 enumerated commitment to promote a more equitable growth and an improved democratic governance in Bangladesh - which is in line with the 'EU's Agenda for

Change' and Bangladesh's national development strategies (MIP 2014-2020: 5). In the latest MIP 2021-2027, the core areas included human capital development, green inclusive development and inclusive governance, with a focus on girls, women, and the most vulnerable. The latest MIP lays emphasis on holistic and transformative approach while employing the EU's development instruments in Bangladesh. The EU is set to commit around EUR 306 million for the period 2021-2024 under the MIP 2021-2027 (EEAS, 2022). The human rights and democracy agenda which is an essential element of the development cooperation is complemented by the European Instrument for Democracy and Human Rights (EIDHR).

The early EIDHR (2000-2006) instrument focused on strengthening the democratisation process in Bangladesh and encompassed areas of justice and rule of law, fostering a culture of human rights, strengthening the democratisation process; and advancing equality, tolerance and peace. In the subsequent period, 2007-2013, the EU instrument focused on strengthening the civil society in order to promote these value. In this period, the instrument primarily focused on the rights of minorities, women and children's rights, women human rights defenders, civil societies, and education of girl child. To promote the children's rights, projects like 'birth registration' was implemented in collaboration with United Nations International Children's Emergency Fund (UNICEF) (EU Annual Report on Human Rights 2006: 72). By 2015, the EU emphasised on strengthening the role of the civil societies, for instance, seven projects focusing on civil societies was selected which amounted to EUR 6.8 million. One of the recurring themes in the EU human rights dialogues with Bangladesh is the implementation of the Chittagong Hill Tracts (CHT) Peace Accord where the EU has implemented projects for facilitating the implementation of the peace accord. The EU has implemented projects such as CHT Development Facility Project (EUR 24 million) and projects to strengthen basic education in the CHT. Since 2018, the issue of the Rohingya refugees in Cox Bazar has been the focus of the EU. Programmes such as 'safe saving humanitarian assistance' and 'targeting children on the move' are targeted to protect the rights of the Rohingya refugees in Bangladesh. The biggest challenge remains with impact assessment of EIDHR programme due to inherent difficulties. Further, the EIDHR constitute only a nominal share of the EU's budget for any substantial result, for instance the EIDHR constituted only 2 percent of the EU's total budget in 2011 (European Commission 2012). Global collective effort is pertinent for strengthening the human rights and democracy issues which requires multilateral and international cooperation. In this direction, the EU's 'Global

Strategy on Foreign and Security Policy’, which is based on ‘shared visions and common actions’, sets out the objectives for a global collective approach.

Through the Bangladesh Sustainability Compact (BSC) the government of Bangladesh has work towards revising the Bangladesh Labour Act (BLA) and the Export Processing Zone (EPZ) law and to bring these Acts in line with the International Labour standards. To allow full freedom of association as required by the BSC guidelines, the Bangladesh government decreased the representation requirement for trade union registration for all factories from 30 per cent to 20 per cent. Since the inception of the BSC in 2013, the total number of trade union registered in the Ready-Made Garment (RMG) sector increased from 527 to 659 (International Labour Organisation 2018). However, according to the International Trade Union Confederation (ITUC), till 2017 almost half of the application for trade union registration in the RMG sector remained unprocessed. Under the EBA, Bangladesh along with Cambodia has been placed under enhanced monitoring since 2020 where labour rights, including child-labour rights, continues to be the key issue, and require Bangladesh to improve these rights to continue the benefits under the EBA scheme (Council of the European Union 2020).

The EBA initiative’s impact on Bangladesh economy and trade cannot be undermined, particularly in the development of the Bangladesh’s RMG sector. Today, Bangladesh is the second largest exporter of apparels in the world after China. Bangladesh is the largest beneficiary of the EU’s EBA initiative where clothing accounts for 90% of Bangladesh’s export to the EU. In 2023, Bangladesh’s trade to EU accounted for 20.7% of Bangladesh’s total trade making EU its largest trading partner, while Bangladesh stands at 36th rank in terms of EU’s trading partner in goods accounting for 0.4% of EU’s total trade (European Commission 2024). As Bangladesh is set to graduate from the Least Developed Country (LDC) status by November 2026, a new framework for EU-Bangladesh trade agreement needs to be formulated. And in light of the EU-Bangladesh 10th Joint Commission meeting held on May 2022, some of the key considerations for a future trade agreement are - i.

establishing a predictable and sustainable business climate ii. Removing market barriers and iii. Promoting a sustainable diversification of trade (European Union External Action 2022). Also, the BLA and the EPZ Act will continue to be a pertinent factor in the negotiations for a new trade deal

The Way Forward - Next Decade of EU-Bangladesh Partnership

The fifty years celebration of the EU-Bangladesh relationship in 2023 comes in the context of a rapidly changing global world order compounded with pertinent issues such as the covid-19 pandemic, the Russian-Ukraine war, growing right-wing populism around the world, pressing climate change issues, and a paradigm shift in the development of Artificial Intelligence (AI) and its usage. In the last five decades Bangladesh has made tremendous progress in the socio-economic spheres while the EU has remained a key partner. The EBA initiative and negotiations for a new trade deal will continue to be a key factor in the policy discourse of EU-Bangladesh partnership. The first Political Dialogue between the EU and Bangladesh sets the grounds for a 'deeper and wider Partnership' while negotiations have been launched for a PCA. The degree of wide and depth of this partnership and cooperation will depend on the growth capacity of Bangladesh and its capability as a regional actor, both in South Asia and the wider Indo-pacific region. With the onset of the EU-Bangladesh political dialogue, free and fair Indo-pacific will be one of the priority areas of the partnership. In this regard, the EU's Indo-Pacific Strategy and Bangladesh's Indo-pacific outlook will be the guiding principle for policy implementation in the Indo-pacific region. Climate issue is a shared commitment for both the EU and Bangladesh. Given its geographic location, Bangladesh has been vulnerable to frequent climate disasters and floods over the years. On October 2023, on the sidelines of the Global Gateway Forum (GGF), the EU, the European Investment Bank (EIB), and Bangladesh signed agreement worth EUR 400 million for renewable energy projects in Bangladesh (European Commission 2023). The EU's GGF is essentially an instrument to counter China's Belt and Road Initiative (BRI). The GGF policy demonstrates the EU's growing identity and role as a global geopolitical actor where such approach will continue to guide its external actions with third countries. Hence, in the context of the changing geopolitical dynamics, the priority areas for the next phase of the EU-Bangladesh partnership will constitute joint efforts against counterterrorism and rise of violent extremism, climate change mitigation, marine security, cyber security, connectivity, migration issues, and cooperation in the Indo-pacific region.

Conclusion

Since the signing of the first Commercial Cooperation Agreement in 1976, human rights and democracy has been an essential element of the EU-Bangladesh Cooperation. The various EU instruments employed in Bangladesh - development cooperation, EBA initiative, BSC, EIDHR - were implemented on the legal basis of the human rights and democracy

framework. Human rights and democracy continue to be the legal basis for the PCA framework. Thus, the EU's human rights and democracy principle which is embedded within its external relation treaties and policies will continue to guide its future relations with Bangladesh. The current geopolitical situation requires formulation of strategic policy and in this context, the new PCA negotiation between the EU and Bangladesh takes into consideration political and security dynamics, particularly in the Indo-pacific region which will continue to guide future EU-Bangladesh political dialogues and partnership.

In the light of the conclusion above, both the EU and Bangladesh should work towards setting the ground for a robust partnership. The dichotomy of EU's internal and external human rights and democracy promotion narrative posit a challenge to EU's human rights and democracy project. For instance, the recent migration law passed by the far-right Italian government to process migrants' asylum claims in Albania has been widely criticised by rights activist for undermining human rights. Within its borders, the EU is confronted with growing far right populism movement coupled with the threat to the stability and security of Europe in the context of the ongoing Russia-Ukraine war. These factors will affect how the EU, as a global actor, is able to assert its normative powers in the global stage. This will require strategic policy formulation by the EU and by its Member States.

For robust EU-Bangladesh partnership, Bangladesh must work towards promoting human rights and democracy which constitute an essential element of EU's external relation framework. Bangladesh must work towards restoring democratic institutions and promotion of human rights. Steps must be taken to ensure multi party participation in the electoral process that is conducted in a free and fair manner. The independence of the judiciary, particularly in the lower-level courts, needs to be established. The recent ruling by the Bangladesh's supreme court which reverted the parliament's power to remove supreme court judges is a monumental step towards restoration of democratic institutions. Further, for the EU and Bangladesh cooperation and partnership to endure and thrive, the EU must avoid an *à la carte* approach and work towards better understanding the dynamics of an evolving developing country like Bangladesh, and work towards fostering new synergies from their shared values and commitments in the context of the current geopolitical situation.

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Mentoring of Teachers in Higher education. Exploring the nuances and challenges in the context of National Education Policy 2020.

Lona Katiry

Abstract

For the execution of any government policies or changes for promoting quality education, educators are considered major stakeholders. The NEP 2020 emphasizes the importance of teachers in achieving the goals of the policy, which includes transforming the education system to meet the needs of the 21st century. NEP 2020 recommends to develop a system of mentorship by experienced, distinguished and retired faculty which has been visualized in paras 12.3, 15.1 and 15.11. Even with the subject competencies, novice teachers often feel overwhelmed, disoriented and frustrated. Besides being totally left on their own to deal with classroom situation and idiosyncrasies of the new profession and setting of the environment. This paper reviews the NEP 2020 and relevant literature to explore the nuances of mentoring and the challenges that lie ahead for teachers in higher education in the context of the policy. Overall, this research paper highlights the multifaceted role of teachers in the implementation of the NEP 2020 and the need for continuous professional development with regard to mentoring of teachers.

Keywords: National Education Policy 2020, Mentoring, Teachers, Mentors, Higher education institutions (HEI), Higher education.

Introduction

The NEP 2020 is a comprehensive framework that aims to reengineer the existing education system by addressing the challenges and opportunities of the 21st century. The policy recognizes the need to enhance the status of teachers and provide them with adequate professional development opportunities. The policy mentioned that a National Mission for Mentoring shall be established, with a large pool of outstanding senior/retired faculty—including those with the ability to teach in Indian languages—who would be willing to provide short and long-term mentoring/professional support to university/college teachers (NEP 2020, p.43). To achieve a vision of quality education and excellence the role of faculty members of higher education institutions (HEIs) is bound to change. The existing and potential faculty members will require intensive mentoring related to their roles and

responsibilities. The new roles of faculty in HEIs will encompass newer dimensions of creativity, innovation, use of education technology, use of technology, integration of vocational education, developing values and morale, development of e-content, learner-centric teaching learning approaches, blended learning, project-based learning, and other related topics Gupta. P.B and Gupta B.L (2021).

Method of the Study:

The paper analyses the policy documents, secondary sources, and relevant literature to identify the different facets and key challenges for teachers of HEIs for their professional development particularly as mentors envisaged in the NEP 2020.

Mentoring

There is no single definite definition for the term “Mentoring”. The term can have varied connotations for different individuals in different settings. Patricia Cross (1999) in her foreword to Daloz’s second edition of *Mentor: Guiding the Journey of adult learners* said that “mentoring is a slippery concept”.

Koki (1997) explains the term 'mentoring' as a concept distinct from 'modeling' or 'coaching'. According to him, modeling is 'the process of serving as a model. A model is a tangible embodiment of an idea or ideal (a product)'; coaching is 'assistance that one teacher provides to another in the development of teaching skills, strategies, or techniques generally within a formal three-part structure: peer conference, lesson observation, and post conference'. For Koki, mentoring includes modeling and coaching, as the mentor serves as a model of the teacher's role in education. Koki sees mentoring as a comparatively more comprehensive concept. He further adds that mentoring includes 'cognitive coaching', a term that is gaining currency as a significant part of mentoring.

Levinson et al. (1978) defined a mentor as “teacher, advisor, or sponsor”, having personal and professional connotation.

Ostroff and Kozlowski (1993), suggests that a mentor is a senior experienced organizational member who specifically helps a young professional develop their individual technical, interpersonal, and political skills.

Daloz gives mentors mystical powers declaring that “mentors give us the magic that allows us to enter the darkness; a talisman to protect us from evil spells, a gem of wise advice, a map, and sometimes simply courage”.

John Crosby - “Mentoring is a brain to pick, an ear to listen, and a push in the right direction.”. It refers to someone who contributes time, attention, insights and encouragement.

Ragins (1997), who describes mentors as people with advanced experiences and knowledge, who are willing and, in most cases, committed to providing upward mobility and support to their Protégés career development.

Some authors rightly put mentoring as “A Learning Collaboration”—a developmental caring, sharing and helping relationship with a focus on the enhancement of the protégé's or mentee's growth.

Therefore, mentoring is a relationship between two people where the individual with more experience, knowledge and connections is able to pass along what he has learned to a junior colleague within a certain field. A mentor is a teacher or an advisor, one who leads through guidance. Mentoring involves personal interactions with the mentee. Mentoring is an important mechanism to benefit and train the next generation of knowledge creators and disseminators. Mentoring is contributing time, attention, insights, and advice to help a mentee within an environment where they have apt resources and support to develop social, technical and intellectual capital. Proficient mentoring benefits all stakeholders. Mentors are the backbone of the entire education system (school to higher education).

Mentoring programme

Arora, (2021) mentions, “It has always been a tradition of ‘Guru shishya parampara’ hand holding. Hand-holding to a new beginning in the field of any profession” while referring to mentoring of new faculty at the NMM_NCTE e-consultation Meet 2021. The stages of teacher learning are many. First stage is pre-service education but in higher education pre-service education doesn't exist. Induction is the second stage, where the new recruit makes his entry. This is a very important stage for higher education teachers which have to be utilized for the development of the teachers and faculty members in the education system for improving the performance of the institution and the system as a whole. The third stage is the continuing professional development. It takes place throughout the length of the professional life of a teacher (Siddiqui, The NMM_NCTE e-consultation Meet 2021).

Teachers mentoring program is meant to support the teachers in their induction period (Pankaj). The early years for the novice teacher could be quite daunting. (Furlow, 2019) states that novice teachers enter their first class and is expected to deal with different competencies and sensitivities like a 'seasoned veteran'. Mentoring is an important component which plays a vital role in helping them stabilize their feet and acclimatize to the organization. For the induction period to be fruitful professionally, it is important and necessary for the new faculty to be associated with a senior faculty of the institution who will act as his mentor and guide and help him establish himself in the teaching profession. Mentoring is a kind of relationship in which a more knowledgeable individual will support

the newcomer. This is a kind of “Hand holding” which has been in practice in Indian society for many years.

The focus of induction period is to lay the foundation to enable new teachers to develop and equip themselves in knowledge, skills, pedagogical understanding, classroom management and others. A teacher induction program can help new teachers improve practice, learn professional responsibilities and ultimately affect student learning positively. In addition to providing support to beginning teachers, these programs allow veteran teachers to reflect upon practice and can unite the learning community as each individual work towards the same goal - improving the quality of education. Induction programs also have the potential of elevating the teaching profession and fostering a collaborative learning community for all educators. These benefits can lead to a much higher rate of retention, as new educators find themselves in an environment that cultivates continual growth and success (Education Reform Act 1993, USA).

Current Status of Mentoring

The University Grants Commission (UGC) 2019 came out with a scheme named “Paramarsh” with an objective to get National Accreditation and Assessment Council (NAAC) accreditation by 2022 for all HEIs of the country. It is a scheme for institutions to act as mentor institutes and mentee institutes. The scheme encompasses training of faculty and staff for accreditation, sharing knowledge, information, and resources, research collaboration, faculty development and adaptation of best practices.

AICTE (2020) National Initiative for Training of Technical Teachers (for Inductee Teacher) (NITTT) 2020. All India Council of Technical Education has offered two-phase training to inductee teachers working in AICTE approved institutions in the country. In the first phase, eight modules are available to registered faculty members on massive open online courses (MOOCs) through the Study Webs of Active–Learning for Young Aspiring Minds (SWAYAM) platform. In the second phase, they will undergo a one-month internship and mentor-based training. In the mentor-based training, they will implement the learning of the first phase which will be certified by the mentor. A mentoring guideline document is prepared by NITTTs in the context of faculty induction programme comprising mentor guideline manual and planning and execution of industrial training programme.

The probation of the newly recruited teachers will be cleared after the successful completion of the training. UGC (2019) launched a faculty induction programme to familiarise the newly inducted teachers about their roles and responsibilities. It will orient them on various aspects of performing their role. There are 10 modules offered to the fresh teachers in one-month duration to prepare them to perform the role. These modules are

Higher Education and its Ecosystem, Curriculum designing, Outcome-based learning, and Choice based credit system, Teaching, Learning and Assessment, Technology for Teaching and assessment of I-generation, Personal-Emotional Development and Counselling, Research, Professional Development, and Academic Leadership, Academic Integrity, Constitutional Values, Human Rights & Fundamental Duties, Environmental Consciousness and Sustainable Development Goals, Strategic Planning and Management.

Challenges

“What India lacks is a systematic, formalized, structured mentoring programme for teachers to help them deal with the increasing heterogeneity in classrooms and also where the student teacher ratio is abysmal”, Chawla, (2021). She further adds that while it has been established that the advantages of a mentoring programme for teachers far outweigh the effort, time and the cost involved, the lack of it in colleges and universities in India is mitigated somewhat by the orientation programmes offered by the Academic Staff Colleges of central universities. However, these are limited to those teaching in a permanent capacity and are not accessible to adhoc faculty, who, in their initial years of teaching are often deprived of the right guidance. These extensive four-week-long programmes should be made available to adhoc or contractual teachers, or even to those teaching as guest faculty, although the nature of these programmes needs to change substantially.

NEP 2020 proposes the establishment of a National Mission for Mentoring, which aims to provide professional development opportunities to all teachers, including mentoring and peer support (NEP 2020, p. 76). The mission aims to provide teachers with the necessary support to enhance their skills and competencies and enable them to provide quality education to learners. The mission also aims to provide opportunities for teachers to collaborate with other teachers and share best practices, which can enhance their professional development. However, the success of this mission will depend on the availability of trained mentors and the willingness of teachers to engage in continuous professional development (CPD) activities Mishra & Srikantaiah, (2020).

The desired mentoring programmes should have clear communication of the program's aims, clarification of roles such as mentor training, setting of expectations, the suggestion of activities, creation of methods to match a mentor with a mentee, appropriate resource allocation, and planning (Balul 2014). Similarly, Evertson & Smithey (2000) and Carter & Francis (2001) assert that mentors who are trained in more beneficial mentoring techniques and who are ready for their tasks do better in their roles. Therefore, to be able to teach effectively, teachers need to be trained from the perspective of challenges and nuances of the mentoring process (Delaney, 2012). As a result, it is advised that mentoring programmes

should give more aims and purposes of mentoring, the duties and responsibilities of a teacher mentor, and the abilities required of them. According to Zachary (2000), mentors should receive training before working with their mentees and have the chance to discuss issues with other mentors while still providing assistance.

Conclusion

The NEP 2020 recognizes the crucial role of teachers in transforming the education system and proposes measures to enhance their professional development. It has mentioned that National Mentoring Mission shall be established to provide mentoring/professional support to faculty members of higher education institutions. As the entire educational system of the country is revamped, the roles of faculty will also undergo change. It is therefore pertinent for teachers to keep abreast with the wind of change that will sweep through the entire educational system. The success of any mentoring programme in higher education largely depends on understanding the attributes of a mentor and mentee, the relevance of mentoring programme in academic institutions; in a nutshell - the nuances of mentoring and its functionality. Mentorship in institutions of higher education supports personal and professional development of faculty as they transit into new roles as teaching faculty. Chawla, (2021), aptly remarks, "Mentoring is a promise that the NEP 2020 has made, and we hope it is for keeps both in letter and spirit. We also hope that it does not remain a crevice, a fault line that will only widen the gaps in the foundation on which the entire edifice of education stands".

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Towards a Digital Economy: A Look into the Growth of E-banking Services

Kethosenuo Kesiezie¹
&
Dr. Ratan Kaurinta²

Abstract

The concept of technology is one which is constantly changing and upgrading itself. Of late, the process of digitalization of our numerous economic operations and sectors has been steadily and rapidly gaining recognition in terms of the value and resourcefulness that it creates. Digital technology seeks not simply to transform traditional economy and commerce, but also to significantly improve it in terms of both convenience as well as simplicity. Owing to the drastic growth of modern technology, global operations have become increasingly well-connected and digitalized, not leaving out a single industry or sector in its wake. This process of digital transformation gives rise to the birth of a new-age 'Digital Economy'. The banking industry, particularly its electronic banking or e-banking sector, plays a significant role in the materialization and attainment of India's digital economy goals, particularly in building its comprehensive and highly connected infrastructure. Economic development has taken on a new 'digital' path, whose multiple facets have given rise to the need to acknowledge the prowess of technology in today's world. This paper seeks to look into the history, growth and potential of the e-banking services in the wake of the country's mission towards attaining a digital economy.

Key words: technology, e-banking, digitalization, digital economy, digital transformation

INTRODUCTION

An economy shaped by technology

The economy of any country is influenced by the numerous interactions taking place among the vast expanse of its natural and man-made resources, through carefully planned out and deliberate exercises, intended to generate revenue and create value. Originally, economic activities were largely limited to direct face-to-face interaction between different parties, wherein exchange of resources and wealth took place. However, this offered no real scope for lasting economic growth. The expansion and growth of the country's economy therefore

required that this process of exchange should extend beyond its geographical borders and into international scale. This ambition of economic expansion and development towards global proportions has been aided largely by the continuous growth in technology. Technological advancements, especially in the area of digitalization of services, have allowed for economic activities to become increasingly interconnected and simplified, and have opened avenues for trade on a grander and larger scale than ever before. Technology is thus, inevitably and irreversibly, changing as well as shaping the ways in which our economy functions, from the very infrastructural levels. Our country, along with the rest of the world, is now on a fast-paced transformation into a full-fledged digital economy.

India's Digital Economy and E-banking

A digital economy is one which is being built through rigorous efforts of digitalization, innovation, transformation, enhanced networking and connectivity. The government of India launched the 'Digital India' program in the year 2015, with an aim to enhance economic development through the formation of an economy and society empowered by digital technology. Since then, an increasingly expanding shift towards online transactions can be observed across the different economic sectors, especially with the growth in e-commerce activities. In order to become a potent digital economy, it is crucial to develop first the country's digital infrastructure. The banking industry thus play a key role in the creation of such an infrastructure, particularly in the delivery of its digital payments services via its electronic banking (e-banking) platform. E-banking has not only enabled the creation of the country's digital economy infrastructure but can also be considered as a vital component in its development and a catalyst to the digital transformation process, owing to its accessibility, convenience and vast utility. The attainment of India's digital economy goals, therefore rely on the health of its e-banking sector to a great extent.

Currently India's digital economy generates about \$200 billion of economic value annually. If utilised optimally, the country's digital ecosystem is expected to create a digital economy of \$800 billion to \$1 trillion by as early as 2025. Across all the digitalized sectors, the existence of a robust and efficient infrastructure to facilitate financial transactions is paramount in this regard. Therefore, there is an ever-growing need to emphasise the development of the e-banking sector, through which all digital monetary transactions across all the new and old economic sectors will continue to take place.

REVIEW OF LITERATURE

The strengthening of the influence of technology on our country's economy is not an isolated occurrence, neither is it an over-night event, but rather it can be considered as an integral and gradual phenomenon which continues to alter and move the infrastructure of our economy even today. This process of digital transformation is one which has the power to continually transform itself, progressively branching out and boosting productivity across all sectors and industries. (Mühleisen, 2018) It has therefore become a key economic driver in the recent years despite the uneven distribution of its impact across the different countries, the potential of digitization can be harnessed by encouraging the development of necessary capabilities and enablers. It has been observed that e-business structures and models arising out of this interaction between digital technology and the economy should be complementary in nature and seek to establish an improvement in present economic statistics. (Mesenbourg 2001). The digitalization of the economic sectors has resulted in an increased efficiency in the utilization of our resources and production capacity, thus also promoting sustainability along with economic growth. It is critical to lay emphasis on better understanding the various means and ways through which sustainability can be realised by building on the basic infrastructure driving the digital economy (An et al. 2024) such as the e-banking sector, which is solely responsible for enabling the vital digital payments systems in the country. Through the e-banking services platform, it has been possible to address issues of widespread financial inclusivity gap between urban and rural areas, as well as poverty. Present data reveals that there is a drastic shift towards digital banking in the recent years and there is a new found willingness to adopt the digital banking services. Further, studies have shown that there exists a significant and positive relationship between e-banking services and economic growth in a region (Gashi & Abazi-Alili 2022). Moreover, the escalating use of mobile and smart phone devices, has given the banking industry a new platform and the anytime-anywhere facility it provides has become a necessity for the customer. (Salim, 2022)

OBJECTIVES OF THE STUDY

1. To examine the growth of e-banking sector in India.
2. To analyse the role of e-banking services in building a digital economy.
3. To analyse the scope of e-banking services.

METHODOLOGY

The study is descriptive in nature. The sampling unit consists of bank customers residing in Nagaland. A sample of 400 bank customers were selected as the representative sample through random sampling process. Area of the study is limited to the state of Nagaland. Both primary and secondary sources were accessed for collecting data. Primary data was collected through questionnaire survey method.

ANALYSIS

E-banking in India: A timeline

E-banking services in India was initiated only in the 1990s, with the implementation of computerized applications and networking in 1993. Thereafter, ICICI was the first bank to introduce internet banking services to its customers in 1996. The initial response to e-banking services by the Indian population was slow and showed a lack of interest in adopting the services. This lack of enthusiasm was largely attributed a prevailing sense of fear among bank customers with regard to the various security issues associated with online banking transactions. However, over the past decades, the e-banking usage statistics have shown a steady growth rate, especially with the central government’s intervention in promotion of digital services across the different sectors, including the banking industry coupled with the timely revision and implementation of stringent cyber security measures, have managed to improve the people’s mentality towards e-banking services.

Table 1- Timeline showing introduction of various e-banking services in India

Year/s	Type of E-banking Service	Phase
1984-1988	Introduction of computerized systems in banks, MICR cheques	Phase I
1987	ATM concept initiated by HSBC bank	
1980-1990s	Debit & Credit cards introduced	

1990	ECS introduced by RBI	
1996	Introduction of internet banking services to customers by ICICI	Phase II -
1997	Shared payment system set up	
1999	Smart cards conceptualised	
2000-2004	SMS banking initiated, Real Time Gross Settlement (RTGS) introduced	
2005	Core banking conceptualised and implemented, National Electronic Funds Transfer (NEFT) introduced	
2010	Immediate Payments Service (IMPS) introduced	
2014	Unstructured Supplementary Service Data (USSD) launched, Pradhan Mantri Jhan Dhan Yojana (PMJDY) launched	Phase III
2015	Digital India Program: Cashless India launched; Unified Payment Interface (UPI) initiated	
2016	Bharat Interface for Money (BHIM) introduced by National Payments Corporation of India Launch of Aadhaar Enabled Payment System (AePS), Bharat QR lauched	

The evolution of e-banking sector in India can essentially be divided into three different phases: Phase I (1980s-1990), Phase II (1990s- 2010) and Phase III (2010s till date). It can be observed that the e-banking sector in our country has been experiencing a steady growth rate in its overall development over the years beginning from the late 1980s and into the early 1990s. Like many others, this sector relied heavily on the advancement of science and technology especially with regard to digitalization and communication networking for its progress. The era of digital banking can be seen to have started in the early 2000s. Flagship programmes like Digital India Program, Pradhan Mantri Jhan Dhan Yojana for financial

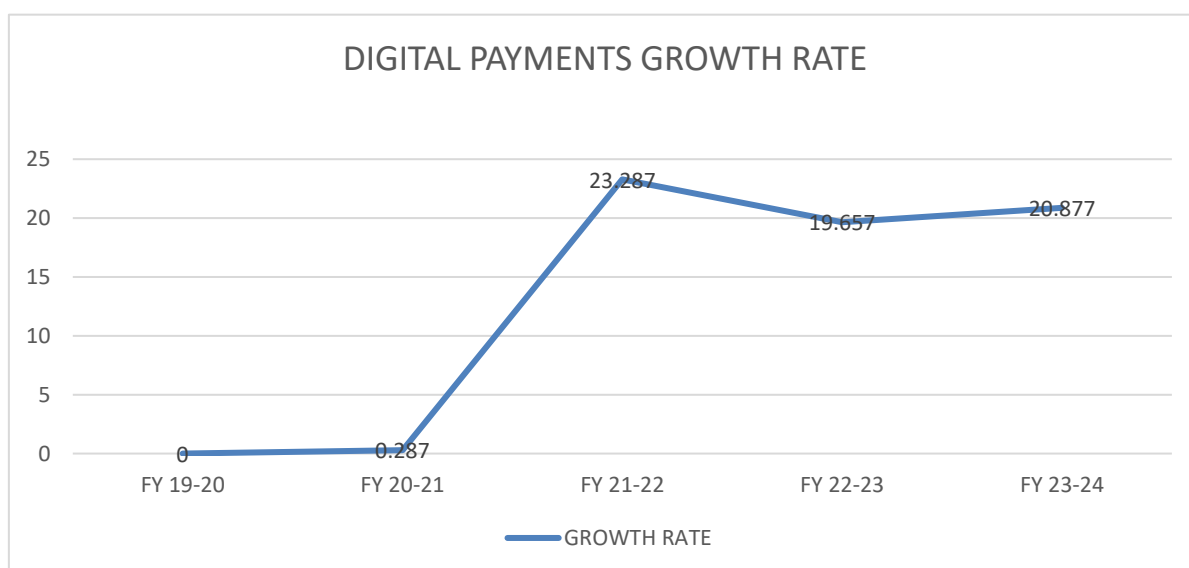
inclusion and other central government initiatives towards building a highly connected digital economy which began 2014-2015, seemed to have triggered a new wave of innovative measures in the e-banking sector, leading to the introduction of customer-centric and convenience-based digital banking services such as UPI, AePs, Bharat QR and so on. Advancement in digital technology, coupled with the government’s enthusiasm towards achieving not only a digital economy but also a cashless economy required the banking industry to undergo a digital transformation, leading to one of the biggest revolutions in the banking industry- the digital revolution. The e-banking sector is now shifting from electronically driven service delivery model into a full-fledged digitally enabled banking system, allowing for the e-banking sector to widen its reach as well as scope across length and breadth of the nation and beyond.

Table 2- Total Digital Payments (2019-2024)

Year	Transaction Amount (cr)	Growth Rate
FY 19-20	14,10,53,232	-
FY 20-21	14,14,59,089	0.287%
FY 21-22	17,44,01,233	23.287%
FY 22-23	20,86,84,872	19.657%
FY 23-24	25,22,52,492	20.877%

Source- www.rbi.org.in

Figure-1 – Growth rate of digital payments in India



Significant growth in the e-banking sector can be seen through the expansion of the digital payments amount over the last few years. In Table 2, the data collected from period 2018-19

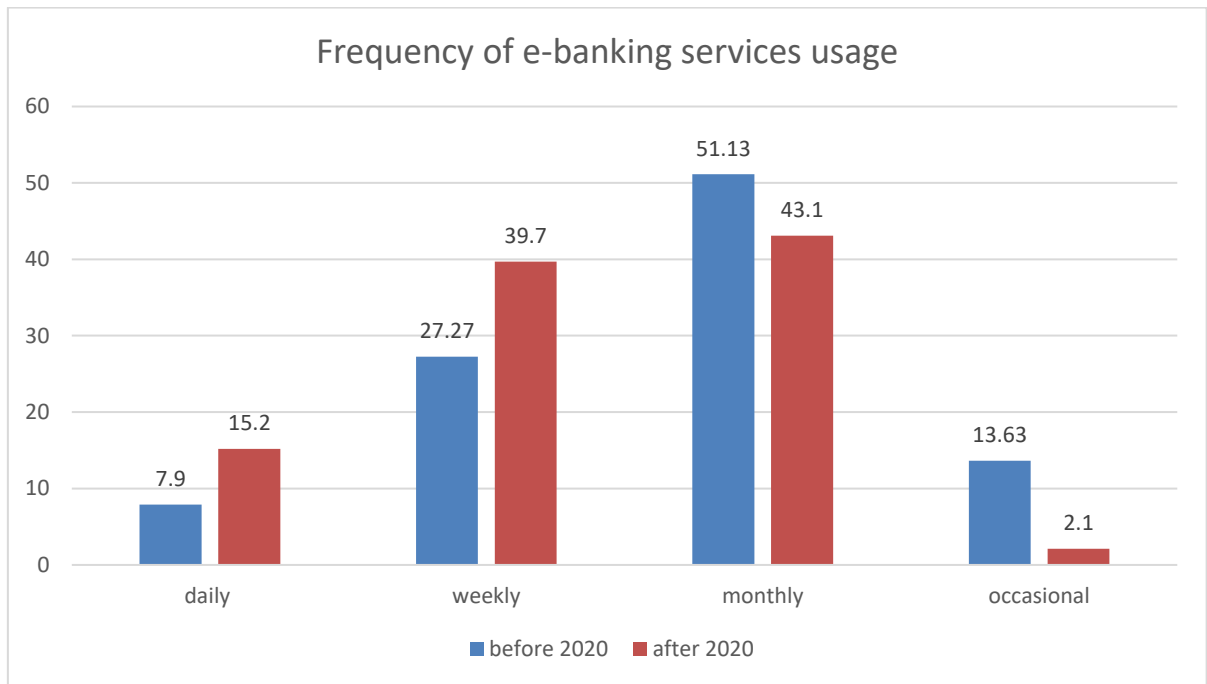
to 2023-24 shows an upward trend in the total value of digital transactions in the country. The total digital payments data takes into consideration all the different forms of e-banking transactions including NEFT, RTGS, IMPS, mobile banking, POS payments etc. A significant increase in value of digital payments can be observed between the period of 2020-21 to 2021-22, wherein the growth rate increased from 0.287% to 23.287%. The value of total digital payments has been increasing steadily thereafter, indicating a 19.657% increase in 2022- 23 and 20.877% increase in 2023-24 as well.

Table 3- Adoption of new e-banking services in last 5 years by bank customers

Adoption of at least 1 new e-banking service	Respondents (%)
YES	15.9%
NO	75%
MAYBE	9.1%
Total	100%

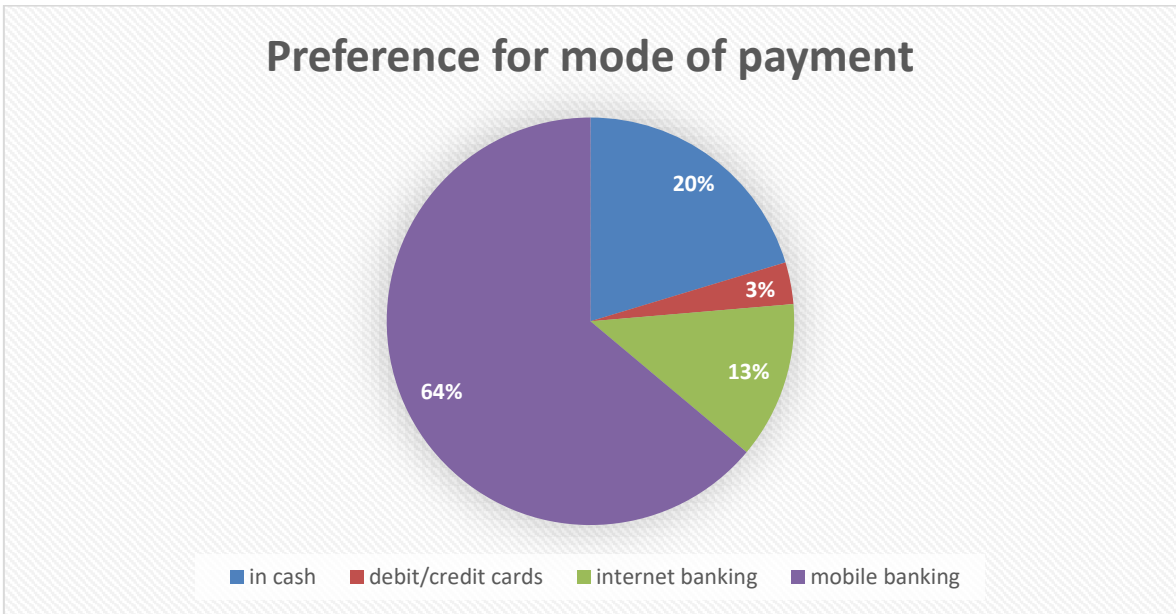
In Table 3, the data collected in this study shows that there was no significant increase in adoption of new e-banking services during the period extending for the last five years, despite the growth in total digital payments transactions amount. The contradictory nature of data between adoption rates and overall e-banking transaction volume may can be a result of an increase in usage in terms of frequency of use, as well as the amount transacted. This implies that e-banking usage statistics and digital transaction volume does not necessarily depend on adoption of new services but rather the switch to e-banking modes of digital payment options. Customers are showing an increasing affinity towards non-cash payment modes for completing their personal and other transactions.

Figure 2- Frequency of e-banking usage among bank customers



When looking at the changes in the frequency of e-banking services usage before and after 2020 (COVID 19 pandemic), it can be observed that there is an increase in the number of daily as well as weekly users of e-banking services, from 7.9% to 15.2% and 27.27% to 39.7% respectively. This can be understood as a 92.4% increase in daily users, similarly, there is a 45.6% increase in the weekly users' statistics. Whereas, a reduction in the number of users under the monthly usage categories and occasional users' category is noticed. This data signifies that there was a change in e-banking usage habits in the last 5 years, particularly between the periods before and after the pandemic. More bank customers have shifted towards an increased e-banking usage category within the last 5 years. this is an indication that e-banking services usage have a tendency to become habitual and leads to increased usage over time, owing to several factors particular with respect to convenience, ease of use, accessibility and efficiency of services.

Figure 3- Bank customers' preference for mode of payment



When we look into the customers' choices and varied preferences for the different modes of payment available today, the data clearly shows that the large majority of customers (80%) prefer to opt for an e-banking service over making the payment in cash. Further, it can be observed that among the various choices of e-banking services, 64% of the customers' most favoured preference for payment is through mobile banking platforms. The data thus suggest that nowadays, bank customers' preferences is moving towards digital payment modes and shifting away from the older e-banking services such as debit/credit cards, internet banking and ATM usage and towards mobile banking services. More recent data collected across India also reveals that the usage and transaction volume using mobile banking services have increased drastically over the last 5 years.

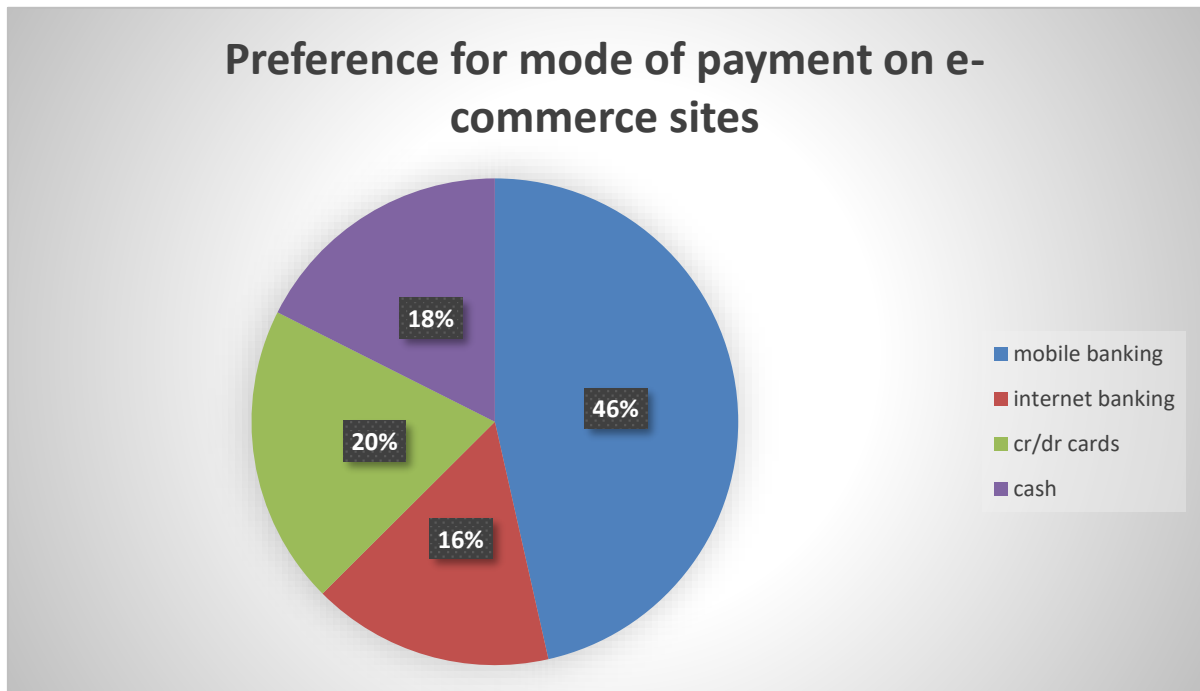
Table 4- Mobile banking and internet banking transactions (2019-2024)

Year	Mobile Banking (amount Rs)	Growth Rate
Mar'19	4,40,15,27,450	-
Mar'20	5,20,19,91,118	18.18%
Mar'21	12,46,22,00,417	139.3%
Mar'22	15,73,99,54,117	26.30%
Mar'23	22,50,19,37,321	42.95%
Mat'24	31,27,95,05,995	39.01%

From the above table, a stark difference in mobile banking transaction value can be noticed between the years 2020 and 2021. There is a significant increase of 139.3% in transaction

value in 2021 as compared to the previous year 2020. This suggests a drastic hike in mobile banking adoption/ usage in the post-pandemic (COVID 19) period as compared to the pre-pandemic period. The transaction volume continues to increase over the next years as well, although the growth rate largely stabilised after peaking in 2021.

Figure 3- Preference for mode of payment on e-commerce sites



According to the data collected with regard to the customers' preferences for mode of payment while completing purchases on e-commerce websites, 46% of the total respondents revealed that they prefer to make the payments using mobile banking facilities available. This indicates the likelihood of customers to be drawn towards digital payment options made available of the e-commerce sites. Moreover, another 20% of the customers revealed that they prefer to pay using their debit or credit cards, while 16% preferred to utilise the different internet banking services for making payments. Only a total of 18% of the customers revealed that they opt for payment using cash over the different e-banking options available for completing their purchases. This is a clear indication that customers prefer to use e-banking services, particularly digital payments facilities in their day-to-day activities.

FINDINGS

- E-banking sector in India has been undergoing a steady growth in terms of the rate of its development over the past 3 decades. The first two phases in the evolution of e-banking saw introduction of basic e-banking services and facilities, while several

other key innovations such as core banking system was steadily introduced over time. Phase I and II can be mainly characterised by the efforts to conceptualize, materialize as well as regulate the digital, electronic and cyber space in the banking industry. Phase III saw increased efforts by the central government to push the digital transformation process, wherein several measures and policies were framed to accommodate the digital economy mission. It brought about significant developments in the e-banking sector by way of increased emphasis on digitalisation of services, through the introduction of highly convenient and simplified digital payments systems, aimed towards shifting the economy into a cash-less and increasingly sustainable economy which extends to increased financial inclusivity across the country.

- The last recent years saw a significant increase in overall digital payments value as well as transactions. The significant upward trajectory in digital payments began in 2021, which can be considered as the beginning of the post COVID 19 pandemic period. Here, the growth rate increased from 0.287% in the previous year to 23.287%. This indicates clearly that there occurred a migration to e-banking services from alternatives such as cash and cheque transactions in the country.
- Data collected showed that there was no significant increase in adoption of new e-banking services in the recent past. However, considering the hike in digital payments transactions, it can be argued that the growth of e-banking sector does not necessarily depend on the rate of adoption of new services, but rather in the nature of usage of these services particularly with respect to frequency of use, amount transacted, expansion in reasons for using the e-banking services among others.
- Data collected also indicated that there was an increase in the percentage of bank customers who use any of the e-banking services on a daily and weekly basis, whereas a reduction in percentage of e-banking users is noticed in the monthly and occasional users' categories. This means that the e-banking services usage pattern among the bank customers is showing tendency to become habitual and increasingly frequent in the future.
- Presently there exists a high preference for mobile banking services among the bank customers. This data is supported by the drastic increase in overall mobile banking transactions in the country, which saw a 139.3% hike in 2021. The data collected also indicates clearly, a prevailing preference for the varied e-banking services over cash payment option among the customers.

CONCLUSION

The banking industry has always played a pivotal role in the smooth functioning of the economy and its development. The 21st century has brought about a wide array of revolutionary advancements particularly in the field of information technology, which has permeated into every industry. Additionally, the inception and introduction of e-banking services in the country has opened up several avenues for accelerating economic growth, particularly in the context of enhanced reach, connectivity and accessibility, irrespective of urban or rural regions. Along with the rest of the world, India also shares in the vision of achieving a digital economy, which calls for a revised emphasis on the digital innovations across the different economic sectors. Thus, the central government has begun streamlining their efforts and resources towards the creation of a robust digital ecosystem. The process of digital transformation calls for a nationwide exercise to modernize all existing sectors, processes and economic activities in order to allow these major aspects of our economy to adapt the new era of digitalization. Taking these into perspective, several areas of the e-banking sector has undergone notable refinement in fine-tuning their existing services to cater to the demands of a digital economy. It may be noted that the e-banking services have transformed from a largely electronic medium to a well-established digital platform for delivery of essential banking services to the masses in a more convenient, accessible, efficient and affordable manner. Therefore, when considering the growth of e-banking sector, we should not merely confine our conclusions on the basis of the ever-increasing usage and transaction volume statistics, but rather also look into the immense transformation taking place with the mindset of the general public when it comes to preferences for using e-banking services as well as the increasing frequency of e-banking usage, which are all indicators of well-rounded growth of the sector. The undeniable value of the e-banking sector is therefore well reflected in the fact that these services which were initiated as subsidiary features to elevate the banking experience, have now cemented their place as a necessity feature, without which neither the banks nor the economy can function any longer.

SUGGESTIONS AND RECOMMENDATIONS

India's ambitious venture to push into the frontlines of the global digital economy race demands for further research to be conducted in the numerous areas of digitalization processes being carried out across the different economic sectors and industries. In order to achieve the best results from the digital transformation process, relevant data and information is required to be collected on a continuous basis, so as to sustain it. E-banking

services are a much-needed building-block in the country's digital economy infrastructure, particularly in connection to the 'Cashless India' campaign. Hence, the banking industry, particularly its e-banking sector, contribute immensely towards the achievement of this digital economy goal, thus further research is required to be carried out in this respect, so as to gain better understanding of its role and accelerate the digitalization process while also continuing to look into the different aspects for the continued improvement of its services and assisting in the framing of relevant policies in this regard.

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TENYIDIE SECTION

Angami Tsiepfumia khetseko mu kenyuko
Folk sports of thebAngami: High jump and the taboos

Kelhouravo Kire & Dr. Petekhrienuo Sorhie

Cali (Abstract)

Kijü nu kelhouzhokoe themia kekhasa di themia bu kepekro mu keze rüna chü baya. Angamimiakoe liecielierhi pie kenieputho chü di mereizhüya rei u shürhei balieketuo la tsiu kepekro balieketuo la rüzhükecü pie kelhouzho kemeyie puo chü di kerüü teiko nu u kroüzomiako ze rüzhüko chüya. Uko rüzhükecü geinu kenei tei pevo, nanyü mu kelhouzho pekru mu keyietuolieya. Themia kelhou nu rüzhükecü pie u zho chü mo, kepukekia mo, pie khuthu nu shülie moketa geinu u kelhouzhokoe rüzhü mu thecathebieko ze ruotaya. Angamimia rüzhüakezhako mu kelhouzho, nanyü mu kenyü dieu ze keperokecü dzeüse kesimiako tuo mo theta kemo nu u tsiepfumia mhasiko khuthu nunu pekrupie u sewe chülie morosuote. Angamimiakoe khetsekecü pie rüzhü kemeyie puo chüya. Mharapuo nu ta vor seiphi puo rüthouyakezhau üse khetse isiya. Uko khetse rhi kekreichü pengou nyi; khetse, khepelie, khemeshü, philhi, thatse. Mha pete rei puo dze, puo zho, puo kekuo nyi phreyakezha tuoi Angamimia khetsekoe kelhouzho-u geinu tsü par mu rüzhükecüko nu nanyü, kelhouzho mu kenyü dieu ze kepero di chüyacü la süko geinu krotho-u khruohi mu kekhasa balieya. Mhathu hau geinu u tsiepfumia phruopie u ketsü khetseko gei zhovi, nanyü, kenyü, mhasi kesou mu kevi penhapie tuoketako chü perheise par ketekegupie pekrulieketuo kemerü mu kemengu geinu mhathu hau thushüzhie.

Caüdieko (Keywords): Khetse, Khepelie, Khemeshü, Thaprou, Philhi, Kenyü, Kemeyie.

Sededie (Introduction)

Angamimia ha Tenyimia seyie khro keba yietse puo mu uko kelhouzho mu rüzhü pie uko kinyi chüya. Uko rüzhü mu thecathebiekoe nanyü mu kelhouzho ze kepero di tazhüya, tsiu kelhourhi mu kelhouzha geinu le di thecathebie rhi kekreichreiya. Rüzhükecü ha krotho-u la meyiethor mu keshürho phou la meyie mu umo chü kemeca mu kemephrüshüya. Kemecakekhro-e khriesamia rütso zo. Uko thecathebie pie thepfumia la mha kezha puo chü mu se mhokuomhohie puo sa chüya. Uko liecielierhi pie kenieputho chü di teicie va duyacü la penie, tére, thekhruothenyi, chümetsie, kesiakejü mu kechükenyü teiki pie kerütei chüya.

Sirei u tei kerüüko nu kroüzomiako ze rüzhüko chü di kepekro vor. Mhathu hau nu Angamimia thecathebieko donu khetseko penou di thushütuo. Mharapuo nu ta vor seiphi puo rüthouyakezhau üse khetse isiya. Angamimia kelhou nu khetse rhi kekreicü pengou nyi; khetse, khepelie, khemeshü, phili, thatse. Uko kellhouzho nu mu khetseko kechü nu rei kenyü icü dieu ha mha kekha di chüyacü la kekhietho di rüzhütuo lieya. Rüzhü mu thecathebiekoe kelhouzho, nanyü mu kelhourhiu ze kepero di chüyacü la süko geinu kelhouzho, kelhoudze, kelhourhi, nanyü, mhasiko pekru mu keyie vor thie tsolie.

1. Angamimia Khetseko (Various Types and Styles of the Angami High Jump)

Mharapuo nu ta vor seiphi puo rüthouyakezhau üse khetse isiya. 'Khe' iro 'we chükemie chüu' morei 'thau', mu 'tse' iro 'mha puo chü pie kebau tse pakecü'. Süla khetse ha we rei mia rei mia khe mho pakecü zo. Angamimia kelhouzho nu khetse rhi kekreicü pengou nyi, sükosü; khetse, khepelie, khemeshü, phili, thatse.

1.1. Khetse (High Jump)



Khetse ha we rei mia rei prouse mha puo rüthoukeshü kheu mho pa ketitikecü. Hudou kechü seise kenie lutsahatsa kemeze di seshü mu seiphi yopuo se hudou kemezecü kenie nu doushü di prou seiphiyo rüthou pakecü üse khetse isi ba.

Khetsecü ha u taprheikecü la viya mu süu geinu keshürho phou penyi sashüya, süla thepfumiakoe khetse di kemerakie chü umo taphreiya. Chütherhü kenyi teiki mu chüwhuorawhuo pie keniepyakezha teiki thepfuko zo mo liro thenukoe terhü mu chüwhuorawhuoko chüya mo. Chütherhü mu chüwhuorawhuo chüketuoe mephrümerhü, macamekhro ba mo liro chükemie vie mo. Süla thepfukoe khetseko chü umo taphreiya. Kelhouzho hau medzi di u chieniuoko teiki thenumia bu khetse vor mo. Süsie rei rüzhüketuo la pfhemenei puo kekru jü tsiu 'menga' icü zho-u se pecü kevor la kelhouzho mu kelhourhiu geinu thenumia thuo u kireilieleya. Khetse ha kijüzie kemezhüra nunu chü phreliya. Nhaterha tsu tuo di u tei rüülie tse ciena bo kezako zapie khetse sei chü di kepekroya.

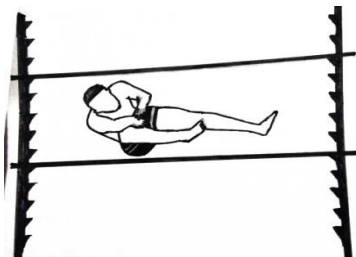
Khetse nyako tse kerie ca se (3) zie seya mo; hudou kechü seise kenie mu seiphi yopuo. Kerie botsako se khetse nyako rhiya mu themia rhiu le di rhi pedzüpechalieya. Kerie wilie di phropie puozha dziekrüne se mesecü kenie chülie di seiphi yopuo douketuo la seisenie mvütsa nu kemeze tou di hudou dou kho puo tsü tsotuo. Seiphiyo kerhepie dziekinuo ki cü zacü di rhiya. Khetsekecü nu seiphiyo pie seisenie nu hudou pekrotsa kemedede toucü nu doushü di sedeya mu hudou puo rüthou phrewa tse seiphiyo kehe rükrie

miemie kho di hudou rükriekuocü nu pakelieu bu kevitho-u chütaya. Proukeshü teiki seiphiyo so petewa tse sa katatuo. Mia puopuocü va kitsuotsuo hudou puo nu palie vituo shiü kepuwa di khetseya.

Khetseketuo la rüzhümia le di miali morei themia keza ketoupie krotse chü di khetseya, sirei kevitho-u liro mialiu thuo ketiya. Thenyi, mechü rüzhüchie mu penie teiko nu khriesakoe zieke mu mechü rülouchüko nunu kepekro di khetse baya. Puotei hakemhieko nu miaphimia kekratho chüya, süla rüzhümia rei rüzhü ketheguo mu miaphimia rei rüzhü kebako meho ketheguo ibaya. Phichühnicu u tei kerüüko nu kitiezhako nunu khetse baya, sirei penie niereko nu mhathomhachü mu rüzhüko rei chüya mo.

Themia rhi mu mhale kekreyakezha tuoi khetse doko rei kekriya. Khetsekecü nu mia huo kepenuora mu mia huo petse za nu ta vo khetseseiu kepenuora nu prouya, mia huo khetse seiu zatsa, mia huo puo vitsa mu mia huo puo metsuo nunu ta vo di prouprouya. Takecü nu mia huo phiyha pie pecü mia huo phiyha pie pezhaya, tsiu mia huo umo-u peyieya, mia huo umo pedou mu ketsidi di proukecü chütuo. Khetse zho kro puo liro: proukecü teiki seiphiyo so petewa ro süu sa kepuya mo, hudou puo nu proulie kevi va kenie morei sese ngulietuo mu süko nu palie mota ro ba rüleitatuo, kevitho-u kesuketuo la mia puoe hudou rükriekuocü rüthoulie morosuo, thenuko bu rüzhüchü nu lelie lho. Thezho hakoe kethoca se chieshü di medziyacü la miapuorei kegeijataya mo. Hamhiecü la rüzhükecü geinu themia donu khrietho penyilie, kenousikuolie idi themia teshü kema se balieya.

1.2. Khepelie/Khemelie (Slide High Jump)



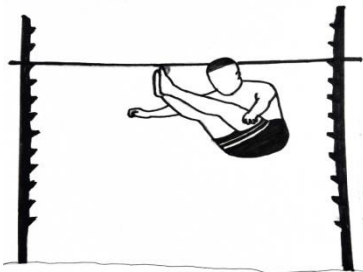
Angamimia kelhouzasi puo tse khepelie icüu. Seiphi kenie pie hudou kechü seise kenie nu pesopekhro doushü di prouse sünie donu pelie leyakezhau üse khepelie morei khemelie isiya. Seyie kekreamiakoe khepelie hau chücü siya mo, hauha u kelhouzho soukecü zasi puo. Thepfuko pete khepelie chülieya, sirei khetse zho kemhie di u tsiepfumia teiki kelhouzho mu kelhourhiu medzi di thenukoe khepelie chüya mo. Khetse chüko nunu khepelie chü phrelieya. Khriesakoe nhicuko ki rei khepeliecü u neikuoya kekreamonyü khriesamia sü mesamerayacü la khepelie keti setaya.

Khepelie kechü nu rüzhümia ketsakekra geinu miali morei themia ketse ketoupie krotse chüwatuo. Krotsekoe u kromia nou hü mu chü kethepfu idi kepekro lhezhpfü tuoya. Khetse nyako se khepelie chü phrelieya sierei khepelie nu seiphi kenie setuo mu unie keprouu kekrei, khetsecüu nu seise kenie mu seiphi yopuo di prou süyo rüthoutuo, khepeliekecüu nu ro seise kenie mu seiphi rei kenie di prouse sünie donu pelie leya. Khepelie kechü nu seiphi yopuo pie hudou pesocho-u gei doushüya mu rüzhü tseiwa kemochie keleya

mo. Seiphi kekreiyo pie hudou pekhrotsa doushü di unie donu pelie letuo, sidi hudou puo nu pelie lewawa tse seiphi pekhroyo kehese petsotsa va khoya mu seiphinie donu kecieu mere miemietaya. Si kho di seiphinie donu kecie kemeretho nunu pelie lekelieu bu kevitho-u chütaya. Khepelie kechü nu seiphi pesoyo morei pekhroyo rei so petewa tse katatauo. Khepelie kechü nu u rhi mese, mesamera mu prou kesimiakoe kekreamia ki rei vikuolieya.

U tei kerüko nu khriethokhrietshü mu siezanuo khriesakoe kekielie di kitiezhako nunu khepelie chü di khrietho thau kemetei vor. Kroüzomia keze lietsulievo chü mu chielievü tuo rei u tei rülie tse thepfukoe khepelie chü di lhezhpfü tuoya. Khepelie kechü doko mehoshü ro mia huo thevitsa nu, mia huo thezatsa nu mu mia huo puo metsuo nunu ta vo di prouproutuo. Miakraue phiyha pie pecü di ta vo prouproutuo. Khepelie keprou doko liro thedo puo penouya, süsü umo peyie se seiphinie donu pelie lekecü, khatho zo mo liro thedo hau medzi phreya zo. Khepelie zho kro puo tse: rüzhü tseiwa kemochie seiphi pesoyo keleya mo. Seiphi pekhrotsa kebau rülili nu kehese pesotsa khotuo. Hudou kekrei puo nu paketuo la hudou puo nu pelie lelie morosuo. Hudou puo nu proulie kevi va kenienie morei sese ngulietuo mu süko nu pelie lelie mota ro ba rülietatio. Proukeshü nu seiphinie puo zorei so petewa ro süu sa kepu lho. Kevitho-u kesuketuo la mia puoe seiphinie donu kecie merekuocü nu pelie lelie morosuo. Thenuko bu rüzhüchü nu lelie lho.

1.3. Khemeshü (Two Feet High Kick)



Khemeshü cae phitha prou sie uphikrünie bu kemetha di mha puo meshükecü. Seiphi yopuo pie hudou kechü seise kenie gei doushü di thaprou morei ta vo prou sie phitha seiphiyo meshükecü üse khemeshü isiya. Hauha prou kevimia la mhokuo rüzhü puo. Thepfukoe khemeshü chü phrelieya sirei kelhouzho-u medzi di thenukoe khemeshü chüya mo.

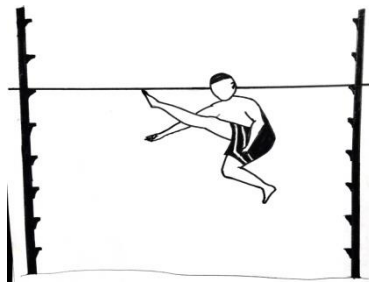
Khemeshü kechü nu rüzhümia kezakecüko mu seiphiyo kehekecü rei khetse zhoko ze kemhieya zo. Khemeshü zho kreicü kenie tse prou sie seiphiyo meshüya mu seiphiyo meshükecü teiki uphikrünie bu kemetha di meshülie morosuo, uphi philhi seiphiyo meshüwa ro katatio. Si kho di supuo hudou rükriekuocü nu meshülie shicüu bu kevitho-u chütaya. Khemeshükecü nu thaprou reilieya morei phiyha huo pie vor di seiphiyo mhodzü ki tsolie tse phitha prou sie seiphiyo meshüshüya. Khemeshü kechü do-u tse uphinie bu umo-u ze kemeze di prou sie seiphiyo meshüya. Thedo kese puo se ba rei uphou kemesikemedza, prou kesi mu kemo geinu kevikesuo thau kekreitaya.

Khetse nyako se khemeshü chü phrelieya, sükosü kerie hudou kechü seise kenie mu seiphi yopuo. Kerie wipie dathelie di phro dziekrüne se (3) mesecü kenie chüpie seise kenie

chüya. Seisenie mvütsa pfü puo morei thu puo mesera nu hudou dziekrüne decü douse puo rietsa khoya, hudouko donu dziekrüne puo mese thechü khapie baya. Kerie ca yopuo kerhepie dziekinuo decü seiphi chü di pie hudouko nu dou di phitha prou sie meshüya. Puo nyako ha themia rhiu geinu rhi pedzüpechalieya. Khemeshükecüe ta morei thaprou sie meshülieyakezha la kehourapuonurei rüzhülieya. Thepfukoe u tei kerüü teiki khemeshü chü kemeca kenei tei peba di kitiezha mu ziekeko bu methuo bataya mo. Khemeshü kechü do-u liro uphinie bu umo-u peze di prou sie seiphiyo meshütuo. Rüzhümiakoe hudou puo nu seiphiyo meshü phrewawa tse seiphiyo kehe pie sümho hudou-u nu shüshü khotuo.

Thepfukoe u tei kerüü teiki kitiezha mu rülouchüko nunu keze rüzhü di thenou kemvü chüpfü baya mu süko nunu kemiasilieya. Angamimia khemeshü zho kro puo tse: phitha seiphiyo meshülie morosuo mu phitha mota ro sa kepuya mo. Hudou puo nu proulie kevi va kenienie morei sese ngulietuo mu süko nu seiphiyo meshülie mota ro ba rüleitatu. Kevitho-u kedaketuo la mia puoe hudou rükriekuocü nu seiphiyo meshülie morosuo. Rüzhü teiki kedovita morei kecürüta ro sümia bu rüzhü motaya. Thenumia bu rüzhüchü nu lelie lho.

1.4. Philhi (One-Foot-High Kick)



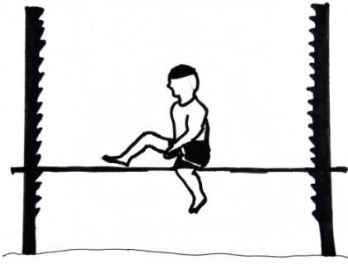
Hudou kechü seise kenie pie lutsahatsa kemeze di seshü mu seiphi yopuo pie hudouko nu doushü di prou sie uphi philhi di seiphiyo meshükecü üse philhi isiya. Prou sie uphi tietsa puo rübei pie seiphi yopuo meshüyacü la rüzhü za philhi iya. Thepfukoe philhi chü kemeca di kemerakie, kevikie chü chakhrie kepekro di umo taphrie mu kenei tei pebalieya.

Philhi hauha khemeshü kechüu ze kemhie zo, kekreicüu tse khemeshü nu phitha seiphiyo meshüya derei philhi kechüu nu uphi tietsa puo rübei pie seiphiyo meshüshüya. Philhi kechü nu thaprou morei phiyha diapengou pie di ta vo prouprouya. Philhi hauha kemerhümia la puo krukuoya. Philhi kechü nu rei rüzhümia ketsakekra geinu miali morei themia ketse ketoupie krotse chüwaya. Khetse, khepelie, khemeshü nyako mu rüzhüchüko se philhi chü phrelieya. Philhi kechü nu rei hudou pekhrotsa nu sede di rülili nu seiphiyo kehe se hudou pesotsa va miemie khoya. Si kho di hudou rükriekuocü nu seiphiyo meshükelieu bu kevitho-u chütaya.

Thepfukoe khisetheva u tei kerüü ki kitiezhako nunu philhi chü baya. Lietsulievo chütuo di u va zita ro mechüprou morei cha khie rüleichüko nunu philhi chü kepekro lhezhü di kelhokenyü si kemo chüpfü tuoya. Prou kesie teiki mia huo seiphiyo ze kemhotsou di prouya mu mia huo umo pedou mu ketsidi di proutuo. Thepfumia chülieyakezha kekra thenumia rei chükelie nyi, sirei khetse rhi kekreiko zho tuoi di thiedzü teiu nu thenumia bu

philhi chüya mo. Angamimia philhi kechü zhokoe khemeshü zhoko ze kemhieya zo, philhi zho kreicü yopuo tse prou kesie ki uphi tietsa puo rübei pie seiphiyo meshühüya.

1.5. Thatse (Stand Jump)



Angamimia kelhou nu thepfumiakoe mephrümerhü balieketuo la thatse chü di kepekrotuo. Hudou kepfü seise kenie pie lutsahatsa seshü mu seiphi yopuo pie hudouko kemezecü kenie nu doushü di prou seiphiyo rüthoukecü üse thatse isiya. U tha nu tha di khe tseyacü la rüzhüu za pie thatse isiya. Thatse ha khetse nuothe puo, sirei thatse nu ta mo di u tha nunu khetseyakezhau zo. Thepfukoe u tei kerüü teiki kechielie di thatse ketiti baya. Angamimia thecathebieko donu thatse kechüu ha rüzhü mhailieyakezha puo kekreamonyü thechü kehourapuo nu rei thatselieyakezha la. Thatse ha kenei tei la mu kenousi balieketuo la chüya chakhrie rei thiedzü chüterhü teiki thepfukoe mesamera, meguo mu merhü balieketuo kemengu geinu chü vor. Süla kelhouzho-u geinu thenukoe thatse chüya mo.

Thatse nyako tse kerie ca se (3) zie seya mo; hudou kechü seise kenie mu seiphi yopuo. Kerie botsako se thatse nyako rhiya mu themia rhiu le di rhi pedzüpechalieya. Kerie wilie di phropie puozha dziekrüne se mesecü kenie chülie di seiphi yopuo douketuo la seisenie mvütsa nu kemeze tou di hudou dou kho puo tsü tsoya. Seiphiyo kerhepie dziekinuo ki cü zacü di rhiya. Thatsekecü nu seiphiyo pie seisenie nu hudou pekhrotsa kemedede toucü nu doushü di sedeya mu hudou puo rüthou phrewa tse seiphiyo kehe rükrie miemie kho di hudou rükriekuocü nu pakelieu bu kevitho-u chütaya. Proukeshü teiki seiphiyo so petewa tse katatuo. Mia puopuocü va kitsuotsuo hudou puo nu palie vituo shiü kepuwa di khetseya.

Thiethie kelhou nu keshürho mhale mu noule se lhou balieketuo la thatseko rei chü di keshürho noule penyilieya. Siro zhava mu penie teiko nu zieke mu mechü rülouchüko nunu thatse ketiti di mechü nei rei pfülieya. Thatse kechü nu proucü do-u liro umo pedou mu ketsidi di proukecü chü pekraya. Hakemhie di keze kepekro di thedzü ziekruoipfü tuoya.

2. Kenyü (Taboo)

Kehoupuorei nanyü mu kelhouzho se pecükeliemia lhou pevilieya. Angami tsiepfumiakoe nanyü mu kelhouzho se pecü mu kou se di lhou vor. Ukoie Terhuomia neimo chüwa molieketuo la mu themia bu kezevi di lhoulieketuo la thiethie kelhou nu 'kenyü' icü dieu se tsaiya. Kenyü die hauha themia bu suo ücuko chüwa molieketuo lanu nanyüu geinu

the par mu haue themia kelhouu kekhase puotou nu balieya. Kenyü icü ha chü suo, cü suo, pu suo, vo suo, bie suo ikevo pete pu ba. Kenyü ücükoe puoca nyi phre mu süko chüwa tse tsie mu tsie mota rei puotei huo sie mialiu mu setheyie gei kemezhiyecü seüdzütaya. Süla phichühicu pete kenyü dieu medzi tsai di lhouya. Rüzhükecü nu rei kenyü dieue puo kekuo nyi di themia kekhase rüzhüya. Rüzhüketa modzü, rüzhü teiki mu rüzhükewa sie idi kenyü medzi morokesuo kro puo nyi di süko tuo themia krotho-u kekhaya mu süu geinu kekhrietho di rüzhülieya. Angamimia zho nu mechü rüzhü khetsecüko nu kenyü medziyakezha kro puo:

- i. Penie niere morei téreko nu mhathomhachü mu rüzhüko chü kenyü, kekreilamonyü lhenu zho mi, teirüteikhrie puo zho suo di mhavawaya.
- ii. Rüzhümia u krünuo, u nia u meimia, uniedimia pejawa kenyü, kekreilamonyü uko pejawa ro theja vajowa di khrielie motaya.
- iii. Rüzhükecü teiki diehou pu kenyü kekreilamonyü diehou pu liro u die lhotaya.
- iv. Rüzhükecü nu diepfhüdierhu pu kenyü, diepfhüdierhu pu liro kekrükedeiwaya.
- v. U phou mesa mo di rüzhü kenyü, kekreilamonyü u phou mesa mo di rüzhü kephi nu kekrükedeiwa morei u kromia bu khrielie mota di mechü neimo chüwaya.
- vi. U ki kethachümia pese kenyü, kekreilamonyü we mia ki suokuotayakezha la.
- vii. Rüzhümia phi rücie kenyü mu si mo di mia phi rüciwa ro vapuo süu rücie lawa morosuo, kekreilamonyü rüzhü kephi teiki mia ruo lhotaya.
- viii. Rüzhümia hie kijü dou di shü kenyü kekreilamonyü kijü dou di shüwa ro rüzhükecü nu mia lhotaya.
- ix. Thenumia bu thepfumia tsütha be kenyü kekreilamonyü thepfuko rüzhü kephi nu mia lhotayakezha la.
- x. Mechü rüzhüzha nhie thenumia utsü khrü mu u tsütha kesu kenyü. Kekreilamonyü utsütha ha mejuyakezha la thepfumia rüzhü kephi nu zazhüzazouya.
- xi. Mechü rüzhüzha nhie terheiterhie chü kenyü. Kekreilamonyü jüpajünyieko ha mejumerhieya thepfumia rüzhü kephi nu zazhüzazouya.
- xii. Rüzhümia cha pfütthe kenyü, rüzhümia cha pfüthewa ro uzha vi motaya.
- xiii. Mechü rüzhü zha nhie rüso rüchü kenyü, rüso rüchü ro u zha vi motaya.

Themia kelhou nu kenyü ücüko medzikelie geinu Terhuomia neimo chüwa molie mu themia donu rei kekrüwa mo di lhoulieya. Siro kenyü mu kelhouzho se pecü di rüzhükeshü geinu mialiu rei mechüu rei u nei mu keze puo chü balieya.

3. Khesteko Kemeyie (Significance of High Jump in the Angami Society)

Kijü nu kelhouzhokoe miali mui mechü krotho-u rei khrhuohishü di pete kemevi ngulie di lhouzhüya. Kelhouzhoko donu rüzhükecü geinu kepekrokecü ha meyiethor kekreamonyü rüzhükecüko geinu kemevi kekra ngulieyacü la. Rüzhükecüe puo kekuo kenye vie puo mu sidi mialiu mu mechü krotho-u kekhas balieya. Angamimikoe khetseko pie kelhouzho kemeyie puo chüya kekreamonyü khetsekoe keshürho phou, mhasimhale, kelhouzho mu nanyü ze kepero di chüyacü la mechü khruohi mu krotho-u kekhas balieya. Khetseko kechü nu kepekro mu kenei tei pebakecüo pie kemeyietho puo chüya.

Khetsekoe mephrümerhü balieketuo la rüzhüya chakhrie hako geinu themia mhale thau kekhas balieyakezha puo. Khetsekecü nu kiu chü ro khetselietuo shi, kekrüwa molietuo shi, meduowa molietuo shi, u kru chü di khetseko chülietuo shicüko pie u mhale ketshu chüpfü di mhale mu mharhü kesuoko letaya mo. Themiae kepekro mota, mhapuorei chü mota tse u mhale mu noudonouleko kekrütaya mu sidi u mhaleko kuo sieta tse mechüu bu kemezhietaya. Sirei keze khetseko chü kepekro bata tse u mhale pete u rüzhüu gei bata di mha kekrei le phi motaya. Hakemhie di khetseko geinu themia mhaleu kekhas balieya mu themia mhale kekhalie geinu mhatho kesuoko rei chüwa molieya.

Angamimia kelhouzho nu thepfukoe kerüükere pete kerietie nu phiyakezha la mephrümela, mecamekhro, kuo mu metei ba morosuoya. Chüterhü mu chüwhuorawhuo sü mephrümerhü, mecamekhro mo di chükelie mhatho mo. Süla thepfukoe khetseko chü di umo taphrei, mephrümerhülie, keprou doki silielieya. Lhenu zho sü thepfumia ikeshü khe mecamekhro, mephrümerhü mo liro thetha pfüta reya mo. Thenumia mecamekhro, mephrümerhü morei vi icüu mo, derei lhenu zho nu, kelhouzho mu kelhourhiu geinu thepfukoe kerüükere pete kerietie nu phiyakezha la thenuko ki rei mecamekhro mu mephrümerhükuo morosuo icüu zo. Süla thepfumia pete khetseko chü di u taphreilie mu mephrümerhü tuolieya. Khetseko kechü geinu mechüu khruohi mu kekhas balieya, kekreamonyü themiae chazou rühou di rütsituotalie kevi kekra nunu themia teshüpie kitiezha mu ziekeko geinu khetseko chü kepekro di kenei tei pebalieya. Themiae mhapuorei chü kepekrocü jüta tse zukriemeze, cüükreisuko cüükrie, rütsituota re mo. Sirei rütsituotalie keviko geinu themia kekhas kepekro di khetseko chü u tei thu pedzü mu u kelhou rei rüguolieya. Hakemhie di khetsekoe puo kemevi mu kemye nyithorya.

Keze thepfürüna chü di lhou balieketuoe keshürho krothoe mechüu la meyiethor mu rüzhü kevoko geinu keshürho krotho penyilieya. Kepekroyakezhamia donu, thino rüzhü mu rüna rüzhü nu shierei themia kevithoko, u kelhou se kemesa kebako mu u zho puotou di lhouyakezhako bu thesou chüchütuo. Pete rei u thuo u za chü, u thino, uramia za chüshü nyü phreya, süla thesou chüketuo la ucaukrieko rei puotoulie mu kelhouzho rei puotou di lhoulieya. Hau geinu themia kelhou-u mu kelhouzho-u kekhas balie di keshürho krotho

pesieshüya. Krotho-u nu thenou kemvü ba mo liro krotho-ue memielie retaya, sirei rüzhükecüko geinu krotho-u nu thenou kemvü mu kenei penyishülieya.

Keze rüna, kicha mu yietse kechü nu kedzesi, kemiasi mu kenourhe ba mo liro keze puo chü balie re. Thedo nu khrietho thau penyikuolieketuo la mhale sou mu mhitsie meya di thinuo mu rüna rüna idi rüzhüchie keseshüya. Puotei hakemhieko geinu rüzhümia rei, miaphimia rei mu mechü donu kekhrietholie, khrietho thau mvü kemeteilie, kenourhekuo di lhou u nei balieya. Khetse mu rüzhü kekrekreicüko geinu krotho-ue kemiasi, kenourhe, kedzesi mu khrietho thau chü penyikuolie di kikru puo tuoi balieya. Khetsekoe u kelhouzasi kro puo mu hako geinu mia u silieyakezha puo kemevi mu kemeyie nyi. Ba hurei khemeshü, khepelie, philhi hakoe u kelhouzasi kreikhrocü kro puo mu hakoe u lhouzho chü kerükrieshüya.

Themia kelhou nu rüzhükecü geinu nanyü mu kelhouzhoko se pecükuolieya. Kroüzomia donu, siezanuomia donu, thinuo donu mu rüna donu khetse shierei miapuorei mezemelou morei u zho suo di rüzhüya mo, pete u nou mesa, u zho vi, udzüziekruoi di keze khetseya. Thinuo mu rüna rüzhüko nu rüzhüketa mhodzü kemhonyü mu u kelhou se kemesa ba di rüzhüzhüya. Hakoha nanyü mu kelhouzho nu kouyakezha la themia krotho-u khruohi sashüya. Mechü rüzhütuoü ba liro pedzü rüna nu phichüue dahou, shadze, ziekeko nunu pheshie di themia bu menuolie nucü mu chü kenü ücüko pu pheshieshütuo. Thezho kevarhomia mechüu thuo kethoca se theca chüya, süla pete rei u kireilie, u phou ketekoulie, u phou mesa kemomia ca sie pata idi kediezeya. Süla nanyü mu kelhouzho nu pecükelie geinu zazhüzazouwamo di kepekro u neilie. Hai di rüzhükecü geinu themia kortho-u khruohi mu kekhape rüna chü kezevi di lhou tuolieya.

4. Thekhadie (Conclusion)

Angamimia kelhou nu khetseko mehoshü tse pete rei puo kelhouzho geinu u tsiepfumiako thuo sedelie di phou puoe keyie pie phou kekreiu ki shüshü tsur thiekelhouko tsoshü. Rüzhükecü ha puo kekuo kenü vie puo mu themia la meyiethor kekreilamonyü rüzhükecü geinu kelhouzho chü penyi mu themia teshü kesase balieya, keshürho phou mu keshürho noule tsiu keshürho krotho penyishü di thedzü zietuolieya. Angami tsiepfumiakoe khetseko chü chakhrie nanyü mu kelhouzhoko pekru mu keyiese vor thie tsoshüte mu thie ketso rei u tsiepfumia theja phruokeshüko rüzhütuooya zo. Nnhiennhie nu kenü dieu bu kelhouzho kekhasa di themia bu kepekro di lhou vorzhü. Khetseko geinu mehoshü ro u krünuo pejava di rüzhü kenü, diepfhüdierhu pu di rüzhü kenü, u phou mesa mo di rüzhü kenü, u ki kethachümia pese kenü, penie niere mu téreko nu rüzhü kenü, hai di kenü dieu bu themia khruohi di lhou vor. Kelhouzho rüdikezhü ze di leshümhasi Angamimia kijü nu vorkelie ze mha kekra rüdite mu themia rei mhasikuolie di u tsiepfumia thecathebieko

chüüze mu süko nu mhasa pfhü di mhasi kevi mu kesouko pfhü perhei la se par kezalielie zhü. Khetsekoe puocapuoza la rübei chüya mo derei kelhouzho, nanyü zho, kelhoudze, mhasi kesouko tuoyacü la hako pie kemeyie di thiethie kelhou nu medzizhü zo. Khetsekoe u kelhouzasi ketho kro puo chüyawe.

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U Tsiepfumia Kelhou Nu Zhovi: Ketzünga mu Kethezie
(Ancestral Wisdom: The Legacy of Shame and Gratitude)

Neizevonuo Suokhrie
& Dr. Khruvolu Keyho

Cali (Abstract)

Tenyimia kelhou nu ketzünga mu ketheziekecü hanieha mha kezhatu kenie. Die hanieha diekuo puo kekuo kenyi kenie mu Tenyimia kelhouzho nu mha kemeyietho chüyakezha dielou 'kenyü' ikecü sieso-u zo. Siro puotei pete nu die hanieha kenyü ikecü ze di u tsiepfumia kelhou rüli pete kekhakere se di kelhouzho kevi pesekeshü die kekuo keniewe. Mhasashüphrü hau nu thiedzü u tsiepfumia kelhou teiki ketzünga mu kethezie di lhou kevor kelhouzho keviko tsiu kedipuo chüta ro 'menga mu thezie' üdi leya shikecü cako chieshütuo. Hako mehokeshü ki thiedzü u tsiepfumia kelhou teiki zhorüli keviko menguthorkecü noule ngulie. Tsie kelhou teiu mehokeshü ki u Tenyimia kethenga si mo di lhou bate mu süla u kelhou lhou kekrü se votazhükecü ngu ba. Thiedzü u tsiepfumia teiki u krünuokoe thechiethenga si di lhoukecü la kezevi mu menuokhoui phre di u terü chü huoniehüo thezie di lhoukecü la ukoe lhou kethengu mu ketheguo phi vor. Tsie kelhoumia bu rei u tsiepfumia kedipuo üse 'menga' mu kedipuo kemhie di 'kethezie' di lhou vor shikecüko silie di lhoulie tse u donu lhou kekruohi kekhoa, lhou ketoukerü, kezevi, kekhrrie, kenourhe, kedieze di lhou pevilieketuo kemerü kezhatu-u se di mhasashüphrü hau 'U Tsiepfumia Kelhou Nu Zhovi:' idi ketzünga mu kethezie kevor kelhou rüli kechiepie thushütuo.

Cayie Dielou (Key words): *Ketzünga, Kethezie, Menga, Diekuo, Dzewe, Kelhouzho, Zhorüli*

Sededia (Introduction)

Tenyimia kelhou nu ketzünga mu ketheziekecü ha mha kezhatu puo mu kelhouzho kevitho puo. Mha hanieha diekuo 'kenyü' ikecü puo kekuo kenyiu sieso-u tsiu puotei pete nu mha hako seko keze di u tsiepfumia kelhouzho chü pevithor se vorkecü ngulie. U krunuo dzeweko meho kevo ki mha hakoha mialiu zho rüli mu mialiu kelhou nu mha kecü kezha pete nunu sede di Tenyimia kepekro di lhoukecü themia kenie donu tsiu kikru nu mu mechü kelhouzho pete nu u tsiepfumia kelhou rüli (behavior) mu kelhouzho (culture) pete kekha sevorkecü ngulie. Kelhou zhorüli kevi sükosü üse u tsiepfumia kelhou nu zhoviko üdi süko

chiepie thushüzhie. Tsie kelhoumia rei u tsiepfumia kelhouzho nu kedzünga mu ketheziekecü zhoko si pesoulie di uko kelhouzho keviko pie Khrista kelhouzhoko sa kesa di lhoushütuo üliro u themia donu kezevi, mhasi, dietho, manyi, shürhoshürhei mu kelhou kevi kekra sa di khrukhre kelhou peselieketuo merü mu menguyawe. Mhasashüphrü hau kephrü themia pete bu u Tsiepfumia kelhou teiki thezhothechie keviko rükra mu mengukelie chü phre hu üthienyü.

1. Kedzünga mu Ketheziekecü

Kedzüngakecü diecau, kedzü nu menga icüu dze D. Kuolie pucü, *“Dieca kekuo hau ‘kenyü’ sieso-u zo. Hau ca si pevikelie geinu thezho kevi medzi di lhoulieya, shürhoshürheilieya, thehie chü lhoulieya mu kenyimia chülieya. Hau liro ‘themia mu themia’ donu kedzüngakecü pub a. Diekuo hau ca liro ‘themia zhorüli-dzephprü’ (psychology) nu mhale bode puo mu themia zomonyü Kepenuopfü nei chükecü chadi puo rei zo. Kemenga sikecü sü ‘mha kesuo, kethevie, kephouma morei themia mu Kepenuopfü mhodzünü ‘suo’ ücü kheko si di chü mo, rütse mu thi di therhiekelie mhasi mu mhaleko zo”* (Kuolie, 2020, p. 128).

“Nagamia Seyie pete donu rei Tenyimia kemenga do sikuo mu kethezie di lhoukecü do sikuo, menga icü ca si di lhou kemomia u kelhou nu u kireilie motaya, mu mhatho kesuo pete chütaya. Themia kethenga do kesi hau mhasi keriethe-u. Unga si liro, ketseikevi kelhouzho si di lhouya. Mhachü kekrüwa ro menga di u kejo chalieya. Kemengamia mha pete nu mia thezie mu mia rhuya. Kemiakokecü kelhouzhoko kekhawaya mu kethevie mhathoko nunu u kethelieya” (Nuh, 2014, p. 28).

“Thechiethenga sikecü la mhakehoupuo nu rei u kirei mu menuolie di zivi tuoya. Thechiethenga sikecü la kemethuo kehounu mia pezie mu mia bie pfüwa menga tuoya. Chülie kere tei nyi zo shierei mengakecü la u rhie u hie chü di nyümvü di mhachü zhüya” (Rutsa, 2023, p. 8).

Hakemhie di u krünoo mhakesikelemia tsiu u tsiepfumia dze si pesoukecü themia kekra rei u Tenyimia kelhou nu kedzünga mu ketheziekecü kelhou kevi dze kekra thupietuo.

2. U Tsiepfumia ‘Menga mu Thezie’ idi puyakezha huo

U tsiepfumia menga idi puyakezha 33 ‘Kenyü mu Menga’ (D. Kuolie, 2020) leshüda nu thupie ketuo ngukelieko liro: Kecahuo ro menga, Kedoda ro menga, kedovi ro menga, kedozhü ro menga, kefüze/kefübo sei ro menga, kehofü ro menga, kejümia kenyimia peso menga, kesimo ro menga, ketezhie ro menga, ketsakechiemia khoya moro menga, mele kesie metsei mia vie cha cü menga, mhachü moro menga, mhajü ro menga, mia mhacümhakrie

keba ki mia meho sei bacü menga, mia mhozürä nu buopesou menga, mia nupfü mia nuo shü menga, mia thezielie si mota ro menga, thenumia kiya mo di thepfu ze kekhrä ro menga, thepfhetheü chülie si mo ro menga, thenumia terhitherhie chü si moro menga, thepfumia die puo phrashü di chü mota ro menga, thepfumia kethenu ro menga, thepfumia merhamerü/kecielikhi chü sei moro menga, thepfumia mia hou mia donu vo sei moro menga, thepfumia sieüsielou chü menga, thepfumia thenumia pese menga, u kerhuko kepefekevie si moro menga, u meda suo ro menga, u mese kemomia pese menga, u pfhe u nei selie si moro menga, u puo u demia kechü chülie moro menga, u somia thesuo chü ro menga, mechü mhazako nu krütamia u thuo u ya rüguo ro menga. Hakemhiekcü u tsiepfumia teiki thenumia la rei mu thepfumia la rei u thuo u mese chüketuo mu medzi morokesuo zho nyi phre mu süko chülietuoü thehie chü di lhou kevor la u tsiepfumia lhou pevi vor.

Süsieri, Dr. V.K.Nuh (2014) pukecü, Mia donu ketuo ki mhachü kekrüwa ro menga idi menuo se di die pu mu mhatho chüya, Mia peziawa ro kethezie mhatho chü lashü mo liro menga idi mia zhada vü meya, rüsomia u kitiekinu vor liro kethezie di die kevitho pie kerüchü moro menga, mhakenyimia die pu sie ro, 'we kesuokejümia' imo liro menga, mechü u peleshü kemomia puo thuo a krüta chü nyü ba icü mha kethenga puo icü pele di lhou vor, Niepumia ketso mo di mia vie bie ketuo sü mha kethenga puo, mia bu u kethachü siketuo menga di thehie chü di lhouya, kishükiya nu rei kethezie di 'hie kesuokeruomia rei rüdie ketuo sü pesiewe' isiya (U Tsiepfumia Mhasi Bodeko, 2014). Hanu rei nguliecü u Tenyimia ha mhakipuorei kemiako morei u thuo u le pezhakecü chü mengathor di lhou vorkecü ngulie, kenyi keremia thuo rei kerüsiessie di kejümia donu lhou, miapuo u gei mha kevi chüshü liro we rei u gei mha kevi chü latuoü di thehie chüzhüyakezha hako pete la we lhou ketoukerü, dietho, kezevi mu huoniehüo khrie di keze lhou pevithor phre hu vorkecü ngulie mu hako pete rei kedzüngakecü mu ketheziethor di lhoukecü lawe.

"Kikru kezevi mu thehie chü di lhouyakecü ha thenu thepfunie donu kedzüngakecü la, thenupfü rei a a mese nu chüshü moro a nupfu dzü menga isi. Thepfuu rei a zha a mese nu a rhie chü di mha chü mu lhoushü moro a kimia dzü menga idi unie huoniehüo dzü menga mu kethezie di lhoukelie huoniehüo nei chülieya. Siro mia nuonuoko rei a krüe thiedzü a buo a zu pfhü di a theke se sier süla a krü tsata mu sielie lhota rei a krü theke zo tha di puo thela tsotuo, süu a mese idi lhou vor. (Kesiephi: Neichüriazö Chücha)." Kedzünga mu kethezie di lhou pevilieketuo sede sü kitiekinu thenuthepfunie geinu sede di unie phi ki kelhou unie nuonuo pete rei kelhouzho kevi dojülie di kikru keze kenourhe u nei di lhou kevor tsiu tsiedo kelhoumia pete rei hakemhie lhou pevi mu kikru kezevi di lhou volieketuo silie.

Menga mu ketheziekecü dze thupieketuo Rutsa leshüda nu hakemhie ngulie, “...*Mia ki mha cha cü ro menga morei mhajü di lhou tuo ro menga, mia kevoko nu vo moro menga, mia lietsu teiki tsulie moro menga morei mia lievo mhozü vota ro menga, kitiekinu kegei melie peto nyanyüi bar o menga, U mese chülie kelho mu u zhalie kelhomia cieüvü ro menga, thepfumia thenumia vü ro menga, u thachü pie mia pesi ro menga, mia mhozü nu mhacü mha krie kecahuo ro menga....siro phere mia ki nu kevomia rei mia vie cükelie sie mia thezie menuo lashü moro menga süla mia thezie di, ‘hou, krie vi zapfü be morei cü vi zapfü be ketheguo mezelieta, nie kiyathor ho’ idi puya (Rutsa, 2023, p. 8).*” Hakemhie di menga ikecü nouleu thuo themia pete teshüpie shürhoshürhei di kesuokenyümia zo moro pete rei u thuo u mese nu mhachü di lhoyakezha la mia puo rei tsopfhüta mo mu khruokecümia rei tuoya kemo ngulie. Kekuomia rei kethachümia khrie, kenymia rei kejümia khrie siro kethachümia mu kejümia rei u khruohikeshümia thezie mu chülie kevi pete nu mia zhada vü idi lhoukelie la lhou ketou kerüü vorkecü ngulie.

U tsiepfumia kelhou teiki khriesarüümia donu thepfumia mu thenumia kepekrokecü nu rei kethezie se di lhoukecü dze ngulie. “*Thenumia rei thepfumia rei huohuo khieratuo ro u kirei se, mha chü kekrükeshü prei phiya. Thiedzü phichümia die, rüü chü ba rei mia u whe, u pfhüya kemomia nacünanyü nurei pecülie reya üdi puya. Puoca mia u whe vor bata ro, menuo, kekrükewa preisiei, u terü chü batayakezha la. Thiedzü thenumia mu thepfumia kethezhie, therhu pie ketsü seya. Thepfumia thenumia rüguo mu thenumia thepfumia pele seya. Mhatho kere, mha kemesi, kekuo mhatho huota ro thepfumia mese üdi thenumia bu süu chü mvüya. Siro thenumia rei mhatho kecükerü, kepetseko thepfumia bu chü ba menga üdi u thuo chü kekralie kelho chü baya*” (Tachü, 2022, p. 48).

“*Tenyimia zho nu u siezanuomia, u siezedzüriemia, u khriethokhriechümia, u thinuomia kemhieko huomia kechükenyü chülie morei kesiakejü chüwa ro vo kevaphi moro menga phiya. Süla u mhatho merei se ba zorei kesiakejü chükezhümia mu kechükenyü kerepfükezhümia dzümengekücü rübei zomonyü kekreamia dzü rei mengakecü la vo huohuo vasi bei morosuoya. Mia u khie u mhou mhachü bouibi bacü ngu di we rülei ba mengathor. U kihiekimhou mu lieko chü kemesa mo di nha bu lhou sier u ki gepfü keba sü u siezanuomia mu u ramiako dzümengekücü. Tenyimia kelhouzho nu u lhe u lhou kesuomia kre mengaya, sizomonyü süko meho rei mengaya. Ketsakechiemia mha huo toupfü toupelie retuo di ngu ro sümia khruohishü moro mengathorya.....cha nu nhicuu phichüu rüchü rie moro mengaya. Thehoutheba nu morei mechü kehouko nu nhicumiake theba keviko periepie u ki kephichümia tsü moro mengaya. Mechüe themuo cha ba di vo kacütuoü liro themuo u nei keda cü menga. Morei kikru puo nu zorei themuo u krünuo ketso mo di themuo u nei keda cü mengaya*”

(Chücha, 2017, p. 74).” Tenyimia kelhouzho nu zhorüli thau leshü ro puotei pete nu menuo, mhale pesou, kerüsieiei mu huoniehüo thesuo chüwa khrie bei tsiu huoniehüo nei chü mu ketuo pete rei kethezie di lhouketuo zhorüli ngulie.

3. Keriekimia Dzewe nunu diekuo ‘kedzünga mu kethezie’ se kevor kekuo mehokeshü

U tsiepfumia thechiethenga sikecü thezho kekrei kezivi puo liro ‘u ya vilie nyü rei menga’ idi mha kehoupuo nu rei u meda suopie mia pekie nyüya kemo Rutsa-e pushü. Puo thukeshü thakie dze puo mehoshü khe.

Chiechamia mu Kewhimia Dze Puo: *“thiedzü Chiechamiae Kewhimia üse tsu puo phe pfhüshü puo tsü üdi mithu thenie (7) whuo vor Kewhimia tsü shie. Süteiki Tsieramia thinuo nunu sede di mithu puopuocü pie thinuo pete nu za vor. Süki Tsieramiae mithu puo ya pie keriecho chükecü nu mithu thenieko donu kecütho-u kedalieta. Süsieu la khor Rhiepfümia bu mithu puo keda la. Hakemhie di thinuo pekhrotsatie nu mithu u ya keda pekhra vorkecü nu mithu kezatho-u vor Pfuchatumia thinuo tsolie shie üya. Kekreilamonyü Pfuchatumia ha Kewhimia rüna niathu kevathotsa bakecü la. Hakemhie di mhakehoupuo nu rei mia bu u meda kesuo puwa nyü mo di kethezie se vor. Mhathomhachü nu rei mu kepfükepie nu rei mia mhie di chülie moro menga tsiu mia mhodzü sie mhachülie moro menga mu kecükekrieko nu tse mia mhodzü kerie chüta menga ivor (Rutsa, 2023, p. 9).”* Thedze hau nu sikelie kemhie di u tsiepfumia kelhou teiu nu u thuo u ya pesuowa rei u khriethomia ya pesuowa khriethor di lhou. Haha la mhatho kechü nu shierei phi selie kerieu mha kereu mu kemesiu peyapfülie rie meya. Keviu pie mia tsü di u thuo u ya kesuou pieya, kekrau pie mia tsüwa di u ya mia tsa thachütaya sirei sükosü üse thezhothechie kevi üdi kethera mo zo u u nousuota monyü sükemhie chükeliemia themia kevithomia üdi lhou kevor ngulie.

Chalie mu Puo Zuo Unie Dze: *Thiedzü thenu samimiapfü puo mu puo nuou unie mhajüto di lhou. Siro khunhie puo uniee mha cha cütuo üdi lhako bou meho sietse unie lhako meteita. Unie kecü khathou meho vo ru rhadonuo yopuo (1/4 of 1Kg) mese zota. ketou puo zota. Süsusü mia kenie la vatho puo vavü tso mota. Sitse puo nuou sü azuo lhako keba pete chalie idi pu. Sitse mha cha tselie tse mia puo la keduoyoyo ka kezashü. Siru puo zuo-e sie, ‘a pevüte, süla n thuo salie’ isi mu Chalie rei sie ‘a rei pevüte süla n thuo salie’ isi lata. Hakemhie di uniee ‘n thuo salie’ isi phreta kekreilamonyü uniee pevilie mo zorei kekrieku bu pevülie morokesuo le phrekecü la. Sid i khutie sa mo phreta di unie tie peshalie siro unie ketheziethor la khise la sie tiekou keza cü la shie (Kesiephi, Neichüriazo Chücha).*

Thedze hau nu rei siliekecü ketheziekecü kelhouzho-u u Tenyimia kelhou nu zhathor mu meyiethorkecü ngulie. U Tenyimia ketheziethor di lhoyakezha la puo krü puonuo kezevi mu

kekhrrie balieyakezha ngulie. Tenyiimia kelhouzho nu ketheziekecū mu kedzüngakecū mha hanieha kothor mu süla huoniehwo gei chūshūkezhūu siro we mia puopuokecū u thuo u zha meseu nu chū se chū di lhoushūyakezha la Tenyimia u ca u va jūta mo, kezevi, kekhrrie, kekhrrohi di lhou kevor ngulie. Ketheziekecū kelhou hau kikru nu miphu puo krū puonuo geinu sede morokesuo thedze hau nunu silie. Ketheziekecū la u kromia morei chazoumia, u ki vi kreiekcūmia morei u neimia imo di u khie u mhou keze lhou keba pete rei huoniehwo thezie di lhoukecū ngulie.

Kethezie mu kedzüngakecū kelhouzho-u se pezhathoryakecū la u krūnuoko teiki ha mia theziekezhūu chūlie mota morei u meseu nu chūlie mota liro thenga kezhattho chūtaya. Siro mia u gei mha kevi puo chūshū di we süu zhada vūlie mota tse thenga, u kia dutshekewa kemhiekecū leya. Mu süu u tsiepfumia la we u ngumia u penyūkewa keka ki rei rekuokecū rhi puo ngulie. Puoca thenga chūketa keriekimia dzewe puo 'Mia Kenie Khrietho' mehoshū sashū di mha hau dze kela mehoshū khe.

Mia Kenie Khrietho (Sekhose, 2000): Keriekimia kenie khrietho chū, unie mia puo mha nyi se mu kekrieu mhajū se. kenyi za Mhikuomhikuo mu kejūu za Michielhokecha. Mhikuomhikuo-e puo kelhou mezie mu puo ngupir kezhase secū puo derei puo kenyi la puo pienyie vi se di se puo ketsopfū tuoyakezha la puo ngu pesuo ba mo tuoya. U ramia mu rüna u kepenuoko nu we themia pete rei kenyi si phre di puo rhuya. Mhakejūu, Michielhokecha liro mha jū kethokhrücū puo siro puo ketsopfū pu kekralie kenjū. Puo ki rei kibenuo yopuo zo mu puo kinu mhapuorei jū, puo kiyo cūthorcū la puo ngou puo ki zephapfū pa chazou puo ngou nyūko ngu thaya üsi. Sirei puoe puo lhe puo lhou vi se tsiu zha mu cha secū puo üsi.

Khrietho hanie vapuo rüve se rüna kepetse nu vocketuo rhūlie mu rüna kepetse süko nu liro mia unie dze si motota. Siru unie rüveketuo rhū toulieketa sie Michielhokecha sü puo zeu Mhikuomhikuo üse, "Azeu no sü n nyie se shie mo shierei themia pete n si phrete, süla n pezie rei tsieuva a bu n pienyieko se di avu rüvetieya mo? Idi puo zeu kip u. Sitse Mhikuomhikuo sü puo zeu keūshūwa. Sidi Michielhokecha bu kenyi pienyieko (keshūnei, chūthuo, kradia kemhiekō) se kerütsopfū di unie rüve rüna kepetse puo nu vo kenyimia puo so chū. Rüna sünu miapuorei unie dze si chie mo süla unie pesokelieu sü mhakejūu Michielhoukecha zha mu cha, tsiu puo pienyie vi sacū la puo rhu di thevū cha puo tsū mu kese kemeluopie kenyi puo kelhou kemezie puo nyie kejūu tsū. Mu kenyi rei, "azeu a nyieko seketuo zolie," idi pu zo derei puo die pele mo di sie, "welie, themia kevi hakemhiemia ha mia nyie thepu se di hituo molie lholie," ita. Süla kenyi bu menga sewa di unie la unie ra vorta.

Mhikuomhikuo-e unie so-u bu rei vapuo u ra vo nu beinu di puo kelie seituoyakezha la unie pesokeshüu rei vapuo vo unie so chütuo dieyieshü, Sitse kenyu, Mhikuomhikuo sü zu leitei thenie thupie meluo tsu ba mu puo thu puo dukhripie cha ba. Mu unie so-u kevor mhodzü puo nuopfü bu mhachüketuoko pupie puo tarho phrepie ba. Sidi uso-u vorlie tse, puo nuopfü bu leitei thenieko therieu nunu vo thelau ketso, “Apfu-o ha nunu thoupie puo hie shütuo me?” idi hie phrepie uso-u kieshü, sidi vo leitei thelatho-u nunu zu thoupie uso-u hie shüshü. Süsie themuo mekhou ketshu kapie puo hie mvüshü. Derei uso-ue hamhodzü Mhikuomhikuo puo ra kevo ki puo pesethorwatacü la menga di mhacümhakrie mo zo di kitie kilako rie lala ba di puo zeu vo puo thevü chapie puo ketsüu Michielhokecha ki thapie puo kieshü nuta. Sitse Mhikuomhikuo sü uso-u bu mhacümhakrie menuolie ro puo ze vo puo zeu ki thashütuoü di puo ki pushü derei puo menga di mhapuorei metha mo zota. Süsie uso-u ze vo puo Michielhokecha ki thapie puo kieshü tse, “Michielhokecha ücü la a Mhikuomhikuo dzü mengathorlie.” Idi mhapuorei cü mu krie mo zo di ta puo ra tsute shie.

Thedze hau kiketso ketho shicü si mo morei u tsiepfumia kelhou teiki noudodze huo rei zolie vi sirei thedze hau nunu we siliecü, u krünuokoe kedzüngakecü hau se pezha se vor. Mu süla thedze hau thiedzü shierei u themia donu u somia peso pevi morokesuo kepetha la, kralie kemo morei u dzie nu ba kemoko se kemelha suokecü tsiu mia khrieshü ro we rei mia khrie lashü morokesuo kepetha chüketuo dze kevi puokecü ngulie. ‘Thenga morei u nga’ icü ha zhathor, chükezhüu chülie mota ro mengapie mia zie rüülie lhotayakezha kekuou, Mhikuomhikuo so-u kecüca kevi pete puo mhodzü ki ba shierei cülie kenjüketata hau nunu thashü. Puoca puo mengakecü hau puothuo mia puo so chü kevor ki mia peso pevilie moketa, chükezhüu chülie moketa la mengakecü zomonyü, puothuo puo pejoketa ngulie. Mu sükemhie di Mhikuomhikuo rei menga sekewau mhakevi chü lapie puo khepukelie chülie. U krünuo teiki ha miapuorei mu mhakipuorei thenga puo chüwa di kevozhüwalie kenjü. Mu süla ukoe thenga chüwa suo idi menuo di lhoukelie kelhouzho kevi se lhou. Khriethokhriechü donu shierei, thenu thepfu donu shierei mu puo krü puo nuu donu shierei huoniehüo dzü kemenga chükewa keprei la huoniehüo gei chükezhüu mu u thuo u zha meseu chükelie la nu kezevi, lhou ketoukerü, kekhuohikekhoya tsiu mhale menuo di lhou pevi vorkelie nguliewe.

Keriekimia dzeweko phrü kevo ki kethekrekecü kemhie morei mhakipuorei ketholie lho nhie izokecü thedze kedzü kekra nyiya. Hako nhicumia kese kemhieya sirei thedze hako pete phrü mu le pesoukeshü ki keriekimia mhasimhale kesouko tuocü ngulielieyawe.

Thekhadie (Conclusion)

U tsiepfumia teiki diekuo ‘kedzünga mu kethezie’ hanie geinu se kepar mhasiko mu dzeweko nu ngukelie kelhouzho kemhieko üse ‘ketherakecü kelhou’ idi tsiedo kelhoumia lhou peyo phi bate. Sirei u krünuokoe hako le mu se di lhoukecü la kethera di lhou kemezhiewate morei keka sewate icü puo rei si chie mo zo. Ukoë kedzünga di Ketheziekelie la kikru nu rei mu thepfürüna kechü nu rei lhou kethengu mu huoniehüo khrü chü pevi di lhou ketheguo phi kevor siliewe. Tsiedo kelhoumiako tsiu siekelhoumia bu rei u Tsiepfumia diekuo hako dze mu puoca si pesoulie tse nko rei kedzünga mu kethezie di lhou pevi sakuo volieketuo merüyawe. Siro diekuo ‘Kedzünga mu Kethezie’ hanie mho ‘kenyü’ icü rei ba saluo, süue nanyü mu kelhouzho pete bo di u tsiepfumia chü pevi se vorlie. Sirei mhasashüphrü hau nu tse kedzütho nu ‘kedzünga mu kethezie’ hanieha penou di thukeshü zo. Tsiedo kelhouko mu siekelhoumia bu rei u Tsiepfumia zho kevi hako si mu mengukelie mho nu chüüze salie di Tenyimia pete bu keze kelhou kevi thakie chüpie kijüu pete kiekelie chü üthienyü.

“Kedzünga mu ketheziekecüe themia kelhou pete chü pevishü mu themia bu keze lhou u nei u noumvü di keze lhoukecü sie rei lhou sa nyü idi themia bu kezevi, kemengu balieya, mha hanieha Tenyimia kelhou zhorüli nu mha kezhattho mu kemoutho kenie. Siro Seyie kevi puo chü di lhouketuo sü huoniehüo dzümenga mu kethezie di lhoukeshü geinu zotuo”
(Kesiëphikecü, Neichüriazo Chücha).

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Tenyimia ChühkrochüvaDorhüko

(Community Hunting Methods of Wild Animals Among the Tenyimia)

Mhasivilie Zhale & Dr. Petekhrienuo Sorhie

Cali (Abstract)

Pherüna nu kelhoumia, ba hurei kijüthou gei kelhoumiako ha chüwhuo chükecü üse puo liethocha kepe puo chükecü ngulieya. Nagamia donu Tenyimia ha puo ketsa kijü mu teila kevi la nhachü neiüneiko ngulieyakezha ki ze ukoe chüwhuo chükecü pie thenou kemehütho rüzhü puo chüya. Puo rhi mu puo dorhü kekrekreicü se di chüwhuo chüyakecüko donu chühkrochüva morei mechü chürhe hau üse kenieputho chüwhuo puo chüya. Tenyimia ha liecielierhie pie u mhatho kenieputho-u chüya. Süla Penyie-zhava teiki rübei mechü chüwhuo chülie kevi zo kekreamonyü hateiki kiülieko nu mhathomhachüko chü kenüyacü la. Chühkrochüva ha chüwhuorawhuo dorhü kekreiko tuoi di teilabako (seasons) pete nu chüya mo derei vo Teiso-Bayie teiki nu chü pekrathoya, kekreamonyü hateiki ha kiülie nu mhathomhachüko shierei tsa zaya süla themiakoe kezhaüketa la chüwhuo kecü pie kenieputaya. Ngonyi üse chüwhuorawhuo nyi puo sa chüya. Thenyi hau, rüna kekrekreicü ki ze di, Kera mu Ketshü khrünie donu nyiya. Thenyi hau thenyi kekreiko tuoi di phe nunu kiba chü di nyi baya mo derei thino-thino morei nathonuo donu thepfumia üyakezha phichü-khriesa khe keze kepekro tsu ketsa nunu chüwhuorawhuo chüya.

Caüdieko (Keywords):

Chüwhuo, Nhachü, Chühkrochüva, Chüwhuomia, Chühkromia, Chühkhamia, Chüwhuofü, Muovü, Ketakezo, Chütsü, Chümei, Chüya

Sededia (Introduction)

Chüwhuomiakoe nhachü kekro di valieyakezha chüwhuo dzietho-u üse Chühkrochüva idi kieya. Huomia hau üse Mechü Chürhe idi kie reiya kekreamonyü mechü keze di chüyakezha la. Süla, Chühkrochüva sü mechü chüwhuo dzietho puo mu hau liro mialiu chülieya mo mu miatse rei chülieketuo puo kere nyi, kekreamonyü nhachükoe ketsa kesoukezeiko nu mu tsiekhieseyoko nunu rei uko rüshübou chü di lhou bayakezha la. Nhachükoe mero mu khrieya, siro uko nyieto petso, uko mhi vithor, uko nyhüca pecüthor mu rüshü rei sithorkecü la miakra keze di uko whuo pelho se vo di geilie mo liro rüümekro morei kedadie di uko geikelie jü. Süla mechü morei miakra keze di chühkrochüva chüwhuo hau chüya.

Chükhrochüva chüketuo la kechielieketa sie rükri vo di u zhie mu u ngou kerülie morei u misi mekalieya. Siro u merü thukhalieketuo la kerhü huoyo biepfülieya, derei u nouva sekecü sie chü geilie motayaü di puyakezha la seya mo. Sidi tsu mechü chatsa nu morei chapruko nunu kepfhe bataya. Kehoupuorei tsur kepekrokeliemia sü chüwhuo tsüphrümia phrete mu uko donunu chaciechakou, kijükou, kijübou mu kijüla kesimia puo bu chüwhuo krüta chü di ketarhoshüya. Krütau-e siethalie di chüwhuomiako tarhokecü:

Tsurketuoko tsur phrete nhie? Thie teisozha hau Chiesa penie ba, u kiülie nu mhathomhachü puo rei chü kenü, süla pie u thepfumia rühou tei puo chü la tuoüzhie. Kehoupuo shierei tsurkelieko pezie. Uko keze keruorhe mu kekuokeyho-u chü di thepfumia ri pfhütuo. Chükhieo bu mephuomevuo di nko mhapfhüu chüshü nko tsü morosuo. Diehoudiemo pu kenü derei theruo kepekuou chü di thepfumia ri geipfü vo u kikru ze hietuo. Thepfumia ri sü nhaterha nu tha rei puo zayie jüe ru, geipfü vo phe nunu puo bu zayie chütuo we. Thenuthenuo tshe chütuo we.

Siro chükhako, ba hurei, miamoko, u sirü menuolie, pemo cieshü suotuo, kekrükediwa kenü thor, biejobiemou chü kenü thor. Siro chükhroko rei kelalieta suo, menuolie, mu kemekrie di chükhako mhodzünü vor suo, chükhako tsolie kemo chie melie shiekhoui zo di nhachüko ketsei mu phruo zotuo morosuo ho. Kepenuopfü bu kehoupuorei rükhierüguolie morosuo. Cu, cüsie chükhako, nie thuo chüprako nu volie mu chükhroko rei chükhako vo u tha nu tsokelie sie kekhro volie. (Zhale, M. 2013, p 9)

Süsie chüwhuo krütaue uko kijükou morei kijübou kiko nu rühou votuo shiekcüko kesieso di pu voshüya. Khunhie zocü chüwhuomiakoe kijükou morei kijübou 5-6 mese nu rühou volieya. Derei rühou kevo ki theruo pekuo di mhayie u kelhuo ngulieketa sie rühou votuoü di rakeba kijükou peteko nu vo motaya, sidi pezi phe nu vortaya. Derei huokipuo, theruo kesuo nu, rühouhou tuo rei mhayie puo rei ngulie mota di methuo la vortaya. Süla diedo puo pucü, 'Thepfumia mhayie sü bie ro bie boulie, mota ro methuotaya' isi.

Dzephrüu Kemerüko (Objectives)

- i) U tsiepfumiako kelhouzho pekru se balieketuo;
- ii) Chüwhuorawhuo dorhüko silieketuo;

Mhasakepfhü Kethu Do (Methodology)

Dzephürü hau kethu do liro diebo-u ze kevazhükecü mehokeshü ki Pede-mhathu Do (Descriptive Method) mu Kepetso Do (Qualitative Method) hanie khro nu thu. Dzephünya (research tools) kekrekreikecü sekecüko liro kesiephi (interview), lietsutho (fieldwork) mu ketsodie (questionnaire). Siro dzekhruo kengukecü (data collection) hau liro puo rhi kekreicü 2 nunu pfhüpie thulie. Puo rhi sünie liro – Niepu Mhapfhü (Primary Source) mu Theyie Mhapfhü (Secondary Source). Süsie dzesakepfhümia-e mhasakepfhüu gei ketsokecüko mu dzepumiako ki nu dzekhruo ngukelieko kela mu vatshakeshü (exploratory narrative analysis method) do-u se di dzekhruoko kelakecü chü.

Chükhama mu Chükhromia

Chükhrochüva chükecü nu chüwhuomiako kezapie kro kenie chüya. Rünnye kepieko üse chükhama morei chüjama morei chüshama iya mu ukoe zhie, rüngou mu misi kemhieko seya. Siro rünnye sekemoko üse chükhromia morei chürhemia iya. Chükhromiako donu huomia zhie seya derei huomia sü dziethuo rei tuoya zo.

Chükhamiako donu rei chükha-miatseimia mu chükha-miamomia ibaya. Süsie rei misi kepieko mu rüngou kepieko ibaya. Chükhamiakoe vo nhachü chüpra nu baketuo la misi kepiemia puo mu rüngou kepiemia puo morei miatseimia puo mu miamomia puo idi kedziese baya. Siro chüwhuo-miatseimiako bu vo chüpra kemeyiethoko nu khapfü baya.

Süsie Chükhromia donu rei chükhro-miatseimia mu chükhro-miamomia ibaya. Süsie rei chüwhuofü kezeko mu kemoko ila baya. Chüwhuofü kezeko bu ketsa kesouthoko nu morei tsiekhietsielako nu morei thechü kelabikecüko nu kekhro voya.

Chüwhuomiakoe tsu terha tsolieta ro ketsieyataya. Chükhamiakoe kijükou pesotsa vota ro chükhromiakoe pekhrotsa tsutaya morei chükhamiakoe kijükou pekhrotsa tsuta ro chükhromiakoe pesotsa khotaya morei chükhamiakoe kijükou niakratsa vota ro chükhromiakoe niathutsa votaya morei chükhamiakoe niathutsa vota ro chükhromiakoe niakratsa votaya. Chüwhuo mele chatha hako geinu rhesu, rkehra mu rhephi hako partaya.

Chükhamiakoe uko thuo uko donunu chüprako ketselieya sidi vo khapfü bataya. Siro chükhromiako rei uko thuo uko donunu pejielie di thechüko bo votaya. Chükhako mu chükhroko donu lietsa 5 nunu 10 doki mese kepecie bataya. Chükhamiakoe vo chüprako tso phrelieta ro huomia meliepie chükhroko pesishüya morei chükhako mu chükhroko donu kepeciethorta di kepfhesilie reta zo rei chükhakoe vo chüprako nu tsotacü mese sü chükhromiakoe kekhro sedetaya. Nhachü kekhrokecü ki meliepie shiekhoui morei kepheshie votaya. Co-co, che-che, cu-cu, ho-ho hakemhie pfeü huo chü di meliepie bouübi tuoya.

Huomia ro seita depie sei, kerie morei ketsie sekelioko kepfhütsatsashüya. Huomia tse ketsie kerütoupie tsiekhietielako nu pekhrükhrüshühüya. Chüwhuofü kezekoe chüsehü di u tuo u füu ketshüketou tuoya.

Chüwhuofü ketoukücü

Ketsa kesouko nu ha chüwhuofü sa mo di chüwhuo chülieketuo puo kere nyithor zo kekreamonyü puoe chüwhuomia volie kere thechüko nu rei pelieveli volieya. Chüwhuofükoe puo niepumia morei kesemiako khremerü mu dieze nu tuoya süla puo keseu keshürhei tuo ro puo rei keshürhei tuotuo derei puo keseu kedadieta morei kechazieta puo rei sümhie votaya. Chüwhuofü ketoukücü puo pfhe kekrecü 2 se di chüya. Chüwhuofü kesemiae therie ki chüwhuofüu ketou di, 'Co...co...co...pfhülie...pfhülie' ituoya. Situo di chüwhuofüu-e vo nhachü thulalieta ro repie tsazaishüya, sitse puo niepuu sü puo ketou la di, 'Co...co...co... vahie...vahie...vahie' idi puo ketou ketsuketseshüya. Sitse chüwhuofüu-e puo teitso chü di nhachüu whuopie chükhamiako tsüshüya.

Chüwhuofü ha puo nyhüca pie mha thesekücü nu meciethorkücü la nhachü phisieko these vo di nhachüu thulalieta kekreamonyü nhachü mou gei puo krie puo baya mu puo phisieko nu puo krie süu re baya. Chüwhuofüu-e nhachü thulalieta ro puo kere morei keruo rei puo rhi kreitaya. Sitse chükhamiako coürhokuo di nhachüko rü bataya mu chükhromiako rei shürheikuo mu keteitsokuo di kekro votaya.

Pazhie ho!

Chükhromiakoe nhachü kekro vokezhü ki nhachü nguta morei thulalieta ro 'pazhie ho!, pazhie ho!... chü di shiepie chükhamiako pesishüya. Sitse chükhromiakoe u nyieto kedipie mu u mhi pelapie nhachü u mese nu takepar pfhe chakhrie u misi morei rüngou pie rü kechie bataya.

Chüwhuomia kehoupourei kedadie morei kerünyü tuo di puo se nunu nhachü petawa liro thenga kralieya. Huokipuo chükhamia huo nhachü pedawa morei va jowaya mu chükhromia huo rei puo se nunu nhachü bu ta pesie pataya sidi u zemiako bu u dadie mu lalie la u kerhiekengataya. Chükhromiakoe u tha u ba nunu meümo di nhachütakeparko rü baya derei chükhromiakoe vo kepecie nunu kemezhierükhrü di nhachüko whuo vorya, süla chükhamia puoe puo se nunu nhachü takepar pe jowa morei pedawata liro chükhromiako bu u mezhie toupfü süu kerhiekenga mu vü kechietaya.

Thekriemi chükhro

Huokipuo chühromiakoe kijükou puo labi kesuo morei pfütthe volie reketako nu thekriemi thushüwaya, sidi mituu bu uko sou nu nhachü kekhro votaya. Thekriemi ha chüwhuomia khruohithorya. Ketsa huo nu puo nhathe southorta di pfütthe volie reta morei khunuo kekhriekezei puo zho kesuo huo bata ro kekhro vo mecü morei michie di thekriemi theshüwaya. Thekriemi thewaketa sie chüwhuo chükecü rüütaya. Nhachüko rei vo thedzieko nunu puo rüshübou chü bataya, sidi süko nunu rüümekhro di nhachüko geilieya.

Chüsie pie

Nhachü huo pekeshü ki pe kerüzawa di puo bu tataya. Sitse chüwhuomiakoe keze chüsie pieya. Chüsie piekecü sü nhachüu phisie mu puo zie kepoko meho mu medzi di puo kevo cha nu pfhü voya. Sidi theruo vi liro nhachüu ngulie di gei lalieya derei theruo kesuo sie pfhü pejutaya, sidi kemethuo mezhie chüwaya. Chüsie piekecü nu chüwhuofü zeketuo sie mekhomenuota zo rei gei lalie petuoya zo. Huokipuo chüdi pe dakeshü phisie pie tuo di menuoto zenu pezei kese di phe nu vorya.

Ketakezo:

Nhachü geipie zhüwata liro chüwhuomiako pete rei thenoumehü phre di vor nhachüu mehoya. Vor nhachüu ngulie tse 'ketakezo...ketakezo' icü theja dieu pu leleshüya sidi nhachüu houpfülie di mehothaya. Ketakezo cae 'puo bu kekrau morei kemenhou chütuo' isi. Dieca kekrei puo nunu putuoü ro 'nhachü kekreiko bu rei kesiedzi di hau siemedzi vor di geilietuo we!' idi pulie vi. (Chala nu shierei mu vor phe nu shierei themia kehouporei geikelie nhachüko ngukeshü ki morei chüza piekelie ki 'ketakezo' icü theja die hau pu phreshüya).

Kechüpie:

Thuophi geinu chüwhuorawhuo capi chükecü üse kechüpie idi pulie vi. Mhanuü chüwhuomia kenie-e kemethakhre di unie ngou pie nhachü puo tshiewa morei kemetha di puonie misi ciepie nhachü puo pewaya. Kemethaketa la kerie morei kenuo silie retaya. Siro unie kenienie rei chütsüu pevietaya. Derei chütsüu kezalie kenjü, mia puo rübei bu pfüyakezha zo. Puo ngoutshie morei sicie kerieu bu Chütsükepfüu chüketuo la kechüpie thuophi hau chüya. Unie bu ketherü di nhachüu pfütuo. Puo ngoutshie morei sicie bu nhachüu gei, tshie morei peshü kerieu-e nhachüu pfükeshü ki thezie zu partaya derei kenuou-e pfükeshü ki thezie zu parlieya mo üsi. Kekreimia chügei üse u chügei üdi pevelie kenyüya üsi.

Chügei Zakieko

Theruo pekuo di chüwhuomiakoe nhachü puo geikelie ki chüwhuo zhakhra zakie kekrekreicü kralieya. Chükhambia puoe puo dzie khrepie nhachü chüdi puo gei shüta liro puo üse Chütsü morei Chügeiu morei Chütsükepfüu idi kieya. Siro nhachü geikeshü sie chükhromiakoe ta keriekezikie chü vor nhachüu nyü morei bieya. Mia mhodzü vo puo mo-u bielie kerieu üse Chümei morei Chümeikepfüu idi kieya mu bielie kenieu üse Chüya morei Chüyakepfüu idi kieya. Derei tekhu geikelie nu we Chümei mu Chüya zakie hanie baya mo derei hanie sou nu Theno-u seya. Chükhamiako rei huomia Chümei, Chüya morei Theno-u zakie hako kralie vi zo derei hievi süko kerünyüpie chükhromiako tsüwaya. Chükhamiako thuo Chügeiu zakie kralie meya derei khathoki puo chükhromia huoe Chügeiu zakie rei kralieya. Tuoükesü, nhachü huo seikia geinu puo bepfü bata morei ronyho geinu puo dupfü bata di chükhromiako bu vo ngulie ro puo dzie khrepie nhachüu gei shülie kerieu bu rei Chügeiu zakie pfülieya. Hievi haicü ngukelie ki chükhromiako thuo chüwhuo zakieko pete krakelie tei rei nyi. Süla, chükhamiako shierei chükhromiako shierei mia puoe puo dzie khre riepíe nhachüu gei shüshüta liro puo bu Chügeiu zakie kralietaya. Chüwhuomia puoe nhachü puo pe dawata morei pe kerüzawa di petawata di chüwhuomia kekrei puo bu pekhri lalie zo rei pekhrielie süu bu Chügeiu zakie kralieya mo.

Chügeikepfhemia

Chüwhuomiakoe khunhie nu zocü rühou kijükou 5 morei 6 mese nu voya ücü pesotsatie nu kepshüte. Kijükou kerieko nu rühoukecü ki nhachü huo geilieta ro uko donunu phichümia morei mezíe tuoketamia huo kethoupie chügeikepfhemia chülieya. Chügeikepfhemiakoe kero pie nhachü bouko mu phiko pha kesalie di pie seipe gei goulie di pietaya. Uko nhachüko toupie di chatsa nu votaya morei dzükhhou huo nu morei dzü kenyei thechü morei kerü nu rei votaya. Kijükou kekrekreiko nunu geikelieko rei hamhie di toupie kerieko pfhü votaya. Sidi chüwhuomia kekrei kenuothoko la vor kemochie morei chüwhuo tseita kemochie nhachüko pfheüla bataya. Siro thechü süu pie rüleichü rei sa chüketuo la uko thechüko chü kemesawa, theba dzewa mu mi chüpie baya. Süsie rei uko muovüko mu chüzako kedze mu kepha la nhanyü jolie mu keprü colieya. Süsie rei chüzie (thezie) peliketuo la lepou rei thetse depie bawaya.

Kerülei mu Nhachüko Rhapie Kezakecü:

Chüwhuomiakoe rapie keba kijükouko pete nu rühouwaketa sie sielava se chüpfhemiake pfhü votaya. Vor di chüpfhemiake kesepie keba rüleichüu tsolie tse u likhuo lhupie gouwa, u ngouko keduo di sepíe bawa mu u misiko rei dupie jie puo chü vo bawaya. Sidi chüsechü balie di u kelhokenyüko kenhou mu pekou menuolieya. Süsie chüwhuo miatseimia puo bu

nhachüko rha khrüshüya. Sitse themuo biekesimiako thuo nhachüko khriepie muovüko chüshüya.

Muovüko:

Muovüko rei kekrekreicü 6 ba. Süko liro Chügeiu Muovü, Chümeiu Muovü, Chüyau Muovü, Chüwhuofü Muovü, Misi Muovü mu Tsüphrü Muovü. Hako donu kerie 5-ko liro muovü kerükrü phrete. Tekhu kegei nu ro muovü hako puo rei baya mo, nhachüu mote pie mechü licha chülie di keze kekru di cüyakezha la.

Chügeiu Muovü liro nhachüu tsü, puo vo, puo bou puo, puo phie mu puo melou hako bu kekhekerhüpfü di pie chüya. Mhanuü thega geilie ro puo zhüko sa lopie chüya. Sümho rei nhachü theshieu sa pie chüya. Chügei Muovü hau liro muovüko donu kenieputho-u mu kekraho-u te.

Chümeiu Muovü liro nhachüu meikhou (puo mei mu meibo) pie chüya.

Chüyau Muovü liro nhachüu bou puo pie chüya.

Chüwhuofü Muovü liro nhachüu phi puo khoupie chüya. Chüwhuofü kenie-kese ze di chüwhuo tuolie vi derei süko pete muovü chüya mo. Chüwhuofüko donu kehoupuorei bu vo nhachü thulakeshüu rübei muovü chüyakezha zo.

Misi Muovü: Misi Muovü liro themuo khrie kevi puo pie chüya derei nhachüu kecü-kezha geinu muovüu rei kecü-kezha chütaya. Thiedzü misi kemetei teiki sü misitsie rei ngu rethor mu puoma rei re seya süla misi muovü sa chüya. Misi seketuo peteko muovü chü zoya mo derei pie nhachü pekeshüko rübei muovü chüyakezha zo. Chüwhuomia huoe mia misi thepu se tsu di nhachü geilie ro misi muovüu se vo misi niepuu tsüya.

Tsüphrü Muovü: Muovü kerükrüko chü periewaya mu hako chüwaketa sie peshakelieko pete keza ketoupie chüwhuomia tsüphrüko tse chülieya, muovü kerükrü ngukelieko rei sa zo. Zatou muovü hako üse Tsüphrü Muovü idi puya. Muovü puo nu, puo thuo tsa rei kra rei, puo chü kekrekreicü pete dapie chüya. Siro puo riepfhü rei thetse thoulie mu puo zie rei huoyoyocü yopie lepou nu pelilie di ketselieya. Süsie rei merucümia huo we puo vase nu buoko rei pfhüpfü vo ga vacüya.

Chüzako:

Chüwhuomiakoe u muovü geinu khrie puo morei khrie kenie lipie chüwhuomia kemo kehoupuorei tsükeshü üse chüza idi puya. Chüza ha kekrekreicü 4 ba. Süko liro:

Lievomia Chüza: Chüwhuomiakoe sielava vorkezhü ki chala nunu lievomia morei kerüge tsuva chüketuomia morei thupfhemia huo ze keselie ro u muovü nunu khrie puopuocü chüpie süko zashüya. Sitse chüza piekeliemiakoe japie chüwhuomiako tsüshüya.

Phichüu/Zievo-u Chüza: Chüwhuomiako, ba hurei Chütsükepfüu, Chümeikepfüu, Chüyakepfüu uko uko muovü dapie vo rüna nu Phichüu morei Zievo-u morei ketsatomiako tsüshü di süko kinu chügei theja pielieya.

Miaümia Chüza: Siro chüwhuomia kekrekoi rei u muovü menhou morei u lichie kezhe ngulie liro dapie ketsakelamia, nhicunuomia, lalhimia morei u kesimia kehoupuorei tsüshü di sümia bu chügei theja chapie uko tsüshüya. Chüwhuomia muovüko ha methuo nunu ngulie zo, süla methuo nunu keza lapie huoniehüo tsükeshü geinu nhachüko gei vi miemie mu pe vikuolieya.

Chügei-luoü Chüza: Mhanü chügeimia morei chütsükepfümia puoe puo dzie khre riepíe nhachü puo peshü derei pedawata di kekreamia puo bu pekhrishüwata liro puoe puo thuo puo ketseikevi mu ketheziekecü geinu puo muovü huoyo li lapie puoe pedakewau pekhríkeshümia chüza chü lashüya.

Chükepou:

Chüwhuomiakoe rühoukecü nu chüdi geilie ro theva lievo vor ca nu morei Kharu tieki nu misi cieshüya mu süu üse chükepou idi kieya. Huomia terha morei ketsa nunu tuo chieshüketuo teiki rei hau chüya üsi. Misi kecie hau liro cha nu kesiedzi di tha vorkezhü kerieu bu cie rieya, süsie kenieu, seu diau ivo di kenuotho-u bu cie nuoya. Sicie kenie bu rei kemethalie lho, cie kekrei phre zotuo kekreamonyü sicie hau geinu chüwhuomia kitsuo misi pie di tsu rühou shikecü silieketu la. Chükepou chükecü puoca kekrecüko liro: (i) Chüdi geikelie zasi; (ii) Kepenuopfü/Chükhieo kethezie mu kerhu nunu kelukecü zasi mu; (iii) Terhuomia morei nhachüu ruomia kedekécü zasi. Chüwhuomiakoe chükepou chükeshü ki phe nu thenuthenuokoe chüwhuomiako chüdi geipfü vorkezhü silieya, sidi chütsü mehotuo üdi ta lele se Kharu nu tsutaya. Puo thuo nhachü geilie zo shierei chüdi geilie mokecü sie chükepou rei chü motaya mu nhachü yopuorei geilie mota ro chükepou chüya mo.

Chügei Pheshie

Chüwhuomiako chü geikelie sie chathela nu vorkezhü ki u kenei toupfü kemiale mu kechüruo tuotaya. Uko phe penuo vorlie tse kitiekinu thenuthenuoko bu rei uko chügei dze silieketu la chügei zakie krakelieko za chie di pheshie chüshüya. Thakie, 'Duovi bu tekhu puo geilie ho! Kietuo bu Theno-u chülie ho!' morei 'Geinyü bu tekhra puo geilie ho! Merhü bu

Chümeikepfüu chülie ho! mu Ravio bu Chüyakepfüu chülie ho!'. Sitse thenuthenuo bu u kinumia chügei dze silie di süko yalietuoü di ta Kharu nu tsutaya.

Chügei Kepekie

Chüwhuomiakoe u chügei toupfü vor phe tsole tse Kharu tieki nu dopuo rüleilieya. Sidi thenuthenuo bu vor chütsüko mehoya. Siro u kicükinumiakoe kecükekrie huoyo rei kesepfü vor u terhümerü thukhashüya, kekreamonyü chüwhuomiakoe u nouva se mo di tsu chüwhuo chüya, süla huomia we phisia rei tuotaya. Tekhu geikelie nu liro puo moteu toupfü vor di Tekhu Kete mu Tekhu Keze rüzhü hanie sa chüpie kepekieya. Kepekiekcü mhatho hako chüwata liro chüwhuomiakoe u muovüko toupfü di u thuo u ki nu la vo phretaya.

Thekhadie

Tenyimia ha chükhrochüva chükecü üse rüzhü puo morei u kenei tei pevokedü morei kerülei tei pebakecü puo kemhie di chüyakecü ngulieya. Derei puo meleko meho menuoshü ro kiülie morei mhathomhachü kekreiko ki puo mezhie rükrükecü rei ngulieya. Chüwhuomiakoe coürho, mephrümerhü mu keteitso tuo mo liro mhayie lielieya mo. Siro mhayie lielie liro u shürhei geinu chügei zhakhra mu muovü kekreikreicü kralie mu ngulieya.

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Kerie teiki mu thie teiu nu thenumia mhatho

rüdi kezhü dze huo

Dziesevituo Sachü

Thiedzü keriekimiako dze le mu mehokeshü ki u Tenyimia ha kidepuorei shürhoshürhei phi di mhathoko chü di lhou vor shi, thepfumia rei mu thenumia rei lhou pecü phi di u thuo u mhathoko rhu mu menuo se di chü vorkecü ngulie. We keriekimia mhatho dzeüseko mehokeshü ki u shürhoshürhie kenyi ki ze di mhathomhachü kehouporei chü mecükecü puo rei jü di mhachücü mhachükrie di lhou vorkecü ngulie.

Diethomiatho mu kelhouzho keviko se pecü se di lhou vorkecü silieya. Mhathomhachüko nu keticü mhie di lhou vorkecü ngulieya. Hako mehoshü ro u kelhou tha shürhoshürhie la phrekecü pulie vi.

Kekuokeyho, kemecakemekhro hako themia gei tuo kecü la u shürhei se di mhathomhachüko penyü di chülieyakezha zo ücü pulie vi. Thepfumia rei mu thenumia rei u thuo u mhatho-u si di chü phre vorkecü ngulie. Mhathomhachü thau mehokeshü ki thepfumiako mhatho thoreko chüya mu thenumia bu mhatho kerüü tho chüya. Thepfumia mhatho mu thenumia mhatho mehokeshü ki thenumia mhatho kecükerü kepetseko kra phiyakezha ngulie.

Teisonhie chüyakezha mhatho kekrekreicü baya mu mhatho süko thepfumia mhatho rei nyi mu thenumia mhatho rei nyi, mhatho kechü süko nu kepele more huoniehüo rüdie di chü mo bataya mo, derei mhatho kicüpuo chü mo bate shi, süu u thuo u mhatho kechü thau nu shürhei mu u noumvü phi di thenumia rei u thuo u mhatho-u thenou nyü di chü pepi mhawawakecü zhoko se mhachü di lhou vorkecü ngulie.

Thiedzü teiu mu tsie teiu nu mhathoko mehokeshü ki mha kekra nu rüdi vor zhükecü ngulie bawe. Puoteiu rüdi kezhü mhie di themia kelhou nu puo mhatho thau rei rüdi zhükecü ngulie ba.

Thiedzü teiu nu themiako kimhie di mhathomhachüko chü di lhou vor shi, icüko mehokeshü ki teisonhie mhathoko kra phicü la u tei u zhako kemethuo nunu pevokewa chüya mo zokecü ngulie, penie mu thekhruothenyi teiki zo kemosie u tei u zhako kemethuo nunu pevokewa chüya mo.

Thiedzü teiu nu liro u khruohilie kevi vienya kekuoko jükecü la u khruohi pie u mhathoko chü pekra penyü philieketuo chülie reya. U thuo u phi u dzie mu phoukuo kekhuohi se di themia la se morokesuoko chü di lhocü la u tei u zhako keza toupie mhachü morosuotaya.

Thenumia mhathoko mehokeshü ki ukoe merei phi phre di kikru theke mu meza vorkecü ngulie. Kimhie di teisonhie u shürheiko se di thiedzü teiu nu mhachü di lhou vor shi icü si mu lekeshü ki kidipuo rei shürhoshürhei di mhathomhachüko penyü di lhou vor shi! izo. Thiedzü mu tsiedo teiu nu thenumiapfüko u mhatho chü kevor kemeyie huo liro: -

i) Dzü ü- dzü ükecü ha thenumia mhatho kemeyie puo. Thiedzü teiu nu liro rüna nu mechü dzükhoko nunu dzü ü phreya. Süla mechü dzükhoko rünamia la meyiethor. Themia pete rei mechü dzükhoko nunu dzü ü phreyakezha la keshürheimia komosie teiso teiki dzü meteikecü la dzü ngulie retaya, dzü kemetei ki dzü pfhe di kisoteiluo ketso rei votaya üsi, süla dzü ükecü thau nu thenumiako u shürhei nyi nyü kekie di teisonhie dzü ükecü mhatho hau rei pie u mhatho kemeyie puo chü di lhou vor. Dzü ha themia la se morosuo beikecü vie puo. Süla u tei u zhako rei vashü di dzüko ü mu pfhü se vor morosuotaya. Thiedzü teiu nu thenumiako dzü ü mu pfhüpie vor kikru nu dzü seyakezha thoko

chü phre di lhou vor. Thie teiu nu mehoshü ro ba hurei nadi rüna kezha nu, seluoba kemhie nu thenumia thiedzü mhie di dzü ükecüko chü phi mote. Tsiedo kelhou teiu nu liro dzümhi dzürüko rei pfhü pekralie di dzüko rei pfü mu piekecüko rei chü petsata di dzüpouko nunu dzüko khie se vor kitiekinu se morokesuo mhachacükecüko nu shierei, dzüludzüvako chükecü nu shierei tsiu dzü se morokesuo tho pete chü di lhou bate. Tsiu teiu nu dzü teshü se u kitiekinu vorlie kevi vienyako nyita tsiu dzüko rei pfü se u kitiekinu vorlie kevi bageiko rei nyiketa la thenumia bu u khorü nunu dzü pfükecüko rei chü petsata di thiedzü ki tsiedo dzü pfükecü thau nu rüü parlie bate.

ii) Sei pfükecü- Thiedzü teiu nu liro mhachacüketuo la sei rübei zo mo liro mhacha kekrei puo nunu rei mhachacülieketuo vieny puo rei tuo mo. Süla mhacha kecü, mi peguo mu mha kekrei cha nu seketuo la seidi se morosuo beikecü vie puo, Thepfumiako sei dushütuo mu thenumia bu sei pfükecü pie u mese chü di süko pfükecü chüya. Teisei teiki teicie peteu nu seiko di veketuo la sei se morokesuo pete dulietaya sei dupie zhü ro thenumia thuo süko pfü kengu se vor kitiekinu sekecü chüya. Teisonhie sei thepie mhachacü mhachakrie veketuo la teicie puo nu zorei sei di phikewa chüya. Süla teicie pete la sei dulie di süko pfü kitiekinu vorlie morosuoya. Sei dupie zhü ro, thenumia thuo sei kepfü hau pechapeyapfü di pfü kengu se vorlieyakezha la

sei kepfü tha hau nu rei uko mhatho rüü mo phi di sei kepfü tha hau nu rei mhachü vorkecü ngulie.

Sei kepfü mhatho hau chüketuo la u shürhei se mu u tei u zha va di chü morosuo beikecü tho puo chü di mhachü vor. Tenyimia kikru pete nu sei kepfü hau pie thenumia mhatho kemeyie puo rei chü di lhou vorkecü ngulie. Sei dupie zhü ro, teisonhie khise rüna nu tsu sei pie puo kenie pfülielie morosuo beiya. Thenumia u thuo tsu seiko pfükecü chüya mu sei pfükecüko nu u zemia morei u siezanuomia ze di keseipie di sei pfükecü rei chü vor.

Tsie teiu nu themia kelhou thako rüdi mu puoteiko rei rüdi vor kezhü mhie di themia mhathoko rei rüdi vorte. Tsie teiu nu liro seiko dupie zhü ro themiako bu pfü mota di bagei bu süko pfü se vor kitiekinu ketshukelhuo chülie di thenumiako bu khorüko nunu sei pfükecüko rei chü mo par bate. Süla ukoe sei kepfü mhatho hau nu rei rüü parlie bate.

Thiedzü teiu nu mhachacü mhachakrieketuo la sei rübei pele di lhou vor, derei thie teiu nu liro sei rübei mo di sei sou nu teikhrie mi L.P.G (Liquified Petroleum Gas) kemhiekö rei se di sei sou nu mhachacükecüko rei chülie bate, siro mi kemela kekuoko rei se di mhachacü dzü pele pie dzü rülu mu keletho morokesuo pete chülie bate. Tsie teiu nu se morokesuo vienyako vithor vorketa la süko se u khruohilie di seidi süko se petsa parlie baketa la thenumiako bu seidi seiko rei pfükecü chü petsa phi parte. Hako pete rei themia mhasi parlie di mhanya kevi kesako pfhü se vor kekhruehlie baketa la themiako bu mhatho tha kere kekra nu rüü parlie bawe.

iii)Kecü thuecü: - Thiedzü teiu nu liro thenumiako thuo ciekhe nunu telha thucü vor, telha ha u themia la kecüca kemeyietho-u zo. Teisonhie we cüyakezha lhacülhale hako la liecielierhie chü di liethoko perhiezhyä. Tekhou morei nhaliekö nunu telha cie se vorkecüko thenumiako thuo phielie di ciekhe nunu u dzie pie thulielie di chacü vor. Mhatho hau chükecü rüü mo phi. Thiedzü teiu nu liro kecü thuketuo vienya kevi kekuoko ba mocü la u dzie shürhei kekuoko se di thenumiako telhako ciekhe nu thucü di lhou vor. Derei tsie teiu nu mehoshü ro, thenumia bu u dzie pie ciekheko nunu telha thuecüko rei chü mota di telhako phie menuokelie sie se vo mi kemela kekuoko nunu thu mu pekhrielie chü phrelie bate. Süla thie teiu nu thenumia bu u dzie pie ciekheko nunu telhako rei thu mota di mi kemela kekuoko la kecü kethu thau nu rei rüü parlie bate.

iv)Terhiterhie kechü: - Thiedzü teiu nu liro thenumiako thuo terhiterhie pete chü di lhou vor. Kekru pfhenei ketsakekra pete thenumia terhi chü di do vor. Kitiekinu thenumia mhathoko krathorkecü la rüü mo phi di mhathoko penyü di lhou vorkecü ngulie. Hako pete rei uko shürhoshürhei la phre zo. Uko kikru pfhemeneiko la rei merei phiya, uko shürhei la

terhiterhieko chü zo tha khisoteiluo ketso rei vo di mhachü vor üsi. Derei tsie teiu nu mehoshü ro thenumiako terhiterhieko rei chü petsa phitazhie. Ukoë kikru pfheneiko la terhi kemhieko rei chü petsata di shükeirako pfhülie (kralie) di süko se vo keze chüko nunu pfhenei kekrekreicü khrielie di se vor kikru kelhuo chü di lhou zhüte.

v)Lie ciekecü: - Tenyimia lie ciekecü thau mehoshü ro thiedzü themia pete rei liecielierhie kechü mhatho hau se di u mhatho kemeyietho chü di lhou vor. Lie cieyakezha mhathoko mehoshü ro mha pete rei u thuo chü mu pelhoulieya. Thakie, telha, tshü, shüko mu kenyakera pete pelhoulie di se lhou vor. Zotsha kemhieko rei pelhoulie di se pfhemeneiko rei dolie di themia bu süko se u kehekeya chü di lhou vor. Lie kecie mhatho thau nu rei mehokeshü ki thenumia mhatho rei kra sekecü ngulie. Hamhie di voketa teiko nu lie ciekecü mhathomhachü peteko nu thenumia rei u thuo u mese nu mhachü di lhou vorkecü ngulie. Tsie teiu nu liro lie kecie thau mehokeshü ki thiedzü kemhie di mhachükecü thau nu u dzie pie mhachükecü tsa phite. Themia kekra rei u kilieko nu mhachü phi mota di shükeirako pfhü kengulie di se vo keze chüko nunu mha pete khrücükecü tei chü bate. Kilie nu ciecü kevor vieko pete vo keze chüko nunu khrülielieta di themia kekra lie nu mhachü petsaketa ngulie ba. U kiliethoko chü zo shierei mha kechü thoko pie u lie kechümia pelewa di u thuo chükecü tsa phite. Süla thenumia bu thiedzü mhie di mhachükecü nu rei rüü phite. Derei we mhatho pete pie mia pelewa di chü moketau monyü chü kehie pevi lalieketuo nounyü se di u tei ngukelieko nu u rhie u hie chü di mhachü vo zhü zo morosuo.

vi)Kitiekinu mhatho: - Thiedzü teiu nu kitiekinu mhatho pete khre thenumia thuo pechapeyapfü di chü phre vor. Mhachaki nu mhatho pete thenumiako thuo keseshüya. Kicükiri cako rei kese meho phreshüya ki tsho mu chü kemesakecüko rei uko thuo shürhei phi di chü phrekecü chüya, hakemhie di kitiekinu zo shierei thenumia thuo mhatho pete khre chü kese menuo pie kikruu tsüshüshü vorkecü hau kitiekinu thenumia mhatho kekuo zivi mu keshürhie tha kemetei puo chü di lhou vorkecü ngulie. Thie teiu nu thenumia mhathoko meho mu kemejüshü ro thiedzü teiu ki tsiedo u teitso chü phi moketa mhie zhü, hau mhatho kekraitsa va pekrata di puotei ngulie kere lalie vi ketho zo, siürei puotei ngukelie teiki rei thiedzü mhie di puo thuo chüketuo nounyüu tsata di mhatho-u pelapie u lie kechümia pele zowa di kitiekinu thoko rei thiedzü mhie mo di mhachü petsa phita zhükecü rhi puo ngulie ba. Puoteiu rei rüdi mu mhatho thako rei rüdi kezhü mhie di kekraitsa mhatho nyi mu krakecü la kitiekinu thoko chüketuo tei rei jü zhülie vi ketho zo. Siürei u tei u zhako kezapie kitiekinu thenumia therhu mhatho thako rüguo mu chü medzi zhü morosuowe. Kitiekinu thenumia mhatho kekuo thau bu rata molieketuo la thenumiako thehie chü di kitiekinu mhathoko pekru pie u vie chü tuolie morosuo.

Kelhou mhatho thau rüdi kezhü mehokeshü ki thiedzü kerie teiki liecielierhiekö chükecü mhatho hau se kemeyietho chü di lhou vorkecü ngulie. Thepfumia rei thenumia rei nhicumia mhachülie keshü pete liecie mhatho chü phre di lhou vor. Süla pete rei mhachükecü dorhüko si pevi se mu shürhei phi di mhachü vor. Derei tsie kelhou teiu mehoshü ro liecie di mhatho chükecü sou nu thepfumia rei thenumia rei mhasi shüphrü kepfhü hau se kemeyietho puo chü la di lhou zhüte. Süla liecielerhie kechü tei jüta di leshükephrü mhasi phrü mu pfhülie di u shüphrü mhasi süko se sorkari (Govt) lietho chü di shükeiraka kralie di süko se morokesuo kecükekrie, lhacülhale, ganyagara, pfhemenei tsiu se morokesuo kekrei pete khrü se di lhouketuo noule puo nunu lhou zhücü mhie ba. Süla tsie teiu nu meleko mehokeshü ki liecielierhie thau nu thiedzü mhie di mhachü zhü moketa ngu ba. Hako pete rei mhatho thau mu kelhouzho thako rüdi kezhü la zo ücü pulie vi. Rüdi kezhü tei hau geinu thenumia kekra rei mhatho cha kekraitsa vata di liecielierhie kechü tha hau ze keperhe petsakecü chü zhüte. Süla lie kecie mhatho-u nu thenumiako rüü baketa ngulie ba. Thenumiako kekra rei thiedzü chü di lhou vorkecü tho kekra u zho ki chü mota di süu sou nu mhatho kekrei chü di lhou zhüketa hako geinu thiedzü thenumia mhatho huo kekrei mu rüdi vorkezhü ngulie ba. Thakie, thiedzü teiu nu liecielerhie kechü mhatho hau pie keniepu mhatho puo chü di lhou vor derei thie kelhou teiu nu leshümhasi kepfhü thau pie kenieputho puo chü di lhou zhükecü ngulie ba. Pesotsatie pukeshü mhie di thiedzü thenumia u shürhei pie mhatho kekra chü vorkecü ngulie. Thie teiu nu mehokeshü ki mhatho kechü vienya mu kekruohilie kevi vieko vithorketa la süko se di thenumia mhatho kekra nu kekruohilie baketa geinu tsie teiu nu thenumia bu rei rüü phikelie rei chülie ba. Thenumia thiedzü chü kevor thau nu rüü kelie la uko mhatho chü mote isi mo, derei thiedzü mhatho kekrekreicü chü kevor sou nu ukoe mhatho kekrei chü di lhou tuokecü ngulie ba. Thie thenumia mhatho thau mehokeshü ki mhakehoupuorei chülie kevi cha nyikecü la thenumiako rei mhatho cha kekrei kekra nu mhachü di lhou zhükecü ngulie ba. Thie teiu nu thenumia kekra rei leshü mhasiko silie di thepfumia kemhie di sorkari lietho chü di u va kracü phi tuote. Thie teiu nu thenumiako kekra rei thelhitheü cha kekrekreicü kekra nu thelhi chü di lhoutuo leshü phrü menuolie di sikelie mhasiko se di mia pethakecü thoko rei chü bate. Thenumia kekra u kemephrü nyi di rüzhü kekrekreicüko nu rüzhü mu mia pethakecü thoko chütuote. Thie teiu nu thenumia kekra thepfumia kemhie mhasilie di krotho kekrekreicüko nu thepieko rei pfü di krüta chükecü kra phite. Thie teiu nu thenumia thiedzü chü di lhou vor kemo tho kekra thie chü di lhou zhükecü hako geinu thiedzü thenumia mhatho mu tsie teiu nu thenumia mhathoko kekrei di ta zhükecü ngulie ba. Hakemhie di thie thenumia u mhatho kekeikreicü chü di lhou zhü ürei we la vo di thiedzü teiu nu thenumia mhathoko meho mu le lakeshü ki uko mhatho kra mu rüü mo phi di u shürhei pie mhathoko chü di lhou vorkecü ngulie. Uko u mhathoko rhu mu u neisieü di mhathoko

chü di lhou vorkecü ngulie. U tei u zha ngukelie pete se di u teitso chü u mhatho kekrekreicüko chü di lhou kevor hako u mhokuo mu u kevi keshürho se di mhachü kevor pekiekecü kemeyietho tei puo chü ücü lewe. Themia kelhou tha zhoko rüdi mu puoteiko rei rüdi mu mhathomhachüko rei rüdi zhü ürei thiedzü thenumia shürhoshürhei se di mhachü kevorke rükra mota suo, sikecü monyü süko pekru pie u siedze chatha chü di u tei u zha ngukelieko se di mhatho süko chü zhü zo morosuo. Kekreilamonyü süko u siedze mhatho mhokuoko zocü la.

Kerie teiki thenumia mhathoko sü uko shürhoshürhei se di mhachü vorkecü pekiekeshü thakie kemeyietho zo.

Thiedzü teiu nu thenumia mhathoko kidepuo rei shürhoshürhei di chü vor shi! Teisonhie mhathoko mehokeshü ki chü kekralie kenjücü mhie zhüya zo ücü pulie vi. Kimhie di u mhathoko nu teisonhie mhathomhachüko pechapeyapfü volie vi tuomu icüko leshü di thenumiapfü puo hade puo puo kevi keshürho mu puo kekuo nyi di kikru nu puotei pete se di mhachü vorkecü ngulie. Teisonhie chüyakezha teisozha puo mhatho le mu mehokeshü ki khise rüna sielie di tsuva mhodzü mhatho chüyakezha huo mehokeshü ki, dzü ü, seipfü, kicükiri cako kese mu cüketuo khiese mhacako mu nouvako keselieya, mhachalieta ro mha kapie puo nupfu puo nuonuoko tsüshüya. Süsie khise mhatho kekrei huo nyi ro süko pete chüwa di kilie nu tsutatuo. Tsutuo di la vorlie ro kicükiri cako kese latuo süsie theva mhacako pete cha tseilieta ro kapie puo nupfu mu puo nuonuoko tsüshü di mhacümhakrie tseilieta ro uko kesepie uko bu kezhükerülei chü votaya. Süsie rei puoe morokesuo meriko chü zo tha zhü menuotoya. Terhiterhie thoko nyi ro süko chü mu do zo tha kisoteiluo ketso voya üsi. Puo mhatho chü zo tha zhü menuoto zorei puo shürhei la khise rüna la sielie di puo mhatho sümhodzü nhie kimhie di chü baya shi, süko chü lakecü chü di puotei jütocü mhie di kikru kese zhüyakecüko mehokeshü ki thenumiapfü puo mhatho cüluo mo mu shürhoshürhei moro kimhie di puo mhathoko chü kekralie vita izo. Thie teiu nu kelhou thau mehoshü ro thenumiako thie teiu nu shükeirako chako pfhülie di süko se u meza di lhouketa la u dzie pie u kiliethoko nu mhachü phi mote, u kekruohi nyi di lhouketa la u shürhoshürhei kekuo dzieko se di mhachü petsa phite, uko mhatho zho thako thiedzü teiu ze kekrei parketa ngulie bate. Thiedzü teiu mu tsiedo teiu nu mhatho pete rei vi phre di chü mu medzi di lhou zhü mecie, sizo ürei thenumia mhathoko pfhüpie mehokeshüki thiedzü kerie teiki thenumia shürhoshürhei se pecü di mhachü kevorke le mu mehoshü di süko shürhei zho keviko se di lhou morosuo. Tsie kelhou teiu nu thenumiako mhatho kicüpuo chü di lhou zhü shi, süko rei vi ketho zo.

Siürei u teiko keza si pie u mhathoko chü zhü mo mo shi! Süko rei leshü di u teiko keza menuopie u mhathoko chü zhü morosuo. Kerie teiki kelhoumia zo shierei u mhatho krakecü ki ze di kemethuo nunu u tei u zhako pevowaya mokecü ngulie. Thiedzü kelhou teiki kelhou kevi zhoko se di puotei pete nu u mhatho chü zhüyakezha zhoko pejúwa mo di lhou zhü zo morosuo. Thenumia pete rei kerie teiki kelhou mhatho zho keviko se thie kelhou mhatho zho keviko sa di lhou zhü morosuo. Kerie teiki thenumia mhatho kelhouzho keviko sü thie kelhoumia chatha kevithoko zo. Süla thie thenumia mhatho chatha kevi hako rükra mota suo. Thenumia mhatho zho kevi süko pejúwa mo di pekru pie siekelhoumia chatha chü zhü morosuo.

Reference- Thenupfü-(1996) By Thinuokhrieü