



Preserving Heritage and Promoting Sustainability: The Naga People's Movement for Indigenous Rights

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Abstract:

It's important to note that the relationship between the Naga movement and sustainability is complex and multifaceted. The issues involve historical, cultural, political, and environmental dimensions, and any comprehensive understanding should consider the perspectives of the Naga people and the broader context of indigenous rights and sustainability. Indigenous people worldwide are estimated to be 370 million or more. They go by several names, including natives, aborigines, tribal, Red Indian, and fourth-world. Native Americans view them as derogatory terms with unfavorable implications. The primary goal of this study "Indigenous People's Rights and Sustainability: Perspective of the Naga People Movement" was to comprehend and analyze the status of Indigenous People and their human rights, specifically using the Naga experience as a case study.

Keywords: sustainability, Indigenous people, Naga movement.

I. Introduction:

The relationship between indigenous people's rights and sustainability is interconnected and multifaceted. Upholding indigenous rights not only respects the dignity and autonomy of these communities but also contributes significantly to the broader goals of environmental conservation, cultural diversity, and sustainable development. It involves recognizing the value of indigenous knowledge, fostering inclusive governance, and promoting practices that ensure the well-being of both indigenous communities and the planet. Up until very recently, the topic of human rights, as they relate to indigenous People, was largely ignored. Crossing disciplinary borders, the conversation has now expanded into many more spheres of life Karlsson, B. G. (2001). In actuality, it is becoming more widely recognized that the

subject of indigenous People stands for an important human rights issue and a crucial agenda for resolving conflicts. (According to Patrick Thornberry), People have learned to use the names that others prefer to be called, like saying 'Inuit' instead of 'Eskimo.' Using outdated terms in describing different cultures can show a dismissive or patronizing attitude toward them. Discrimination can persist in language, and it's important to be aware of that. One of the most oppressed groups with a common issue relating to the defense and advancement of their fundamental human rights as distinct People, their history and concerns predate colonialism. One of the most disadvantaged communities with a common issue relating to the defence and advancement of their fundamental human rights as distinct People, their history and concerns predate colonialism. London and New Jersey, (1987). The number of native People ranges from 2.5 million in North America to 60,000 Samis (Lapps) in Scandinavia, 240,000 Maori in New Zealand, and 250,000 Aborigines in Australia. The bulk, or 51 million people, reside in Asia, including 6.5 million people in the Philippines, 11 million in Burma, 500,000 in Thailand, and 67 million in China. Khan and Hassan Bin Talal (1987). The government of India's (GoI) perspective on indigenous People in relation to India's tribals and Adivasis has come under criticism from several scholars. According to Jaganath Pathy, it is "ahistorical, structural, and partisan" to exclude the 150 million tribal People of Asia and Africa because they are no longer subject to colonialism. Munda, R. D., & Mullick, S. B. (2003). The challenges faced by many remote indigenous communities in accessing specialist and hospital care are significant. Outreach programs delivering specialist services have addressed issues related to distance, communication barriers, and cultural appropriateness of services. This approach



has resulted in a more than fourfold increase in consultations with individuals from remote areas. Sustainable implementation, however, is influenced by several key factors, including the availability of an adequate specialist workforce, unmet demand from primary care, integration with and accountability to a multidisciplinary framework centered in primary care, effective communication, regular and predictable visits, funding and coordination that acknowledges responsibilities to both hospitals and the primary care sector and ongoing evaluation Gruen et. al (2002). It fails to take into account the startling trend of non-tribal

II. Relationship Between Indigenous People Rights and Sustainability:

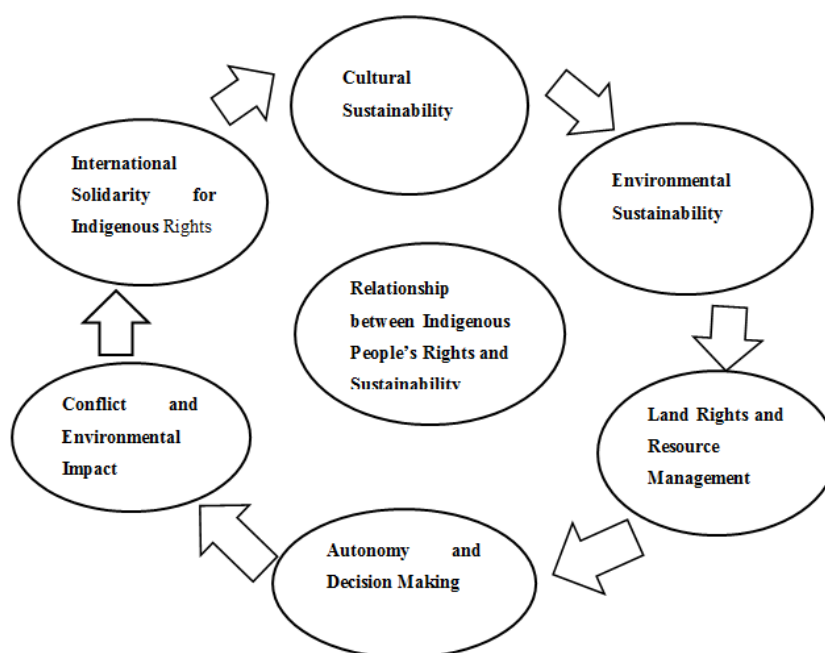
Recognizing and respecting indigenous people's rights are integral to achieving sustainability by promoting ecological balance, cultural diversity, and social justice. Integrating indigenous perspectives and knowledge into broader sustainability frameworks contributes to more holistic and effective approaches to environmental and social challenges. the relationship between the Naga movement and sustainability can be understood in several ways.

2.1 Cultural Sustainability:

➤ promoting environmentally friendly practices. such as forests, mountains, and coastal areas

dominating groups colonizing within state institutions both historically and currently. The movements for rural and indigenous People have worked for political participation in a worldwide framework for climate negotiations that aims to address the structural causes of climate change. To influence choices that may affect their access to land and territorial autonomy and to develop alternatives to what they view as "false solutions," such as agroecology and food sovereignty, they have taken use of the new international political opportunities created by the UNFCCC process Claeys, P., & Delgado Pugley, D. (2017)

- Indigenous communities often have a deep connection to their land, which is integral to their cultural identity and traditional practices.
- Protecting indigenous rights includes safeguarding their cultural heritage, languages, and traditional knowledge, contributing to the overall diversity of global cultures.
- Environmental Stewardship: Indigenous peoples often inhabit ecologically diverse and sensitive regions, such as forests, mountains, and coastal areas.
- Their traditional knowledge about sustainable resource management and biodiversity conservation is valuable for promoting environmentally friendly practices.





2.2 Land Rights and Conservation:

➤ Many indigenous communities live in areas rich in biodiversity and natural resources. Respecting their land rights is crucial for the conservation of ecosystems and the sustainable use of resources.

2.5 Climate Change Mitigation and Adaptation:

➤ Indigenous peoples are often on the front lines of climate change impacts. They are recognizing and respecting their rights is essential for implementing effective climate change mitigation and adaptation strategies.

➤ Indigenous knowledge can provide insights into sustainable practices that contribute to climate resilience, such as traditional agriculture techniques suited to specific climates.

2.3 Social and Economic Sustainability:

➤ Upholding indigenous rights includes ensuring their participation in decision-making processes that affect their communities.

➤ Sustainable development requires addressing social and economic disparities, empowering indigenous communities, and promoting inclusive and equitable development.

2.4 Global Indigenous Solidarity:

Recognizing and respecting indigenous rights contribute to global solidarity. International

➤ Traditional indigenous land management practices often prioritize long-term sustainability over short-term gains, contributing to the overall health of ecosystems.

cooperation that supports indigenous rights fosters a sense of shared responsibility for sustainable development.

2.6 Legal Frameworks and Recognition:

➤ Developing and enforcing legal frameworks that protect indigenous rights is essential for creating an enabling environment for sustainability.

➤ International declarations, such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), emphasize the importance of indigenous rights in the context of sustainable development.

The objective of the study

The primary goal of the research study "Indigenous People's Rights and Sustainability: Perspective of the Naga People Movement" is to comprehend and analyze the status of Indigenous People's rights and Sustainability, specifically using the Naga experience as a case study.

III. Indigenous People and Sustainability

India is home to a very diverse variety of tribal people. Each tribe has its personality and nature, and needs a unique approach. For instance, the way of life and conditions of native Indians in central or western India differ from those of the tribes in northeast India and the Andaman Islands. Tribal groups are present in some states, although only in small areas known as Scheduled Areas and Tribal Areas, but tribal groups make up the majority in some states (for example, North-Eastern states). When it comes to how the tribal people are treated, India has strong checks and balances in place that are upheld by both federal and state laws. Along with other things, the history of the indigenous People is characterized by underdevelopment, resource loss, and environmental degradation Srikanth, H., & Thomas, C. J. (2005). The Indigenous people argue that while they do not necessarily reject development, they have suffered as a result of environmental and development policies that are in direct conflict with their worldview of sustainable development, which

protects the environment while also ensuring their survival Wouters, J. J. (2018). The research study also reveals that indigenous groups argue that all development initiatives taking place on their land require "prior, free, informed consent." The development research development initiatives taking place on their land require "prior, free, informed consent." The development indicates that their territories' richness in natural resources has made matters worse because it is attracting businesses and states that need these resources for industrialization Srikanth, H., & Thomas, C. J. (2005). Additionally, it has been noted that the wealthy lifestyles of the ruling classes in both the global North and South have contributed to the overexploitation of the natural resources in the area occupied by indigenous People.

IV. Protection under the law for Indigenous Group:

In areas with a strong concentration of Indigenous people, the Indian Constitution also establishes specific land rights and forms of self-



government. The Right to Equality and equal protection under the law with no discrimination based on caste, sex, religion, race, place of birth, or any other factor was included in the Fundamental Rights section of Part III, which is the heart of the Constitution Munda, R. D., & Mullick, S. B. (2003). Additionally, it stipulates that untouchability shall be abolished and that special arrangements shall be made for the advancement of any socially or educationally underprivileged class, including

which addressed various issues confronted by the Tribes and was based upon a committee that was set up to do so also under the policy there was no concrete definition written for Indigenous People but were said to be identified, but again the National Registrar of Citizen (NRC) supposedly not include 100,000 tribals who were the original inhabitants of Assam.

Under the Forest Rights Act, no member belonging to the tribes who are considered to be forest dwellers are to be evicted from land until all the necessary procedure and verification is complete but again this is in pen and paper, and Tribes even after getting rights or has an application pending are always under threat as to when they will be thieved of their land as big organizations come in and get the necessary permit to start working which they have no authority to stop Kikon, D. (2005).

V. NAGA PEOPLE MOVEMENT: A Case Study:

An event called "Solidarity Night for the Naga People" was held in an effort to support and develop the human rights movement of the Naga people, who are battling for their right to self-determination and are fighting India's colonization of their homeland. In order to give participants a perspective on the historical reality of Nagaland, two of them presented historical facts and background information regarding the more than 60-year-old Indo-Naga political war Alemchiba M., A Brief . The primary force bringing the political issue to light is the Naga People Movement for Human Rights (NMPHR), which was founded near and soldiers are protected from legal action under this act, violations of human rights are being justified Naga (People Movement for Human Righ (n.d.)). Therefore, it indicates that by enforcing this Act, the Indian State has justified breaches of the Naga People human rights. The Supreme Court of India considered the issue based on a Public Interest Litigation brought by the NMHR to the Supreme Court of India in 1982, and upheld this statute as constitutional in 1997 Munda, R. D., &

Scheduled Tribes. The rights of indigenous people are protected by a number of international treaties that India has signed, but every time legislation is passed or a committee is established, the final product and its execution are as rare as the moon Kikon, D. (2005). A positive step that was taken by one of the seven northeast states who are densely populated with Indigenous people was approving the "Assam Land Policy- 2019"

the Myanmar border in eastern India. Nagaland is geographically connected to Assam, Manipur, and Arunachal Pradesh. There are 3.5 million people in Nagas (Nagalim), a Mongoloid ethnic group living on the Indo-Myanmar border. Since the beginning of the Indo-Naga political conflict, the Nagas have believed that the Indians have been occupying their territory illegally Thomas, J. (2015). The Naga people have experienced political enslavement, dominance, and occupation of their land and people Shimray, U. A. (2007). Stories of human agony and brutality where villages have been burned down, the populace uprooted from their holy land, and psychological warfare conducted to sow discord among the Naga people. In this country, it has become the norm for people to have their social and moral foundations compromised and to have their way of life threatened at every level of society. Gross human rights violations have been brought to public attention as a result of the Naga People constant resistance and defense of their nation against this invasion. It is crucial to recognize that these egregious human rights violations are occurring from a political standpoint, in an effort to restrict the Naga People ability to exist as a free people (Naga People Movement for Human Rights.). Due to the passage of various anti-democratic laws, such as the Armed Forces Special Powers Act, which grants the Indian Armed Forces the authority to shoot and kill on the basis of mere suspicion, search without a warrant, enter without a warrant, and make arrests without a warrant, a group of five or more people can be considered an unlawful assembly,

Mullick, S. B. (2003). Because the Armed Forces Special Powers Act grants the authority to "kill," despite Article 21 of the Indian Constitution guaranteeing the right to life, this situation produced ethical and democratic principles concerns for the Naga people as well as internal inconsistencies. The Act also suggests that the National Human Rights Commission (NHRC) of India lacks the authority to look into human rights abuses committed by the Indian Armed Forces.



Understanding that the Indian Army violates human rights in Naga communities is crucial at this point. Because of this, NPMHR thinks that restricting the rights of the Naga people will only harm India's own democratic system. The Indian State's militarization and co-optation policies are purposefully destroying and undermining the core elements of Naga society in terms of its culture, social structure, economy, politics, and educational system. In spite of oppression and suffering, Naga men and women of faith have taken the lead in seeking radical change and serving as peacemakers in the process of establishing the Naga Nation based on democratic principles of liberty, justice, and peace. The Naga Women Union in Manipur, Watsurogo Mungdang, Tangkul Shinai Long, etc. are the light of these experiences, as are the Naga Mothers Association with their motto "Shed No More Tears," and the Naga Women Union in Nagaland. The Naga People Movement for Human Rights (NMHR) was founded as a movement for fully realizing the human personality via social reform, realizing that humankind has shaped history through the struggle for freedom from The idea of oppression gave rise to Naga nationalism, which fuelled the movement for Naga independence Shimray, U. A. (2007). Now, the populace realized completely the implications of their leaders' claim that residing in India would involve constant exposure to violence. the Naga Story (2013) The Nagas claim to have a political philosophy and that they have never engaged in "terrorism." Considering the Indian government's response to the Naga problem, Luithui and Haksar propose a "political approach" as the most practical means of resolving the Naga problem Baruah, S. (2003). It is a fact that needs to be acknowledged and comprehended in the perspective of history. All political parties have failed in their responsibility to respond politically to the challenge the Nagas have put at Indian democracy. According to what is observed, the political discussion has reportedly taken steps to boost its confidence. Prime Minister Man Mohan Singh stated during his first trip to Kohima that the Congress was "willing to go the extra mile" to find a just resolution to the Naga problem and establish long-lasting peace in Nagaland Munda, R. D., & Mullick, S. B. (2003). According to the NSCN & GPRN, 1980 -2005, the formal recognition by the Indian Government of the "unique history and situation" of the Nagas was an appropriate demonstration of India's sincere desire to comprehend the Nagas and to collaborate with them in finding a peaceful and honorable solution to the problem. A fundamental framework

exploitation and domination Shimray, U. A. (2007). To protect the Nagas as a People's fundamental human rights. To avoid needless misunderstandings, misgivings, confrontations, and self-destruction without knowing the true historical circumstances, NMPHR and the people of Nagaland are appealing to the public to comprehend the historical facts and backgrounds of the Indo-Naga political problem Thomas, J. (2015).

VI. Conclusion:

This discussion has made it abundantly evident that the Naga national movement is a People movement for national self-determination (also known as "Naga sovereignty"). They are not terrorists, as the GoI correctly believes given its understanding of the nature of the movement. Along the same lines, Gavin Young claims that the "Naga war is not a Jihad." (The Nagas –An Unknown War (1962)). 170 Chandola writes in his history of the Naga struggle that "Naga society began to question how to preserve its protection.

for talks to move forward is provided by the Indian State's official recognition of the "unique history and situation of the Nagas." It demonstrates that the issue's singularity necessitates an unusual resolution that protects the Indian state's security and primary interests while also realizing the Nagas' inalienable rights. (NSCN & GPRN, 1980 -2005).

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