

CHRIST KING HR. SEC SCHOOL, KOHIMA

CLASS - XII

SUBJECT: SOCIOLOGY

Unit- IV

SOCIAL INEQUALITY

Very Short Answer Questions

1. Define 'caste'.

Ans. M.N Srinivas defined caste as “a hereditary, endogamous, usually localized group having a traditional association with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed, among other things, by the concepts of pollution and purity, and generally, maximum commensality occurs within the caste”.

2. Who are the Scheduled Castes?

Ans. Scheduled Castes are the people who come at the bottom of the hierarchy on the basis of ritual purity and outside the four fold varna.

3. What is the meaning of 'Dalit'? ('08)

Ans. The meaning of 'Dalit' is “broken to pieces”.

4. What is the legal term for 'untouchables'? ('07, '14)

Ans. The legal term for 'untouchables' is Scheduled Castes.

5. What is the name given to the Scheduled Castes by M.K. Gandhi? ('06, '10)

Ans. M.K. Gandhi called the Scheduled Castes 'Harijan' (son of Hari or God).

6. Who are the OBCs? ('15)

Ans. All castes whose position in the caste system was below the upper castes but above the lower Castes have been termed, politically and constitutionally, as the Other Backward Classes (OBC).

7. Define tribe.

Ans. According to DM Majumdar, a tribe is a collection of families bearing a common name, members of which occupy the same territory, speak the same language and observed certain taboos regarding marriage, profession or occupation and have developed a well-established system of reciprocity and mutuality of obligations.

8. Who are the Scheduled Tribes?

Ans. Scheduled tribes are those tribes which are scheduled or listed or specified by Presidential. Orders issued under the provisions of Articles 341 and 342 of the Constitution of India for the sake of special or protective discrimination.

9. What is the total percent of the Scheduled Tribes according to 2011 census?

Ans. According to 2011 census, the total percent of Scheduled Tribes is 8.08%.

10. Who are P.T.Gs?

Ans. P.T.Gs or Primitive Tribal Groups are classified 75 groups of people under the Scheduled Tribes category because of their low population, low literacy and primitive agricultural practices.

11. Which Article of the Constitution of India deals with Nagaland?

Ans. Article 371(A) of the constitution of India deals with Nagaland.

12. What is meant by the term status of women?

Ans. The term status of women means the position of women in society.

13. What is the gender ratio or sex ratio in India as per the census of India 2011?

Ans. The gender ratio or the sex ratio of India as per the census of India 2011 is 940 females per 1000 males.

14. Define the term minorities. ('08, '10, '15)

Ans. The term minorities refer to a group of people which have smaller population size, and are differentiated on the basis of identifiable features like race, language and religion.

Short Answer Questions

1. Write about Annexure-I and Annexure-II of OBCs.

Ans. **Annexure I**- those OBC who were extremely backward, economically and educationally for example, Mallah, Nonia, Kahar, etc.

Annexure II -those backward castes which were economically and educationally more advanced, such as Yadav, Kurmi, Koeri, Bania, etc.

2. What are the Constitutional measures for Scheduled Tribes with regard to education?

Ans. The Constitutional measures for Scheduled Tribes with regard to education are:

- (a) Reservation of seats in educational institutions like colleges and professional colleges.
- (b) Relaxation in requirements for admission to professional colleges.
- (c) Scholarships, particularly post-matric scholarships and research scholarships.

3. What are the Constitutional measures for Scheduled Tribes with regard to employment? ('12)

Ans. The Constitutional measures for Scheduled Tribes with regard to employment are:

- (i) Reservation of jobs in Government service and it is now proposed to extend such reservation even in the private sector.
- (ii) Various schemes for encouraging self-empowerment under the Tribal Cooperative Marketing Development Federation of India and National Scheduled Tribes Finance Development Corporation.

4. What are the Constitutional measures for Scheduled Tribes with regard to integration?

Ans. The Constitutional measures for Scheduled Tribes with regard to integration are:

- (a) Reservation of seats for tribals in legislature (Lok Sabha and State Assemblies).
- (b) Safeguard of tribal rights in their land and prevention of land alienation.
- (c) Safeguard of their culture, language and traditional institutions.

6. Give any three reasons for the low status of women in India. ('08)

Ans. The three reasons for the low status of women in India are:

- (i) Gender biases: Viewing men as wage-earners and women as homemakers.
- (ii) Fewer educational opportunities for women.
- (iii) Fewer opportunities for women to participate in important community assemblies.

7. State the Constitutional provisions for the minorities under Article 350(B) of the Indian Constitution. ('07)

Ans. Article 350(B) makes a provision for a special officer for linguistic minorities to investigate all matters relating to safeguards provided to linguistic minorities.

8. State any two constitutional provisions for the religious minorities. ('11)

Ans. The two constitutional provisions for the religious minorities are:

- (i) Article 15(1): There should be no discrimination on the basis of religion, race, caste, sex or place of birth.
- (ii) Article 25: Freedom of conscience and free profession, practice and propagation of religion.

9. What is meant by the term minorities?

Ans. Refer the answer of Short Q. 14.

Essay Type Questions

1. State the Constitutional provisions for the Scheduled Castes in India. ('07, '14)

Ans. The Constitutional provisions for the schedule castes in India are:

1. Measures with regard to education include the following:

- (a) Reservation of seats in educational institutions like colleges and professional colleges.
- (b) Relaxation in requirements for admission to professional colleges.
- (c) Scholarships, particularly post-matric scholarships and research scholarships.

2. Measures with regard to employment include the following:

- (a) Reservation of jobs in government service and it is now proposed to extend such reservation even in the private sectors.
- (b) Various schemes for encouraging self-employment through the National Scheduled castes Finance and Development Corporation.

3. Measures with regard to political rights include the following:

- (a) Reservation of seats in Lok Sabha and State legislatures and in local bodies like Panchayats.
- (b) Setting up of National Commission for Scheduled Castes and Scheduled Tribes to look after the welfare and development of the Scheduled Castes and Scheduled Tribes.

2. Mention any eight problems of the Scheduled Caste? ('13, '15)

Ans. The eight problems of the Scheduled Caste are:

- (1) Schedule Castes have the lowest social status in the caste hierarchy.
- (2) They are segregated in villages and towns because they are forced to live away from others. They cannot move freely.
- (3) There are religious restrictions imposed on them and they cannot enter temples. They are also forbidden to use religious rituals of the upper castes.
- (4) They cannot use common wells or tanks for drawing or getting drinking water. In many places, they are also prevented from using common facilities like schools.
- (5) They do not have a choice of occupation, but must take up their traditional occupations which are considered impure or defiling or dirty.
- (6) They suffer from poverty and deprivation because they cannot own land and other forms of wealth. Most of them are landless labourers.
- (7) They are educationally backward because they have no access to schools.
- (8) They often live in unhygienic conditions, so health and nutrition are major problems among them.

3. Who are the OBCs? Discuss the main problems of OBCs. ('11, '13)

Ans. All castes whose position in the caste system was below the upper castes but above the lower Castes have been termed, politically and constitutionally, as the Other Backward Classes (OBC).

The main problems of OBCs are as follows:

1. Lack of Interaction:

In villages, OBCs live in separate hamlets or sections. The children of upper castes do not have interaction with the children of OBCs. There is also no interaction between women of higher castes and OBCs. The younger generation OBCs takes it ill because they are also advanced now economically and educationally. This leads to conflict between forward castes and backward castes.

2. No exchange of Invitation:

The higher castes do not have exchange of invitation to OBCs. While OBCs rendering under jajmani system participate in all functions and ceremonies of upper castes, upper castes do not accept their invitation.

3. Dependency of Higher Castes:

It is true that the backward castes of Annexure-II are economically and educationally advanced. They do not depend on higher castes for their livelihood. But a good number of backward castes of Annexure-I are fully dependent upon higher castes for their livelihood especially in rural.

4. Problem of share- cropping:

A good number of OBCs of Annexure-II own sufficient land. But it is also true that a majority of OBCs of Annexure-I are marginal farmers. They do not have sufficient land for cultivation. They take land from higher castes for share-cropping.

5. Indebtedness:

The OBCs of Annexure-I are poor. They feed and clothe their family members by wage labour and cultivation of the little land they own. Naturally, they are not in a position to meet their various needs from their income. So, they take loans from the land owners or money lenders. They take loans for the purpose of consumption, marriage, death rituals and celebration of festivals. They have to pay high interests on loans. When they are unable to repay the loans with the interest, they are forced to surrender their land and to become bonded labourers.

6. Health and nutrition:

Majority of the OBCs under Annexure- I live in unhygienic conditions. They do not have proper houses to live. Their houses do not have proper ventilation, toilet facilities and drainage. Often they live in the same room as their cattle (cows, goats, buffalos). Most of them do not have safe drinking water. Such unhygienic environment affects their health adversely. As they are not well off economically, they are not able to provide adequate nutrition for themselves. Many of them are below poverty line.

4. Discuss the major problems of the Scheduled Tribes. ('06, '12, '14)

Ans. The basic disability or deprivation of Scheduled Tribes is rooted in their geographical isolation and culture and psychological insulation. The following are the major problems of the Scheduled Tribes:

1. Land alienation:

Tribal land is rich in natural resources like minerals and forests. In the name of development, tribal land has been acquired by the Government. Outsiders, contractors and money lenders have also acquired tribal land. To compound the problem, the tribals have lost their land to money lenders because of their indebtedness. Thus, land alienation has been a major factor in the impoverishment of tribals.

2. Poverty and unemployment:

Tribals are economically poor because they depend on subsistence agriculture and shifting cultivation and forest produce. Alienation of their land for developmental projects has further increased their poverty. In addition, they cannot find employment in their own places. They are also not able to find employment outside because of lack of education and training. Thus, unemployment is a major problem faced by the Scheduled Tribe.

3. Indebtedness:

Because of their poverty and unemployment, land alienation and displacement, tribals usually borrow from money lenders and often are unable to return the loans due to high interests. And because of such indebtedness they often become bonded labourers.

4. Health and nutrition:

Tribals live in inaccessible areas and in unhygienic conditions. There are no proper health and medical facilities. Their nutrition is also in a poor state. One of the major problems is that of alcoholism. Drinking has always been a part of their society. But in addition to their traditional drinks, distilled liquor from outside has seriously affected their health and increased their poverty and indebtedness.

5. Illiteracy and lack of education:

Literacy among the tribals is generally lower than among other sections of society because there are no adequate facilities like schools.

5. State the Constitutional provision for the Scheduled Tribes in India. ('07, '08, '10, '14)

Ans. The Constitutional provisions for the Scheduled Tribes in India are:

1. Measures with regard to education include the following:

- (a) Reservation of seats in educational institutions like colleges and professional colleges.
- (b) Relaxation in requirements for admission to professional colleges.
- (c) Scholarships, particularly post-matric scholarships and research scholarships.

There are also several other measures like hostels for tribal boys and girls, vocational training and Ashram Schools in TSP areas.

2. Measures with regard to employment include the following:

- (a) Reservation of jobs in Government service and it is now proposed to extend such reservation even in the private sector.

(b) Various schemes for encouraging self-employment under the Tribal Cooperative Marketing Development Federation of India and National scheduled Tribes Finance and Development Corporation.

3. Measures with regard to integration include the following:

- (a) Reservation of seats for tribals in legislature (Lok Sabha and State Assemblies).
- (b) Safeguard of tribal rights in their land and prevention of land alienation.
- (c) Safeguard of their culture, language and traditional institutions.

6. Who are schedule Tribes? Describe five important problems of the Scheduled Tribes.

Ans. Scheduled tribes are those tribes which are scheduled or listed or specified by Presidential Orders issued under the provisions of Articles 341 and 342 of the Constitution of India for the sake of special or protective discrimination.

The five important problems of the Scheduled Tribes are:

1. Land alienation:

Tribal land is rich in natural resources like minerals and forests. In the name of development, tribal land has been acquired by the Government. Outsiders, contractors and money lenders have also acquired tribal land. To compound the problem, the tribals have lost their land to money lenders because of their indebtedness. Thus, land alienation has been a major factor in the impoverishment of tribals.

2. Poverty and unemployment:

Tribals are economically poor because they depend on subsistence agriculture and shifting cultivation and forest produce. Alienation of their land for developmental projects has further increased their poverty. In addition, they cannot find employment in their own places. They are also not able to find employment outside because of lack of education and training. Thus, unemployment is a major problem faced by the Scheduled Tribe.

3. Indebtedness:

Because of their poverty and unemployment, land alienation and displacement, tribals usually borrow from money lenders and often are unable to return the loans due to high interests. And because of such indebtedness they often become bonded labourers.

4. Health and nutrition:

Tribals live in inaccessible areas and in unhygienic conditions. There are no proper health and medical facilities. Their nutrition is also in a poor state. One of the major problems is that of alcoholism. Drinking has always been a part of their society. But in addition to their traditional drinks, distilled liquor from outside has seriously affected their health and increased their poverty and indebtedness.

5. Illiteracy and lack of education:

Literacy among the tribals is generally lower than among other sections of society because there are no adequate facilities like schools.

7. Why are women included among the weaker section? Discuss some of the measures to empower to women. ('12, '15)

Ans. Women are included among the 'weaker sections' because their social status is lower than the social status of men. Besides, women are considered to be 'inferior' to men and suffer from various types of discrimination. There are also cases of violence against women in the form of rape, dowry deaths and domestic violence. It is ironical that in India where women goddesses are worshipped, women are denied an independent identity and status and are victims of discrimination and violence.

Some of the measures to empower to women are:

1. Constitutional provisions and laws:

The Constitution of India guarantees equality to women and prohibits any form of discrimination against them. There are also several laws enacted to remove discrimination and deprivation. But such provisions and laws have not changed the condition of women. Hence, there is a need for better and effective enforcement.

2. Suitable approach to women's issues is required. It is not merely a question of women's welfare or development but of empowerment. Therefore, attention should be given to core issues like health, education and employment.

3. **Women's empowerment** requires that they should be given a participatory role in the affairs of the state and society. The Women's Reservation Bill which aims at providing women with 33% representation in legislative bodies is a step in this direction.
4. The most important measure is a **change in attitude towards women**. All the legislative measures and other provisions will not be effective if the present attitude towards women is not changed. This requires a concerted effort on the part of all.

8. Explain the problems and Constitutional provisions for the religious minorities. ('13)

Ans. The basic problem of the minorities is that of discrimination by the majority. This is because the minorities do not have the numbers or population size to protect their interests.

The most serious problems of minorities are:

- (a) Protection of their identity as religious or linguistic group.
- (b) Discrimination by the majority in social, economic and political affairs.

The problems of the minorities arise because of their numbers. In a democratic society like India, the majority can safeguard its interests because of its numbers. But a minority is not able to do so. Therefore, the Constitution has made various provisions for the protection of the interests of the minorities. It has guaranteed various minority rights.

The Constitution of India has guaranteed the following rights to the minorities:

1. **Article 29(1)** guarantees the right to the minorities to preserve to their own language and culture and prohibits the State from imposing the culture of the majority on linguistic and religious minorities.
2. **Article 30(1)** guarantees the right to the minorities to establish and administer educational institutions of their choice. It prohibits the State from making any discrimination in granting aid to minority institutions on the ground that it is a minority institution managed by a religious or linguistic minority.
3. **Article 350(A)** directs the State to provide adequate facilities for institution in the mother tongue to the children of linguistic minorities at the primary stage of education.
4. **Article 350(B)** makes provision for a special officer for linguistic minorities to investigate all matters relating to safeguards provided to linguistic minorities.
5. **Article 15(1)**: There should be no discrimination on the basis of religion, race, caste, sex or place of birth.
6. **Article 16(2)**: There should be equality of opportunity in matters of public employment. No citizen on the ground of religion, race, caste, etc. ineligible for, or discriminated against in respect of any employment or office under the State.
7. **Article 25**: Freedom of conscience and free profession, practice and propagation of religion.

In order to safeguard the protection of minorities and to evaluate programmes for their welfare, the Minorities Commission was set up in 1978. It was replaced by the National Commission for Minorities in 1993.

UNIT-V

SOCIETY IN NAGALAND

Very Short Answer Questions

1. Who are the “Nagas”?

Ans. The “Nagas” are a group of tribes which differ from other groups of tribes not only in their physical features, but chiefly in cultural and social aspects.

2. To which racial group do the Nagas belong? ('07)

Ans. The Nagas belong to the Mongoloid (yellow) racial group.

3. What is the total population of Nagaland according to 2011 census? ('13)

Ans. The total population of Nagaland according to 2011 census is 19, 80,602.

4. What is the percentage of tribal population in Nagaland according to the Census 2011?

Ans. The percentage of tribal population in Nagaland according to the Census 2011 is 71.03%.

5. Name some of the major tribes found in Nagaland.

Ans. Some of the major tribes found in Nagaland are Angami, Ao, Chakhesang, Chang, Khamniungan, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sumi, Yimchunger and Zeliang.

6. What is the most important festival of the Angamis?

Ans. Sekrenyi is the most important festival of the Angamis.

7. What are Moatsu Mong and Tsungrem Mong?

Ans. Moatsu Mong and Tsungrem Mong are the main festivals of the Ao tribe.

8. Name the traditional festivals of Chakhesang.

Ans. The traditional festivals of Chakhesang are Sukriinyi and Tsiikhenye.

9. Which tribe celebrates the festival of Naknyulum?

Ans. The Chang tribe celebrates the festival of Naknyulum.

10. What are the main festivals of Khamniungan tribe? ('11)

Ans. The main festivals of Khamniungan tribe are Miu and Tsokum.

11. Which Naga tribe celebrates Monyu?

Ans. The Phom Naga tribe celebrates Monyu.

12. What is the main festival of Konyak tribe?

Ans. The main festival of Konyak tribe is Aoleang.

13. Which tribe celebrates the festival of Tokhu Emong?

Ans. The Lotha tribe celebrates the festival of Tokhu Emong.

14. What is the main festival of the Pochury?

Ans. The main festival of the Pochury is Yemshe.

15. Which festival is celebrated by the Rengma Nagas?

Ans. Ngada festival is celebrated by the Rengma Nagas.

16. Which is the chief Sangtam festival?

Ans. The chief Sangtam festival is Mongmong.

17. What is the main festival of the Sumi Nagas?

Ans. The main festival of the Sumi Nagas is Tuluni.

18. Which Naga tribe celebrates the festival of Metemneo?

Ans. Yimchunger Naga tribe celebrates the festival of Metemneo.

19. What are the main festivals of Zeliang tribe?

Ans. The main festivals of Zeliang tribe are Meleingi and Langsimngi.

20. What is the major source of income in Nagaland? ('07)

Ans. Agriculture is the major source of income in Nagaland.

21. Which district of Nagaland has the highest density of population according to 2011 census? ('08)

Ans. According to 2011 census, Dimapur district of Nagaland has the highest density of population.

22. Name the two distinct types of agriculture found in Nagaland.

Ans. The two distinct types of agriculture found in Nagaland are:

- (i) Shifting cultivation and (ii) Terrace cultivation.

23. What is shifting cultivation? ('07)

Ans. Shifting cultivation is an agricultural practice found in hilly and mountainous areas. It is the practice of shifting from one plot to another after the fertility of the soil is exhausted.

24. What is terrace cultivation?

Ans. Terrace cultivation is permanent or settled cultivation because the fields are permanent and are used for cultivation every year. It is called 'panikheti' or wet cultivation because crops are cultivated in fields with standing water.

25. What is the basic aim of shifting cultivation? ('15)

Ans. The basic aim of shifting cultivation is to meet the demand for food for the household.

26. What is the traditional religion of the Nagas? ('08, '10)

Ans. The traditional religion of the Nagas is Animism.

27. Who was the first Christian missionary to Nagaland?

Ans. Rev. Miles Bronson was the first Christian missionary to Nagaland.

28. What is Morung?

Ans. Morung is a traditional educational institution in the Naga villages in which the youth /bachelors' sleep in separate dormitories for boys and girls. It was a place where the youth underwent training in various aspects of life until they get married.

29. Which is the most important traditional educational institution of the Nagas?

Ans. The most important traditional educational institution of the Nagas is the Morung.

30. Who brought modern education to Nagaland?

Ans. Christian missionaries brought modern education to Nagaland.

31. When was Nagaland declared as a full-fledged state? ('06, '10)

Ans. Nagaland was declared as a full-fledged state on 1st December 1963.

32. Which Article of the Constitution provides for safeguarding the religious and social practices of the Naga people? ('08, '14)

Ans. Article 371 (A) of the Constitution provides for safeguarding the religious and social practices of the Naga people.

Short Answer Questions:

1. What is meant by 'animism'? ('06, '15)

Ans. Animism is the belief that all objects, both animate and inanimate are inhabited by spirits.

2. Distinguish between benevolent and malevolent spirits. ('14)

Ans. Benevolent spirits are the spirits which are believed to be good and helpful to human beings. They are usually feared and propitiated with sacrifices and by observing gennas whereas malevolent spirits are the spirits which are believed to be evil and cause diseases and calamities.

3. Briefly discuss the important rituals and practices of the Naga traditional religion. ('11)

Ans. The important rituals and practices of the Naga traditional religion are:

- (i) Traditional Naga religion did not have the concept of heaven and earth. But it had the belief that after death, the spirit of the person went to the land of dead. There is a belief that there is close link between the living and dead.
- (ii) Another important element in the traditional Naga religion was the observance of genna days. The practice varied from tribe to tribe. But the general significance was that certain days were sacred and had to be observed by a clan or the village usually to avert calamities caused by the spirits.
- (iii) Important life cycle rituals and ceremonies were observed at birth, the naming of a child, marriage and death.
- (iv) Naga traditional religion also had such practices as divinations and observation of omens. Though these practices are sometimes considered as superstitious, they implied the belief that the spirits were concerned with the welfare of the people.
- (v) Interpretation of dreams was also an important element in traditional Naga religion. Good dreams were understood to indicate success or a favourable outcome, while bad dreams foretold disasters.

4. What is jhum cultivation? ('10)

Ans. Jhum cultivation is an agricultural practice found in hilly and mountainous areas. It is the practice of shifting from one plot to another after the fertility of the soil is exhausted.

5. Point out the basic difference between Jhum cultivation and Terrace cultivation. ('08, '15)

Ans. The basic difference between Jhum cultivation and Terrace cultivation are:

- (i) Terrace cultivation requires leveling the ground whereas Jhum cultivation is done on the natural slope of the field.
- (ii) Jhum cultivation is the practice of shifting from one plot to another by slash and burn method after the fertility of the soil is exhausted whereas Terrace cultivation is permanent or settled cultivation because the fields are permanent and are used for cultivation every year.
- (iii) Terrace cultivation requires standing water whereas Jhum cultivation is rain fed.
- (iv) Terrace cultivation gives more yield than Jhum cultivation.

6. What is shifting cultivation? Mention two effects of shifting cultivation. ('14)

Ans. Shifting cultivation is an agricultural practice found in hilly and mountainous areas. It is the practice of shifting from one plot to another after the fertility of the soil is exhausted.

The two effects of shifting cultivation are:

- (i) Destructive form of ecology in general and forests in particular.
- (ii) Economically wasteful and socially conservative.

7. What are some of the benefits that come with the acceptance of Christianity?

Ans. Some of the benefits that come with the acceptance of Christianity are:

- (i) The Christian missionaries brought modern education to the Nagas.
- (ii) It also provided the first written literature in Naga languages.
- (iii) Christianity also gave the ideas of health and hygiene. In this way, Christianity introduced the Nagas to modernization.
- (iv) Christianity also functioned as the vehicle of Westernization of the Nagas.

8. What are the two reasons for opening schools in Nagaland by the missionaries? ('12)

Ans. The two reasons for opening schools in Nagaland by the missionaries are:

- (i) To break down the barriers of superstition that prevented people from hearing and responding to the Gospel.
- (ii) To provide a means of Christian instructions and access to Christian scriptures and literature.

9. Explain briefly the Naga morung as an educational institution. ('06, '10)

Ans. The most important traditional institutional was the bachelors' or youth dormitory found in every village or khel. Morung was the place where the youth underwent training in various aspects of life until they get married. It was in the Morung that a boy learned the techniques of wars, wrestling, dancing, singing, games and sports. Similarly, the girls learned the art and crafts that were necessary for their life as adults. In the Morung, the youth also came to know about their traditions, religious philosophy and rules of behaviour. In general, strict discipline was enforced on the youth while they are members of the morung.

10. When was Nagaland officially declared as a full-fledged state in India? Who was the first chief minister of Nagaland? (08)

Ans. Nagaland was officially declared as a full-fledged state in India on 1st December 1963.

P.Shilu Ao was the first chief minister of Nagaland.

11. Discuss briefly the special provisions given in Article 371 A. ('06, '13)

Ans. The constitution (Thirteenth Amendment) Act, enacted at the time of giving Statehood, inserted Article 371 (A) into the Constitution of India. Article 371(A) has laid down that unless the Legislative Assembly of Nagaland so decides, no Act of the Indian Parliament will apply to the state of Nagaland in respect of:

1. Religious and social practices of the Nagas.
2. Naga customary law and procedure.
3. Administration of civil and criminal justice involving decisions according to Nagas customary law.
4. Ownership and transfer of land and its resources.

These Constitution provisions for Nagaland are unique because such provisions are not made in favour of many of any other or community. They give complete autonomy to the state of Nagaland in social and religious matters and protect Naga traditional law.

Essay Type Questions

1. Explain the process of shifting cultivation.

Ans. Shifting cultivation is an agricultural practice found in hilly and mountainous areas. It is the practice of shifting from one plot to another after the fertility of the soil is exhausted. It is also called as slash-and-burn cultivation because it implies the clearing of vegetation in the plot selected by cutting down trees and other vegetation and then burning them before sowing the seeds. In North East India, it is known as jhuming or jhum cultivation.

In the operation of shifting cultivation, the following sequences are normally observed:

1. The selection of site.
2. Clearing of the site of all vegetation usually during winter.
3. Drying and burning of vegetation which may take about a month.
4. Preparation of the plot for sowing.

5. Dribbling or making small holes in the soil for the seeds.
6. Sowing the seeds after the onset of the monsoon or rains.
7. Weeding at regular intervals.
8. Harvesting and storing of produce.

2. Give some of the measures/suggestions for improving shifting cultivation. ('11)

Ans. Some of the measures/suggestions for improving shifting cultivation are:

1. Proper land use based on land capabilities. Shifting cultivation is sometimes practiced on land with very steep slopes. It is necessary to regulate such practices and limit shifting cultivation to land with less steep slopes. Besides, land should be properly surveyed and properly used so that there is forest, horticulture and shifting cultivation.
2. Wherever possible, terracing should be introduced even if there is only shifting cultivation. Terracing and contour bunding can reduce soil erosion.
3. Cropping pattern should be improved. There is a need for mixed cropping and crop diversification so that different crops are grown throughout the year. As a result, soil is covered all the time.
4. Productivity should be improved through the use of better tools, judicious use of manures and fertilizers weed and pest control measures. As the main purpose of shifting cultivation is the production of food grains, any increase in productivity will directly benefit the cultivator.
5. Various alternatives to shifting cultivation should be promoted. Some of them are horticulture (growing fruits), animal husbandry including poultry and fisheries. It may be possible to introduce new cash crops like pineapple, cashew nut, coffee and rubber.
6. Finally, long range solution to problems caused by shifting cultivation lies in all round development. This includes land reforms, development of various infra-structure facilities, providing social services like education and health care, establishment of agro-based industries and general socio economic development.

3. Explain terrace cultivation. ('07)

Ans. The practice of terrace cultivation is found chiefly among the Angamis in Kohima district and to some extent among the Chakhesangs in Phek district. Unlike shifting cultivation, terrace cultivation is permanent or settled cultivation because the fields are permanent and are used for cultivation every year. It is called 'panikheti' or wet cultivation because crops are cultivated in fields with standing water.

Terrace fields are prepared by cutting the slopes of hills into terraces that may vary in breadth from two feet to even more than a hundred feet if the ground is level enough. The walls of terrace fields are reinforced with stones so that water can remain standing when the crop grows. Terrace fields are irrigated with water from running streams brought to the fields by means of channels. Once the fields are thus prepared, they are used for cultivation every year.

The preparation for cultivation begins soon after the crop is harvested. Fields are dug over so that weeds and the stems of the previous crop are uprooted and dried completely. The actual cultivation begins soon after the rains when there is sufficient water. Then, the fields are flooded with the required amount of water. The next is to puddle the fields. This helps in the decomposition of the weeds already turned over. Some manure in the form of animal dung is used. When the fields are well puddled, seedlings grown in different place are transplanted. Transplanting takes place usually in June when the monsoon rains are abundant and water supply is assured. After transplantation, the fields need weeding and cleaning two or three times. The harvest is ready in about four months.

Traditionally all the work in terrace cultivation is done by hand and with implements. Agricultural operations of planting and harvesting are associated with festivals and celebrations. The harvest festival which lasts several days is an occasion for rejoicing and celebration. Terrace cultivation is not merely a matter of growing food, but also a complex social activity.

4. Discuss about the traditional religion of the Nagas. ('14)

Ans. The traditional religion of the Nagas is usually described as Animism. According to Anthropologists, Animism is the belief that all objects, both animate and inanimate, are inhabited by the spirits. The spirits are understood to be distinct beings who survive the death or destruction of the objects they inhabit. It is believed that all activity is caused by the spirits. It is also believed that some spirits are good and helpful, while some spirits are malevolent or even evil and cause harm. Thus, diseases and disasters are considered to be work of malevolent spirits. While good sprites are worshipped, malevolent sprites are feared.

Traditional Naga religion did not have the concept of heaven and hell. But it had the belief that after death, the sprite of the person went to the land of dead. There is a belief that there is a close link between the living and dead. An important element in the traditional Naga religion was the observance of genna days. The practice varied from tribe to tribe. But the general significance was that certain days were scared and had to be observed by a clan or the village usually to avert calamities caused by the spirits.

Naga traditional religious also had such practices as divinations and observation of omens. Though these practices are sometimes considered as superstitious, they implied the belief that the spirits were concerned with the welfare of the people. Divination and omens were observed before beginning any important work like sowing, going on a hunting expedition. Interpretation of dreams was also an important element in traditional Naga religion. Good dreams were understood to indicate success or a favorable outcome, while bad dreams foretold disaster. The head of the family or the clan performed the function of a priest.

Traditional Naga religion was much more than simple Animism. It was a well-organized system of beliefs and practices. It gave meaning to life and supported the social organization.

5. Discuss the advent of Christianity in Nagaland. ('12, '14)

Ans. Christianity in Nagaland is of relatively recent origin. Though a few Nagas became Christian during the first half of the nineteenth century, regular missionary work among the Nagas began only after 1871.

According to an arrangement made by the British colonial rulers, different parts of the then Assam were assigned to different missionaries organizations. The Naga Hills area was allotted to the American Baptist missionaries. The pioneer among the American Baptist missionaries was Rev Miles Bronson who worked among the Nagas. But it was Rev. E.W. Clark who began systematic conversion work. As a result of the work done by his Assamese assistant named Godhula, the first Christian Church was established in 1872 at Dekahaimong or Haimong in Ao area. Because of opposition from the other villagers, Christians were forced to move out and establish a new village called Molung. From here, the mission station was shifted to Impur. In the meantime, mission work was taken up at Kohima by Rev CD. King from 1880. But progress among the Angami was very slow. The third centre was at Wokha among the Lotha opened by Rev W.E. Witter in 1885.

The growth of Christianity in Nagaland was slow for a long time. There was opposition from the people themselves, and those who became Christians were persecuted. Sometimes the newly converted Christians were forced to leave their native village. But in course of time, the opposition became weak and large spread of Christianity took place in the 20th century. The first Naga tribe to accept Christianity in large numbers was the Ao tribe followed by the Lotha and other tribes.

Two aspects of Christianity in Nagaland must be noted. The first is the presence of different denominations. Baptists are the dominant denominational group. But, there are other denominations like the Roman Catholics, Revivalists, Pentecostals, and Seventh Day Adventists. The second aspect of Christianity in Nagaland is that it has spread mainly due to local leadership. Though the first missionaries were the foreigners, later missionary work is done by the Nagas themselves. This is particularly the case among the Baptists.

6. Discuss the advent of modern education in Nagaland.

Ans. Modern education was brought to Nagaland by the Christian missionaries. As soon as the British missionaries came to Nagaland, they opened schools. The missionaries had two reasons for opening schools. The first was to break down the barriers of superstition that prevented people from hearing and responding to the Gospel. The second was to provide a means of Christian instruction and access to Christian scriptures and literature.

In Nagaland, the educational activity of the missionaries was extensive. This was because the Government gave them considerable freedom and support. In fact, the missionaries enjoyed monopoly in the field of education. Consequently, the missionaries would start the schools, and the Government would then help by giving whatever grants it could. The government recognized the performance of the missionaries to such an extent that even the only Government High school in Nagaland which was in Kohima, was actually operated by the missionaries.

Initially only the missionaries built schools, but as the number of educated Nagas increased, villagers began to set up their own schools supported by the funds raised from the villagers. At the time of Independence, there were many such schools in Nagaland. Gradually they were taken over by the Government.

Government involvement in education increased considerably after the creation of Nagaland as a separate state. At this stage, the Naga elite began demanding quality education. This demand has been met by private initiative. In this process, Christian Churches have become active by opening high school and colleges.

There has been a qualitative expansion of education with a large number of institutions. But, there is a need for qualitative improvement. Further, there has been an expansion of general education.

7. Discuss the importance of Morung in traditional Naga society. ('08, '12, '13, '15)

Ans. The most important traditional educational institution was the bachelors' or youth dormitory found in every village or khel. Such youth dormitories existed also for the girls. The youth dormitory is known by different names in different tribes, and the most commonly used term is morung.

The morung was a large hall. It was located close to the village gate so that in an emergency the youth can quickly armed. In some Naga tribes, the morung represented the best form of architecture. A general rule was that girls could not enter a bachelors' morung. In some tribes, boys could visit the girls in the girls' dormitory.

On attaining puberty, a boy or a girl joined the morung and began to sleep in the morung. But the morung was not merely a sleeping place. It was the place where the youth underwent training in various aspects of life until they get married. It was in the morung that a boy learned the techniques of war, wrestling, dancing, singing, games and sports. Similarly, the girls learned the arts and crafts that were necessary for their life as adults. In the morung, the youth also came to know about their traditions, religious philosophy and the rules of behaviour. In general, strict discipline was enforced on the youth while they are members of the morung.

Some features of the morung to be noted. The first was the fact that self-discipline and social values of cooperation were inculcated to the youth; the peer group or age-set played an important role. The age-set was always available for any common work. The second feature was that the principle of learning by doing was followed, so that the learning process was actively based.

8. Write an account on the emergency of Nagaland as a state and explain the special provisions for Nagaland in the constitution of India. ('11)

Ans. At the time of India's Independence, Nagaland was only a district in the State of Assam. Leaders of various Naga tribes were not satisfied with this situation. Therefore, they formed the Naga People's Convention (NPC) in August 1957. At its first session, under the presidentship of Dr. Imkongliba Ao, the NPC proposed the formation of a new administrative unit merging the Tuensang division of NEFA (North East Frontier Agency) with Naga Hills District. The Government of India agreed to the proposal and on 1 December 1957, the new administrative unit known as the Naga Hills and Tuensang Area (NHTA) was inaugurated.

In July 1960, a delegation of the NPC met the then Prime Minister of India, Jawaharlal Nehru, and a 16 point agreement was arrived at. As a result, the State of Nagaland within the Indian Union was created, and on 18th February 1961, an Interim Body of 42 members was constituted to function as the de facto legislature. In 1962, the parliament passed the State of Nagaland Act 1962 for the formation of Nagaland as a fully-fledged State. Consequently, Nagaland as the 16th State in the Indian Union was inaugurated on 1st December 1963.

The constitution (Thirteenth Amendment) Act, enacted at the time of giving Statehood to Nagaland, inserted Article 371A into the Constitution of India. This Article has special provisions only for Nagaland. Article 371A has laid down that unless the Legislative Assembly of Nagaland so decides, no Act of the Indian Parliament will apply to the state of

Nagaland in respect of:

1. Religious and social practices of the Nagas.
2. Naga customary law and procedure.
3. Administration of civil and criminal justice involving decisions according to Naga customary law.
4. Ownership of transfer of land and its resources.

These Constitutional provisions for Nagaland are unique because such provisions are not made in favour of any other state or community. They give complete autonomy to the state of Nagaland in social and religious matters and protect Naga traditional law.

9. When was the state of Nagaland Act passed? Explain the special provisions granted for Nagaland in Article 371A of the constitution of India. ('15)

Ans. The state of Nagaland Act was passed in 1962.

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