

# **SOCIAL AND CULTURAL IMPLICATIONS OF AGRICULTURAL DEVELOPMENT**

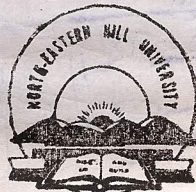
**(A case Study of two Villages in Wokha District)**

*BY*

**N. Myanbemo Kikon Lotha**

DISSERTATION

SUBMITTED IN PART—FULFILMENT OF THE REQUIREMENT OF THE  
DEGREE OF MASTER OF PHILOSOPHY (M. Phil).



DEPARTMENT OF ANTHROPOLOGY,  
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# North-Eastern Hill University

Mayurbhanj Complex, Nongthymmai, Shillong-793014

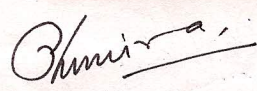
Prof. P.K. Misra  
Department of Anthropology

## CERTIFICATE

I certify that the dissertation entitled "Social and Cultural Implications of Agricultural Development" (A Case Study of two Villages in Wokha District) submitted by N.Myanbemo Kikon Lotha, is in part-fulfilment of the requirement for the degree of the Master of Philosophy to the North-Eastern Hill University, Shillong. It is based on first hand investigation carried out by him under my supervision.

He has been duly registered and the dissertation presented is worthy of being considered for the award of the M.Phil degree. This work has not been submitted for any degree of any other University.

Dated: March 20, 1987  
Place: Shillong.

  
(P.K. Misra )  
Head,  
Department of Anthropology  
NEHU, Shillong.

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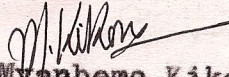
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Dated: 20<sup>th</sup> March, ...1987

Place: Shillong.

  
(Myanbemo Kikon)



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## INTRODUCTION

The present study was undertaken to study the socio-cultural changes which might have taken place in the life of the people of Wokha district as a result of the agricultural development in the district. The study also makes an attempt to assess the standard of living of the people. Considering agricultural development as the main factor promoting socio-cultural changes in the district, the study was conducted under the topic "Social and Cultural Implications of Agriculture Development : A Case Study of two villages in Wokha District". The village community here is considered as a part of the larger society.

Understanding social change has always been a challenge to the students of social sciences, how does it occur; who initiates changes; what factors facilitate or hinder change; what are the effects of change on structure, functions and values are the questions faced by the researcher who deals with the

social and cultural changes of a community. These are valid both at the universalistic and particularistic levels.

So much has been discussed on social change that it is difficult if not virtually impossible to discuss all of it. However, it is generally accepted that no society is static. But is quite possible that rate of change in one society may be more or less as compared to other societies.

According to Martindale social change is generally indicative of progress but there are differential rates at which the material and non-material aspects of a culture change. The rate of change in the material spheres is fast and it takes place sometimes before the other non-material spheres catch up.<sup>I</sup>

Parson explains social change in terms of an equilibrium model. He talks of exogenous and endogenous factors of change. Exogenous factors are

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I. Subrahmanyam, Y.S. Social change in India (An Andhra Case Study), p.14.

those arising from outside while the endogenous factors are strains arising within the system..

According to Radcliffe-Brown social structure is the network of social relationships which connects different members of a society. But if conflict arises within the members of the society and shapes in such a way to produce certain changes in the structure, social change is the result.<sup>2</sup>

Firth distinguishes between organisational change and structural changes. Organisational change does not alter the basic relations between individual and hence cannot be termed a change in social structure. Structural change on the contrary occurs when there is a modification in the basic relationship between members in a society.<sup>3</sup> For him the potentials for social change exist in the expansible character of the members of the society, the actualities of social change depend on where the control of resources lies and on differential responses to the new opportunities.

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2. Subrahmanyam, Y.S. Social change in India (An Andhra Case Study), p.15

3. Ibid., p.16.

Hence we find that each of the different schools of sociological theory have dealt with social change in diverse ways.

Social change can be product of a number of factors like innovations, external and internal influences and contact with a different ways of life culminating in economic growth. Hence multiple factors can be responsible for change to occur. Also change in one sphere leads to concomitant changes in other spheres, that is, if a society has been subjected to economic change it is found that to a certain extent it affects the political, cultural and social fields as well. This is because all the aspects of social structure are so interlinked that a shift in any of them is reflected on the other inter-related spheres.

Social change is a complex process and cannot be understood by any single formula accounting for change. However, attempts have been made by scholars dealing with society and social life to explain

factors responsible for change.

In recent years there has been a great deal of interest in studying the life in the villages of India. There are several reasons for this interest, but perhaps two are more important. First, is the growth in the scope of cultural Anthropology and Sociology.<sup>4</sup> The second, the Government of India launched comprehensive plans for the development of the people in the villages.<sup>5</sup>

BACKGROUND OF THE GOVERNMENT POLICY OF DEVELOPING PROGRAMME:

The concept of community development programme in India can be traced back to Gandhi and Rabindranath Tagore. The former started an experiment of rural development in Sevagram while the latter started a programme of development for the people at villages at Sriniketan. There were integrated approaches for rural development and their basis was moral. At Sriniketan, agricultural development received priority

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4. Barnabas, A.P. Social change in a North Indian village, p.I.

5. Ibid., p.I.

together with the programmes of rural sanitation, education and cooperation. Further the objective of the Sarvodaya programme initiated by the pre-independence Congress ministry in Bombay was to raise the standard of living of the people through the introduction of improved methods in agriculture, health facilities and eradication of illiteracy.

The Firka Development Programme of Madras Government of India aimed at the attainment of the Gandhian ideals of "village swaraj" was another to bring improvement in education, economic, sanitary and other aspects of village life.

All the schemes of development works undertaken from time to time clearly indicate that rural development during pre- and post-independence periods was a continuous process. The community development programme started in 1952 was an evolutionary outcome of various trials and experiments carried out for the uplift of the rural India during

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the post-independent period.

The central objective of planning in India was to initiate a process of development which could raise the standard of living and open new opportunities for a richer and varied life. With these ideas the planning commission was set up in March 1950.

The community development project administration was established in 1952, directly under the planning commission. Fifty-five community project spreads all over the country were established.

As the programme expanded and attracted the attention of the Members of Parliament it became necessary for the administration to have its own spokesman in the house. Besides, it was decided to cover the whole country by a network of Community Development and National Extension Service Block by the end of Second Five Years Plan. Thus, the ministry of Community Development came into existence in the year 1957.

### LAUNCHING OF THE DEVELOPMENT PROGRAMME:

The Community Development programme was first introduced in <sup>term of</sup> 55 projects located in different parts of the country in October 2, 1952. These projects covered 25,264 villages serving the population of 16.4 millions. Each project consisted of 3 development blocks and each development block covered 100 villages. Further each block was divided into units of five villages and each unit was served by a Village Level Worker (VLW). The main purpose of launching these projects was to know the reactions of the people and their difficulties that would come in the way of the expansion of the movements. The development programme was to cover all aspects of rural life, such as development of agriculture, communication, education, health, cottage medium and small-scale industries, housing, social education, cooperative and Panchayats.

Obviously, at some stage it was realised that the development of the rural areas was urgent and

necessary issue. Government of India was also concerned to grow more food to meet the requirements of its high population. The planning commission's notion was that the development programme should be expanded by less extensive scheme of development called National Extension Service. Therefore, National Extension Service Blocks with a provision of 7.5 lakhs of rupees per block budget for three years came into existence. To begin with, 259 blocks were allotted for the year 1953-54. In the National Extension Service stage the emphasis was more on development of agriculture and allied subjects. In the First Five Year Plan, 1200 National Extension Service block were started and it was expected that by the end of the Second Five Year Plan, the entire country would be covered by National Extension Service block of which 40 per cent would be community development blocks.

In India, main objective of the Community Development Programmes were to provide employment opportunities, increasing production in the areas of agriculture, horticulture, animal husbandry, fisheries etc.

and the establishment of cottage and subsidiary industries. Secondly, it was to be a programme which will promote self-reliance and cooperations.

STRUCTURAL ORGANIZATION AND FUNCTION OF THE RURAL DEVELOPMENT PROGRAMME IN NAGALAND:

Rural development in Nagaland is divided into three district zones. The first zone covers Kohima and Phek districts including the sub-division such as Dimapur and Peren. It includes seven blocks, e.g. two blocks in Phek district and four blocks in Kohima district. The second zone covers three districts like Mokokchung, Wokha and Zunheboto. It also includes seven blocks, e.g. three blocks in Mokokchung district, and two each in Wokha and Zunheboto districts respectively. The third zone covers two districts of Tuensang and Mon including one sub-division, e.g. Kephire in Tuensang district. Mon district has two blocks. Mon district is considered as one of the most backward areas in terms of development in the State.

The implementation of the rural development programme in Nagaland, at the state level is headed by the Minister of Rural Development as Chairman and Commissioner as secretary, rural development department as member secretary. A representative of the Ministry of Ministry Rural Development, Government of India is also a member in the state level Coordination Committee. Other members includes Members of Parliament, M.L.A. and senior officials of various development departments.

At the district level it is headed by the Deputy Commissioner of the district. Other committee members includes M.L.A.'s, chairman of Area Council and Bank representatives. This programme is handle by the district planning board.

The implementation of the Rural Development Programme at sub-divisional level is headed by the Additional Deputy Commissioner. It has also a representative like M.L.A., chairman of Area Council and Bank representatives.

At the block level, a block level advisory board is now formed. The Block Development Officers, Extension

Officer and Village Level Worker are the people who execute the programmes at the block level.

The implementation of the Rural Development Programme at the village level is carried out by the Village Development Board in their respective villages on priority basis.

Once a year in each district and sub-division headquarter trainings are given to the Village Development Board secretary, Village Council Chairman, Area Council Chairman and to all the officers of district developmental departments. Beside these, departmental personals were sent for various training programmes organised by the National Institute of Rural Development, North-Eastern Region of India, Indian Council of Social Sciences Research, Indian Institute of Public Administration, Administrative Training Institute, Nagaland, Kohima etc. Such training facilitates them to cope with the new programmes and its methods introduced by the Ministry of Rural Development from time to time. In order to bring coordination in the work of different ~~these~~ establishments the conferences of Block Development Officers and Extension

Officers are held once in every two months.

### METHODOLOGICAL PROCEDURE

This is a study of social and cultural consequences of agriculture development in Wokha district. Initially data was collected with relevance to the topic of research and was followed by analysis and interpretation. Here an attempt has been made to describe briefly the methodological procedure adopted during the field research.

### SELECTION OF THE VILLAGE

Two villages were selected, one where the practise of jhum cultivation was still in vogue and the other where the modern agricultural technology has been introduced. The advantages from the choice of these two villages namely Wokha village and Koio village were as follows:

I. Here the assumption was that in the village where modern agricultural technology has not been introduced would reflect the situation as might have existed in the village before the introduction of new technology.

2. This study allows us to see the difference between traditional method of agricultural activity and the modern and what impact it has made on the life of the people.

3. The study would serve as a basis for an evaluation of the effectiveness of the Rural Development Programme.

#### SELECTION OF SAMPLE

The full census of population and landholding of all households in the village was taken. Thus the first enquiry completely covered the village universe.

Then, out of the total households of 402, randomly 200 households were selected for Wokha village. For Koio village a sample of 91 households was selected out of 146 households. In both the villages samples were selected not less than 30 households from every sectors (khuls). The sample was further selected in such a way that it should consist of all the different economic categories of the people. Thus the sample of both the villages represents the farmers, government servants and the businessmen.



## TOOLS OF DATA COLLECTION

Being a Lotha and a native of Wokha Town I did not face any serious difficulty and discomfort during my short field trip. The two villages were just a few kilometres away from the main town. Wokha village was just  $1\frac{1}{2}$  km. while the Koio village was 12 kms away from them main town. Since the two selected villages were both within my reach and I was familiar with this it took me three to four months to collect the required data.

Before the schedules were administered initial contact was made just to get acquaintance with the people and inform them about the purpose of the study and interviews. Some indication of the type of questions included in the schedules were also given to the people. These preliminary procedures contributed in obtaining an appropriate entry and contact with the villagers.

A set of two schedules were designed. The first schedule was prepared to interview the villagers in general while the second schedule was prepared to collect data for the Village Court from the Village Council (V.C.).

The schedules had mostly "open-end" questions. It was designed like this so that variety of responses could be obtained. The following headings were included in the schedules: name, clan, age, education, occupation, marital status, rules of marriage, income, landholding, family properties, wages of different occupations and implements used in various economic activities.

The schedules were all printed in English. This was done because a large number of people of villagers were literate. It was supplemented by other observational techniques. Around three to four months were spent in the two selected villages, the people were carefully observed and noted. The observational techniques helped to get a better understanding of the data collected through interviews.

Apart from the schedules and observations much information was received through casual conversation. In order to get the historical background of the village some of the elderly people were contacted. Information regarding village administration and courts were obtained from the Village Council chairman. The interview was conducted where individuals were available: in home, in field and at places of work.

Some difficulties arose during conducting the schedules and interviews. It was difficult to meet most of the villagers during the day time at home since they were all engaged in their daily activities. Therefore the best time for contacting these people was either early in the morning or late in the evening. Also it was often felt that some of the villagers would not answer the questions if the answers were written down. They usually became suspicious because there was some idea among the people that the Government would impose extra taxes if they give details of their belongings.

However, inspite of some initial difficulties in conducting schedules and interviews, the data collected through different field techniques proved to be both successful and useful.

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