



Crisis of Identity and Insurgency for Homeland: A Study of Nagaland in the Writings of Easterine Kire and Temsula Ao

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Abstract:

The Northeastern region of India has been facing multifaceted problems and sufferings of insurgencies and militancies of various types for almost above fifty years. The term 'Naga Hills' is very significant which is clearly associated with the so called 'insurgency'. The first situation of insurgency begins in the Naga Hills in 1950s and gradually it spreads to various other parts of the region. Steadily, people in the Northeastern states of India are living in a condition of untold turmoil and terror caused by insurgency, militancy and movements led by several groups scattering in different parts of the region. General people find no ways and means to get rid of the turbulent situation rather they have been bound to tolerate all the sufferings silently since the last several decades on the ground of various reasons. It is fact that the problems of insurgency can never be solved without

understanding the main root causes of such uprising. Today, insurgency has become a common social event in the Northeastern region. This region has an accumulation of population comprising different racial and religious groups both in the plains and the hills. The areas and ridgelines occupied by these racial and ethnic groups are connected with one another but these groups of people never try to form a social organization integrating them greater strength and unity but they maintain their own socio political and ethnic identities. Today, both the plain and hill areas of the Northeast India are occupied by a number of tribes and sub-tribes having their numerous clans and sub-clans. This paper attempts to discuss about the Naga insurgency which is being continued over half a century old known as the first and the longest of the secessionist-turned rebellion in south Asia whose main objective is to achieve a sovereign Nagaland along with their lost unique identity of their own with the status of separate nation demanding strongly the right to self-determination freed from the bondage of government of India. Thereby, the main aims and objectives of the Naga tribes are to protect their origin racial, cultural, religious and customary identities with intense hope to live peacefully and hopefully in their to be liberated 'Homeland'.

Key Words: Naga, tribes, identity, Insurgency, Homeland.

Introduction:

Most of the Nagas believe that their ancestors came from a place somewhere far North, in present day known as China. As reported by 'The Nagaland Post' published on 30th October, 2020, it states as, "The word Naga is not indigenous to the present Naga people. In other words, it is given by Shan/ Ahom people as per available documents like the word 'Hindu' was given by Persian. Similarly, the word 'China' was given by Indian. The naked Nagas (Konyak Nagas) by Christopher Von Haimendorf and Kacha Nagas (Zeliang Nagas) is a corrupted form of Angami language for Katsa (forest) people for Zeliang Nagas by outsiders on enquiry from Angamis have created huge confusion and misunderstanding among the Nagas and non-Nagas till today due to ignorance and prejudice." (<https://www.nagalandpost.com/who-are-nagas/223935.html>). Regarding the term of 'Naga' and its originality is still found to be ignorant among the general Naga tribes including educated Naga people. After analyzing all the evidences, the Nagaland Post has viewed that the available references like various ethnographical, anthropological and historical written information including oral tradition of neighbouring non-Naga tribes, it is certain to some extent that the word 'Naga' was not applied to the present Naga people until 19th century. 'The Nagaland Post' dated 30th October, 2020 speaks, "As per Ahom Buranjiis, the first tribes to be called Nagas are the Tangsa, Wancho, Nocte and later Konyak which means highlanders and not snake or naked or earlobe piercing people as interpreted by some scholars. Thus, the evolution is from Kha to Nakha to Naga due to differences in pronunciations." (<https://www.nagalandpost.com/who-are-nagas/223935.html>).

Nagaland is termed certainly as the most hidden state in the Northeast India. This Tibetan Burmese tribe along with other sub-tribes has been fighting war since the early 1950s for independence from the dominance

of India. The struggle for independence or insurgency continues in a sporadic manner and combats between the rival independence movements and against Indian armed forces. Jonathan Glancey, a prominent journalist, author and broadcaster has observed and viewed “What Naga independence movements and guerrilla armies have been fighting for over several decades is the dream of ‘Nagalim’ or a Greater Nagaland, an independent country that would unite all the tribes in a land of their own.” (P-1, *Jonathan Glancey, Nagaland: A Journey to India’s Forgotten Frontier*).

The Northeast region of India has occupied a significant place in the history because of the fact that this region has been witnessing various types of insurgencies and militancies for nearly above five decades. “some groups call for a separate state, others for regional autonomy while some extreme groups demand complete independence.” (<https://www.clearias.com>>*Current Affairs Notes*). If we look into the political history of the Northeast India in the post-independent period it uncovers full of conflicts, chaos, violent and blood-filled clashes between the government of India and the tribal people living both in the plains and the hills of the region. Er. Khose Sale, Chief Engineer, Department of Power, Kohima, and Nagaland has expressed his view during 68th Biennial Literary cum Cultural Day that Naga identity is intertwined with nature. He views, “identity manifests the human values and ‘culture’ forms the progressive attributes of the customs practiced, beliefs, way of life and social organization of a particular ethnic group.” (P-85, *Dr. Ranga Ranjan Das, Society, Culture and Heritage: Northeastern Perspective*). According to Wikipedia, “An Insurgency is a violent, armed rebellion against authority waged by small lightly armed bands who practice guerilla warfare from primarily rural base areas. An insurgency can be fought via counter-insurgency warfare as well as other political, economic and social actions of various kinds.” (<https://en.m.wikipedia.org/wiki/insurgency>). To explore the various phases of struggles and insurgencies for indigenous rights and crisis of identity of the people of the Naga tribes in particular and the Northeast in general have become a great issue and simultaneously the region has been suffering from the struggle for freedom of ‘Homeland’ and ‘identity’ of the people and consequently the atrocities of the government machineries to dominate the people under their control misusing the ‘Armed Force Special Powers Act’ and the ‘Disturbed Areas Act’ have caused a great challenge to protect the original identity, culture of the people of the Northeast region.

Today, the tribal people feel deeply about the loss of their original status and identity both in the field of social and political affairs. They also suffer from great repentance that they have had to lose their primitive homeland that has been existed earlier before the ruling of the British. Onkar Sodashiv Pawar, Assistant Professor has also added, “Thus, throughout the last six decades, various insurgent groups have emerged in the Northeast region with an intention to prove their own identity and claim their control over the region.” (P-91, *Onkar Sadashiv Pawar, Internal Security Problems in Northeast India: Insurgency and Counter Insurgency*). When the reality of independence of India is viewed in the eyes of the people particularly Nagas and Mizos, there is apprehension and they become conscious and anxieties about their future political and social position in independent India. “Either on the instigation of the British rulers or due to their separate attitude and tendency, these people began to insist upon their separate political identity, but the Government of independent India either knowingly or due to existing complicated political scenario of the nation, paid little attention to the sentiments of the hill people with the result that confrontation took place between the Government of India and

the agitating the tribal leaders. This confrontation ultimately resulted in constant bloody battles which have taken a number of lives of both the Indian jawans and the native guerrillas.” (P-7, Dr. Chandrika Singh, *North-East India: Politics & Insurgency*).

Crisis of Identity and Insurgency for Independent Homeland:

Insurgency in Northeast region begins at different points of time. Originally, insurgency has started in Naga Hills which is now known as the state of Nagaland. Angami Zapu Phizo has claimed that Nagaland had never been a part of Indian territory. So he starts to lead the Naga movement, who along with other Naga people does not want to join the Indian union. They realize deeply the fact and attain to a decision that it is unavoidably necessary to constitute an insurgency group to regain their legitimate ‘Homeland’. Accordingly, just before independence, the idea of insurgency takes an active shape in the Naga Hills and thereafter it spreads in the region. It is noteworthy to mention here that the root cause of insurgency in Naga Hills is found in the political history of this region. Naga insurgency has begun just after two years of India’s independence. It claims, “Nagas were a nation completely free from the beginning of time”, and “the Naga people have as much right for self-determination as any other people.” (P-221&222, Dr. Chandrika Singh, *North-East India: Politics & Insurgency*).

Thus, today what about Naga insurgency we see is deeply rooted in the Naga movement masterminded and planned by NNC (Naga National Council) leader Angami Phizo. Phizo has met the then Prime Minister, Jawaharlal Nehru and discussed about the sovereignty of Nagaland on historical and demographic point of view but the demand for ‘Sovereign Nagaland’ has been discarded unconditionally. At this point Phizo is dispirited badly, but suddenly he has fixed his mind to mobilize all sections of major Naga tribes and sub-tribes those belong to the Tibetan Burmese group of languages to regain Naga Nationalism. He has organized unitedly all the people and marshaled them as freedom fighters with the sole aim to liberate their Homeland from the occupation of Indian government and even they have boycotted the first general election in Naga Hills. Thus, despite facing many sufferings and obstacles on the way the people have remained unflinching to their decision and continued their struggle effortfully than earlier for an independent Nagaland at any cost even the Naga tribes are ready to sacrifice their lives to regain their homeland. Sidra Tariq, an Assistant Research Officer expresses in the article ‘Problem in Northeast India: A case study of Nagaland’ as, “However, the Naga separatists persisted with their demand for having an independent and single administrative unit consisting of all the Naga inhabited areas extended to several Northeastern States like Assam and Manipur”. (<https://fddocuments.in>). J.B. Bhattacharjee says, “The objective is to find out at what point of time, where and under what conditions, the insurgency dawned in the region and what are the factors that sustained the insurgency and promoted it for such a long time. In other words, why insurgency, where are its roots?” (P-4, J.B. Bhattacharjee, *Roots of Insurgency in Northeast India*). Easterine Iralu’s historical novel ‘*A Naga Village Remembered*’, is an account of the battles took place between the colonial forces of Britain and the little warrior village of Khonoma. The writer has portrayed the live picture through her writings about the long term of struggle that has continued to rescue their native land of the Naga people and to get back independence as has been earlier from the domination of the

British colonial power, Here, the author has described about a tiny village and the sentiment of the villagers who are very sensitive and devoted to their motherland. Khonoma is a warrior village about 500 houses. The villagers have fiercely fought during 1832 to 1880 and resisted the invading troops of the British Colonial power on their ancestral lands in the Naga Hills. The main obligations of manhood are to protect their village and their womenfolk and children, to regain the independence of their native land, making their village fearful and frightening to the British machineries and ensuring the survival of the old religion, culture and their existence from the widening influence of colonialism. The main objectives of the struggle for freedom are to protect their 'Homeland' from the clutches of others' rulings and domination and to protect their ethnicity and identity.

In consequence of continuous struggle for independence launched by the Naga tribes for their Homeland, the Britishers start to counter attack not only on the insurgent groups but even the innocent people also. The villagers' feeling of mistrust of the white men and their government policies have continued to grow day by day in the minds of the people. "There was great bitterness against the white man from their experiences of punitive raids on their village, imprisonment and forced labour." (P-67, *Easterine Iralu, a Naga Village Remembered*). In this novel, the character of Levi is portrayed as one of the bravest warriors of the Merhu clan and Levi's wife is also a brave woman who feels proud to be a warrior's wife.

The writer has depicted a picture of Khonoma village and the villagers who have been suffering from great anxieties and repentances to lead their lives as captives living in their own territories under the control of British rule whose freedom of living, self-determination in their traditional way have been snatched away by the government machineries and as a result entire Naga tribes and sub-tribes have become aggressive with the sole aim to boot out the white men's rule. Some men shooting their guns off in the air utter their grief agonizingly, "We have ousted the white man's rule." (P-71, *Easterine Iralu, A Naga village Remembered*). The villagers do not keep silence rather they use to continue their struggle with greater efforts to save their Homeland and real identity. The majority of the villagers take a decision that they must strike soon and suppress the white men's rule completely from their native land. Again, when night comes the Angami warriors set fire to the huts in the destructed stockade. The ruined houses are set on fire twice but fail to burn properly because of the rain.

When Mr. Damant, Political Agent and the first Deputy Commissioner of the Naga Hills has proceeded to Kohima in a belligerent procession of armed soldiers ascending the path to their village and marched up to the village gate and suddenly at that moment a single shot has struck him on his forehead and fallen on the ground dead. G.T. Cawley, District Superintendent of Police and Assistant Political Officer has conveyed the message through letters to Colonel Johnstone, the Political Agent, Imphal. "The letters said that Damant had been killed by the men of Kohima. The second message was that Cawley and his men were being besieged in Kohima." (P-79, *Easterine Iralu, A Naga Village Remembered*).

After the incident, the situation and environment of the area have become changed suddenly. Most of the people of all clans of Naga tribes have come forwarded to join in the insurgent groups. Village elders like Pelhu along with some others are very sincere and he alerts all the villagers and appealed to them not to take it easy rather they must prepare well for war against the British arm forces. The Naga valley has become alive with sounds of dropping shells and the calls of soldiers with each other. This mission is led by Lieutenant Rabon and his men. The policy adopted by British government is to put an end to Khonoma for ever. "So long as

Khonoma is allowed to go unpunished over the murder of Damant, the other villages will make bold to rise against us. The spirit of Khonoma must be quenched.”

(P-82, *Easterine Iralu, A Naga Village Remembered*). Consequently, the writer has delineated the pathetic condition of women and children including innocent people who suffer so much for mortality and sickness.

Similarly, in her another far-famed novel, 'Bitter Wormwood', Easterine Kire has portrayed a real picture of India's one of the most beautiful and misunderstood region where the indigenous people have to lose their self-determination and freedom in the hands of the Government machineries during the time of British colonial power. The writer, with great ruefulness tries to explore the struggle for independence led by the Naga people against the atrocities caused by the Indian army. They use to hide themselves from the eyes of the Indian army taking shelters in the deep forest amidst great panic and fear. They have been in a great dilemma thinking that they are about to lose their real identity, culture, traditional trends etc. because of the genocide, rape and torture on the Nagas done by the Indian army. 'Today, many young Nagas struggle with a confused identity' (P-4, *Easterine Kire, Bitter Wormwood*) 'Bitter Wormwood' is a stirring insight on the Indo-Naga conflict, a 70 years' long freedom struggle that has altogether changed the lives of the common people in Nagaland. "The origins of the Nagaland conflict can be traced back prior to India's independence. Naga tribes are spread out across several states in northeast India and parts of Myanmar. They declared their independence before the British left India, but were forcefully integrated into the republic of India in 1947." (<https://www.dw.com>no-end-in-sight-for-indias-nagaland>).

The struggle for independence in India by the Naga people has been a concealed story for several decades. Easterine Kire has explored the terrible consequence and deplorable torture faced by the Naga people, women even the innocent children for their continuous fight for freedom against the Indian army. According to the Naga people's traditions each of their villages has been an independent republic. The Naga peoples have been isolated outside their cultures, traditional customs since long time. The Naga Hills have been under continuous confrontation. The struggle for independence led by the Naga people against the cruelties and barbarities caused by the Indian army snatching away forcefully the indigenous rights of the people, their identity and culture is remarkably delineated by the writer. The army's inhuman treatment and brutal torture like burning of 200 granaries of Mokokchung village, beating a pregnant woman and forcing her to give birth in public, raping of the village women, killing of men folk and young students including adults, burying people alive, giving electric current to their venereal, execution in public, mass raping of women, deforming sex organs, mutilating limbs and body, puncturing eyes, hanging people upside down, putting people in smoke-filled rooms, torturing and beheading the adults, burning of the villages are beyond description. 'Men were tied to poles and burned, they were buried alive, and their genitals were given electric currents.' (P-2, *Easterine Kire, Bitter Wormwood, 2011*)

"The streets were deserted now. House owners had hastily locked their doors and faces peered out from behind curtains in windows." (P-8, *Easterine Kire, Bitter Wormwood*). Their normal thinking becomes abnormal, their rich culture becomes collapsed and violence grows more and more and day by day. "The almost daily killings, the young men on the streets calloused by hate and shouting at everyone in sight and the complete

collapse of cultural life..." (P-9 &10, *Easterine Kire, Bitter Wormwood*). After independence, Nehru, the First Prime Minister of free India, instead of resolving the Naga issues, has chosen the path of military aggression to make the Nagas submit.

Increasing of atrocities and brutality of the Indian army in different ways upon the indigenous people the writer asks question by herself how the same human beings could do such heinous cruelty upon the same human beings living in the same land in the name of punishment. 'The Indian army has burnt several Ao and Sema villages and raped women and killed some gaonburas. In some villages, they have killed many innocent people.' (P-66, *Easterine Kire, Bitter Wormwood*).

Easterine Kire Iralu, Autumn, 06 Featured writer has expressed in her own words --- "Curfews and continued periods of gunfire were all part of growing up in Nagaland." Again, she writes her experience, "Two levels of violence exist in my homeland. On one hand, Indian army atrocities continue. A military convoy begs on shelling at random, civilian houses in Kohima in 1955 where many were killed and maimed, including children. A few years before that, many houses were burnt in another town, Mokokchung, resulting in loss of many civilian lives. Civilian killing by the army continue to occur on a smaller scale. On the other level is the infighting from ideological differences between the Naga freedom fighters." (<https://www.icorn.org › article › autumn-06-featured--writer-easterine-kire-iralu-0>, ICORN, *International Cities of Refugee Network, Norway Autumn, 2006*)

Again, the demands preferred by the Naga people for their independent homeland, legitimate identity, culture, their right and end of injustice have been sincerely brought to light by Temsula Ao, an eminent writer of the Northeast also, in her collection of short stories titled 'These Hills Called Home : Stories from a War Zone'. The psyche of the Naga people is that they are not Indians and that India has no power to rule them. This ideology of the Naga people has led them to involve in the insurgency to regain and reconstruct their original identity. The crisis of identity of them is mostly described in the writings of Temsula Ao in her stories like 'The Jungle Major, The Curfew Man etc. Ao has depicted seriously the issues and struggle for the freedom of their Homeland from the foreign rule by the Naga Separatist movement. "The subject of independence became public talk; young people spoke of the exploits of their peers in encounters with government forces and were eager to join the new band of 'patriotic' warriors to liberate their homeland from 'foreign' rule." (P-3, *Temsula Ao, These Hills Called Home : Stories from a War Zone*). However, the Naga people have a great confidence that one day they will get back their legitimate demand, they will be able to establish their sovereign power in their home land.

Temsula Ao has pathetically recounted in her collection of short stories 'These Hills Called Home: Stories from a War Zone' that the security forces deployed by the state mechanism have tortured aggressively to stop the voice of the Naga people for their separate Homeland and to protect their identity. Ao is well concerned with those problems of insurgency faced by the people of the society both mentally and physically, specially the insecurity of women and children both from the armed forces deployed by the govt. and the outfit militants in the society owing to their harassment in different ways by demanding of money, seeking for shelter to hide themselves from the army, torturing the women, kidnapping the innocent children on one hand

and distorting physically the members of the family during the course of the army operations on the other hand .”Some villages, to which the underground leaders belonged, were severely punished...” (P-3, *Temsula Ao, These Hills Called Home: Stories from a War Zone*).

Temsula Ao, a profound writer in English from Nagaland has portrayed the condition and environment of Naga traditional way of life. Her masterpiece, Collection of Stories from a War Zone witnesses great significance as regard to its origin, the disruptive years of bloodshed and tears that constitute the history of the Naga people from the early fifties of the last century for the sake of independence of their Homeland from the Indian state. The Nagas are bound to come into conflicts since the last several decades but their actual struggle and demand for independence remains merely a backdrop. Here, the writer wants to express her feelings. “-----that in such conflicts, there are no winners, only victims and the results can be measured only in human terms.” (P-x, *Temsula Ao, These Hills Called Home: Stories from a War Zone*). However, the Nagas are still struggling against the government machineries to settle for a legitimate identity. Thus, the Naga people have to deal with severe difficult situations. The never-ending story of the Naga’s struggle for self-determination has been started with high idealism and romantic notions of fervent nationalism. The new band of Naga patriotic warriors try utmost efforts to liberate their Homeland from foreign rule and these warrior attracts the people and plunges them into a struggle and the Naga people supply information, food and occasional arms to the underground outfits. Naga people wants to maintain their own separate states or full-fledged states of their own under India with special autonomies. Nagaland is a region that leads the movement among the rest of the Northeastern states towards claiming statehood. “In North-East India the Nagas were the first to come ahead with the demand of a sovereign Nagaland.....” (P-222, *Dr. Chandrika Singh, North-East India: Politics and Insurgency*). Amongst her collection of short stories the first story, ‘The Jungle Major’, Temsula Ao has delineated about the continuous annoyance at their day to day living ways of Punaba and Khatila, a couple of Naga tribe as well as central characters of the story encircled by many unseen problems when Punaba joins the underground conflict. Punaba has not returned from his usual trip and Khatila does not worry for this at first sight. Punaba’s sole motive of joining the militant outfit is to liberate their original Homeland from the control of foreign rule. The Naga people take the central and state governments as foreigners doing good for nothing for the Naga people. Khatila knows that whatever her husband Punaba and other rebellion groups do and dedicate their lives with great sacrifice is only for the sake of their Homeland to revive the lost of glory of their indigenous culture and existence. However, Punaba’s active efforts and sacrifice to regain the lost identity and Homeland of the Naga people, he is known as the ‘Jungle Major’ who is the central character of the story portrayed by Temsula Ao.

Temsula Ao’s another story ‘Soaba’ also focuses the struggle of the Naga people to liberate their ‘homeland’ from government forces. Ao has portrayed the clear scenario of the thoughts and hopes of the Naga people specially the young people who start rebellion and join the band of nationalists to recoup the ‘Homeland’ from the control of government machineries who play the role of hostilities towards their aspirations. The Naga people both from urban and rural areas use to abandon their families, school careers, field works and even permanent jobs and they join the ‘underground’ army of freedom fighters. “Words like convoy, grouping, curfew and situation began to acquired sinister dimensions as a result of the conflict taking place between the

government and underground armies.” (P-10, *Temsula Ao, These Hills Called Home, Stories from a War Zone*). In her collection of stories, Temsula Ao is looking for their primitive cultural recovery that she regards that it is the only ways and means to revive the lost glory and identity of their existence.

Again, Temsula Ao has delineated the pathetic story of conflict risen state of Nagaland what they call as their Homeland. In the story ‘The Last Song’, Temsula Ao has efficiently portrayed the consequential pathetic incidents and barbarous torturing of the ferocious government forces upon the Naga people including many innocent women amongst them particularly Libeni and little girl named Apenyo and many other Naga tribes on the day of new church’s dedication day with a view to taking revenge on the underground forces. Here, the writer has depicted the cruel and inhuman activities of the leader of the army along with his forces when the captain grabs Apenyo’s hair and drags her away from the crowd towards the old church building, Libeni, Apenyo’s mother has become frenetic calling out her daughter’s name loudly. A heinous as well as manic activities of the young captain raping Apenyo brutally unto death on one hand and the mother’s witnessing before her eyes the entire inhuman activities on her daughter and rushing forward hurriedly to save her daughter hauling the man off her daughter’s body but immediately a soldier has grabbed her and pinned her down on the ground and the soldiers taking their turn one after another have raped Apenyo even after her terrible death. Temsula Ao, thus has expressed her deplorable repentance, “The cries of the wounded and the dying inside the church proved that even the house of God could not provide them security and save them from the bullets of the crazed soldiers. In the distance, too, similar atrocities were taking place.” (P-29, *Temsula Ao, These Hills Called Home: Stories from a War Zone*).

Temsula Ao, in her another story, ‘The Curfew Man’ has portrayed the character of Satemba and his wife Jemtila whose thinking and activities are vividly described in two different directions. Jemtila is a hard working maidservant who is engaged by a new Sub-Divisional Officer to work in the household on a full time basis for a monthly salary of Rs. 100/- and at this Jemtila is very happy getting a way for their livelihood. On the other hand, Satemba is recruited by the S.D.O as a government informer. The motive of the government machineries is to root out completely the rebel groups from their Homeland. At this situation, Satemba has had to face an awkward position and he feels very uneasy to do the work of spying and giving information against his native people and the act of his betrayal will invite rigorous ruins of the lives of the Naga people who are in the underground group including the sympathizers; he knows very well the fact of stern consequences to come carrying ill luck to the lives of the underground forces and their sympathizers when the government forces will get the correct information that he has gathered. He considers and analyses the circumstances going on prevailed in the surroundings and realizing the entire situation he feels himself to be more than a traitor to his Homeland and his native people who come forward to dedicate their lives for the sake of their own land and indigenous culture. Ao has conveyed the feeling of Satemba as, “But the real trouble was in his heart.” (P-40, *Temsula Ao, These Hills Called Home: Stories from a War Zone*). Satemba, who is known as ‘The Curfew Man’ after a good deal of thought has taken a justified decision for the sake of his Homeland and his native people and accordingly he has surrendered the job. The theme of the story represents the character of Satemba as a devotee to his motherland and lover of his native people.

In her story, 'The Night', Temsula Ao has described the character of Imnala's suitor who has joined the Naga underground army and has left for China for training leaving her in a pregnancy stage. So, it is clear from the story that the writer has portrayed her suitor as one of the lovers of his own Homeland who is compelled to join the underground forces only for the love of his own territory and to protect their motherland from the illegal possession of the government machineries who has left her with an unborn child.

Conclusion:

After analyzing it reveals that the writings of women English writers of the Northeast in general and Nagaland in particular are almost the same so far as its common features, themes and what the writers want to focus their central thoughts before the readers through their writings are concerned; since those are based mainly on insurgencies initiated by different groups from time to time demanding to resolve those issues like - to rescue their own primitive culture, original identity and above all their independent native land to be controlled and ruled by a single administration of their own freed from others' control, may be naturally different their stories, incidents, characters, environment or situation from each other amongst the writers.

It is however true that all insurgent groups of the Northeast India are not formed unnecessarily without having their legitimate demand like the issues for restoring their sovereign and separate independent state of their own as have been earlier. The sole aim of the groups is to protect the rights and interests of their respective Naga tribes or communities. Today, the vital issues of the Naga communities have become a very sensitive subject to be discussed seriously by the government, Naga scholars and leaders of the insurgent groups in the Naga territory those have been growing gradually due to lack of proper and timely response by the government with their helpful efforts to resolve the issues and demands justifiably. It is needless to say that various issues raised by the insurgent groups should be identified thoroughly first. "It may not be wrong to say that these efforts are something like treating the patient without diagnosing the disease." (P-6, J.B. Bhattacharjee, *Roots of Insurgency in Northeast India*). However, it is also cannot but mention here that Jonathan Glancey has put forwarded his timely assumption in connection with the outstanding issues as, "Delhi is keen to point out that an independent Nagaland would be economically weak as well as prey to neighbouring powers, China chief among them. India needs Nagaland as a buffer to protect its north-eastern border." (P-9, Jonathan Glancey, *Nagaland: A Journey to India's Forgotten Frontier*). Observing the long years' standing situation and analyzing all the ongoing unsolved issues the findings relating to the causes of insurgencies rooted deeply in Northeast India in general and Nagaland in particular may be said about the breakdown policies adopted by the government and the possible reasons of failure to control the insurgencies are wrong stratagems, inappropriate motivation, negligence and inefficiencies of the government including local administration, their lack of knowledge of history and culture of the Naga tribes and customary laws of their society. Most importantly, the roots of insurgencies are the indifference and impassive of the Indian political leaders towards the various issues of Naga tribes. The government should take suitable measures to resolve the social, economic, political and other issues first and thereafter necessary well planned steps should be taken to bring all round development of the trouble ridden areas. The government should study the causes of insurgency and must try to alleviate efficiently and

logically the long years' unsolved issues raised by the people of this region. In true sense, it is not impossible to bring to an end of various insurgencies arising here and there but the most significant thing is that it is highly necessary to identify distinctly and know the roots and causes for which active response and willful intention how to decide the same with proper strategy on one hand and right approach to the government by the leaders of the insurgent groups compromising in some cases if necessary creating a suitable environment freed from the clutches of wicked policies and interference of bad politics. These are the means that may be adopted to deracinate the quintessence of insurgencies and other allied issues prevailed in the Northeast region.

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