

# Tzüla Green Zone

A Photo Story by the Ao people of Longsa & Ungma, Nagaland

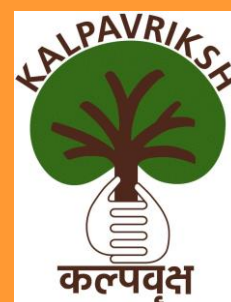
## Final Report



Report prepared for the ICCA Consortium by Aurélie Neumann, Neema Pathak Broome and Sangeeta Rajkhowa in August 2013



**The ICCA  
Consortium**



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## I. EXECUTIVE SUMMARY

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In the far north-eastern corner of India, in the State of Nagaland, various tribes are proudly defending their right to self-determination. They have been granted a certain level of autonomy by the Indian Constitution, which recognizes their customary laws and grants them collective ownership of their lands and decision-making power on their allocation.

Their cultural practices were traditionally articulated around activities such as collective hunting and fishing, but wildlife has been declining dramatically over the past decades in the forested hills they have inhabited since ancient times. This is due to new practices such as electrical or chemical fishing, or individual hunting for commercial purpose. Some communities have therefore decided to develop conservation efforts embedded in their own cultural values.

This Photo Story is about such an initiative, which was started in 2010 by two villages of the Ao tribe in the district of Mokokchung, Longsa and Ungma. They have set apart a 14km<sup>2</sup> area along their river where fishing, hunting and other harmful activities such as illegal logging have been banned, initially for a period of ten years. They call it Tzüla (Dikhu) Green Zone.

The implementation of the restrictions have not been easy, as they have been impacting the livelihoods of those still highly dependent on the forest and the river. And although, the decisions made by the traditional governing institutions are respected by the community, hunting, fishing and wet rice cultivation is still happening in some parts of the green zone. The challenge for the management committee is therefore to raise awareness about the importance of these restrictions for a sustainable future. They are hoping that through constant dialogue and alternative income-generating activities (such as ecotourism), they will be able to solve collectively the issues they face. And hopefully one day soon, great hornbills (whose feathers are central to many Nagas' traditional outfits) will be spotted again in their forests and their children witness the rich biodiversity they used to know...

## II. ACKNOWLEDGMENTS

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Our warmest thanks go to all the people in Ungma and Longsa villages who were an integral part of making this Photo Story, especially all the children, who were a constant source of inspiration and passed on their infectious enthusiasm to us.

We are also very grateful to the Tzüla (Dikhu) Green Zone Management Committee members, who discussed the idea of the Photo Story first among themselves and then with the members of the two villages where the final decision about the Photo Story was taken. They facilitated our visit and ensured that the required logistical help was available whenever needed. Their sustained presence, participation, and ideas led to the emergence of the story in its current form.





Finally, we cannot thank enough the three committed and optimistic young members of the Sub-committee that the committee members assigned as the Photo Story core coordinating team. Imtiyapang Pongem, Lanumeri Longumer and Lanutoshi Jamir, thank you so much for all your hard work, running around, patience and constant smiles!

This Photo Story is part of a series of Photo Stories supported by ICCA Consortium through its members in various countries.

### III. BACKGROUND

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#### The Context: Nagaland, a state apart in India

Nagaland became the 16<sup>th</sup> Indian state in 1963. It shares its borders with the states of Assam, Arunachal Pradesh and Manipur on the Indian side, and with the country of Myanmar on the other side. The forest cover of Nagaland (as per Forest Survey of India, Report 2011) is about 80% of the total geographical area. Of this about 43% is open forest. Unlike in the rest of India, about 88% of forests in Nagaland is community/clan/family owned. Sporadic research on some flora species in some areas indicates a very high biological diversity, including a large number of endemic species<sup>1</sup>.

Till the nineteenth century, Nagas are believed to have lived a life centred around hunting, gathering and subsistence agriculture. They were never under Indian rulers, prior to British. Being involved in a struggle for a separate nation for over half a century, Nagaland has had a troubled history. However, Naga groups are currently negotiating a peace treaty with the Indian government.

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<sup>1</sup> State Level Biodiversity Strategy and Action Plan of Nagaland. Prepared by O.P. Singh and B.K. Tiwari. On behalf of Department of Forests, Environment and Ecology and Wildlife. Government of Nagaland, Kohima.

There are about 16 major tribes in Nagaland, each culturally distinct from the other. Nagas have been famous for their fearless and brave warriors, unique agricultural abilities, head hunting practices in the past and love of wild meat. Traditionally, use of forests had certain taboos and restrictions, e.g. no resource extraction was allowed from the taboo forests, believed to be inhabited by evil spirits. Also, during certain periods in a year, consumption of meat and salt and hunting were not allowed. Several local environmentalists feel that with advent of Christianity, many of these belief systems broke down. The 'insurgency' or underground resistance movement over the last few decades, is also believed to have led to a major influx of fire-arms, transforming low-level traditional hunting into a much more destructive practice.



Social ties and organization in Naga society has traditionally been very strong. Traditionally, each tribe had its own traditional systems of governance. In some tribes, decisions were left to the great warriors, while in others hereditary village heads, or male-dominated village assemblies were the decision makers<sup>2</sup>. Today, the traditional heads continue to be an important part of the decision-making processes in the village. Formally, the 1225 villages in Nagaland are administered by Village Councils (VCs) and Village Development Boards (VDBs). VCs are constituted under the Nagaland Village and Area Council Act 1978. This Act gives powers to the Village Councils to formulate village development schemes, to supervise proper maintenance of water supply, roads, forests, education and other welfare activities. Village Councils under this act amalgamate the traditional systems of decision-making as the traditional village heads and the *Gaon Buras*<sup>3</sup> are the permanent members of the VC. The VC members are chosen by villagers in accordance with the customary practices and usages, and approved by the State Government. VDBs are constituted by the VCs to formulate schemes and programmes of action for developmental work in the village. All permanent residents of the village are the members of the VDB General Body, including women (as against the VC, where membership of women is not allowed). An important provision in the Nagaland legislation is that the customary law holds precedence in settlement of disputes (Article 371A of the Indian Constitution).

There is very little in Nagaland that has not been affected by changes brought about during the British occupation. Rampant and unregulated hunting has seriously depleted wildlife populations. Many of the hills that were blanketed by thick forests have been degraded, and

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<sup>2</sup> Hazarika, S. 1994. *Strangers of the Mist: Tales of War & Peace from India's Northeast*. Penguin Books.

<sup>3</sup> To formalise the local governance somewhat and bring about some uniformity the British introduced the system of *Gaon Buras* for local administration<sup>3</sup>, where each clan and hamlet would select a respectable, elder to represent them in village decision-making.

animal populations highly depleted. The treasured Hornbill feathers and beaks that wealthy people wore as head-gear have now become even more precious because of their unavailability.

In the last decade, however, Nagaland state has been in news for various conservation efforts that the local tribal communities have initiated, as a result of a concern towards depleting wildlife populations.

### The community: the Ao people of Ungma & Longsa villages



The Ao tribe is one of the sixteen tribes in the state. The Aos are believed to have migrated from Chungliymti village and, after crossing Tzula river settled, at Aolenden village, currently known as Ungma in Mokukchung district. Ungma thus is believed to be the mother village of the Aos. Mostly residing in Mokuchung, the Ao area is bounded by the Tzula (Dikhu) river in the south-east, Assam on the north-west, the Konyak tribe on the north-east and the Sema and the Lotha tribes on the south-west. There are three clans amongst the Aos known as the Pongoners, the Longkumers and the Jamirs. As the folklore goes, these clans are believed to have emerged from what is known as *Longdzuk*, meaning “six stones”.

The traditional system of governance of the Aos is known as *Putu Menden*, a system that is followed till date. This age-old system is a federal assembly of members who represent the three founding clans of the tribe. There are about five established *putus* (generations) in the Ao tribe and each of them rules for a period of 30 years. This body is considered as the supreme authority in the village. It formulates policies, exercises executive and judicial powers, as well as fixes taxes and collects revenues. They enforce the executive and administrative orders, and also assist in the negotiation and settlement of inter-village disputes and other public issues. Being the supreme authority, the members of the *Putu Menden* are the rulers, administrators and the judges. The society however is highly democratic as the members of the *Putu Menden* exercise their power through consensus amongst all the clans. It is their duty to forge diplomatic relationships with other villages; decree penalties and punishments for wrong doers; preside over the war council; select the area for annual cultivation and all related activities; finalize dates for marriages; organize and manage ceremonies; settle disputes; organize community hunting or fishing; proclaim community work; and facilitate public debates<sup>4</sup>

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<sup>4</sup> Amba Jamir, “Understanding Local Self Governance in Nagaland –An essence of the institutions and their activities”.



Under the Village Council Act, the Ao tribe too has a village council. The head of *Putu Menden* is usually appointing the chairman of the village council. The chairman represents the village in all the interaction with the government and any other agency.



Land tenure and governance is unique amongst the Aos. Land can be individually, clan or/and community owned, and usage rights in each of these categories vary. Homesteads, terraced-fields, *jhum* (shifting cultivation) plots and private forest are categorized as private lands. Community and clan lands are held by the community and the clan. Private forests are expected by all to be used for their requirements. Community forests referred to as 'village reserve forests' have restricted use, which is allowed only under exceptional conditions, after community agreement. Clan forests or land can be accessed by members of respective clans after permission from the entire clan, for activities such as expansion of homesteads and plantations for sustainable harvest. Although the land is used by individual members, the ownership of the land remains with the clan as a whole.

Decisions about land use are taken by the village council, including the next patch of forest to be selected for shifting cultivation. Within this patch, the land for each clan is pre-allocated, within the clan land the allocation is done on the basis of seniority, with the eldest son of the clan having the first right to choose, followed by others as per their seniority, the youngest one getting to choose the last of all. If a particular landowner is not willing to cultivate land on her/his own, s/he could lease it out to others in the village under a share cropping arrangement. If there are not enough cultivators in a particular year, then the entire *jhum* field is not felled. Often cultivators may not want to cultivate the *jhum* field for want of labour. In such case, they are allowed to collect fuel wood for the family for the year. However, they cannot clear the fields if they are not going to cultivate it. Not following this rule could lead to being fined by the council.

Even in case of wet rice cultivation, which is settled cultivation, the individual has only usage rights. If an individual wishes to continue his cultivation on the same plot for subsequent years, he could take permission from the clan and pay some minimal amount. Land for village development activities like building a school or a health centre can be allocated with discretion of the village council.

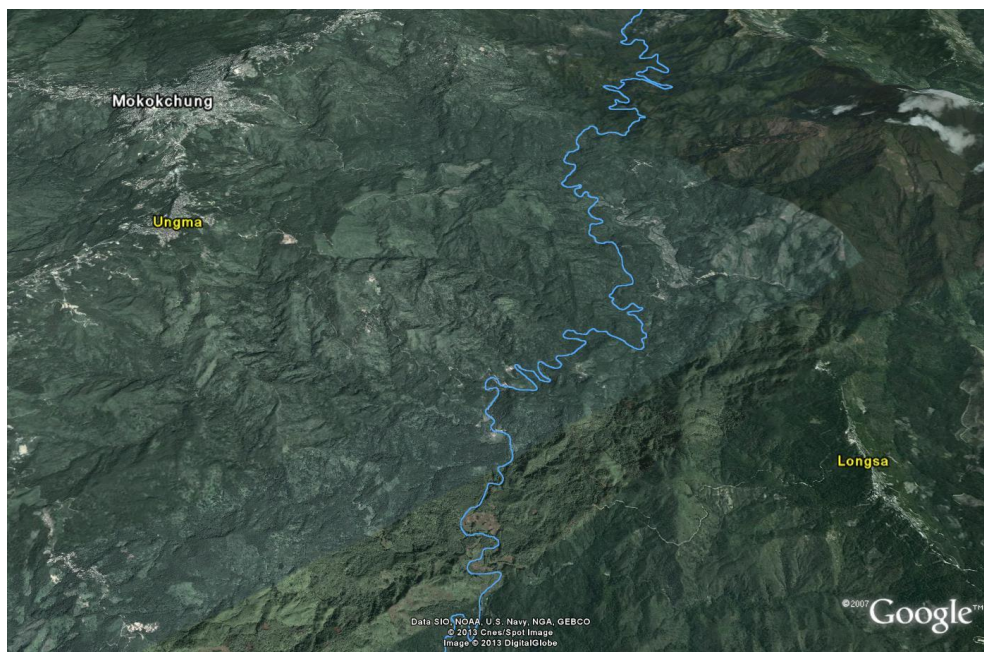
## IV. THE ICCA: TZÜLA (DIKHU) GREEN ZONE

### Location & features

The green zone is located in the north-eastern state of Nagaland (India), more precisely in Mokokchung district:

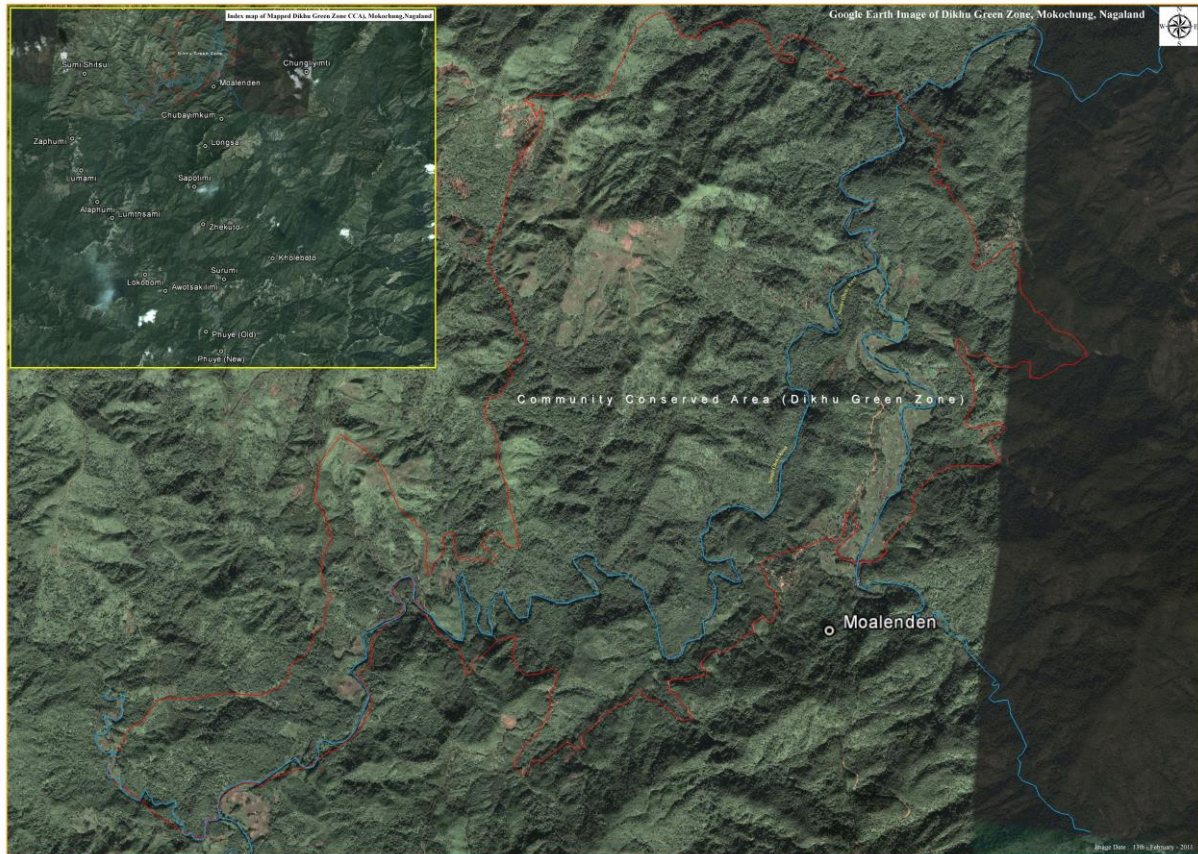


It consists of an area of about 14km<sup>2</sup>, spread on 14km length and 1km width along the portion of the Tzüla river separating the villages of Longsa and Ungma:





Until recently, there was no clear agreement on the borders of the green zone, so in 2012 a GPS mapping was conducted with the help of the Foundation for Ecological Security (FES). The result is the map here after, where the red line (corresponding to connecting every GPS coordinate/landmark identified on the field) demarcates the green zone:



The green zone consists mostly of secondary forest as well as the river and its affluent streams. Villagers report there used to be many species of fishes in the river, as well as emblematic species in the forest such as the Hoolock Gibbon and the Great Hornbill, but wildlife populations have dramatically declined and none of those are to be found nowadays.

### History & purpose

The Tzüla (Dikhu) river is the longest river in Nagaland. In Mokochung, the river forms the boundary between Ungma and Longsa villages. Historically, the river has been a part of their identity and culture. As mentioned by the elders, this was where they practiced community fishing. Parts of the river are believed to be the breeding ground of many indigenous fish species such as the trout, the mahaseer, among others. Folk songs describe the movement of fish to the river from the mighty Bhrahmaputra for breeding. Over the years, however, overfishing and use of destructive means of fishing led to the population and size of the fish to reduce drastically.



Concerns about this were raised by individuals from within these villages in the past but some sporadic steps taken towards conserving the population of fish did not succeed, till 2010 when – as an effort of the two villages – Tzüla (Dikhu) Green Zone project, extending over an approximate area of 16.8 km<sup>2</sup>, came into existence. The genesis of the initiative dates back to 1982, when S.C.

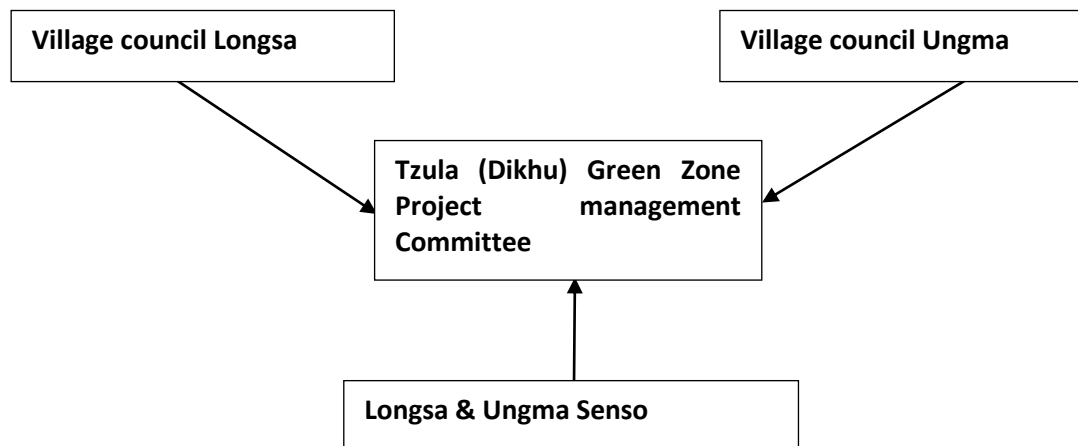
Jamir, the then chief minister of the state, urged the people of both the villages to protect Tzüla river and its surrounding areas. Though not much happened then, in 2010, alarmed by the depleting fish population in the river, the village councils from Ungma & Longsa came together and passed a resolution to prohibit harmful fishing practices in the Tzüla river for a period of 10 years, along a stretch of 14 km of the river that flows through the territory of these two villages. The resolution also mentioned that approximately 1 km on both sides of the river along this stretch would be preserved, hunting and logging would not be allowed so as to protect indigenous flora and fauna.

By-laws governing TGZP were framed and fines up to Rs.50,000 were instituted for anyone violating the laws. However, villagers who were using this forest for their livelihood activities have been allowed to continue to do so, except felling of trees, hunting and fishing for any purpose whatsoever.

### **Governance & management**

All the people belonging to Ungma and Longsa are members of the TGZP. However, in 2010, the Tzüla (Dikhu) Green Zone Project Management Committee was formed under the aegis of the village councils of both the villages, to manage affairs related to TGZP. Since then, the 19 members of the management committee have been focusing on taking this initiative forward. The Tzüla (Dikhu) Green Zone Project Management Committee (TGZPMC) comprises representatives from village councils of Longsa and Ungma as well as from Longsa and Ungma Senso (Union), which is a Union of all the people belonging to these two villages but residing anywhere outside of the village.

### Organogram



TGZMPC ensures that the by-laws framed for the green zone are followed in their text and spirit. They are the guardians entrusted with the smooth functioning of the green zone. Since their involvement in the initiative, they have tried to take the initiative to newer levels.

They have had regular discussions in the village councils about the project, as a result the village councils of both the villages have allocated some funds towards management of the green zone. In addition, the management committee has inducted some youth volunteers towards ensuring implementation of rules and regulations, conducting research and studies, carrying out awareness programmes for the village members and children, and initiating an eco-tourism programme in the area. They have also had discussions with the concerned stakeholders whose livelihoods have been impacted by the conservation activities, to help provide them with viable alternatives.

In 2011, the management committee started a process towards drafting a management plan for the green zone with help from Foundation for Ecological Security (FES) – North East office.

## **V. THREATS TO THE ICCA**

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### **External**

Apart from Ungma and Longsa villagers, the river Tzula has other stakeholders, notably villages upstream and downstream along Tzula river, in Mokukchung district. There was the fear that people from those areas might not comply with the rules and regulations imposed by the village councils of Ungma and Longsa. Any harmful activity (poisoning, etc.) carried out upstream of the river would definitely affect the health of the river. However, fourteen Sema villages upstream have recently expressed their will to initiate their own green zone, inspired by TDGZP.

As of now there is not any other major external threat (such as mining for instance), especially since all the Naga tribes have been granted full sovereignty over their lands by the India Constitution.





The only real threat that would deserve mentioning rather comes from within the community. Indeed, the initiative has also seen opposition from some Ungma & Longsa villagers. As there are many plots inside the zone that are privately used, for wet rice cultivation, timber plantations, and other livelihoods generation activities, imposition of rules was not unanimously

accepted. The area currently under conservation was part of *jhum* cycles of both the villages. No longer using it would mean a reduction in the *jhum* cycle period. *Jhum* cultivation within the ICCA remains one of the grey areas on which both the village councils and the TDGZ management committee have not taken any resolution. However, in 2013, the *jhum* patch was shifted to one of area outside the project area. Questions have been raised by those impacted, within the village meetings and informally, about the benefits that would come from the sacrifices they are making.

Individual hunting and fishing also remains a problem, and although heavy fines have been set by the villages councils, infringers are not easy to catch, as the surveillance of the green zone is only ensured by a few youngsters on their free time.

The search for alternative livelihood-generating activities is still on...

## VI. COMMUNITY RESPONSES & RESULTS

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The management committee talked with the villages lying upstream of the Tzüla river, and those decided to follow the example of Tzüla (Dikhu) Green Zone and have banned fishing by poisonous means as well as logging and hunting in the adjoining areas of the river. A group of fourteen villages upstream of the Ao ones, belonging to the Sema tribe, have taken this resolution. TGZPMC hopes they would be able to convince the villages that are located downstream also in the future.

As far as their internal matters are concerned, being an institution that is nested within the village councils, it finds solution amicably in consultation with them. For example, to prohibit rubber plantation or discourage *jhum* within the green zone, the committee had discussions with the village councils before announcing it to the stakeholders. They are trying to find solutions together for the issues they face. In times to come, with better information from outside as well as traditional knowledge, they hope to resolve most issues facing their conservation site.

## VII. THE PHOTO STORY PROCESS

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Initially, the ICCA Consortium contacted two of its Indian members, FES & Kalpavriksh, to co-facilitate a Photo Story in India and identify a possible ICCA for the same. FES suggested TGZP.



The first step to gauge the community's interest in making a Photo Story. FES has been working with the management committee over the past 2 years or so, most notably helping them in mapping their ICCA and designing a management plan, and they have therefore build a relation of mutual trust. The

management committee expressed genuine enthusiasm at the idea, suggesting that 3 youth members of the sub-committee could coordinate this initiative. A 15-day field trip was planned accordingly, and a draft daily schedule submitted to them by a core team composed of one member of FES, one members of Kalpavriksh and one member of the ICCA Consortium.

In the meantime, existing information about the ICCA was collected, the daily schedule refined and the methodology adapted.

Once arrived in Mokokchug town, the team of facilitators met the local coordinating team appointed by the management committee: Imtiyapang, Lanumeri and Lanutoshi. The next day, both teams met with the management committee in order to finalize the schedule and methodology together. Some changes were brought to the schedule, due to the fact villagers are busy in the fields and for other livelihood activities during the day and therefore can make themselves available for meetings and such in early morning or evening only. It was also decided to meet only specific groups (village councils, women group, children and youth) among the very large community (more than 5000 inhabitants per village) and to duplicate every meeting for each village, given the distance separating them (about 30km or tortuous hill road). The methodology for writing the script was also extensively discussed, insisting on the logistical constraints (people not available, distance, etc.).

Over the next few days, a series of meeting took place with the VC of Ungma, the women group of Ungma, the VC of Longsa and the women and kids of Longsa. The same presentation about ICCAs, the ICCA Consortium and the Photo Story process was made in each case, first in English by the facilitators team, then in Ao by a member of the management committee or a member of the core coordinating team. A discussion on the green zone, its history, the problems encountered and the solutions developed was then initiated, but most participants were too shy (or tired when meeting took place at night) to

talk extensively, plus most of the internal discussions took place in Ao, with a lot of losses during the translation back to English. A certain resistance to a truly participatory process was encountered during the meeting with the VC of Longsa, who decided to appoint the management committee to write the script. On the other hand, the systematic call for participants to write the script, take the photos, etc. launched at the end of each meeting did not meet a frank success (people being probably too shy or busy), except among children.

Over those days, the facilitators team also visited the green zone and some *jhum* fields, guided by the local coordinating team, and interacted with a few villagers. They also visited some school, where children and their teachers showed great enthusiasm at the proposal of a photo-taking session.



The next step was to write the script, which took place with a few members of the management committee in the Circuit House of Mokokchung town. A group brainstorming to articulate the message to deliver and its accompanying images and sounds happened first, and the finalization of a continued text was entrusted to one of the facilitator and then extensively revised by a management committee member. Lanumeri kindly translated the English text into Ao.

Traditional *meyu* (male group singing) songs were then recorded in the village of Ungma.



Two photo-taking sessions were organized with the children of Longsa and then of Ungma, under their teachers' supervision. Each session also included an eco-awareness introduction (explanation of what the green zone is about, birdwatching, etc.) and a photo-training session with an Indian professional photographer who had expressed his desire to accompany and document the process on a voluntary basis.

Once all the materials collected (notably archive photos kindly provided by the management committee), the editing was done over two days. Nobody wishing to be involved in details in that technical part, it was mostly done by one of the facilitators, and then reviewed and corrected by the management committee. Two narrators, one



man and one woman (on a suggestion by the facilitators) were also chosen by the management committee, to record the voice over, both in English and in Ao. However, some pronunciation problems were identified in the Ao recording, and it was decided to record it again, this time with the voice of Lanumeri.



Once the final video validated by the management committee, two screening sessions were organized, one in Longsa and one in Ungma. Mostly children, along with a few VC members and some women hiding at the back, attended the screening in Longsa, in the

community hall. In Ungma, the VC president insisted on having the screening in his house, therefore mostly VC members attended, along with a few children.

Before leaving, the facilitators left the Ao version video with the management committee and agree they would send over (through FES) several copies of a CD with the English version once finalized, a making of, all the photos taken and a few other documents. This was done about a month later.

Both versions of the Photo Story have been uploaded on the ICCA Consortium's *Vimeo* page and can be seen [here](#) in English and [here](#) in Ao.

The Resilience & Security Tool was not used, and no index was therefore calculated. Indeed, even the initial discussions to compile the information to feed the script of the Photo Story were laborious, and the facilitators felt the community wasn't ready for such a complex tool, their initiative probably still being too fresh for them to take the required questioning distance.

## **VIII. NEXT STEPS & CURRENT NEEDS**

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A management plan for the area is under formulation, with help from outside agencies, with the objective to manage the green zone more effectively, keeping in mind the diversity within it, and the dependence of many stakeholders on it for their livelihoods. Keeping awareness-raising regarding conservation as an immediate subject that needs to be addressed, the committee has planned several campaigns for awareness generation within the villages as well as nearby areas. Simultaneously they plan to build capacity of the members of the management committee and learn from examples across the state and

outside. Since tangible benefits from the initiative is also one of the outcomes they are looking for, the committee has developed plans to promote TGZP as a destination for ecotourism. They are also exploring other eco-friendly ways of generating livelihoods with the green zone. In order to take this motive forward, they have appointed a sub-committee, selecting members from the youth groups, who would work intensely on this, particularly ecotourism.

Once the management plan is complete, they intend to implement it by seeking help, wherever needed, from government departments and other agencies.

## IX. LESSONS LEARNED

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In this section we share some of our personal impressions of the community, their initiative, experiences of making the Photo Story that may be useful for others and some limitations that we faced.

For making the Photo Story, the team felt that the following points were most useful and hence could provide some lessons for others as well:

- ▶ It is important to communicate to the community the process and methodology much in advance and work out with them detailed programme (once they have agreed to make the Photo Story). This should ideally be done by the community member/s who has/have understood the process or by the local NGO working with the community.
- ▶ If there has been no earlier contact with the community then the team members must spend enough time with the community to familiarize themselves with the ways of the people and for people to get to know the team well enough to want to share information and experiences. Walks through the village and the CCA, informal interactions with villagers, school children, people in their fields, etc. are most useful for this. .
- ▶ It is also important that there is a first meeting before the entire process begins to explain what the process is and how it would unfold. The community should then be given time to process this information, discuss this among themselves, identify those who would participate, time that they would give to the process, and other details.



- ▶ The team (which would include the community members) should then help develop the basic story line by facilitating discussions about the community, the CCA, histories and so on. Bringing out community perspectives without imposing outside views would require good facilitation skills.
- ▶ Finally, it is a joy to see the story line developing and people (in particular children in this case) clicking their views of their community and community conserved areas. Enthusiasm during translations, enactment, recording, editing, and finally seeing their effort on the screen, particularly the pictures that they have taken...become part of their story is inspirational.

Often despite best of intentions and efforts there are limitations that cannot be avoided, some such limitations for us included the following:

- ▶ Community members from two villages participated in this process. The fact that these villages were physically located far from each other, limited the number of times the team members could visit each village. This also prevented us from having one common meeting between the two villages.
- ▶ Meetings were often organized with different sections of the community. However, whenever meetings were requested for the entire village community, it was largely represented by the leaders of different groups within the community such as the Village Council members (traditional male leaders), Women's Groups, Youth Groups, Church representative and so on. Hence the community as a whole could not be included in the process. Many factors contributed to this, mainly, these being large villages with more than 2000 population per village; various hamlets (Khels) within the same village were located at a distance from each other; but most of all the traditional social organization of the Ao community, where Village Council takes decisions on behalf of the entire community and hence often they did not think it necessary to inform the entire village to come for the meetings. Although the team was encouraged to try and talk to the people after the Church sermons where many villagers were expected to come.
- ▶ The social organization is deeply rooted in traditions, relatively hierarchical and fairly patriarchal. Aos have a comprehensive system of selecting a group of elders (representing all clans) for making decisions. This group commands a very high level of respect from all in the community. This, however, affects open expression of thoughts and ideas in the meetings, particularly by the women and youth and especially on controversial issues.





In addition to the points above the team would like to share that although this is an inspiring initiative, there are a few issues that they still need to resolve, e.g.

- ▶ The livelihoods of a number of people residing in the villages are heavily dependent on their surrounding fields and forests. Nearly all members of the community have been impacted by the declaration of the green zone as most people had some interest within this area, however some community members were more impacted than the others as their dependence on the resource in this area for irrigated agriculture, forest produce, fish, etc. was higher than the others who may have other livelihood options in nearby Mokokchung town. Voices of such impacted people although occasionally could be heard (as some of them did bring up the issue in the meetings) but never became the focus of any of the discussions on the Green Zone.
- ▶ Although there are traditional systems of conservation in the village, in the form of, forest reserves, this particularly initiative cannot be called a traditionally conserved area but falls in the category of a new initiative by the community, inspired by similar conservation efforts elsewhere and feeling a need to conserve the wildlife and fish population in their village. The traditional systems, although have been able to protect patches of forests and flora species within, have not been very successful in reviving the wild animal population as hunting is not prohibited within these reserves. While the primary objective of the traditional forests reserves is not biodiversity and wildlife conservation, that is the primary goal of this new initiative. However, the approach towards this appears to be more like a conventional protected area with a total ban on all uses. Those impacted by it are not necessarily happy about the decision but go along with it as it is the decision taken by the village council. There have been suggestions within the village about allowing sustainable harvest. Management committee members on the other hand feel that if strict provisions of protection are not followed, implementation of any rules will become impossible. Considering that this is a voluntary activity of the community there are neither financial nor human resources to invest in monitoring whether or not the activities being carried out allowed or not.

## **X. ANNEXES**

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See following pages.

## Annex 1: Initial schedule

Timing	Activity	Participants	Location
<b>Day 0</b> Sunday May 19 Evening	<b>Meeting with DGZ committee</b> <ul style="list-style-type: none"> <li>• Define with them how, when &amp; where to organize meetings</li> <li>• Define with them how to set up the core team</li> <li>• Define who to give a compensation to and how much</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• DGZ Committee</li> </ul>	Mokokchung
<b>Day 1</b> Monday May 20 Convenient timing for community, ideally 3 hours (possibly 2 x 3 hours is separate groups – e.g. men/women)	<b>Introductions</b> <ul style="list-style-type: none"> <li>• Who we are</li> <li>• What are ICCAs</li> <li>• What is a Photo Story (show example from Philippines)</li> <li>• Present the RST and ask if they are interested (if so, do it during the 2<sup>nd</sup> meeting).</li> <li>• How we will proceed (notably, the core team mandated by the community)</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• NEPED?</li> <li>• As many community members as possible from BOTH THE VILLAGES – UNGMA &amp; LONGSA</li> </ul>	Inside or outside – this introduction maybe less ‘formal’, more convivial. One location for both villages.
<b>Day 2</b> Tuesday May 21 Convenient timing for community, ideally 3 hours (possibly 2 x 3 hours is separate groups – e.g. men/women)	<b>First community discussion in VILLAGE 1</b> <ul style="list-style-type: none"> <li>• Collective analysis of the ICCA: characteristics, history,...</li> <li>• Threats to the ICCA the community is facing (via Resilience &amp; Security Tool).</li> <li>• Collective analysis of the solutions the community has developed and their results (via Resilience &amp; Security Tool).</li> <li>• Open call for ‘volunteers’ wanting to participate in script-writing &amp; photo-taking (apart from core team – if any).</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• As many community members as possible</li> </ul>	In a large room with electricity – VILLAGE 1
Convenient time for community	<b>Visit of the CCA</b>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Whoever wants</li> </ul>	Outdoors – VILLAGE 1
<b>Day 3</b> Wednesday May 22 Convenient timing for community, ideally 3 hours (possibly 2 x 3 hours if separate groups – e.g. men/women)	<b>First community discussion in VILLAGE 2</b> <ul style="list-style-type: none"> <li>• Collective analysis of the ICCA: characteristics, history,...</li> <li>• Threats to the ICCA the community is facing (via Resilience &amp; Security Tool).</li> <li>• Collective analysis of the solutions the community have developed and their results (via Resilience &amp; Security Tool).</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• As many community members as possible</li> </ul>	In a large room with electricity – VILLAGE 2

	<ul style="list-style-type: none"> <li>• Open call for ‘volunteers’ wanting to participate in script-writing &amp; photo-taking (apart from core team – if any).</li> </ul>		
Convenient time for community	<b>Visit</b> of the CCA	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Whoever wants</li> </ul>	Outdoors – VILLAGE 2
<b>Day 4</b> Thursday May 23 Convenient timing for community, ideally 3 hours (possibly 2 x 3 hours is separate groups – e.g. men/women)	<ul style="list-style-type: none"> <li>• “Back up day” in case discussions are not over. If they are, opportunity for a smaller team meeting; or individual interactions outside, during daily activities; etc.</li> <li>• Alternatively scriptwriting can start, and we can keep that day as a buffer day for photo-taking in case of rain at that moment; or other... (this is open to suggestions/adaptations).</li> <li>• Alternatively <b>walk around &amp; have informal interactions</b></li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• As many community members as possible</li> </ul>	
<b>Day 5</b> Friday May 24 Convenient timing for people, ideally 3 hours	<ul style="list-style-type: none"> <li>• Summary of information collected in first community discussion.</li> <li>• <b>Collective scriptwriting:</b> based on the above information, arranging it into a powerful story, which will determine the photos, sounds, voices, etc. to be recorded.</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Core team + ‘volunteers’</li> </ul>	In a room with electricity – which village to be determined.
<b>Day 6</b> Saturday May 25 Convenient timing for people, ideally 3 hours	<ul style="list-style-type: none"> <li>• Collective scriptwriting (if not finished)</li> <li>• Identifying groups for photos-taking, sounds-recording, voice-recording &amp; editing</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Core team + ‘volunteers’</li> </ul>	In a room with electricity – which village to be determined.
<b>Day 7</b> Sunday May 26 10:00 – 13:00	<b>Photo-training session:</b> how to use the cameras, some tips to take good photos.	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Core team + ‘volunteers’</li> </ul>	Outdoors, in the CCA
Whenever people like (after the training, same day).	<b>Taking photos, recording sounds, recording voices,...</b> Core team & ‘volunteers’ do it themselves, but ideally can also handle cameras & voice recorders to various community members during their daily activities.	<ul style="list-style-type: none"> <li>• Core team + ‘volunteers’</li> </ul>	Outdoors, in the CCA
<b>Day 8</b> Monday May 27 Whenever people like	Taking photos, recording sounds, recording voices,...	<ul style="list-style-type: none"> <li>• Core team + ‘volunteers’</li> </ul>	Outdoors, in the CCA
<b>Day 9</b> Tuesday May 28 Whenever people like	Taking photos, recording sounds, recording voices,...	<ul style="list-style-type: none"> <li>• Core team + ‘volunteers’</li> </ul>	Outdoors, in the CCA



<b>Day 10</b> Wednesday May 29 Convenient timing for people, ideally 2 x 3 hours	<b>Editing:</b> <ul style="list-style-type: none"> <li>• Uploading all materials (photos, sounds, voices) on computer</li> <li>• Arranging materials into a short video, <u>according to script</u>, thanks to a Photo Story software.</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Core team + 'volunteers'</li> </ul>	In a room with electricity – which village to be determined.
<b>Day 11</b> Thursday May 30 Convenient timing for people, ideally 2 x 3 hours	<ul style="list-style-type: none"> <li>• Arranging materials into a short video, <u>according to script</u>, thanks to a Photo Story software.</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• Core team + 'volunteers'</li> </ul>	In a room with electricity – which village to be determined.
<b>Day 12</b> Friday May 31 Convenient timing for people, ideally 3 hours	<b>Second community discussion:</b> <ul style="list-style-type: none"> <li>• Projection &amp; validation of the Photo Story</li> <li>• Lessons learnt (about the process but also the ICCA) &amp; next steps (how to use the PS)</li> <li>• Agreeing on scheduling the next steps by facilitators (report, possibly finishing touches to the PS) and feedback to community.</li> </ul>	<ul style="list-style-type: none"> <li>• AN, NP, SC</li> <li>• Anand, Nikhil</li> <li>• NEPED?</li> <li>• As many community members as possible from BOTH THE VILLAGES – UNGMA &amp; LONGSA</li> </ul>	In a large room with electricity. In one village, or 2 times the same day in both villages.

## Annex 2: Final Journal

Date & Place	Participants	Activity
May 18 – Pune > Guwahati	AN, NP	Traveling
May 19 – Guwahati > Mokokchung	AN, NP, SC, Nikhil	Traveling
May 19 – Mokokchung (Circuit House)	AN, NP, SC, Nikhil Imti & Toshi	<b>Meeting with 2 members</b> – Imtiyapang & Lanutoshi – of the T(D)GZ sub-committee who will (along with another one) form the core team to coordinate the PS with us.
<b>Day 1</b> – May 20 – Mokokchung (Circuit House)	AN, NP, SC, Nikhil Imti & Toshi T(D)GZMC	<b>Meeting with the T(D)GZ Management Committee:</b> introductions, logistics
May 20 – Tzüla (Dikhu) Green Zone	AN, NP, SC, Nikhil Toshi & Imti	<b>Visit of the TGZ</b>
<b>Day 2</b> – May 21 – Ungma (Community Hall)	AN, NP, SC, Nikhil Imti & Toshi VC members	<b>Meeting with VC Ungma</b> Introduction: ICCA Consortium, ICCAs, PS process Discussion about TGZ (mostly history & purpose) Call for volunteers
May 21 – Around Ungma	AN, NP, SC, Nikhil Imti & Toshi	<b>Visit of <i>jhum</i> fields</b>
May 21 – Ungma (Community Hall)	AN, NP, SC, Nikhil Imti & Toshi 5 women	<b>Meeting with Ungma women</b> Introduction: ICCA Consortium, ICCAs, PS process Discussion about TGZ (mostly history & purpose) Call for volunteers
<b>Day 3</b> – May 22 – Mokokchung (Circuit House)	AN, NP, SC, Nikhil Imti & Toshi Tia	<b>Meeting with Tia:</b> archive photos
May 22 – Ungma	AN, NP, SC, Nikhil Imti, Lanu, Toshi	<b>Visit Mount Moriah School</b>
May 22 – Ungma	AN, NP, SC, Nikhil Imti, Lanu, Toshi	<b>Visit Imrong Government School</b>
May 22 – Longsa (church)	AN, NP, SC, Nikhil Imti, Lanu, Toshi +- 80 people	<b>Meeting with Longsa women &amp; youth</b> Introduction: ICCA Consortium, ICCAs, PS process Discussion about TGZ (mostly history & purpose) Call for volunteers
May 22 – Longsa (Community Hall)	AN, NP, SC, Nikhil Imti, Lanu, Toshi VC members	<b>Meeting with VC Longsa</b> Introduction: ICCA Consortium, ICCAs, PS process Discussion about TGZ (mostly history & purpose) Call for volunteers Decision script will be written by the T(D)GZMC
<b>Day 4</b> – May 23 – Longsa (Tourist Lodge)	AN, NP, SC, Nikhil Imti, Lanu, Toshi	<b>Discussion with Lanumiri, Lanutoshi &amp; Imtiyapang</b> TGZ history, challenges, solutions, etc.
May 23 – Longsa (Community Hall)	AN, NP, SC, Nikhil Imti, Lanu, Toshi +- 30 children	<b>Meeting with Longsa children</b> Information about TGZ & PS, photo-training, map drawing.
<b>Day 5</b> – May 24 – Mokokchung (Circuit House)	AN, NP, SC, Nikhil Imti, Lanu, Toshi Tia, Lipok 1, Lipok 2	<b>Scriptwriting</b> with T(D)GZMC & sub-committee + Collecting archive photos
<b>Day 6</b> – May 25 –	AN, NP, SC, Nikhil	<b>Scriptwriting</b> with T(D)GZMC & sub-committee +

Mokokchung (Circuit House)	Imti, Lanu, Toshi Tia, Lipok 1, Lipok 2	Collecting archive photos
May 25 – Ungma	AN, NP, SC, Nikhil Imti & Toshi	<b>Recording of traditional songs &amp; <i>Meyu</i> vocals</b>
<b>Day 7</b> – May 26 – Ungma (Nature Park)	AN, NP, SC, Nikhil Imti & Toshi +- 20 children	<b>Photo-taking session</b> with kids from Ungma (Mount Moriah School)
<b>Day 8</b> – May 27 – TGZ	AN, NP, SC, Nikhil Imti & Toshi +- 15 children	<b>Photo-taking session</b> with kids from Longsa
<b>Day 9</b> – May 28 – TGZ	AN, NP, SC, Nikhil Imti & Toshi	Morning walk to <b>record sounds</b>
May 28 – Mokokchung (Circuit House)	AN, NP, SC, Nikhil	<b>Editing</b>
<b>Day 10</b> – May 29 – Mokokchung (Circuit House)	AN, NP, SC Imti, Lanu, Toshi T(D)GZMC Lanumeri & Talitula	<b>Validating</b> first editing & <b>recording voices over</b>
<b>Day 11</b> – May 30 – Mokokchung (Circuit House)	AN, NP, SC	Finalizing editing + <b>Exporting</b> the file
May 30 – Longsa (Community Hall)	AN, NP, SC, Nikhil Imti, Lanu, Toshi A few VC members, many kids and their teachers, a few women & youngsters	<b>Screening</b>
<b>Day 12</b> – May 31 – Ungma (VC Chairman's house)	AN, NP, SC, Nikhil Imti, Lanu, Toshi 16 VC members, 6 kids and their teacher	<b>Screening</b>
June 1 – Mokokchung > Guwahati	AN, NP, SC, Nikhil	Traveling
June 2 – Guwahati > Pune	Aur�lie, Neema	Traveling



### **Annex 3: Introductory Power Point for the Community**

The Power Point can be downloaded on the ICCA Consortium website [here](#).

## Annex 4: A useful tool to write the script

TEXT / VOICE	PHOTO / VIDEO	SOUNDS / MUSIC	WHERE TO GET IT?
<p>REGATION ALONGS (NATURE)</p> <p>① <del>THESE ARE THE MAIN THEMES</del> → THE AO PEOPLE &amp; THEIR TRADITIONAL GOVERNANCE INSTITUTIONS</p> <p>② THE COMMUNITY</p> <ul style="list-style-type: none"> <li>• LOCATO, POPULATION</li> <li>• CUEG MOOI ACTIVITIES</li> <li>• DEPENDENCE ON NATURE</li> </ul> <p>③</p> <p>④</p> <p>⑤ STATUS OF WILD LIFE: DECLINING</p> <p>⑥ BZ: MOTIVATION FOR</p> <ul style="list-style-type: none"> <li>→ MOUNTAIN CONSERVATION</li> <li>→ WILDLIFE</li> <li>→ CONTINUE CULTURAL PRACTICES</li> <li>(HONORABLE FEATHERS, COMMUNITY FISHING)</li> </ul> <p>⑦ BZ HISTORY: ELDER, LOLO VES (SEE FOLDER)</p> <p>⑧ BZ INSTITUTIONS: PEMBER, MANAGEMENT COMMITTEE, SUBCOMMITTEE</p> <p>⑨ CHALLENGES - FISHING/HUNTING - WILDLIFE - CLIMATE PRACTICES</p> <p>⑩ ACTIONS</p> <p>⑪ VISION FOR FUTURE &amp; CURRENT NEEDS</p>	<p>① PHOTOS OF FOREST, TRADITIONAL PRACTICES, SCHEDULES, INSTITUTIONS</p> <p>② CAPT: IN 2x</p> <p>→ NAGACALO; NAGACALO → VILLAGES</p> <p>③ POPULATED FIGURES OVER VILLAGES PHOTOS</p> <p>④ REGATION VILLAGES WITH NATURE</p> <p>⑤ WILDLIFE</p> <p>⑥ PHOTOS OF TONKING MEETING + INAUGURATION; SCANS OF MOU</p> <p>⑦ PHOTO MANAGEMENT PLAN</p> <p>⑧ PHOTO VISION &amp; MANAGEMENT WORKSHOP PHOTOS</p>	<p>① SOUNDS ABOUT CONNECT TO CHANGING RACE AS A CATHOLE TO FOREST</p> <p>• AO PEOPLE</p> <p><del>② SOUNDS ABOUT</del></p> <p>③ "FISH STORY"</p> <p>④ SOUNDS / STORIES LINKING CULTURE &amp; NATURE; STORIES ABOUT FISHES</p>	<p>① ARCHIVES? (PHOTOS)</p> <ul style="list-style-type: none"> <li>• 2 PERSONS → NIKHAI RECORD</li> </ul> <p>② GPOK WILL DOWNLOAD</p> <p>③ LAMU'S PHOTOS</p> <p>④ TIAS ARCHIVE PHOTOS</p> <p>⑤ FEB</p> <p>⑥ LAMUNIKU'S PHOTOS</p>

Text / Voice	Photo / Video	Sounds / Music	Where to get it?

## Annex 5: Equipment checklist

Equipment	Purpose	Quantity	Responsible party
Digital cameras + their compurer-transfer cable	Taking photos	Ideally 4 (on per topic) or more (one camera with zoom lens for taking landscape shots of ICCA).	
Digital voice recorder	Recording voices, music, performances, interviews, birds, animals, protests, etc.	1, ideally 2	
1 computer with a Photo Story software downloaded prior to field visit	To edit the Photo Story itself on site with the community.	1	
Projector + connection cable to computer + speakers	Showing previous Photo Story examples to the community, projecting questions during Grassroots Discussion, typing up script (if appropriate) and for showing Photo Story to all community members involved.	1	
Big white sheets of paper (flip chart)	To write up ideas, script, chronologies of events relating to the ICCA and/or the community.	10 to 20	
Dark pens / markers	See above purpose	5 to 10	
Print outs of (simplified) RST grid	To hand out hard copies to community members to ensure everyone has access to the questions for the Grassroots Discussions.	5 to 10	
Drinks & snacks	For breaks during community meetings (ideally a break in between breakfast and lunch and then an afternoon break).	Adequate quantities for all participants + facilitators involved.	



## **Annex 6: Final English text for the narration**

### **Bloc 1**

In the north eastern corner of India...  
...lies the state of Nagaland, and our district Mokokchung.  
We are the Ao people...  
... one of the major tribes in Nagaland.

### **Bloc 2**

Like other tribes here, we take immense pride in our culture and nature.  
Our forests and rivers are important for our social, cultural, spiritual practices and needs.  
Our ancestors worshipped nature and some continue to do so.  
And they started an effective oral and practical system to pass on their traditional knowledge and wisdom...  
...through rituals, stories and songs praising forests, rivers, fish and other species.

### **Bloc 3**

Our villages have been the centre of our life and identity. We are the people of Ungma...  
...and Longsa villages, making this Photo Story about our people and our conservation efforts.  
Spread over 100 sq. km, our forested territory is crisscrossed by several rivers and streams, Tzüla (Dikhu) and Tsutsung being the prominent ones.

### **Bloc 4**

Our forests have supported Elephants, Tigers, Leopards, Clouded Leopards, Hoolock Gibbons, Serow, Barking Deer, Mouse Deer and hundreds of species of birds, reptiles and insects.  
Also rich in flora species, our forests have sustained us in all seasons and weather conditions.

### **Bloc 5**

Those of us who live in the villages are heavily still dependent on the forests and rivers for livelihoods...  
....which mainly includes Jhum (shifting) cultivation, timber and firewood extraction, and collection of other forest produce.  
Even those of us living outside the village continue to be deeply attached to them.

### **Bloc 6**

Our river Tzüla is home to many indigenous species of fish.  
Our ancestors believed it to be the breeding ground for fish such as Tsungeru, Rutsu (species of shark), Ngaya, Longjak, Suben (Mahasheer) among many others.  
We used to perform Tzüyok (annual community fishing) in the river  
As well as Tzukotok (cleansing ritual).  
When boys in the village had to take a fish as a pre-engagement offer to their brides, they always took large fishes from Tzula.

### **Bloc 7**

Although we are still deeply rooted in our traditions and follow customary law, some deviations in our traditional practices have seriously impacted our forests and rivers.  
Hunting has been integral to our culture, traditionally practised collectively for joy and food, with traditional means.  
But today hunting is unregulated, through the year, individual and often commercial.

### **Bloc 8**

As a result, most species from our forests have been driven to near extinction...

The younger generation can no longer witness the richness of our wildlife.

Pollution by washing of vehicles and harmful fishing practices, such as using chemicals, have severely impacted the fish population and their size in Tzula.

Deforestation due to logging has led to reduced water tables in winter and flooding in monsoons, and is also causing soil erosion. End of bloc 8

#### **Bloc 9**

For a few decades there has been concern about these harmful changes, but voiced only by a few individuals until recently.

In 2010, collective effort led to a joint meeting of the village councils of Longsa and Ungma.

After much discussion, a decision to conserve 16.8 sq. km. around and along Tzula river was taken, initially for a period of ten years.

We call it Tzula (Dikhu) Green Zone.

#### **Bloc 10**

The Village Councils constituted a Management Committee and passed a set of by-laws.

We legally registered a body of which all the citizens of Longsa and Ungma became members.

The by-laws prohibit all hunting, logging, and other commercial and harmful activities in our conserved area...

...with offenders punished with a fine of Rs. 50,000.

#### **Bloc 11**

But the restrictions have not been easy to implement, especially where traditional practices are concerned.

Our indigenous wisdom has declined resulting in a lack of awareness about the value and need for conservation.

Rules regarding hunting and fishing are sometimes violated.

#### **Bloc 12**

Some of us have sought alternatives as our livelihoods have been impacted by the restrictions.

The youth and elders in the management committee have taken various steps to create awareness within our community about the river and its ecological and cultural value.

Some of our youth have visited other community conserved areas in the region to exchange experiences and learn from others.

Regular discussions take place between village councils members and the management committee to resolve new issues, particularly those relating to impacts on livelihoods.

#### **Bloc 13**

Given all these challenges, our committee felt the need for a management plan to address them appropriately.

We are currently in the process of drafting that plan with help from individuals and non governmental agencies.

Inspired by our Green Zone, 14 villages upstream are now in the process of declaring their own community conserved area.

#### **Bloc 14**

We hope that our efforts and sacrifices will help us bring back the glorious biodiversity that our forefathers left us.

By following both customary and new practices closely linked to nature...

...we can leave behind a vibrant and healthy cultural and natural environment for our children.