



Role of CBOs in Resilience Building: Good Practices and Challenges

Thongkholal Haokip

This paper examines the role of community based organisations in resilience building within the north-eastern states of India. There is a plethora of indigenous practices and value systems in the largely egalitarian societies of the North-East that help them in facing disasters without much assistance from the state. To demonstrate this, value systems as well as a practice among the Kukis known as *tomngaina* and *khankho* will be taken as a reference point to show how CBOs are obliged under these value systems to assist anyone within the community in the face of any kinds of disasters. The study assesses the historical past as well as from 2015 Manipur landslide, the 2016 Manipur Earthquake and hailstorms, particularly to prove or disprove the role played by community's cultural value systems and practices in building resilience. However, among the ethnically divided and antagonistic groups in the region they are so bound to restrict to themselves, within their own ethnic groups, despite their value systems. An attempt is also made to highlight the challenges that CBOs are confronted with in disaster resilience building.

T. Haokip (✉)
Centre for the Study of Law and Governance,
Jawaharlal Nehru University, New Delhi, India

© The Author(s) 2018
A. Singh et al. (eds.), *Development and Disaster Management*,
https://doi.org/10.1007/978-981-10-8485-0_19

BUILDING RESILIENCE TO DISASTERS

The Hyogo Framework of Action 2005–2015 defines resilience as ‘the capacity of a system, community or society potentially exposed to hazards to adapt, by resisting or changing in order to reach and maintain an acceptable level of functioning and structure’ (UNISDR 2005, p. 4). The Framework further adds that resilience ‘is determined by the degree to which the social system is capable of organising itself to increase this capacity for learning from past disasters for better future protection and to improve risk reduction measures’. Disasters are primarily local phenomena and they first impact local communities, in which the initial emergency response is vital in saving lives. Therefore, there is a need to focus on improving the local communities’ resilience to disasters. For this, the involvement of local resources in the preparation, response, and recovery is critical to reducing outside assistance and speeding post-disaster recovery. Local communities are the essential cornerstone in saving lives and livelihoods (Truesdale and Spearo 2014, p. 756; UNISDR 2007, p. ii). Resilience is, thus, an attribute of the community which would not only increase adaptive capacity and mitigate disasters but also reduce the risks.

Community based resilience building is a process of bringing people of the same community together and collectively managing a disaster by way of adaptation and utilising societal values. Community resilience building, thus, involves helping the community discover their culturally resilient values, stories, memories and connections in their life for the purpose of understanding their identity and becoming resilient. The activities also promote self-discovery and reflection, understand their own identity, manage change and transition, and build the skills necessary to become resilient.

India’s North-East, particularly the hill areas, were a comparatively safer region and less prone to natural disasters. The relatively simplistic forms of life, eco-friendly livelihood and their traditional knowledge of the environment and its indigenous ways of protecting the environment had maintained the ecological balance. Until recently the region had not witnessed massive disaster since the 1950 Assam earthquake. The communities in the hills were known for their relative isolation and many of the cultural values they uphold are closely related to the environment and the understanding of it. With this distinguishing trait is the formulation of a distinctive policy by both the colonial and post-colonial Indian

governments for the hill people. In their relative isolation the communities in the hill areas of the North-East continue to uphold the traditional social institutions and cultural values, which were also the survival strategies of the communities. With such cultural values and practices the different communities in the region were able to withstand and being resilient to disasters. Thus, the traditional cultural values become cultural resilience.

During the primordial past there were no modern forms of community based organisations. The various communities in Northeast India had different social institutional systems in the form of bachelor's dormitory in each village; such as the *morung* of the Nagas, *nokpante* of the Garos, *zawlbuk* of the Mizos, and *lom* and *som* of the Kukis. These bachelor's dormitories served their village and communities, and even beyond, in times of disasters. They are the first line of defence in conflicts and disasters and are responsible for the safety of the entire village. With the coming of the British and the advent of formal education along with Christianity, these social institutions gradually lost their relevance and finally disappeared by the middle of the twentieth century. The British created identities and elites among such groups to established compact with such elites so that the legitimacy of colonial governance was not challenged. Administrative units are loosely created around such identities (Haokip 2016, p. 2). With the emergence of new elites in each ethnic group, organisations came to be organised either along ethnic lines or based on religious denominations. Ethnic boundaries became rigid.

OF CULTURAL VALUES AND DISASTERS

Cultural values are intrinsic to communities in their existence as a distinct social group. These cultural values instruct the youth and their social institutions to act in times of disaster, conflict, war and other calamities. This value system is known among the Mizos in the Indian State of Mizoram as *tlawmngihma* and by their ethnic cousin, the Kukis, as *tomngaina* and *khankho*. To the Kukis in Northeast India and North West Myanmar, *tomngaina* and *khankho* are the 'code of ethics' and universe of all philanthropic activities. Both the terms are related to the 'norms' in a cultural society. *Tomngaina* is basically 'altruism (and being) hospitable, kind, unselfish and helpful to others' (Sanga 1990, p. 6) and the doctrine 'revolves round the need to renounce the idea of individuality and self and thereafter be brave and firm in the practice of this doctrine'

(Pillai 1999, p. 129). On the other hand, the breakup etymology of *khankho* is: *khan* = grow, deal and behave; and *kho* = village, land, or lifetime. The conjoined word *khankho* means ‘the way a person should grow up in the village or land’; or ‘the manner in which a person should conduct himself/herself in life’; or ‘the norms one adheres to while living in the village or land’ (Chongloi 2013, p. 224). Thus, this cultural value informs all able-bodied to act for the well-being of those in need of help when disaster strikes an individual, a family or any group of people. They are trained to become skillful people, with every woman having the knowledge of weaving and spinning and meeting all domestic needs of clothes in the family. While men also have skills in handicraft and produce beautiful products of bamboo, cane, woods, iron and brass (Gosh 1992, p. 204).

During the pre-modern days the traditional socio-cultural life for the youth was centered on two social institutions: *lom* and *som*. *Lom* is basically an informal labour group in which all able-bodied youths are a part of it. Besides others, *lom* also functions as a mechanism to bring about welfare and development of the village by way of helping the poor and needy, and also safeguarding the village from external and internal dangers. On the other hand, the primary purpose of *som* is to safeguard the village from external dangers such as attacks and invasions from enemies as well as internal dangers such as conspiracies and disputes, fire, theft, gambling and quarrelling and other untoward incidents which may bring disintegration in the village (KIM 2003, p. 39). *Som* members offer their free and compulsory services to the village. The main purpose of this traditional institution was to defend the village from external danger. Besides its main purpose *som*, in times of peace, rendered every possible service to the village community whenever required (Gangte 2008, p. 70). Chongloi (2012, p. 15) aptly remarked what prevailed in the past: ‘Healthy and friendly competition prevailed among the *Som* members in various fields, be it sports, helping Meithai/Chaga (widow/orphan), defending the village, etc.... *Som* basically is an institution to mobilize the young for village services. It manifests the spirit of free service i.e. *tomngaina*. The members of *Som* do not expect to receive any reward for the help they rendered. It is believed that *tomngaina* were born out of *Som*’.

In the traditional institution of *som*, the elders of the dormitory (Som Upas) teach *som* boys discipline, responsibility and leadership. They also imparted them ‘various traditional practices and systems, folk songs, folk

lores, legends and myths of different kinds and also various social norms and manners along with the spirit of *Khankho*' (ibid., p. 16). As a consequence of the inculcation of cultural values and their introduction into a distinct life world through *som* 'the youth acquired the most important qualities of one's life i.e. *khankho* thereby rendering their free services to Meithai/Chaga (widow/orphan) in particular and society in general' and 'as a result it was a centre for competition in rendering services to the society among the members' (ibid., pp. 20, 17). Regard this, a sociologist C. Nunthara (1996, pp. 72–73) states that everyone in 'zawlbuk was always ready for any emergency', 'and tried to surpass his friend in chivalrous act and bravery depending on the situation'. He continues his statement that: 'In the event of death, the tribal community would year for one's readiness to be the first one available to help their people in need. It was a healthy competition which even kept many members of the community awake at night so that they could help those in need. T. T. Haokip (1991) adds the altruistic activities of *som*: which continued as an institution of providing help to the economically strained or marginalized. They provided house material for repairing community houses and also looked into many welfare schemes to see their fellow-beings more at peace and comfort.

However, as much as it exists today, conflicts were prevalent, though not ethnicised in the past and it was regarded as one of the most disastrous situation. In such situation of inter-tribal warfare the *som* boys were disaster mitigator or preventer. T. S. Gangte (1993, p. 132) encapsulates the role of *som* in mitigating disasters as the able bodied amongst them could be available during crisis and calamities. They have to offer them free and compulsory services to the village'. Thus 'Lom and Som were the institutions that stood for the total well being of the community, serving the community as centre for learning discipline and manner, social etiquette, fellowship of oneness, spirit of *Tomngaina* and *Khankho*, unity, reconciliation of differences in opinion and habit that binds the community together' (Haokip 2013a, p. 191).

What can be drawn from the above discussion on *tomngaina* and *khankho* is that these cultural values cement communities and bring cultural resilience. Imparting such altruistic values and inculcating the spirit of healthy competition among the youth for community service, particularly in stressful times and disasters, through the traditional youth institutions of *lom* and *som*, thus, foster community resilience and reduce the risk of disaster in the past.

DISASTERS AND CBOs

Though India's North-Eastern Region had not witnessed massive natural disasters since the 1950 Assam earthquake, the region is frequented with floods and lesser intensity earthquakes and landslides throughout the region. This naturally peaceful zone in recent years has increasingly witnessed natural disasters. Unfortunately unlike in the past where sustainable livelihood practices and traditional yet earthquake resistant houses made them disaster prepared coupled with the cultural values of altruism that made them disaster resilient, rapid modernisation and development have changed this disaster resilient community into a largely unprepared society. Traditional earthquake resistant houses are rapidly replaced by concrete structures and buildings devoid of any disaster-resilient policy and the communities slowly becoming almost oblivious of the altruistic past. Furthermore, with the coming of Western education in the early decades of the twentieth century traditional societies and their social institutions in the North-East were gradually transformed or subsequently disappeared. They were replaced by community based organisations. In this section, the role of Kuki community organisations, Kuki Khanglai Lawmpi (KKL), Kuki Inpi, Manipur (KIM) and the Kuki Students Organisation (KSO), will be examined in the light of the 2015 landslides in Jomol, and 2016 Manipur earthquake and hailstorms.

*The Kuki Khanglai Lawmpi (KKL)
and Kuki Inpi Manipur (KIM)*

The KKL is a philanthropic organisation based in Churachandpur district of Manipur with a motto 'Panpi, Ngaite, Panpi', meaning 'help those who needed help'. It has six blocks and a zone in Jiribam. One of the main aims and objectives of KKL is to help widows, orphans, poor and destitute, and those who are in need of help (KKL 2000, p. 4). T. Jamkhothang Haokip (2002, p. 167) views that the Thadou-Kukis have changed the old ways with new ideas, and that *Lompi*, which was once very important, has become very important again. He contends that the way *lompi* has been used and its importance may not be the same as before; now that *lompi* is known as Kuki Khanglai Lawmpi (KKL) and it is actively involved in philanthropic works among the Kuki people.

Incessant rains during the monsoon season in 2015 caused floods and landslides in several parts of Manipur and other states of the North-Eastern Region. Located in Dingpi ridge in Chandel district of Manipur,

Joumol, a small hamlet with 21 houses and a population of 96 people as per the decennial census of India in 2011 (Census 2011), on 1st August was totally buried under mud by a massive landslide. When the heavy rainfall induced disastrous landslide took place only nineteen people were in the hamlet, in which nine survived. Among the ten dead, five dead bodies are untraceable ‘as they lie buried along with the debris of the village. The only thing that remains today is the site of the mudslide, approximately 2 km in breadth and 3 km in width, as testimony to a forgotten village’. It was only after three days since the tragedy occurred that relief and evacuations reached the village (Lunminthang 2015). The KKL distributed rice, clothes and blankets to the landslide survivors of Joumol.

Prior to this, since its establishment in 1998, the KKL has been doing enormous philanthropic works. In times of conflicts, which are common in the region, it played a major role in looking after the affected people by providing relief and rehabilitation. For instance, some Kuki families that fled Assam’s Karbi Anglong district after arson and killings by Karbi militants found shelter in a makeshift relief camp set up by KKL at Tuibuong in Churachandpur district. About 15 quintals of rice and other essential items have been donated to the camp by various organisations (*Telegraph* 2003).

Massive hailstorms occurred in 2015 affecting thousands of people. It not only destroyed standing crops, but also houses. The KKL not only distributed rice, crockery items, clothes and blankets, and also distributed aluminum sheets and built about thirty houses of the affected families in Churachandpur district. It mobilised youth clubs in the rebuilding of houses destroyed by hailstorms; assessed the extent of damage caused by the hailstorms and submitted a report to the government (Figs. 1 and 2).



Fig. 1 Hail damaged galvanised iron sheet roofings



Fig. 2 Distribution of galvanized iron sheet roofings

The workers of KKL are ready 24×7 for any kinds of help needed from accidents, deaths, facilitating blood donations, and transportation of serious patients to better hospitals through free ambulance service. The service rendered by KKL goes beyond ethnic boundaries. They provided the needful help to anyone seeking from other communities also. Such is the case of patients from Chandel district of Manipur visiting Churachandpur town. They also bravely provided many social services in times of conflicts and bandhs/blockade which other kindred ethnic groups are afraid to tread, especially at the dead of night. Though limited by the territory of India KKL also provided assistance by way of dropping poor patients from Myanmar till the Indo-Myanmar border town Moreh who visited Churachandpur for treatment.

The Kuki Inpi, Manipur (KIM), an apex body of the Kuki tribes, appealed and collected relief material such as rice, money, tin roof, blankets and clothes not only for Joumol villagers, but also for the whole affected people during the 2015 flood and landslides (Figs. 3 and 4).

The 4th January earthquake measuring 6.7 on the Richter scale that occurred at 4.37 a.m. with epicentre near Noney in Tamenglong district of Manipur was the most powerful earthquake ever recorded in several generations. It had shaken denizens for months. There were several reports of loss of lives, over 100 injured, buildings developed cracks and collapsed in Saikul, Noney and Imphal, and geological changes in



Fig. 3 Joumol village after the landslide (Photo: Michael Lunminthang)



Fig. 4 Collapsed women market in Saikul

Tamenglong district (*Indian Express* 2016). The KKL provided service by transporting several victims of the January 2016 earthquake to hospitals and drop the dead to their villages. They also visited and provided assistance to houses that had collapsed in the earthquake in Tuibuong and Twitha (Figs. 5, 6, 7, and 8).

Kuki Students Organisation (KSO)

The KSO is a community based student organisation which has its presence in the nook and corner of India with its general headquarters in Manipur. It has state level (Manipur, Assam and Nagaland), district level,



Fig. 5 Pillars of the office of the Saikul Hill Town developing cracks after 4th January Manipur earthquake



Fig. 6 An earthquake affected house in Noney

block level units and several city branches. Besides its main objective of promoting education among the students, the KSO also strives for scientific advancement of kuki students and their integration to achieve greater participation in community activities. (see Khongsai 2013, pp. 130–131).



Fig. 7 A new spring developed after the 4th January Earthquake at Noney



Fig. 8 Rescue efforts by a joint community based organisations at Joumol

In the 2015 heavy rain induced landslide, particularly Joumol, the KSO (General Headquarters) in collaboration with its units—KSO Chandel district and KSO Khengjoi block, along with Kuki Chief Association (KCA), Chandel open a relief donation centre at KSO Imphal office in New Lambulane, Imphal and also sent a rescue team to Joumol. They also formed Natural Disaster Relief Committee to tackle such natural disaster in future. Heavy floods also damaged roads

and bridges. In order to restore connectivity the KSO, KCA, Kuki People Forum (Kana Area) and its kindred Anal Chiefs Association mobilised hundreds of volunteers and constructed a road from Serou till Chakpikarong with the help of four excavators and 30 Shaktiman trucks (*Sangai Express* 2015). Students from Manipur in University of Hyderabad collected donations and submitted Rs. 32,000 to relief committees in Manipur (Figs. 9, 10, and 11).

The Imphal and Sadar Hills district units of KSO collaborate with a Non Governmental Organisation (NGO) and distributed relief materials such as first aid kits, solar lamps, rice and money to the affected families of the 4th January earthquake. During the 2016 hailstorms, KSO Tengnoupal block pursue the Manipur State Government through the local MLA (Member of Legislative Assembly) for providing relief materials and distributed galvanised iron sheets to the affected households.



Fig. 9 Relief donation centre and collection of relief materials



Fig. 10 Transportation and distribution of relief materials



Fig. 11 Distribution of relief materials under the banner of Natural Disaster Relief Committee

Apart from the formal community organisations, several community based social network groups in whatsapp and facebook also, from time to time, helped people-in-need through crowdfunding. A whatsapp group named ‘Khulkon Post’ collected a sum of Rs. ‘23,450 and 20 bags of rice for survivors of Joumol and surrounding areas.

‘TOMNGAINA’, ‘KHANKHO’ AND CIVIL SOCIETY ORGANISATIONS

Every community’s culture and their location are unique. The unique culture and location of a community have to be understood for a common disaster preparedness and resilience building. To make India’s North-east disaster resilient there needs to be a deeper understanding, particularly, of local communities’ cultures and also their relationship. Among the Kuki-Chin-Mizo communities in India, Myanmar and Bangladesh, who settle in a contiguous area though ethnified into different countries, they uphold common unique cultural values of *tomngaina* and *khankho*. These cultural values were abandoned in the process of Christianisation and modernisation during the first half of the twentieth century. Yet there were attempts to revive and propagate *tomngaina* through the social institutions of *Lom* and *Som*, and Mizo’s *zawlbuk* cannot be revived in its pristine form. In the Lushai hills (Mizoram) it was ‘around the ‘50s and again around the ‘70s, that the Church took a fresh look at Tlawmngihna and now not only accepts it as a vital part of the moral life of the Mizos but actively propagates its principles’ (Pillai 1999,

p. 132). Chhetri (2013) gave a vivid description of contemporary *tomngaina* in times of disaster, suggesting that the existence of Tlawmngihna has no parallel in any other society. Tlawmngihna means a Mizo code for Dharma that puts the welfare and interest of others above self-interest and personal welfare. In times of catastrophes, Mizos go out braving all odds to help rather than shouting for help from the government. The spirit of Tlawmngihna has survived through the changes in the Mizo society as demonstrated in many natural disasters (Chhetri 2013).

During disasters in the last two years the cultural values of *tomngaina* and *khankho* were imbibed by the Kuki civil society organisations, making them ever more to clamour for self-sacrifice and contribute for those in need of help. These cultural values have become cultural resilience and the community returns back to normalcy without much outside assistance, as shown above in the activities of various Kuki civil society organisations during disasters.

LIMITATIONS

Almost every community in Northeast India is as compassionate as others and altruism is the core of their cultural values. However, as communities that had existed together as a hill people now emerged as hostile groups who had inherited a history of antagonism. British colonial governance transformed inter-village feuds into inter-ethnic conflict between hill people who were grouped as the Kukis and the Nagas (Ningmuanching 2010, p. 107; Haokip 2013b). In post-independent India, the North-Eastern Region is one of the most enduringly conflict-ridden regions. It has witnessed several ethnic conflicts in the past and many of the conflicts perpetuate till today. The communities are interlocked on several irreconcilable issues. This psychologically separates each ethnic community from the other antagonistic neighbouring community/communities. Even in times of need each community is reluctant to seek help from the other communities, though they will be very much willing to help, leading to ethnic confinement. Ethnic conflicts have made communities inhibited and more vulnerable to the risks of disasters. On the other hand, communities at peace with one another can share each of their indigenous knowledge of disaster prevention, mitigation and resilience building and become more prepared of the eventuality of any disaster. As the world rapidly changes due to advancement in science and technology, and industrialisation with the resultant

environmental change, natural disasters are on the rise. This along with the rise in conflicts among communities makes society more vulnerable to disasters. There is an urgent need to reduce conflicts and bring back communities to normalcy so as to build resilience.

CHALLENGES

The prolonged inter-community conflicts and struggle against the Indian State has left the North-Eastern Region underdeveloped, and a huge chunk of resources are diverted to maintain law and order situation. As a result almost all policies framed are seen through the lens of security. In such a situation of perpetual latent conflict, as Twigg (2009, p. 15) underscores: ‘conflict often undermines community resilience, for instance, by breaking down social cohesion’. One of the other challenges of disaster management is fostering resilience, and ‘enhancing community resilience is considered the key to preparing for, responding to, and recovering from disasters and other crises’ (Thornley et al. 2015, p. 23). In order to increase community resilience there must be an effort to understand the local community more. Apart from understanding the cultural values of communities there is a need to integrate local and indigenous knowledge, observations, and practices related to disaster risk reduction and scientific knowledge (Hiwasaki et al. 2014). Furthermore, in an ethnically diverse and divided society, there is also a need to understand ethnic relations, and the conflict in such relations in multi-ethnic and multi-cultural society. As modern societies are increasingly confronted with minority groups demanding recognition of their identity, and accommodation of their cultural difference (Kymlicka 1995, p. 10); to reduce conflicts among social groups there is a need to recognise ethnic and cultural diversity and ensure minority rights. This ‘challenge of multiculturalism’ is to accommodate national and ethnic differences in a stable and morally defensible way (Gutmann quoted in Kymlicka 1995, p. 26).

Multiculturalism is a policy response for coping with social and cultural diversity in society. Thus, the concept of multiculturalism as a democratic policy in responding to cultural diversity has to be promoted to ensure recognition of minority rights. The importance of the rights of ethnic minorities has been recognised and promoted by international organisations (Inglis 1995). Article 27 of the International Covenant on Civil and Political Rights of 1966 protects the cultural, ethnic, linguistic rights of ethnic, religious or linguistic minorities. The state has

to adopt multiculturalism as a social policy and not only recognise the rights of minorities but also effectively address their problems. This will reduce socio-political conflicts and is an effective way for minority development. The concept particularly needs to be concerned with the advancement of the rights of the oppressed minorities. When conflicts are reduced through state intervention and other non-state initiatives by way of recognising multicultural principles, it can bring about a cohesive society among multi-cultural societies leading to better resilience building among diverse communities.

CONCLUSIONS

The traditional cultural values and indigenous knowledge and practices are unexplored in the government efforts to bring community resilience. Thus, there is a need to integrate indigenous knowledge of cultural values and other good practices 'into scientific research, policy making and planning' (Hiwasaki et al. 2014, p. 16), as 'societal cultures' influence 'educational technologies' and vice versa, with the two entities engaging in a politically reciprocal relationship (Al Lily et al. 2016, p. 205). Such integration would help the indigenous communities in understanding scientific knowledge better and develop an integrated approach to community based disaster risk reduction and resilience building resulting in the local communities acquiring the basic skills of preparedness and survival.

In the wake of the 2015 landslide, 2016 earthquake and hailstorm that had resulted in disasters unseen before particularly in the Indian State of Manipur, it has also triggered people's concern about the safety of the houses and the surroundings in which they live. It is a wake-up call for reckless urbanisation and construction of buildings without strict adherence to National Building Code of India 2005 and local building by-laws in India, earthquake-resistant building codes and other relevant safety codes, particularly the North-Eastern Region. What is more alarming is that most of the newly constructed buildings could not even withstand 6.7 magnitude of earthquake on the 4th January 2016. An increased public awareness is required on disaster risk and vulnerability as an aware community is better prepared to face any disaster when they occur and to minimise the loss of lives, injury and loss of assets, property and infrastructure through their conscious actions (Menon 2009). This can be achieved with public education which aims to achieve an integration of indigenous with scientific knowledge. Disaster resilience is achievable relatively better in the north-eastern states than in the rest of India.

Acknowledgements The photos in this paper are collected from Kuki Students Organisation, Michael Lunminthang and my own photograph collections.

Interviews and Telephonic Conversations

Some of the data of cultural values during pre-modern times are drawn from the following interviews:

1. Interview with Mr. Mangkhosei Haokip, aged 95 (Indian freedom fighter) at T. Champhai Village, Churachandpur district, Manipur on 27 June 2016.
2. Interview with Mr. Songkhothang Kipgen, aged 87, on 11 July 2016 at Gangpijang Village, Sadar Hills East, Manipur.
3. Interview with Mr. Thangkhosei Haokip, aged 87, at Khokon Village, Sadar Hills East, Manipur.

Data during the 2015 landslide, 4th January 2016 Manipur Earthquake and the hailstorms were drawn from the following telephonic conversations:

1. Telephonic conversation with Mr. Kamthang Haokip, Kuki Khanglai Lawmpi (KKL), Churachandpur, on 2nd September 2016 on the activities of KKL.
2. Telephonic conversation with Dr. Satkhokai Chongloi, General Secretary of Kuki Organisation for Human Rights (KOHR), on 3rd September 2016.
3. Telephonic conversation with Mr. Seiboi Haokip, General Secretary of Kuki Students Organisation-General Headquarters (KSO-Ghq), on 3rd September 2016.

REFERENCES

- Al Lily, A. E., Borovoi, L., Foland, J. R., & Vlaev, I. (2016). Who Colonises Whom? Educational Technologies or Societal Cultures. *Science, Technology & Society*, 21(2), 205–226. <https://doi.org/10.1177/0971721816640624>.
- Census. (2011). *Jomol Population—Chandel, Manipur*. Accessed September 3, 2016. <http://www.census2011.co.in/data/village/270992-jomol-manipur.html>.
- Chhetri, P. (2013). 'The Landslide of Aizawl: Hope Amidst Despair'. *Eastern Panorama*. Accessed September 9, 2016. <http://easternpanorama.in/index.php/component/content/article/105-2013/june16/2462-the-landslide-of-aizawl>.

- Chongloi, H. (2013). Integrating Christian Faith and Kuki Khankho Towards Cultural Renewal. In T. Haokip (Ed.), *The Kukis of Northeast India: Politics and Culture* (pp. 219–228). New Delhi: Bookwell.
- Chongloi, L. (2012). Som: A Decaying Traditional Institution of the Thadou. *Journal of North East India Studies*, 2(1), 13–21.
- Gangte, M. P. (2008). *Customary Laws of the Meitei and Mizo Societies*. New Delhi: Akansha Publishing House.
- Gangte, T. S. (1993). *The Kukis of Manipur: A Historical Analysis*. New Delhi: Gyan Publishing House.
- Gosh, G. K. (1992). *Tribal and Their Culture: Manipur and Nagaland, Volume III*. New Delhi: Ashish Publishing House.
- Haokip, T. T. (1991). *Kuki Polity with Special Reference to Village Administration*. M.Phil. dissertation, NEHU, Shillong.
- Haokip, T. (2013a). ‘Reinculcating Traditional Values of the Kukis with Special Reference to Lom and Som’. In T. Haokip (Ed.), *The Kukis of Northeast India: Politics and Culture* (pp. 177–193). New Delhi: Bookwell.
- Haokip, T. (2013b). Essays on the Kuki–Naga Conflict: A Review. *Strategic Analysis*, 37(2), 251–259. <https://doi.org/10.1080/09700161.2012.755785>.
- Haokip, T. (2016). ‘Spurn Thy Neighbour: The Politics of Indigeneity in Manipur’. *Studies in Indian Politics*, 4(2), 1–13. <https://doi.org/10.1177/2321023016665526>.
- Haokip, T. J. (2002). *The Concept of God in Traditional Thadou Kuki Religion*. Dissertation, Manipur University.
- Hiwasaki, L., Luna, E., & Shaw, R. (2014). Process for Integrating Local and Indigenous Knowledge with Science for Hydro-Meteorological Disaster Risk Reduction and Climate Change Adaptation in Coastal and Small Island Communities. *International Journal of Disaster Risk Reduction*, 10, 15–27. <https://doi.org/10.1016/j.ijdr.2014.07.007>.
- Inglis, C. (1995). ‘Multiculturalism: A Policy Response to Diversity’. Management of Social Transformations (MOST)—UNESCO Policy Paper No. 4. Accessed September 5, 2016. <http://www.unesco.org/most/pp4.htm>.
- Indian Express*. (2016, January 4). ‘9 Killed, Over 100 Injured as Strong Quake Hits North-East’. Accessed September 3, 2016. <http://indianexpress.com/article/india/india-news-india/earthquake-measuring-6-8-magnitude-strikes-india/>.
- Khongsai, L. (2013). A Study of the Birth of Kuki Students’ Organisation in Manipur. In T. Haokip (Ed.), *The Kukis of Northeast India: Politics and Culture* (pp. 115–140). New Delhi: Bookwell.
- KIM. (2003). *Kuki Customary Law*. Imphal: Kuki Inpi Manipur.
- KKL. (2000). *The Constitution of Kuki Khanglai Lawmpi*. Churachandpur: Kuki Khanglai Lawmpi General Headquarters.

- Kymlicka, W. (1995). *Multicultural Citizenship: A Liberal Theory of Minority Rights* (Reprint 2013). Oxford: Clarendon Press.
- Lunminthang, M. (2015, August 23). Have You Heard of Joumol? *The Hindu*. Accessed September 2, 2016. <http://www.thehindu.com/features/magazine/michael-lunminthang-on-the-manipur-army-ambush/article7565450.ece>.
- Menon, N. V. C. (2009). Earthquake Risk Management in the North East. *Dialogue*, 10(3). Accessed September 11, 2016. http://www.asthabharati.org/Dia_Jan%2009/N.%20vin.htm.
- Ningmuanching. (2010). *Reading Colonial Representations: Kukis and Nagas of Manipur*. Unpublished M.Phil. dissertation, Centre for Historical Studies, Jawaharlal Nehru University, New Delhi.
- Nunthara, C. (1996). *Mizoram: Society and Polity*. New Delhi: Indus Publishing Company.
- Pillai, S. K. (1999). Winds of Change in the Bamboo Hills: Learning From a Mizo Way of Life. *India International Centre Quarterly*, 26(2), 125–137.
- Sanga, R. R. T. (1990). *Administrative Development in Lushai (Mizo) Hills Up to 1972*. Dissertation submitted to North-Eastern Hills University, Shillong.
- Sangai Express*. (2015). 'Relief Committee Formed, Road Construction Begins'. Accessed September 4, 2016. <http://www.thesangaiexpress.com/relief-committee-formed-road-construction-begins/>.
- The Telegraph*. (2003, November 26). Kukis Find Shelter in Manipur. *The Telegraph* (Calcutta). Accessed September 1, 2016. http://www.telegraphindia.com/1031126/asp/northeast/story_2611938.asp.
- Thornley, L., Ball, J., Signal, L., Aho, K. L., & Rawson, E. (2015). Building Community Resilience: Learning from the Canterbury Earthquakes. *Kotuitui: New Zealand Journal of Social Sciences Online*, 10(1), 23–35. <https://doi.org/10.1080/1177083x.2014.934846>.
- Truesdale, S. B., & Spearo, J. P. (2014). Contemporary Community Resilience: Success, Challenges, and the Future of Disaster Recovery. In A. Farazmand (Ed.), *Crisis and Emergency Management: Theory and Practice* (2nd ed., pp. 733–760). Boca Raton: CRC Press.
- Twigg, J. (2009). Characteristics of a Disaster Resilient Community. Accessed August 30, 2016. <http://discovery.ucl.ac.uk/1346086/1/1346086.pdf>.
- UNISDR. (2005). Hyogo Framework of Action 2005–2015: Building the Resilience of Nations and Communities to Disasters. In *World Conference on Disaster Reduction*, 18–22 January 2005, Kobe, Hyogo, Japan A/CONF.206/6. UN Office for Disaster Risk Reduction.
- UNISDR. (2007). *Building Disaster Resilient Communities: Good Practices and Lessons Learned*. UN Office for Disaster Risk Reduction.