

Development and Growth of Tourism in Nagaland

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ABSTRACT

Since time immemorial people visit other places for tourism and for different purposes. However, tourism has changed itself in a variety of ways in recent times and has become a vibrant industry leading to increased employment and income opportunities for the people while contributing to national and personal income. The present study of development and growth of tourism in Nagaland has a limited scope as data/records available regarding the studies on tourism of Nagaland is few, very sketchy and isolated. Tourism as a whole in Nagaland is in its nascent stage and hence identifying trends and processes of tourism is extremely difficult based on official data. However, the present article makes a modest attempt in tracing the trends in the growth of tourism in the state.

Introduction

Early man in the remote beginning of his existence roamed about the surface of the earth in search of food, shelter, security and a better habitat. Such movements transformed into “*wanderlust*”, with the spirit of adventure and exploration. Today this insatiable wanderlust and instinctive inquisitiveness materialized into ‘tourism’- a remarkable activity of recreation and leisure for the affluent and middle class people of the society. Tourism has become one of the most flourishing industries in the world. It offers opportunities for economic, cultural and political exchanges, generates employment, foreign exchange and raises living standards and facilitates social integration and international understanding. It is unfortunate that due to socio-political and geographical reasons, the entire Northeast India has remained neglected and economically underdeveloped. The concept of tourism development is very recent in this region. A few states like Sikkim and Assam have taken great strides in developing tourism with emphasis on eco-tourism, wildlife tourism, cultural tourism and adventure tourism. The other states have also commenced their efforts during the last decade. The present study of development and growth of tourism in Nagaland has a limited scope as data/records available regarding the studies on tourism of Nagaland is few, very sketchy and isolated. Tourism as a whole in Nagaland is in its nascent stage and hence identifying trends and processes of tourism is extremely difficult based on official data. However, the present article makes a modest attempt in tracing the trends in the growth of tourism in the state. Secondary data is used obtained from the Directorate of Tourism, Nagaland for analysing the trend and growth of tourism in the state.

Development of Tourism in Nagaland

The state of Nagaland is roughly triangular in shape, having an area of 16,579

km². Nagaland is one of the seven states in the north-eastern region of India. Approximately, it lies between 25° 6'N and 27° 4'N latitudes and between 95° 20' E and 95° 15' E longitudes. Nagaland is located on the extreme north eastern part of India and lies south of the state of Arunachal Pradesh and its long eastern strip sharing an international border with Myanmar. On the west lies the state of Assam and Manipur bordering its southern boundary. The location aspects provide ample scope and prospects for development of cultural tourism in the region. Nagaland is a land of transition; a satisfying compromise between the old order and the new; a fusion of styles and cultures of the hill tribes. In 1866 the Naga Hills district was formed under the Bengal Presidency during the British Rule. Later on it continued to be a district in Assam. In 1957 a new administrative unit was formed in Assam named as Naga Hill Tuensang Area. On the 1st December 1963 Nagaland was inaugurated as the 16th state of India, with its capital at Kohima. The young state of Nagaland is economically weak and entirely depends on its agriculture. Inefficient infrastructure and poor connectivity are the major deterrents for the development of tourism. The entry permit (inner line permit) formality for both domestic and international tourists is another hurdle for the development of tourism. Undeterred however, the State Department of Tourism has developed some tourist destinations and is developing more tourist facilities at various places. The state has excellent potential for tourism development with emphasis on eco-tourism/adventure tourism and cultural/heritage tourism. However the success of the tourism will highly depend on the enthusiasm and inputs from the state government and also on infrastructural development of the entire North-eastern region. Nagaland's tourism resources are immense with its history, culture and the mysticism associated with the customs and usage that has been the source of great curiosity to not only Indians but people all over the world. Nagaland is a land of charm, diverse in landscape and culture and offers opportunities for a whole range of tourism activities, which to date has not been fully tapped.

In the initial period, after the creation of state of Nagaland in 1963, the progress in the field of tourism was comparatively and relatively slow. Despite the state having enormous potential in diverse types of tourism, tourist flow was confined to a few locations like Kohima and Dimapur. Therefore, tourism in Nagaland remains at an infant stage partly because tourism was put in a subordinate status prior to 1981 when it was a part of the Department of Information and Public Relations. Since 1981, after it was upgraded to a full-fledged department, the Department has undertaken various activities of tourism development in the state. Nevertheless, insurgency and many unforeseen turbulent socio-political situations in Nagaland for over six decades continue to adversely affect any efforts of the department resulting in negligible tourism development in the state.. Though marketing and promotional measures can partly prevail over this image, ultimately it is the visitor's experience that matter and this is the area where the state needs to put maximum attention for correction of its image. A ceasefire agreement signed between Government of India (GoI) with NSCN (IM) in 1997 and with NSCN (K) in 2001, coincided with the state government decision to organise a mega tourism promotion event - The Hornbill Festival in 2000, which later became an annual event that spurred the growth in arrivals of both domestic and international tourists. After 1997 ceasefire agreement, when Indo-Naga peace talk started, with India giving due recognition to the Naga

political movement, the situation in Nagaland also saw another dawn of peace that enabled the Government of Nagaland to realise the importance of tourism development as a support to cultural and socio-economic development in the state. It was only in 2000, that tourism activities have been made eligible for all benefits and subsidies to the different tourism sectors. Under the State Industrial Policy of Nagaland, tourism was accorded the status of 'Priority Sector'. Since then, the Department of Tourism has started developing tourist facilities/amenities at various places. However the fund for various infrastructure developments largely depends on the enthusiasm and inputs from the central government. In other words, the state government's outlook towards tourism development depends entirely on central assistance.

State Government Policies towards Development of Tourism

The focus on tourism in Nagaland is very recent. The tourism industry has not witnessed much development and at present the number of tourists coming to Nagaland is negligible. The general perception regarding security and law and order conditions, travel restrictions, poor communication linkages, limited tourism infrastructure etc., has greatly limited the entry of tourists to the state. But, the gradual improvement of law and order condition and the growing tourist interest about Nagaland is a positive factor. To explore and generate employment opportunities, the government has declared tourism as an industry under the State Industrial Policy and has formulated and adopted the Nagaland Tourism Policy in 2001, with the following objectives. The prime objectives are:

- i) To provide a planned development of tourism based on promotion of domestic and international tourism.
- ii) To identify of tourist potential areas and development of these resources and strengthening of the existing and viable infrastructures on a selective and intensive basis for maximum benefit to the state economy.
- iii) To prepare and implement a master plan for integrated development and marketing of identified circuits.
- iv) To create and provide necessary infrastructural facilities such as power, water, roads transportation accommodation etc. for development of tourism in the state.
- v) To improve, diversify and expand the marketing of tourism products in the state.
- vi) To promote private entrepreneurship and gradually shift towards selective privatization of the Govt. infrastructure by way of leasing to private individuals/groups or firms and business houses etc.
- vii) Creation of tourism infrastructure so as to preserve the distinctive handicrafts, folk arts and culture of the state and thereby attract more tourists.
- viii) To take up more rural tourism projects and create job opportunities and earning capacities to the local community.
- ix) Promote conservation and enhancement of natural resources as regards to flora and fauna, natural beauty, forest and unique features of the state through regulated development.
- x) To promote eco-tourism and adventure tourism as the state is ideal for such tourism activities.
- xi) Promotion of rural ethnic, cultural, eco and adventure tourism.

- xii) To create awareness about the potential of tourism and thereby, generates the growth of a tourist friendly culture.
- xiii) To recognize the department of tourism for a more effective functioning.
- xiv) Development of human resource in tourism related activities.

In order to achieve the above policies, state government has also adopted a Strategy for developing areas on a selective basis for integrated growth.

Certain centres/destinations were selected on the basis of accessibility and carrying capacity of the place, local inspirations/supports and places of natural, historical and cultural relevance.

- i. Thrust areas were identified in context of the indigenous development and tourist's expectation in the area of ethnic/rural tourism, cultural tourism, adventure tourism and eco-tourism. Government will accord priority to the development of those places with potentials and where the local community is prepared for active involvement in developing the activity.
- ii. Tourism development activities are not confined to development of simple attractions only. It is closely linked with the overall development of the state and hence requires coordinated approach in developing infrastructures such as transportation, roads, water supply, telecommunications, electricity etc. by all the concerned department/agencies. The state government will have to provide basic structures and other services to facilitate the development of tourism in the state.
- iii. Development of tourism in ecological fragile areas will be based on thorough understanding of local resources, social and economic factors and other characteristics. The planning and regulatory process will carefully go into various details that have a bearing on ecology and will specify methods for construction, incorporating the indigenous architectural style, encourage the use of eco-friendly local materials, and eco-techniques (solar energy, rain water harvest and utilization of recycling of waste etc, of all which will minimize the negative impact on environment.
- iv. The coordination committee constituted at the state level as well as the district levels will also administer to the effective implementation of this aspect of the policy.

Tourist Access and Entry Formalities in Nagaland

Nagaland is a restricted area due to security reasons. Certain circuits are open to tourists for 10 days at a time, after obtaining a Restricted Area Permit (RAP) for foreign nationals and Inner Line Permit (ILP) for domestic visitors. Restricted Area Permits (RAP) for foreign tourists are issued by the Ministry of Home Affairs, Govt. of India, New Delhi, Foreigners' Regional Registration Offices at Delhi, Kolkata, Chennai and Mumbai, all Indian Missions abroad and Home Commissioner/Resident Commissioner, Nagaland at their offices in Kohima and New Delhi. Indian nationals intending to visit any part of the state may obtain an Inner Line Permit from the Nagaland Government office located in Delhi and other cities of the North East. As is the case for many North East States out of security concerns, these permit restrictions are imposed by the central government. Inner Line Permit is implemented to check the flow of immigrants who tend to come from Bangladesh, Nepal and other states.

Socio-Cultural Aspects of Tourism Development

In Nagaland, each of the 16 major tribes and many sub-tribes in the State has its own way of maintaining its distinctive cultural traditions and customs, through various forms of performing arts, which are an integral part of Naga festivals. Each of the tribal communities that dwell in the hills can be distinguished by their colourful and intricately designed costumes, jewellery and beads that they wear. The traditional ceremonial attire of each tribe is different from each other. Nagas are admired for their rich repertory of folk dances and songs. In spite of the tremendous advancement of modernity in their lives, the Naga people have a penchant for vibrant dances and songs praising the brave deeds of ancient warriors and folk heroes, love songs that immortalise tragic love stories, gospel songs and folk tunes. Festivals are celebrated by the various tribes year around in Nagaland. During festivals villages become most lively. Most of the dances have a robust rhythm. Naga tribal festivals mainly revolve around agriculture being the mainstay of the economy. The Naga culture revolves around the agricultural activities and these activities are associated with traditional festivity. Some of the important festivals celebrated by the Naga tribes are *Sekrenyi* by the Angamis in February, *Moatsu* by the Aos in May, *Tsukhenyie* by the Chakhesangs in January, *Aoling* by the Konyaks in April, *Mimkut* by the Kukis in January, *Bushu* by the Kacharis in January, *Tuluni* by the Sumis in July, *Nyaknylum* by the Changs in July, *Tokhu Emong* by the Lothas in November and *Yemshe* by the Pochurys in October. A yearly calendar for each tribe festivals has been given in table 1.1

Table no. 1.1 : Important Cultural Festivals and Celebrations

Tribes	District	Festival	Date
Angami	Kohima	Sekrenyi	Feb. 25
Ao	Mokokchung	Moatsu	May 2
Chakhesang	Phek	Thsukhenyie & Sukrenyu	May 6 & Jan. 15
Chang	Tuensang	Nkanyulem	July 13
Kachari	Dimapur	Bushu	Jan. Last Week
Khamniungam	Tuensang	Mui	May 5
Konyak	Mon	Aoling	April 13
Kuki	Peren	Mimkut	Jan. 17
Lotha (Kyong)	Wokha	Tokhu Emong	Nov.7
Phom	Longleng	Monyu	April 1
Pochury	Phek	Yemshe	Oct. 5
Rengma	Kohima	Ngada	Nov. 27
Sangtam	Tuensang & Kiphire	Amongmong	Sept. 3
Sumi	Zunheboto	Tuluni	July 8
Yimchungru	Tuensang & Kiphire	Metumniu	Aug. 8
Zeliang	Peren	Mileinyi	March 11
State festival	Kisama Heritage Village, Kohima	Hornbill festival	Dec.1 st – 7 th

Festivals of Major Tribes

Each tribe celebrates its tribal festivals with gay abandon to keep a date with their traditions. A description of the practices, ceremonies and significance of the festivals for five major tribes are described below.

Sekrenyi - Angami festival

The term *Sekrenyi* literally means sanctification/purification festival (*sekre* = sanctification; *nyi* = feast; *thenyi* = festival). It is a festival of purification with feasting and singing. Toupheema village, 41kms from Kohima the capital has a tourist village, where the *Sekrenyi* is celebrated annually. The tourist village is a community run resort with 12 traditional thatched houses with modern amenities. Local people provide meals, a cultural display and dancing with traditional locally brewed rice beer. There is a village museum and guided tours around the village. The Angamis celebrate *Sekrenyi* in the month of February. It normally falls on the 25th day of the Angami month of "*Kezie*". The ten day festival is also called *Phosanyi* by the Angamis. The festival follows a cycle of ritual and ceremony, the first being "*Kizie*". A few drops of rice water taken from the top of the jug, called "*Jumho*", are put into leaves and place at the three main post of the house by the lady of the household. In the olden days, the first day begins with all young men going to the village well to bathe. At night, two young men will go to the well to clean it. Some of the village youth guard the well in the night as no one is allowed to fetch water after cleaning the well. As women are especially not allowed to touch the well water at this time, they must make sure that water is fetched for the household before then. Early in the next morning, all the young men of the village attend the washing ritual. The whole process was carried out in a ritualistic manner. The young men will put on two new shawls (the white *Mhoushü* and the black *Lohe*) and sprinkle water on their breast, knees and on their right arm. This ceremony is "*Dzuseva*" (touching the sleeping water) and it assures them that the well water symbolically washes away all their ills and misfortunes. On their return from the well, a rooster is sacrificed. It is taken as a good omen when the right leg falls over the left leg as it falls down. The innards of the rooster are then hung outside the house for the village elders to inspect. A three-day session of singing and feasting starts on the fourth day of the festival. The most interesting part of the *Sekrenyi* Festival is the *thekra hie*. The *thekra hie* is a part of the festival when the young people of the village sit together and sing traditional songs throughout the day. Jugs of rice beer and plates of meat are placed before the participants. On the seventh day, the young men go hunting. The most important ceremony falls on the eighth day when the bridge-pulling, or gate-pulling, is performed and inter-village visits are exchanged. All field work ceases during this season of feasting and song.

Moatsü Mong - Ao festival

The Aos observe *Moatsü Mong* after the sowing is done and the mother earth begins to show the sign of fertility. It provides the Aos a period of recreation after the strenuous job which goes into clearing fields, burning jungles and sowing seeds, cleaning up the *Tsübu* (wells) and repairs and construction of houses by elders of the *Putu menden* stretching over a week. The festival marked by vigorous songs and dances, merrymaking and fun is now observed only for three days from 1 to 3 May. The natural customary practice of the fore-fathers was competing in making the best rice beer and rearing the best possible pigs and cows to be slaughtered during

the festival. The womenfolk would weave the best of traditional garments and adorn themselves with all their fineries. They would join the men folk in dancing, eating and drinking and composing warrior's song. Singing songs in praise of the lover and the village as a whole was done and the older men folk would encourage the young people to be bold and heroic to defend and protect them from enemies as head-hunting was practiced during the fore-fathers time. During this festival one of the symbolic celebrations is *Sangpangtu* where a big fire is lit and men and women sit around it. The women serve the best wine and meat and make merry. Forecast is made by the righteous men who live by the guidance of the Almighty to see whether good or evil days are awaiting the people.

Sühkrühnye - Chakhesang festival

The Chakhesang celebrate *sühkrühnye*, which happens to be the most important festival and is celebrated on 15th January. During the festival the boys and girls are sanctified through religious ceremonies and rituals. As a matter of fact, "*sühkrühnye*" covers eleven days starting from "*nyede*" and within the five days including "*nyede*" necessary preparations are made for the rest of six day of festival period. The first day of the festivity period is known as "*Cedu*". On this very day animals are killed and every house hold sprinkles the blood of the killed animals on the main posts of the house. The first fetched out *Sükhühnye* wine was offered to the deities in bananas leaf tumblers and the cooked meat and rice-beer are offered to the High-Priest and Priests of the village in expectation of blessings. The second day is "*Sühkrü*" meant for men folk. *Sühkrü* signifies sanctification of young, innocent and unspoiled boys for this ritualistic ceremony. On this day every man is supposed to take a fresh-water bath and is forbidden to use water fetched by women. To perform this ritualistic ceremony (*Sühkrü*) everything new is used including utensils and fireplace. The men folk go to the well early in the morning before any animal or birds touches or partakes the water and take a bath immediately after the first crow of the cock which indicates the breaking of a new day, in order to sanctify themselves. Thereafter, the unpolluted water, considered to be holy, is brought home, fire is made out of the fire making method and unblemished cock is killed and cooked with the holy water and eat to sanctify the boy/boys for the rest of their lives. Even when a new house is constructed "*Sühkrüh*" is performed in order to get his house sanctified. This whole process is called "*Sühkrüh*" and "*Nye*" is known as festival. On this day the entire men folk go for community bird-trapping. The collected birds are hung on a decorated ceremonial ritual to sanctify her young innocent daughter/daughters. *Thüno Nuso* is much simpler than that of *Sühkrüh*; they prepare an unblemished young hen and eat it to sanctify themselves for their entire lives. The fourth day is known as "*Müthi Nuso*" where social feasts such as *Mülelhü* or feast of social age groups. *Zhotho Muza* (feast of merit) etc begins. This day is set aside from religious restrictions. The fifth day is known as "*Cedü Zhonu*" which means accomplishment of the festivals. The sixth day and the last day were known as "*Thünye Mükra*". Now that the festival's religious pursuits are relaxed, to mark the last of *Sühkrühnye* they continue feasting, dancing and singing throughout the day and night till dawn.

Tuluni - Sumi festival

Tuluni is a festival of great significance for the Sumi Tribe. This festival is marked with feast as the occasion occurs in the bountiful season of the year.

Drinking rice beer indispensably forms a part of the feast. Rice beer is served in goblet made with the leaf of plantain. This wine is called *Tuluni*. Therefore, consumption of the wine is called "*Tuluni*". *Tuluni* is also called "Anni" the word of which denotes the season of plentiful crops. This mid-year (July) festival is the greatest and most fervent moment for the Sumi Community of Nagaland. During this festival, the betrothed exchange basketful of gifts with meals. The fiancé is invited to a grand dinner at the fiancé's residence. Even siblings of the families of both the bride and groom exchange dinner and packed food and meat. It is a time of joy even for the baby – sitters. On this day they are fed generously with food and meat. Cultivators usually work in groups and especially for Anni festival they keep budget with which either pigs or cows are procured and the butchered animals are shared amongst the members. The reserved meat is used for group feast. In the midst of the feast group leaders get extra offer of meat by way of feeding them by others. Each working group consists of 20 to 30 in number which includes several women too. The new recruits are also made to add to the group at this grand feast. The betrothed are settled at these periods. The fervor of feast is synchronized with a chain of folk songs and ballads. Sumi have two different clan – heads, viz., Swu (Sumi) and Tuku (Tukumi). By virtue of two separate clans the *gennas* and rituals differ between Sumi and Tukumi. Among all other festivals and *gennas*, Sumis in general accept the festival of *Tuluni* as the most grand and important one.

Tokhü Emong - Lotha festival

The *Tokhü Emong* is the post-harvest festival of the Lothas. With the harvest done and the granaries full, the people now take a respite from the toils and sweat and settle down to enjoy the fruits of one's hard labour. *Tokhü Emong* is celebrated in the 1st week of November every year and it stretches over to 9 days. Earlier, no particular date was fixed. However, in order to carve unity and uniformity among the ranges, Lotha elders decided to celebrate it on a fixed date. Following this, *Tokhü Emong* is celebrated on 7th November, every year. During this festival, the entire village takes part in the celebration. Every household have food and drink prepared for the feast. Friends, families, neighbors are invited to each other's house and this continues for days. The main features of the feast are community songs, dances, feast, fun and frolic. Everyone attires themselves in their beautiful traditional dresses and costumes according to their social status. There is an air of gaiety and light heartedness everywhere. Gifts of food and drinks are exchanged during the festival. Among friends, the number of cooked meat given denotes the depth of friendship and ties. For example, if one man offers 12 pieces of meat to his friend, it shows that he treasures his friendship, if it is reciprocated and he is also offered 12 pieces of meat, it means that the friendship is valued from both sides.

In this case, should any disaster or misfortune strike either one of them, both of them will stand by each other no matter what. Thus, a friendship of loyalty and fidelity was pledged. In case of mere acquaintances or platonic ones, only 6 pieces of meat are exchanged. It is the priest who gives the signal for the start of the festival. He accompanied by Aides (Yinga) along with baskets goes round the village collecting un-husked rice from every home. When offering is made, the priests takes a handful of it, showers prayers and it is only after this that he puts the contribution in his basket. The belief that the more generous the contribution, the more yield one would get during harvest but if any one refuses to contribute, he would lead a

pauper's life. So, none would dare to refuse contributions for fear of that. A portion of the collection is used to buy a pig and the rest is used for making rice beer. The pig is killed and cut and is distributed to the contributors. This ritual is considered as a contributing factor to general prosperity. Before the commencement of the festival, if any stranger happens to be in the village, he gets two options; to leave the village (past beyond the village gate) before sunset or to stay there in the village until the festival is over. He however, enjoys the warm hospitality to the villagers. This festival also provides the occasion to offer prayers for the departed soul. The family who lost any member during the year performs his/her last rites. The people remain in the village till the last rites are performed. Young boys and girls engaged during the year are happily married after Tokhü, it is also the time for renovating the village gate, cleaning wells and repairing houses. *Tokhü Emong* is also a festival of thanksgiving, sharing and reconciliation.

Hornbill festival

The Hornbill festival was launched by the Government of Nagaland in December 2000 to encourage inter-tribal interaction and to promote the cultural heritage of the state. Organized by the State Tourism and Art and Culture Departments, Hornbill festival showcases cultural displays under one roof. All the tribes of Nagaland take part in this festival. Of late, the hornbill festival has become the most spectacular event in the Naga calendar. In fact, the hornbill festival has acquired the status of being the festival of all festivals. The festival was initially celebrated in the heart of Kohima town. But, the need for permanency and several other reasons, now the Hornbill festival is held permanently from Naga Heritage Complex, Kisama, 12 km away from the state capital, Kohima. The festival takes place between the 1st and the 7th of December every year. The festival is intended to revive, protect and preserve the richness and uniqueness of the Naga heritage and attract tourists. The festival is named after the Hornbill, which is mentioned in the folklore of most of the state's tribes. The festival, in a way, is also a tribute to the hornbill, a bird most admired by the Naga people for its qualities of alertness and grandeur. This majestic bird is linked closely with the social and cultural life of the people, as is evident in tribal folklores, dances and songs. The awe and admiration for the bird is symbolically displayed on almost all traditional tribal headgears worn during festivities. Some of the highlights of the festival include display of traditional Naga houses, log drums, colorful costumes, folk songs, traditional dances, indigenous games, which are pleasant spectacles. Numerous other things such as Naga Morungs exhibition and sale of Naga art, craft and handloom products offer a true taste of Nagaland. Traditional and indigenous food stalls, herbal medicine stalls, flower shows and sales, cultural medley - songs and dances, fashion shows, beauty contest, archery, Naga wrestling also add value and colour to the celebration. Additional attractions include pork fat eating competitions, literature fest, Hornbill Global Film Fest, Hornbill Ball, Choral Panorama, North East India Drum Ensemble, Naga King Chilly eating competition, Hornbill National Rock Contest, Hornbill International Motor Rally and WW-II Vintage Car Rally. Traditional arts which include paintings, wood carvings, and sculptures are also on display. The Hornbill festival offers an opportunity to witness and experience Naga way of life in its ethnic and traditional form inspiring much awe and surprises. Bringing together all Naga tribes, the festival takes the form of a mini Nagaland and offers a window into the way of life.

The Hornbill festival is not only bringing the world closer to the Nagas but more importantly it is drawing them closer among different tribes. It serves as a time and place where all sections of Naga society come together in celebration forgetting petty human differences and thus strengthening their bond and unity.

Trend of Tourist Inflow

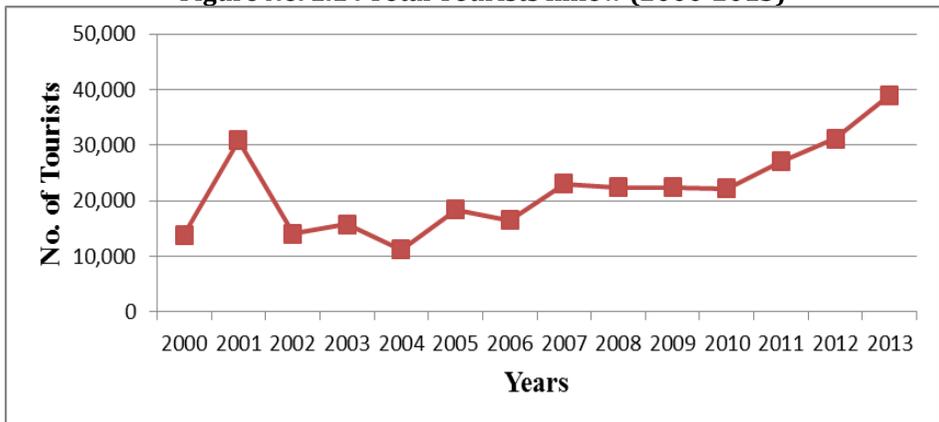
Nagaland Tourism has maintained records of the tourist arrivals at their tourist lodges. The data available from the Department of Tourism, Nagaland (Table 1.2) gives overall general idea of tourists inflow to the state. It shows a random break up of foreign and domestic tourists. However, destination wise and category wise details of tourist arrivals are not available.

Table no. 1.2. : Year-wise tourist inflow in Nagaland (2000-2013)

Year	Domestic Tourists	% increase or decrease	Foreign Tourists	% increase or decrease	Total	% increase or decrease
2000	13,268	-	551	-	13,819	-
2001	29,952	+125.74	920	+66.96	30,872	+123.40
2002	13,543	-54.78	526	-42.82	14,069	-54.42
2003	14,870	+9.79	870	+65.39	15,740	+11.87
2004	10,056	-32.37	1,084	+24.59	11,140	-29.22
2005	17,470	+73.72	883	-18.54	18,353	+64.74
2006	15,850	-9.27	576	-34.76	16,426	-10.49
2007	22,085	+39.33	936	+62.5	23,021	+40.49
2008	21129	-4.32	1,219	+30.23	22,348	-2.92
2009	20,953	-8.32	1,423	+16.73	22,376	+1.25
2010	21,094	+6.72	1,132	-20.44	22,226	-6.70
2011	25,000	+18.51	2,000	+76.67	27,000	+21.47
2012	28,945	+15.78	2,173	+8.65	31,118	+15.25
2013	35,638	+23.12	3,304	+52.04	38,942	+25.14

(Source: Directorate of Tourism)

Figure No. 1.1 : Total Tourists Inflow (2000-2013)



The state has been experiencing a substantial tourist inflow during the recent years only. The growth of tourism can be studied from the fact that the total tourist arrivals in the year 2000 were a mere 13,819 and it increased to 30,872 in the very next year, thereafter experiencing a fluctuating trend. The tourist arrival fluctuated between 10,000 and 20,000 till 2011. By 2012 it increased to 31,118 and again the subsequent year 2013 shows the increasing figure of 38,942 which is a positive trend for the state of Nagaland (Fig. 1.1).

Table 1.2 reveals that overwhelming proportion of these tourists is of domestic origin; the foreign tourists accounting for a meager number. However it is heartening to note that there has been a tremendous growth in the absolute number of foreign tourists in the recent years.

Figure no. 1.2 : Tourist Trend (2000-2013)

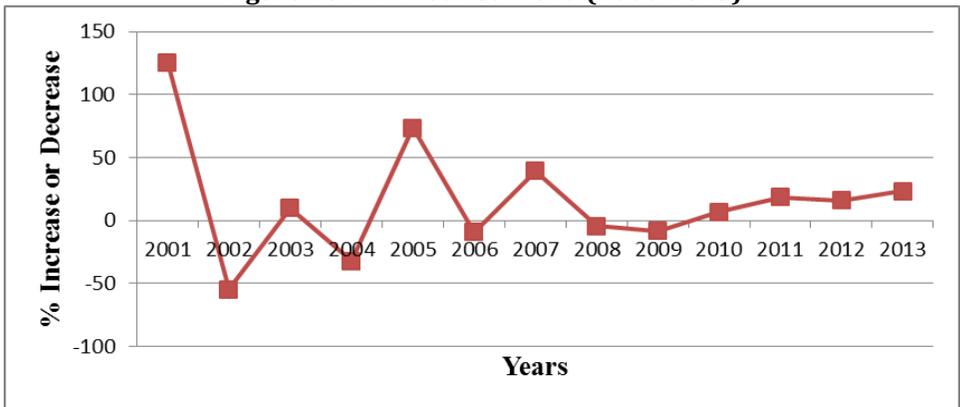
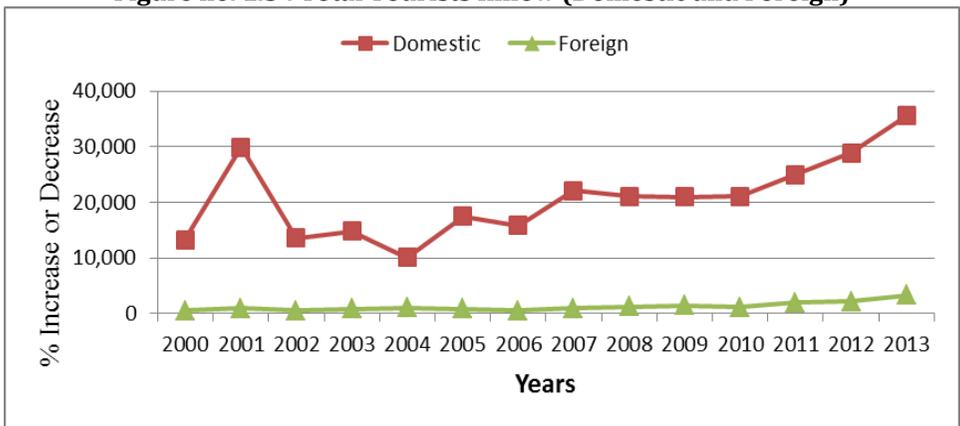


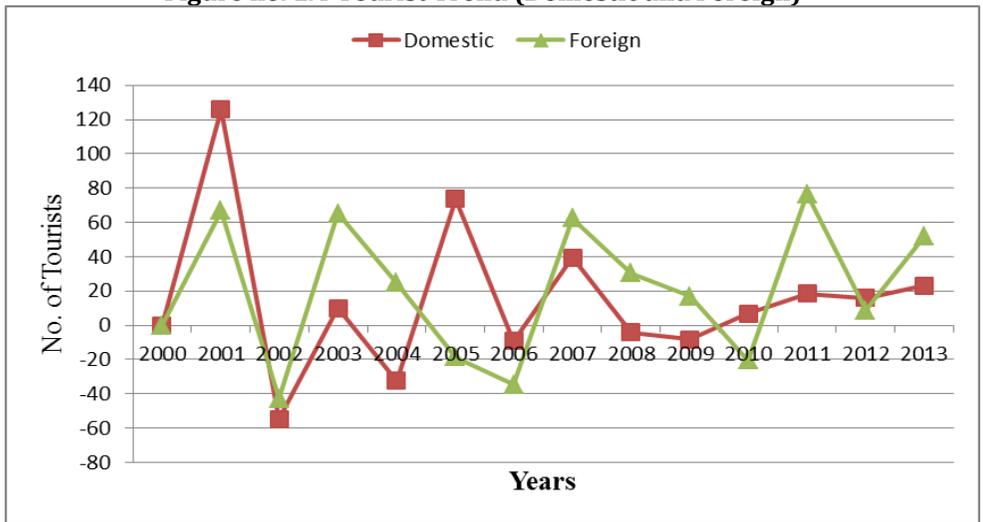
Figure no. 1.3 : Total Tourists Inflow (Domestic and Foreign)



The changes in the arrivals of tourist clearly indicate the substantial increase in tourist activity. The development of tourism in the state is further reinforced by the data analysis of tourist inflow (both International and Domestic) in the state.

Nagaland is gradually attracting many visitors. Fig. 1.3 depicts the year-wise growth pattern of total tourist arrivals in the state. The data reveals that despite fluctuation in the tourist inflow, there is an increase in numbers. This may be attributed to factor like the tourist entry formality depends mainly on the political stability in the state. It can be seen from the tourist arrival figures for the year 2001, both foreign and domestic figures have shot up by almost +123.40 %. This increasing scenario can be credited to the performance of the tourism department for organizing road shows in all the tribal festivals throughout the year. To a certain extent the role of publicity and media is also responsible for the increasing trend of tourist inflow in the state. Thus, it is clear that the co-ordination among various sectors plays a vital role for the development of tourism as the other resources.

Figure no. 1.4 Tourist Trend (Domestic and Foreign)



Nagaland state is slowly attracting a number of both domestic and foreign tourists every year essentially due to the Hornbill festival organized by the Government of Nagaland and also may be because of its inherent diversified landscape and its multifarious cultural aspects. At present, the state has also been able to enhance its distinctive tourist image from the negative concepts of insurgency problems. The natural scenic grandeur, cultural diversity and the ability to transform its traditions into modern comforts make the Nagaland state very popular among the domestic and foreign tourists, who visit Nagaland state particularly during the festival season.

Conclusion

Development and growth of tourism in Nagaland has serious limitations for a variety of reasons as outlined in the article. As such available studies on tourism in Nagaland too are few and inadequate. Available data on tourism is not only sketchy, but also highly generalised preventing a breakdown of the information into different types. In the initial phase after the creation of the state of Nagaland in 1963, tourism was never considered important. However, tourism received important

consideration from the Government in the beginning of 21st century and there was a significant increase in the flow of tourists thereafter. However, the total number of tourists coming to Nagaland fluctuated from year to year and included only a few from outside the country. Inflow of foreign tourists increased significantly during the last five years or so. Bulk of the tourists consisted of visitors of domestic origin. This increasing trend in tourist arrival can be credited to the performance of the tourism department for organizing road shows in all the tribal festivals throughout the year. To a certain extent the role of publicity and media is also responsible for the increasing trend of tourist inflow in the state. Temporal analysis of the types and distribution of recreation resources of Nagaland in terms of its natural, socio cultural and infrastructural aspects reveal that there is a spatial imbalance of tourism in the region. Despite development of various forms of tourism, development of tourism has not been uniform and it has mostly been concentrated only in a few District headquarters like Kohima and Dimapur only.

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