



# Bridging Cultures: Fostering Sustainable Livelihoods and Tourism in Ao Naga Heritage

Limatula Ozukum<sup>1</sup> , Aswathy V K<sup>2\*</sup> 

<sup>1</sup> Research Scholar, Lovely Professional University, Punjab, India

<sup>2</sup> Assistant Professor, Department of Sociology and Social Work, Lovely Professional University, Punjab, India

\*Corresponding author: ashwathyvk@gmail.com

**Abstract.** The Ao Naga people, deeply rooted in their cultural heritage, are adeptly navigating the complexities of modernity by embracing sustainable practices that combine traditional wisdom with contemporary methods. The article examines key aspects of their sustainable livelihood strategies, including organic farming, community-based tourism, revitalization of traditional crafts, and the adoption of renewable energy sources. The Ao Naga framework serves as an inspiring example of how communities can seamlessly integrate cultural preservation through tourism with environmental sustainability, thereby contributing to economic empowerment, social resilience, and a harmonious coexistence with their natural surroundings. Within tribal communities, sustainable livelihood initiatives possess a fundamental nature that is encapsulated by this study, particularly focusing on their distinctive methods of harmonizing traditional practices with contemporary sustainability principles. Tribal societies, deeply connected to their cultural heritage and natural environment, are increasingly adopting sustainable livelihood strategies. The study explores essential elements such as environmentally friendly agriculture, community-based enterprises, traditional craftsmanship, and the preservation of native knowledge. It highlights the necessity for comprehensive and collaborative endeavors that involve the tribes, governmental entities, non-governmental organizations, and external partners in order to ensure the success of sustainable livelihood initiatives within tribal communities. It emphasizes the need for inclusive and cooperative initiatives that engage tribes, governmental bodies, NGOs, and external stakeholders to guarantee the effectiveness and long-term viability of sustainable livelihood projects in indigenous communities.

**Keywords:** Sustainable livelihood, agriculture, Nagaland

## 1 Introduction

Agriculture serves as a significant means of subsistence and livelihood for a considerable number of individuals on a global scale. In Nagaland, agriculture assumes the role of the primary economic activity, with more than 71 percent of the state's population relying on it and its associated sector (Task Force Report, 2015). On the contrary, the concept of livelihood can be comprehended as a means of securing the essential necessities of life, encompassing not only the material aspects but also the socio-economic aspects that contribute to the overall well-being and sustenance of individuals and communities. It serves as a profound support system for one's existence, particularly in financial or vocational terms, enabling individuals to meet their basic needs, fulfill their aspirations, and participate actively in the socio-economic fabric of society. According to the insightful definition provided by Chambers and Conway, sustainable livelihood goes beyond mere survival, embracing the capacity of a livelihood to withstand and recover from

© The Author(s) 2024

M. Sharma et al. (eds.), *Proceedings of the International Conference on Innovation and Regenerative Trends in Tourism and Hospitality Industry (IRTTHI 2024)*, Advances in Economics, Business and Management Research 285,

[https://doi.org/10.2991/978-94-6463-437-2\\_20](https://doi.org/10.2991/978-94-6463-437-2_20)

various pressures and shocks that may arise, while simultaneously ensuring the preservation and enhancement of its capabilities and assets, both in the present and future, without depleting the precious natural resource base upon which it relies (Chambers & Conway, 1992) [5] b. Therefore, sustainable livelihood embodies not just immediate resilience but also the ability to thrive and prosper over an extended period, fostering intergenerational sustainability and secure futures for individuals and communities alike. It is worth mentioning that each community, imbued with its unique cultural, social, and economic dynamics, has its own distinct approach to securing their livelihood, influenced by factors such as geographic location, historical context, and prevailing socio-economic conditions [11,12]. Consequently, diverse strategies, practices, methods, and approaches are adopted by communities around the world to enable them to achieve a sustainable livelihood, tailored to their specific needs and aspirations, while simultaneously ensuring the preservation and enhancement of their cultural heritage, social cohesion, and ecological integrity [11,12].

## 2 Literature Review

Ashley and Mitchell [1] reviewed the literature on tourism and livelihoods, examining the complex relationship between tourism development and local livelihoods. The study identifies key themes and trends related to the impacts of tourism on livelihoods. The importance of considering the socio-economic, cultural, and environmental factors in assessing the impact of tourism on local communities is highlighted. The authors stress the need for sustainable tourism strategies that prioritize the well-being of local residents, promote economic diversification, and involve the community in tourism decision-making. Ashley and Mitchell's insights are valuable for policymakers, practitioners, and researchers working on sustainable tourism initiatives.

In their study Ashley & Roe [2] identified that the sustainable livelihoods approach provides a useful framework for understanding the linkages between tourism development and livelihood outcomes in tribal contexts. The significance of household and community attributes and their impact on livelihood strategies and resilience in response to external shocks, such as those related to tourism development, is highlighted by this approach. Bramwell and Lane [3] discuss community-based tourism (CBT) for sustainable development and livelihood improvement. They highlight involving local communities in tourism planning for equitable distribution of benefits. CBT empowers communities to preserve heritage, protect resources, and diversify livelihoods. It fosters cross-cultural understanding, generates income, and enriches tourism experience. Bramwell and Lane advocate for community ownership, capacity building, and sustainable resource management in tourism development.

Buckley [4] identified through the research work that there are also prospects to advance sustainable tourism practices that uphold indigenous rights, cultivate cultural pride, and generate revenue for local communities. Fennell [7] argued through the study that nevertheless, there is an increasing recognition of the potential for tourism to contribute to the alleviation of poverty and the revitalization of culture within indigenous communities. Hall [8] opined in the research work that historically, the development of tourism in indigenous areas has frequently been characterized by an uneven distribution of advantages and adverse effects on local cultures and environments.

Hall and Lew [9] explore the complex connection between sustainable tourism and livelihoods globally. They emphasize the role of sustainable tourism in supporting local livelihoods and preserving the environment and culture. The authors present case studies showing how sustainable tourism can create jobs, foster community development, and reduce poverty. They also stress the need for collaboration among governments, communities, and the tourism

industry to ensure inclusive, fair, and environmentally responsible tourism. Integrating sustainability into tourism planning and management can improve the well-being of local residents, conserve natural resources, and establish a resilient tourism economy. This comprehensive perspective is a valuable resource for policymakers, researchers, and practitioners aiming to promote sustainable tourism that benefits both people and the planet.

This approach emphasizes holistic and integrated tourism development that focuses on sustainability and inclusivity. The research of Ruiz-Mallén & Corbera [14] that carried out in Latin America has explored the role of indigenous tourism businesses in promoting sustainable development in remote rural areas. Scheyvens [15] study focused on key concerns that encompass land rights, the preservation of cultural authenticity, and the involvement of the community in decision-making processes related to tourism. This article is useful for policymakers, practitioners, and researchers focusing on poverty alleviation and sustainable livelihoods through tourism. In the study of Sharpley & Telfer [18], they recognized tourism as a potential driver of economic growth and development, particularly in marginalized regions such as tribal belts. Tourism-based sustainable livelihoods aim to utilize the economic opportunities of tourism while reducing negative effects and ensuring equal benefits for all community members.

### 3 Significance

The Ao Naga tribe is a resilient community with a rich cultural heritage, sustaining their way of life through traditions and customs. They have withstood time and challenges, serving as an exemplary model for sustainable practices and providing valuable insights for communities worldwide. Their unique approach, deeply rooted in traditions, rituals, and customs, has preserved the Ao Naga people throughout generations, enabling them to withstand challenges. In today's changing world, the Ao Naga tribe is an exemplary model of sustainable practices, offering lessons for communities globally.

This article explores the intricacies of the sustainable subsistence of the Ao Naga tribe, delving deep into its historical background, traditional customs, contemporary adaptations, and the challenges and possibilities encountered by the community in their relentless pursuit of sustainable living. Although the AOs have genetic similarities with other Naga tribes, they have unique traits not commonly found among their counterparts. These include their burial practices, village councils, and belief in their origin. Tattooed women, language groups, and the clan system distinguish the AOs from neighboring tribes, indicating their membership in a distinct group.

Furthermore, the presence of tattooed women among the AOs is a striking feature that sets them apart from their neighboring tribes. These tattoos, often intricate and symbolic, are considered a form of art and a testament to the cultural heritage of the AOs. They serve as a visual representation of the tribe's identity and history, conveying a sense of pride and belonging. The Ao Naga tribe's sustainable subsistence is a fascinating subject that encompasses various aspects, including their historical background, traditional customs, contemporary adaptations, and the challenges and possibilities they encounter. The AOs' unique practices, such as the disposal of the dead on elevated stone platforms, their highly organized village councils, and their claim of emerging from the earth, set them apart from other Naga tribes and emphasize their distinct Mongoloid identity. The presence of tattooed women, the division into language groups, and the complex clan system further differentiate the AOs, highlighting their rich cultural heritage and their unwavering commitment to sustainable living.

The clothing tradition of the Ao Nagas is highly detailed and serves both decorative and

distinguishing purposes. The Ao Naga shawl, known as **mangkotepsu or tsungkotepsu**, is exclusively worn by men. In the past, only men who hunted human heads or hosted notable feasts were allowed to wear this shawl. The shawl itself is mostly black and red with a white strip in the middle, representing bravery and prosperity. It also features intricate depictions of a tiger, a cock, and a human head, each with its own story, adding to the cultural significance of the garment. The area of Mokokchung in the mountains is the ancestral homeland of the Aos. The geography plays a big role in the culture, society, and economy of the population. People have to work hard to make a living in this challenging terrain. Nagas focus on their family, clan, khel, and village, with limited interaction between villages and tribes. The village is the most important political unit and promotes cultural unity and shared experiences. Ao Naga community is pursuing sustainable livelihoods that combine tradition and innovation. With a strong cultural heritage and connection to the environment, they are using sustainable methods to address modern challenges. This article explores their initiatives in agriculture, tourism, handicrafts, and renewable energy. The odyssey of the Ao Naga society towards sustainable livelihoods showcases the coexistence of tradition and progress. Their commitment to natural farming, community-based tourism, artisan crafts, and renewable energy shapes a resilient and prosperous future. The Ao Naga model exemplifies how sustainable practices can protect heritage, environment, and empower communities.

The land assumes paramount significance within the Ao Naga community, playing a central role as their most fundamental possession. The age-old practice of slash and burn agriculture, commonly known as "jhum" or shifting cultivation (also referred to as "tekong lu" or "alu ayimba"), has been deeply ingrained in the agricultural traditions of the Ao-Naga since time immemorial. Throughout history, this approach has been the predominant method of cultivating crops within the villages, governed by customary laws that have shaped their agricultural practices. The jhums primarily yield crops such as paddy (tsulu ayimba), followed by maize, jobtears, millet, and an assortment of vegetables including chili, tomato, green leaves, pumpkin, and cucumber. The cucumbers originating from Aliba village in Mokokchung are highly esteemed for their exceptional flavor and enjoy great demand not only in Nagaland but also in the neighboring region of Assam, thus serving as a testament to their superior quality. On a smaller scale, panikhethi or TRC is practiced, making use of small terraces to cultivate crops. In recent times, farmers have increasingly embraced plantation crops such as tea, coffee, and beetle nut, which are being cultivated in different areas, diversifying their agricultural activities. Anushi, a fermented product derived from colocasia leaves, holds a distinct position as a delicacy of the Ao tribe and is utilized in the preparation of smoked pork and various local dishes, adding unique flavors to their cuisine. Typically stored in the form of cakes or biscuits, Anushi has the remarkable ability to be preserved for up to one year, ensuring its availability throughout different seasons. Remarkably, the Anushi produced in Longgang village has garnered significant renown, commanding a higher price in the market compared to other varieties, further attesting to its exceptional quality and desirability among consumers. Animal husbandry, referred to as "shiruru metsüba," is an additional substantial means of subsistence practiced by the Ao Naga people. The majority of households engage in the rearing of pigs and poultry, while some families also rear cows, goats, and rabbits. Across history, the Naga community has displayed self-sufficiency, thereby necessitating the acquisition of diverse skills essential for rural life by the younger generation. Traditional livelihood opportunities, such as weaving, carpentry, handicrafts, pottery, woodcraft, blacksmithing, and hunting, have been bequeathed by the elders to the youth. Among these, weaving, undertaken exclusively by women, entails the creation of customary garments like shawls, mekhala, and loin cloths. Conversely, men craft and sell certain other traditional items such as headgear, earrings, and weapons like dao, spears, and shields, to generate income. Woodworking, typically carried out by men, showcases their proficiency in fashioning furniture, handicraft objects, and bamboo ba

### **3.1 Roots in green soil**

At the core of the sustainable livelihood model in Ao Naga lies a profound dedication to sustainable agriculture. The community is currently in the process of transitioning towards practicing organic farming methods, embracing the concept of crop diversification, and rejuvenating the utilization of traditional seeds. By merging ancient wisdom with contemporary techniques, the Ao Naga individuals aspire to improve soil fertility, advocate for biodiversity, and decrease dependence on chemical inputs. This not only guarantees the assurance of food security but also safeguards the distinct tastes of indigenous crops, thus preserving agricultural customs for forthcoming generations.

### **3.2 Cultural crossroad**

The establishment of community-based tourism endeavors has been rooted in the scenic landscapes and culturally diverse fabric of the Ao Naga region. By extending an invitation to conscientious tourists to immerse themselves in the local way of life, the Ao Naga community is able to generate financial resources while simultaneously cultivating mutual understanding among different cultures. This method of sustainable tourism not only strengthens the economic standing of the community, but also acts as a catalyst for the preservation of cultural heritage and the safeguarding of the environment.

### **3.3 Revitalising artifice traditions**

Constructing an Enduring Tomorrow The Ao Naga society is widely recognized for its elaborate handicrafts, encompassing the domains of textile weaving, wood sculpture, and basket fabrication. Initiatives concerning sustainable livelihoods concentrate on the restoration and advancement of these time-honored crafts through the provision of educational programs, establishment of market connections, and facilitation of equitable commercial prospects. The empowerment of indigenous craftsmen not only perseveres cultural legacy, but also engenders financial prospects, ensuring the perpetuation of these proficiencies for forthcoming generations.

### **3.4 Harmony with nature**

The Ao Naga people have made a pledge to sustainability by adopting renewable energy sources including solar and hydroelectric power. This endeavor not only diminishes the community's carbon emissions but also tackles the problem of energy accessibility in distant regions. By utilizing the capabilities of the environment, the Ao Naga community demonstrates the amalgamation of modern technology and customary principles, paving the way for a more enduring future.

The Ao Naga community's journey toward sustainable livelihoods showcases the harmonious coexistence of tradition and progress. By focusing on organic agriculture, community-based tourism, handicrafts, and renewable energy, the Ao Naga people are paving the way for a future of resilience and prosperity. The Ao Naga model serves as an inspiring example of the impact of sustainable practices on preserving cultural heritage, safeguarding the environment, and empowering communities.

### **3.5 Land of the Ao Nagas: Cultivating Traditions and Sustainability**

Land serves as the fundamental asset within the Ao Naga community. The method of slash and burn agriculture, commonly referred to as *jhum* or shifting cultivation (*tekong lu* or *alu ayimba*), has been a longstanding practice among the Ao-Naga people. This traditional form of farming

has been in existence since time immemorial and holds great significance as the primary agricultural practice in the village. It is governed by customary laws that regulate its cultivation. Paddy (tsulu ayimba) is the main crop cultivated in the jhums, followed by maize, jobtears, millet, and various vegetables such as chilli, tomato, green leaves, pumpkin, and cucumber. The cucumber produced in Aliba village of Mokokchung is renowned for its exceptional taste and is highly sought after not only in Nagaland but also in the neighboring region of Assam.

Panikheti, also referred to as TRC, is an agricultural method that is predominantly carried out in specific limited geographical areas, which is characterized by the presence of small terraces. In recent times, a noticeable shift has been observed among farmers, wherein they have started focusing more on cultivating cash crops such as tea, coffee, and beetle nut plantations. These plantations can be observed emerging in various locations, indicating the increasing popularity and economic viability of these crops. The Ao tribe, known for their rich cultural heritage and traditions, takes immense pride in their traditional culinary specialty known as Anushi. This unique culinary practice involves the fermentation of colocasia leaves, which are abundantly found in the region. The process of preparing Anushi involves meticulous attention to detail and is considered a labor-intensive task. The fermented colocasia leaves are then commonly used in the preparation of various dishes that feature smoked pork and other local delicacies, adding a distinct flavor and aroma to these traditional recipes.

To ensure the preservation of Anushi and to make it available throughout the year, a common practice is to store it in the form of cakes or biscuits. This storage method helps in maintaining the quality and taste of Anushi for an extended period, usually around one year. The Anushi produced in the Sungratsu village, known for its agricultural prowess and traditional practices, has gained considerable fame and recognition. The unique flavors and superior quality of Anushi from this village have made it highly sought after in the market, commanding a higher price compared to its counterparts from other regions. The popularity of Panikheti and cultivation of cash crops show changing dynamics in agricultural practices. Farmers now grow crops with economic benefits and meet market demands. Preserving and promoting traditional culinary practices like Anushi preserves the cultural identity of the Ao tribe. The fame and higher price of Anushi in Longkong village reflect its quality and superior taste. Panikheti, also known as TRC, is a cultivation technique with small terraces and limited areas. Farmers now grow cash crops like tea, coffee, and beetle nut plantations. The Ao tribe is proud of their culinary specialty Anushi, which involves fermenting colocasia leaves. Anushi is stored as cakes or biscuits for a year. Anushi from Longkong village is famous and sells for a higher price in the market.

#### **4 Research Methodology**

Waromong village is situated in the Alongkima circle of Mokokchung district in Nagaland, India. Waromong village has a population of 2,132 individuals, divided into 1,110 males and 1,022 females. The literacy rate is 87.38%, with 89.46% of males and 85.13% of females being literate. The village has 526 households and a pincode of 798604. Interviews were conducted with tribal leaders and members from the Ao tribe in Waromong village for primary data collection. Pseudonyms were used to protect the identities of the participants in this research. The researchers are committed to upholding ethical principles and respecting the privacy of the participants. The genuine identities of the participants remain confidential.

The main occupation in Waromung is agriculture. Other jobs like teaching, nursing, road work, government positions, and religious service are also available. However, agriculture is still the main occupation. Even though some households have jobs unrelated to agriculture, they still participate in agricultural practices. The villagers are also involved in activities related to the

forest, like collecting forest products, making crafts, hunting, fishing, animal husbandry, and rubber plantation. They are also engaged in government service and self-supporting businesses. Those households whose main income comes from other sectors also engage in vegetable farming. Waromung was chosen as a sample because it has been successful in vegetable and cash crop farming. This makes it an ideal case study to understand the benefits and challenges of this type of farming. In the following captivating replies, we set sail on a journey of discovery into the candid and illuminating viewpoints revealed by a distinguished individuals, who holds a position of being the most senior inhabitants of Waromung village belonging to the Ao tribe.

## 5 Findings of the Study

### 5.1 Harmonizing Farming Practices for Resilient and Thriving Living Systems

Chuba (Ao, man 82) opined;

“We have two types of cultivation: dry and wet. Dry cultivation, also known as Jhum cultivation, is done on dry lands instead of wet lands. The process begins with cutting down forests in December and clearing necessary areas in January. The timber is left to dry in February, and controlled burning starts on March 10th. Grain seeds are sown in March, followed by planting various types of seeds in April to ensure diverse crops.”

He further added:

“In May, saplings will grow, indicating the start of weeding and nurturing. This phase will last until June. The second phase will begin in July and continue until August, when crops will ripen and need to be harvested. By September, grains will mature and harvesting will begin. The harvested grains will be dried and collected. In September or October, the grains will be transported home, completing the cultivation process. This is the process of dry land cultivation.”

Forest-based activities are an indispensable component of the Ao-Naga economy, encompassing a wide range of endeavors. These endeavors encompass not only the collection of essential resources such as food, firewood, medicinal plants, building materials, and fodder but also the pursuit of hunting, fishing, and cultivation. Of particular significance is the profound interconnection that exists between agriculture, which serves as their primary occupation, and the forest. The Ao-Naga people engage in both Tekong lu, also known as Jhum cultivation, where they are required to clear specific forest areas, and Tsü lu, which involves the cultivation of wet rice. Additionally, the forest bestows upon the villagers a plentiful supply of valuable products, including wood, bamboo, timber, and wild game, which serve as a vital source of income. Moreover, it is worth noting that the womenfolk of the community actively participate in the collection of Minor Forest Products, such as wild mushrooms, green leafy vegetables, fruits, broom grass, honey, and herbs. These products are then sold, thereby supplementing the household income of these women.

He also opined that:

“In October, the chaff on the fields will be cut. This clears the fields of chaff, stalks, and vines. It's called 'aben cheppa'. The vegetation will dry and be burned in January. This delay allows for fresh seeds to be sowed in February and March. New forest areas will be cleared in January for more fields. This

process is repeated with burning, sowing, and planting. The farmer then cares for the field. Farming is important for our society's well-being and survival.”

## 5.2 Ao Naga Festivals in Communion with Farming Rhythms

### Ao woman (Kilem, 57) expressed;

“During harvest time, affluent individuals start harvesting after their own crops are mature. Then they inform the surrounding villages to start harvesting. The less privileged members rely on the wealthy for guidance on when to start harvesting and how to please the gods. The Moatsu festival now happens in May to mark the change of seasons, especially the start of the rainy season. Before the festival, all seeds and crops have already been planted. The festival is a prayer to the gods for a bountiful harvest, rain, and protection from pests and animals. On Moatsu, the villagers clear the path to the graveyard to remove all illness. They then place six stakes to keep away evil. In September, Tsungremong festival is celebrated to give thanks for the harvest.

## 5.3 Sustaining Wellness: The Intersection of Nourishment and Healing in a Holistic Living System

Naga gastronomy is renowned for its utilization of regionally obtainable constituents, a significant proportion of which possess potential advantages for human health. Naga culinary practices often incorporate diverse herbs, spices, and curative flora. These constituents are appreciated not only for their gustatory attributes but also for their medicinal characteristics. The traditional healing customs observed by the Naga populace are all-encompassing, centered around the interdependence of the body, mind, and soul. Nourishment is regarded as an indispensable component in the preservation of well-being, and the constituents employed in Naga cuisine are frequently presumed to possess remedial properties. Numerous herbs and curative flora utilized in Naga customary medicine are also integrated into local gastronomy. For instance, specific herbs that are believed to possess digestive or anti-inflammatory attributes may be included in dishes to foster wellness.

Food holds a momentous function in the observances and rituals of the Naga community, encompassing those that pertain to the process of recuperation. Commemorative meals are meticulously concocted during times of malady or to commemorate significant milestones in life, with the conviction that these comestibles not only contribute to physical well-being, but also augment spiritual welfare. The transference of age-old recipes and healing customs from one generation to the next assists in the preservation of cultural wisdom. The elderly often play an indispensable role in disseminating their sagacity concerning the therapeutic attributes of diverse victuals and herbs.

An Ao native man (Toshi,78) expressed:

“During that time period, medical treatment was not accessible, but ailments were less complex. In the case of a stomach ache, parents would use betel leaf and salt to provide relief. For diarrhea, they would boil tree bark to make a liquid remedy. Pregnant women would consume soft rocks for nourishment. For bodily pains, massaging with oil or kerosene was a common remedy. Cuts and bruises were treated with crushed plant leaves. The treatment



methods of that era were characterized by a light-hearted approach.”

He opined that;

“In the past, there were no medical professionals, but there were people called 'rachenlars' who had similar abilities to village witch doctors or oracles. These abilities were not from a higher power, but from earthly sources of power. The 'rachenlars' do not charge for their services, but will accept donations. It is believed that they received their abilities as a gift from a higher power and would lose it if they demanded payment. Instead of making medicines, the 'rachenlars' now diagnose patients and refer them to doctors. There are stories that show the extraordinary abilities of the 'rachenlars'. For example, they can predict when someone will visit them and sense when a spirit is attached to someone.”

#### **5.4 The Forest as a Lively Tapestry in Everyday Existence**

Ao woman (Arepla, 62) expressed;

“The forest provides water for the village. The forest supplies materials for building. The villagers use wooden furniture and containers. They make mats and baskets from bamboo. They make various items from natural materials. Even their tools and implements, attire and accessories, musical instruments, as well as decorative and recreational items are created using natural substances.”

She further expressed;

“The villagers in this area plant trees in their fields and barren land while taking care of their village surroundings. They plant indigenous species that can adapt to local conditions. These trees grow fast and last longer without harming the soil fertility. They also choose trees that are economically valuable and suitable for the climate and soil.”

#### **5.5 Tree Felling on Forest Ecosystems**

Ao woman opined;

“The villagers can collect fallen twigs and timbers in the forest without hindrance. For cutting large trees, they need authorization from the village council. The practice of chopping down trees preserves the forest ecosystem. Instead of uprooting and eliminating trees, a significant portion of the trunk is left intact. This approach safeguards the forest and its resources.”

It is worthy to observe that the villagers acknowledge the importance of healing plants, consumable fruits, leaves, as well as tubers and roots that can function as nourishment for both human beings and animals, particularly pigs. Remarkably, the accessibility of these resources is not limited to particular areas, as anybody is allowed to acquire them from any location within the proximity. Notwithstanding, it is crucial to adhere to a general principle, which dictates that these valuable resources should not be squandered or wasted. Any actions that involve the destruction or misuse of these resources are not taken lightly by the villagers, as they are subject

to disapproval and even punishment, with the imposition of fines being a possible consequence.

Agriculture and its related sectors are important for the economic well-being of a Naga village. The villagers depend on farming for survival. Vegetable cultivation is a recent development in Waromong village. Vegetable farming has many advantages and benefits. Traditional rice cultivation is declining while vegetable farming is growing due to its ability to provide better nutrition. The villagers prioritize the sustainable growth and management of their vegetable farms.

## **5.6 Tourism and Sustainable Livelihood**

Mokokchung, like other regions in Nagaland, is known for its cultural legacy, reception, and splendor. The Ao Nagas have a distinctive culture celebrated for conventions, festivities, and handiworks. One potential sustainable tourism idea is promoting cultural and heritage tourism in Mokokchung, a town in Nagaland inhabited by the Ao Naga tribe. The implementation of this concept could proceed as follows. Cultural Tours and Experiences: Tourists have the opportunity to partake in guided tours led by local Ao guides, allowing them to explore significant cultural sites such as the Longkhum village, which is renowned for its stone monoliths, the Chungtia village, known for its exceptional woodcraft, and the Ungma village, one of the oldest Ao Naga villages. These tours serve as a means to gain profound insights into the Ao Naga people's rich historical background, cherished traditions, and distinctive way of life.

### **5.7 Homestays and Community Engagement:**

The local community graciously welcomes tourists into their homes, providing them with homestay accommodations and serving them authentic Ao Naga meals. This allows tourists to fully immerse themselves in the daily routines of the community, actively participating in traditional cooking, weaving, and agricultural work. The income generated from these homestays directly contributes to the livelihoods of the host families, effectively supporting their well-being.

### **5.8 Cultural Festivals and Events:**

Throughout the year, the community organizes various cultural festivals and events to commemorate significant occasions like Moatsu, a festival that follows the harvest season, and Tsungremong, which marks the culmination of seed sowing. Tourists are cordially invited to partake in these celebrations, providing them with the opportunity to witness and engage in unique Ao Naga cultural traditions, including traditional dances, songs, and rituals.

### **5.9 Craft Workshops and Experiential Learning:**

Local craftsmen offer workshops for tourists to learn traditional skills such as bamboo weaving, pottery, and beadwork. By actively engaging in these hands-on experiences, tourists not only acquire new abilities but also contribute to the economic empowerment of skilled craftsmen within the community, thereby creating additional income prospects. The area's natural landscapes provide opportunities for ecotourism and outdoor activities. These activities are conducted in an environmentally responsible way to protect the region's biodiversity. The community focuses on developing local youth skills relevant to the tourism industry. This helps them find employment opportunities and reduces outmigration from rural areas.

## 6 Conclusion

The community forms partnerships with government agencies, NGOs, and tour operators to promote sustainable tourism practices and gain access to marketing channels. These collaborations serve to increase awareness about the Ao Naga culture and heritage on a broader scale, while also ensuring that the benefits of tourism are shared equitably among community members. By effectively managing its cultural heritage and natural resources, the tourism industry in Mokokchung and its surrounding villages can play a significant role in safeguarding the Ao Naga identity, empowering local communities, and creating livelihood opportunities for future generations.

## References

1. Singh, S.: The road ahead is dotted with cloud kitchens, <https://hospitality.economictimes.indiatimes.com/news/restaurants/the-road-ahead-is-dotted-with-cloud-kitchens/86452645>, (2021).
2. Sundar, S.: Multi brand Cloud Kitchens: concept, benefits & how to manage it? - Gofrugal, <https://www.gofrugal.com/blog/multi-brand-cloud-kitchens/>.
3. Jain, S.: How to promote your cloud kitchen?, <https://blog.petpooja.com/how-to-promote-your-cloud-kitchen/>.
4. S, A.: Cloud Kitchen Marketing: All you need to know [in 2024], <http://www.maxsemo.com/cloud-kitchen-marketing/>.
5. McCarthy, D.: 4 Proven Ways to increase the sales of your Cloud Kitchen Brand, <https://www.posist.com/restaurant-times/cloud-kitchen/scaling-cloud-kitchen-business/effective-ways-to-increase-cloud-kitchen-sales.html>.
6. Shahbaznezhad, H., Dolan, R., Rashidirad, M.: The role of social media content format and platform in users' engagement behavior. *Journal of Interactive Marketing*. 53, 47–65 (2021). <https://doi.org/10.1016/j.intmar.2020.05.001>.
7. Kapoor, K.K., Tamilmani, K., Rana, N.P., Patil, P.P., Dwivedi, Y.K., Nerur, S.: Advances in social Media Research: past, present and future. *Information Systems Frontiers*. 20, 531–558 (2017). <https://doi.org/10.1007/s10796-017-9810-y>.
8. Phang, C.W., Kankanhalli, A., Tan, B.C.Y.: What Motivates Contributors vs. Lurkers? An Investigation of Online Feedback Forums. *Information Systems Research*. 26, 773–792 (2015). <https://doi.org/10.1287/isre.2015.0599>.
9. Order food online from India's best food delivery service | EatSure, <http://www.eatsure.com/terms>.
10. Goenka, T.: Rebel Foods losses up 55% in FY22; revenue more than doubles, <http://www.financialexpress.com/industry/rebel-foods-losses-up-55-in-fy22-revenue-more-than-doubles/2913503/>, (2022).
11. Wortham, J.: Facebook to buy Photo-Sharing service Instagram for \$1 billion, <https://archive.nytimes.com/bits.blogs.nytimes.com/2012/04/09/facebook-acquires-photo-sharing-service-instagram/>.
12. Statista: Countries with the most Instagram users 2024, <http://www.statista.com/statistics/578364/countries-with-most-instagram-users/>.
13. Statista: Instagram users in India 2019–2028, <https://www.statista.com/forecasts/1138743/instagram-users-in-india>.
14. Instagram, <http://www.instagram.com/eatsurenw/>.
15. Ric, T., Benazić, D.: From social interactivity to buying: an instagram user behaviour based on the S-O-R paradigm. *Ekonomiska Istraživanja/Ekonomska Istraživanja*. 35, 5202–5220 (2022). <https://doi.org/10.1080/1331677x.2021.2025124>.

16. Młodkowska, B.: Influencers on Instagram and YouTube and their impact on consumer behaviour. *Journal of Marketing and Consumer Behaviour in Emerging Markets*. 2019, 4–13 (2019). <https://doi.org/10.7172/2449-6634.jmcbem.2019.1.1>.
17. Kumar, R., Singh, P.: IMPACT OF INFLUENCER MARKETING ON CONSUMER PURCHASE BEHAVIOUR IN INDIA. *Indian Scientific Journal of Research in Engineering and Management*. 06, (2022). <https://doi.org/10.55041/ijrsrem15974>.
18. Razali, G., Nikmah, M., Sutaguna, I.N.T., Putri, P.A.N., Yusuf, M.: The influence of viral marketing and social media marketing on Instagram adds purchase decisions. *Cemerlang*. 3, 75–86 (2023). <https://doi.org/10.55606/cemerlang.v3i2.1096>.
19. Dhingra, A.: Impact of social media on consumer behaviour and preference. *International Journal for Multidisciplinary Research*. 5, (2023). <https://doi.org/10.36948/ijfmr.2023.v05i02.2171>.
20. Thomas, S., Verma, S.: EFFECTIVENESS OF SOCIAL MEDIA MARKETING: A COMPARATIVE STUDY OF FACEBOOK & INSTAGRAM. *EPRA International Journal of Economics, Business and Management*. 22–27 (2023). <https://doi.org/10.36713/epra12433>.
21. Gani, M.H.A., Mulok, A.H.A., Subramanian, U.: The Influence Of Social Media Marketing On Consumer Behavior in Brunei. (2022). <https://doi.org/10.1109/icitsi56531.2022.9970931>.
22. Khatri, M.: How Digital Marketing along with Artificial Intelligence is Transforming Consumer Behaviour? *International Journal for Research in Applied Science and Engineering Technology*. 9, 523–527 (2021). <https://doi.org/10.22214/ijraset.2021.36287>.
23. Dara, S.: Effectiveness Of Digital Marketing Strategies. . *International Journal for Innovative Research in Multidisciplinary Field*. 9, (2010).
24. Keel, A., Natarajan, R.: Celebrity Endorsements and Beyond: New avenues for celebrity Branding. *Psychology & Marketing*. 29, 690–703 (2012). <https://doi.org/10.1002/mar.20555>.
25. Hwang, Y., Yuan, S., Weng, J.-H.: A study of the impacts of positive/negative feedback on collective wisdom—case study on social bookmarking sites. *Information Systems Frontiers*. 13, 265–279 (2009). <https://doi.org/10.1007/s10796-009-9186-8>.
26. Dellarocas, C., Gao, G., Narayan, R.: Are consumers more likely to contribute online reviews for hit or niche products? *Journal of Management Information Systems*. 27, 127–158 (2010). <https://doi.org/10.2753/mis0742-1222270204>.
27. Cheung, C.M.-Y., Sia, C., Kuan, K.K.Y.: Is This Review Believable? A Study of Factors Affecting the Credibility of Online Consumer Reviews from an ELM Perspective. *Journal of the Association for Information Systems*. 13, 618–635 (2012). <https://doi.org/10.17705/1/jais.00305>.
28. www.ETBrandEquity.com: Brand Equity | Latest advertising and marketing industry information and updates: ET BrandEquity, <https://www.etbrandequity.com/>.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

