

An analogy of the Naga Club Building

Imagine that you own a building with several flats. Your building was used as a Morung for the collective good of the Naga people, and for hosting travellers from distant villages that fostered unity and brotherhood, and for many meetings that later on shaped the political course of your society. The times and situation became politically turbulent and because of the hostile military actions, you couldn't reside in your building nor make use of it for further meetings or host travelling guests. The armed forces took control of your building forcefully and illegally and later handed it over to its benefactor, the state Govt. who accommodated the Forest dept. When the Forest dept moved out of the building and before another dept moved in, because the situation was not conducive for you to move into your building, you ask a younger trusted fellowmen to lock the building on your behalf. That fellowmen requested to rent a flat in your building and live as a tenant. You agreed. That tenant doesn't pay rent for about 40 years, but you still allow him to stay because you consider him as a younger fellowmen and also because both of you work for the welfare of the same people. Now over time your building grows old and is severely dilapidated and has undergone severe depreciation and you want to demolish and rebuild it. You made repeated request to the tenant to vacate but the same tenant refuse to move out. Not only did he not move out, but he also claim to be the custodian of your building which is unlawful as a defaulting tenant. Over and above that, he even tries to make a land patta by transferring your ownership into his own name, but which the lawful Govt authorities refused stating that the building and the land belongs to you. So in your case, the tenant becomes the custodian (chowkidar) of your building and even tried to usurp and take ownership of your building and the land. You have been asking for a meeting with this tenant for 6-7 years but he refuses to meet you stating that it would legitimize your ownership of your property. You communicate your noble intentions clearly that you want to rebuild your building not for your benefit but for the greater good of the Naga people as it had served in the past, and also to build a modern building befitting the stature and the rich legacy that the building has contributed to serve the Nagas and to commemorate and preserve the legacy of those moments of the Naga history. Still the tenant remains obstinate and refuses to vacate. Furthermore, you also learn that the same tenant has started sub-renting other parts of your building and even made some additional construction around your building and realizing the rent for his self. In the course of time, you reach a prominent landmark in your life and want to erect a monolith near your building to commemorate it. But the tenant does not permit you to do so. How would you as the legitimate owner feel about your building, and your tenant?

This is exactly the situation wherein, the Naga Club as the owner and the NSF as the tenant, are in.

Concluding note:

The assertion of ownership of the Naga club building is neither to claim it as a property for personal gain of the office incumbents nor for any tribe as had clearly been pronounced by A Kevichusa, and reiterated by the Naga Club, but to take the responsibility of rebuilding the Naga club building into a monumental multi storey complex befitting the priceless legacy of the Nagas and give it back to the people, to let it serve as a common Naga property just as it had been in the past, thereby restoring it's past rich legacy, and to bring all Nagas together under one roof for better understanding and cooperation to usher societal harmony for peace, development and progress for the greater good of the society and of which the NSF and many other organisation was, and is, and will be very much a part of the shared legacy. Only those who are against the interest of the Nagas will oppose such a move to bring all the Nagas under one roof. In pursuit of this noble purpose, the land patta, the building construction permit, the construction committee, the finance committee etc is all set in place and ready for the task. We still hope that if the NSF truly stands for the interest of the Naga people, they will shed their misgivings and apprehension whatsoever it may be, and try to understand this benevolent vision and be a part of the mission instead of obstructing the noble initiative for the collective good of all Nagas.

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