

Naga Community Conservation of Biodiversity for A Sustainable Future

K. Hokato Sumi

Assistant Professor, Department of History, St. Joseph University, Nagaland

doi.org/10.64643/IJIRTV12I6-186784-459

Abstract—In a traditional Naga society, forest plays an integral role as source, provider and sustainer of livelihood for the Nagas. Forest resources as flora, fauna, wild animals, birds, herbs, and woods were used by the Nagas without any condition freely within their own respective village jurisdictions however over transition of history. The continuous deforestation for agricultural activities, plantations, rise of wood smuggling, wild hunting and poaching has cause a serious threat on the dependency of the Nature for survival due to its exhaustion, due to rapid depletion of natural resources, various Naga communities undertook the preservation of forest and its resources and banned the deforestation for commercial purposes, wild hunting, forest burning, prohibited the uses of chemical and explosives in the rivers for fishing under the Village Community Conservation. CCAs play a crucial role in preserving the rich biodiversity of Nagaland. However despite the effort undertaken by the village communities in the conservation and preservation of the forest resources, there have been various challenges in its effort due to nature, wild-human conflicts, lack of awareness, absence of central and state government allocated budget for the state for maintenance of community land and biodiversity, lack of the support from the nonprofits organization in the areas have been a major issues in the conservation and preservation of natural resources. This paper tries to examine the nature of the Naga community conservation and preservation of forest areas for a sustainable future.

Index Terms: Naga community conservation, Sustainable development, Biodiversity.

I. INTRODUCTION

Community Conserved Areas is defined as natural and modified ecosystems that had a significant biodiversity, ecological and related cultural values,

voluntarily conserved by indigenous peoples and local communities through customary laws or other effective means. They include officially designated indigenous protected areas or community reserves. Under it, trade of timber for commercial and firewood purposes is restricted under certain given regulations however an individuals are allowed to sell timber, firewood from their own individual land. Selling of timber and firewood from the village forest is managed by the village council which inspects the forest areas for matured trees and invites tender. Firewood and Bamboo Reserves are usually maintained in village boundary. These reserves meet the domestic needs while reducing pressure on the forest. Hunting, especially of female species during the breeding season is strictly prohibited. Hunting or bringing young animals and birds home from the forest to keep as pet is discouraged as they cannot survive long once they are displaced from their natural habitat. Use of chemicals and explosives during fishing is prohibited. Natural products like leaves, seeds and roots of plants and creepers are used to trap fishes. The leaves of local walnut and traps made of bamboo are used while fishing. These traditional methods of fishing are practiced even today and it has helped to maintain the water source, the aquatic flora and fauna from the hazardous effects of explosives and chemicals.¹

II. COMMUNITY CONSERVATION AREAS

The state of Nagaland lies within the Indo-Myanmar Biodiversity hotspot, and illustrates a unique rich biodiversity of endemic flora and fauna, of which many are considered rare and endangered. The

¹ Ivan Zhimo, *Tizu Valley Biodiversity Conservation and Livelihood Network*, 2024, *Community Conservation Areas.Org*.

communities of Nagaland work together to protect and conserve the biodiversity, that resulted in the formation of the many Community Conserved Areas (CCAs) in the state. Nagaland is rich in bio-cultural diversity, the Nagas' culture and tradition, folklore and folksongs, taboos and myths express intimate relationships with the complexities of the ecological system. One example is the myth of the tattoo marks on the catfish, which are attributed to *ichthyomorphosis*, i.e. a human transformed into a fish. This long-standing cultural practice was later formalized and designated as Community Conserved Areas (CCAs) following the customary laws of the Naga people. The tribal councils, guided by customary laws, regulate hunting, fishing, and the use of forest resources. CCAs in Nagaland have been in existence since the 1800s, when the tropical evergreen forest of Yingnyushang was declared as a CCA by Yongphang village in Longleng District. In 1998, the village of Khonoma in Nagaland initiated a community led conservation project to protect the Blyth's Tragopan (*Tragopan blythii*), a pheasant species that is categorized as vulnerable on the IUCN Red List. The village banned hunting of the endangered Blyth's Tragopan and other wildlife, and imposed fines for violations. Today, there are an estimated 432 CCAs, covering 59,661.23 hectares, voluntarily managed by the tribal peoples in Nagaland

² In an initiatives to protected these biodiversity, a group of CCAs identified the need for a common platform for the mutual exchange of knowledge and ideas, and support in terms of skill building and other aspects. a consensus on the need to have an outlet for a common voice for all the CCAs in the state, for recognition and policy influence and also for the representation of community initiatives at various national and international platforms thus through a subsequent consultation meetings and deliberations during November 2014, the Nagaland Community Conserved Areas Forum was formally established with a total 22 affiliated CCA members. A core

committee was formed to draft the constitution and with the consent of all the members the constitution of the Nagaland CCA forum was adopted. ³

III. COMMUNITY CONSERVATION AREAS (CCAS) IN NAGALAND

According to the India State of Forest Report (ISFR) 2021, forest cover of Nagaland is 12,551 sq. km almost 73.9 % of total geographical area. However, more than 90% of these areas are owned by the communities, guaranteed through Article 371 (A) of the Indian Constitution. Land and its resources, including water and biodiversity, are controlled by individuals, family, clans, or communities under these traditional systems that are protected by Art 371A. A study by The Energy Research Institute (TERI) commissioned by DEFCC (Nagaland) in 2013 found that 407 or about one-third of Nagaland's villages have constituted CCAs. Despite the impressive conservation measures, CCAs face numerous challenges in terms of institutional, financial, effective management and sustainability. Most of these CCAs are isolated forest fragments (average size is 500 ha). Only a minority (8%) of CCAs are managed by two or more villages. ⁴ The CCA model offers a win-win situation for both people and nature. CCAs are led through local customary laws to promote a traditional lifestyle, socio-cultural identity, spirituality, and livelihood. ⁵

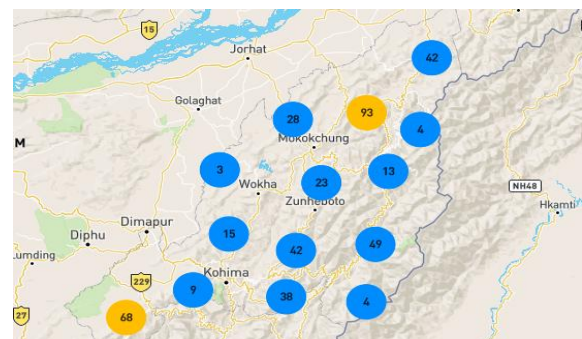


Fig.1. Community Conservation Areas

Source: Nagaland CCA Forum

² Nagaland CCA Forum, *Community Conserved Areas South Asia*, <https://nccaf.communityconservedareas.org/>

³ Ibid.

⁴ *Community Conservation Areas (Ccas) In Nagaland, Forest & Biodiversity Management In The*

Himalaya (Nagaland) Project, <https://www.fbmpnagaland.com/>

⁵ Kothari. A, 2006, *Community conserved areas: Towards ecological and livelihood security.*, PARKS, 16(1), 3–13. Retrieved from, https://iucn.org/sites/default/files/import/downloads/parks_16_1_forweb.pdf

IV. SIGNIFICANCE OF COMMUNITY CONSERVATION

Community Conservation Areas play a crucial role in preserving the rich biodiversity of Nagaland. Traditional practices like Jhum or shifting cultivation ensure the survival of successional species, thus increasing overall biodiversity metrics. It also prevents the forest stand from reaching the climax stage, maintaining species evenness and diversity. Another example is the alder-based farming practiced in Khonoma, which promotes sustainable land use by ameliorating soil fertility and providing livelihood resources simultaneously.⁶ One significant aspect of this provision is the protection of the traditional landholding system of Nagaland. The state follows a communal land ownership system, where land is owned and managed by tribal communities, clans and villages, or even privately held by individuals. This autonomy in governance also renders local self-governance more powerful in matters of land laws and biodiversity conservation. According to 2021 data, 71% of Nagaland lives in rural areas. So, village councils play a crucial role in planning and managing the economic and social development of the land and the flora and fauna. Nonprofits that work on environmental conservation in the state point out that community control over land is only the first step in the process.⁷ Even in other areas that are not considered forest, Nagaland holds tremendous potential for agro-ecological landscapes such as Jhum areas, alder-based farming systems, and the Zabo system that support the diversity of farmland, dependent species and related ecosystems. Zabo means impounding of water, this system integrates water harvesting and agriculture, where the rain fed water is collected and used in multilayers for domestic use, animal rearing and growing vegetables.⁸

⁶ Ramesh Kathariya Supongnukshi Ao, Sunita Chaudhary, *Ecosystems-Landscapes/The-30x30-Target-And-Community-Conservation-In-Nagaland.*, ICMOD,

⁷ Keletsino Mejura, *In Nagaland, conservation and entrepreneurship go hand in hand*, Dialogue Earth, 4

V. A CASE OF TIZU VALLEY BIODIVERSITY CONSERVATION AND LIVELIHOOD NETWORK

The Tizu Valley Biodiversity Conservation and Livelihood Network (TVBCLN) are located in the Zunheboto district of Nagaland, one of the main river drainage in Nagaland which flows through the landscape. Tizu Valley Biodiversity Conservation and Livelihood Network are joint Community Conserved areas of three villages namely Sukhai, Kivikhu and Ghukhuyi. The sub-tropical wet hill forest primarily overlapping with the sub-tropical pine forest, and represents a wide range of flora and fauna and acts as an important green corridor between the biodiversity rich forests of Satoi range and other biodiversity rich area that harbor endangered and threatened species like the Blyth's Tragopan (*Tragopan Blyth*), Fishing Cat (*Prionailurus viverrinus*) and Wild Dog (*Cuon alpinus*). The forest is the place of origin of Kutu, Yayi, Loyi, Sumukhu, Lipi and Yai feeder streams of Tizu River and the river Tizu is home to many native fish species and other aquatic life.



Fig.1.2. Tizu Valley

Source : CCA, South Asia

The Tizu River and its surrounding forests have been strained by destruction of forest, uncontrolled hunting, soil erosion, over exploitation of fishes, causing fast depletion of fish population, wildlife and the forests resources. In the fear of losing native fishes and wildlife, initially Sukhai village council has passed a

February 2025, <https://dialogue.earth/en/nature/in-nagaland-conservation-and-entrepreneurship-go-hand-in-hand/>

⁸ *Opcit.*

village resolution and declared 789 hectares of forests as CCAs and banned hunting, felling of trees and use of any destructive fishing technique in the Tizu River. Subsequently to ensure conservation of large contiguous forest areas, neighboring villages Kivikhu and Ghukhuyi has undertaken a joint efforts and declared 204 hectares and 370 hectares respectively as CCAs to conserve around 1363 hectares altogether. An avian survey revealed presence of more than 200 species of birds including rare and threatened species like Naga Wren Babbler, Hodgson's Frogmouth, Spot-breasted Parrotbill, Rufous-throated Partridge, Mountain Bamboo Partridge, Pompadour Green Pigeon, Slaty-bellied Tesia, Spot-breasted Scimitar Babbler, Coral-billed Scimitar Babbler, Golden-breasted Fulvetta, White-crested Laughing Thrush. Among the reptile Burmese Python, Red-necked Keelback, Green Trinket Snake, Banded Krait, King Cobra, Popes Pit Viper and many other interesting species are recorded from this place.⁹

VI. MOUNT PAUNA COMMUNITY CONSERVED AREA, PEREN

The Mount Pauna is located in the picturesque Benreu village. The CCA around Mount Pauna is spread over 843.23 hectares of forested land and grasslands. The sub-tropical forests, dominant with broad-leafed trees, house some of the most globally threatened species of flora and fauna. Mount Pauna is listed as an Important Bird Areas (IBAs) and Eastern Himalayas Endemic Bird Area (EBA) for its unique avifauna. During 1980-90s, indiscriminate logging and hunting decreased the availability of water in the natural water bodies and hence, which cause a sudden decrease of population of Blyth's Tragopan and Hornbills. In response, the local community announced a complete ban on hunting and logging within the Mount Pauna range in 2002-03. In 2012, the Pauna Range Conservation Committee was formed and strict rules and regulations were framed for the management of Mount Pauna CCA. The sub-tropical forest supports threatened species such as Rufous-necked Hornbill, Oriental Pied and

Brown Hornbill, Grey Sibia, Beautiful Sibia, White-rumped Yuhina, Austen's Barwing. A Bird survey revealed the presence of 155 species of birds are found here, including Grey-sided Laughingthrush, Long-tailed Wren Babbler, Tickell's Leaf-warbler, Yellow-rumped Honeyguide, Mountain Bamboo Partridge. Slow Loris, Asiatic Black Bear, Stumped-tailed Macaque, Leopard; Himalayan Serow, Yellow-throated Weasel etc are recorded from this place. The butterfly Empress (*Sasikiafennebris*), a rare nymphalidia butterfly was re-discovered here in 2014.



Fig.1.3. View of Mt. Pauna CCA

Source: CCA, South Asia

90 years since it was last sighted in 1924; this discovery has marked Mount Pauna CCA as a prominent butterfly watching destination. Other interesting uncommon species of butterfly are Naga & Green Sapphire, White Commodore, Golden Birdwing, Lesser Punch and Small Sailor.¹⁰

VII. A CASE OF SENDENYU COMMUNITY BIODIVERSITY AND WILDLIFE CONSERVATION

Community members set aside a patch of land (18 square km) for the reserve. The origin of the reserve was formalized by the passing of local law, the Sendenyu Village Council Act for Nature Conservation in 2001. The Sendenyu Community Biodiversity and Wildlife Conservation committee was established to enforce conservation measures, including hunting bans. Sendenyu's publicly lauded conservation efforts have led to a resurgence in its

⁹ NCCF, Tizu Valley Biodiversity Conservation and Livelihood Network, 28 November 2019, <https://ccaforumnagaland.blogspot.com/2019/11/tizu-valley-biodiversity-conservation.html>

¹⁰ Ccaforumnagaland, Mount Pauna Community Conserved Area, Peren, 10 July 2018, <https://ccaforumnagaland.blogspot.com/2018/07/mount-pauna-community-conserved-area.html>

wildlife, mainly barking deer, sambar deer, wild boar, hog badgers, macaques, bears, and birds.

Despite its success, which motivated other villages to follow suit, the reserve faces a new suite of challenges. Crop raids by swelling wildlife (sambar deer foraging on paddy and chilli crops) have beleaguered the community, mainly farmers; hunting wildlife that enters neighboring villages and lacking alternative livelihood options are significant concerns.¹¹



Fig.1.4. Sendenyu Community Conservation
Source : CCA, South Asia

¹¹ Mongabay, Sahana Ghosh, 27 Oct 2020, <https://india.mongabay.com/2020/10/a-community-in-nagaland-strives-to-sustain-wildlife-protection-amid-fresh-challenges/>

¹² Morung Express, A Legacy of Community-Driven Conservation, 03 November 2023, <https://morungexpress.com/a-legacy-of-community-driven-conservation>

VIII. A CASE OF PANGTI BIO DIVERSITY

Amur Falcons were first spotted roosting at Tzuza Eryu, Pangti Village under Wokha District in 2001 in flock of thousands. And in the subsequent years, the flock gradually increased. But owing to the lack of awareness for conservation of wildlife, the villagers, being hunters in tradition started hunting the birds in commercial scale for sustenance from 2006 to 2012. In 2013 by the State Forest and Wildlife and various departments and NGOs like Conservation Trust, BNHS etc. involving entire community, Roosting Area Land Owners, Village Councils Churches etc.¹² this stopover site became famous in November 2012 when a group of conservationists discovered widespread hunting of the migrating falcons. The environmental portal Conservation India launched a media campaign against falcon hunting at the Doyang reservoir. Activists estimated that 120,000 to 140,000 birds were caught in 10 days, about 10% of the global population of adult birds. The media campaign and associated video titled 'The Amur Falcon Massacre' drew national and global criticism. The Pangti Village Council, the apex governing body in the village gave in to the pressure. Village leaders banned falcon hunting two months before the 2013 falcon migration season. The hunting and sale of falcons had been highly profitable because hunters would earn up to 10 times their monthly incomes in a single season. To achieve such change, conservationists need to identify opportunities and gaps in local governance practices that can support environment-friendly rules.¹³ The Doyang Reservoir is one of the safest places in India for the raptors and has recently been nominated as a UNESCO World Heritage Site. Pangti village, indeed, proudly declares itself the Amur Falcon Capital of India¹⁴ Pangti Village has been conferred with various

¹³ Current conservation, The path to community-led conservation: The Amur falcon story, December 16, 2024, <https://www.currentconservation.org/the-path-to-community-led-conservation-the-amur-falcon-story/>

¹⁴ Wildlife Trust of India, Furthering the Cause of Amur Falcon Conservation, WTI Hands Over Newly Constructed Eco-tourism Guest House to Pangti Village Council, 29 June,

prestigious awards by the various agencies including, The Meritorious Award 2014 by the Department of Forest, Government of Nagaland, 'The Governors Commendation Certificate' by Government of Nagaland, 'The Earth Heroes Award 2014' by the Royal Banks of Scotland, 'The Balipara Foundation Annual Award 2014' by Government of Assam.¹⁵

IX. CHALLENGES AND EFFECTS

Conservation is an arduous task; there have been major challenges in the process of conservation efforts particularly the financial constraints of funding. Initiatives such as awareness camps, knowledge sharing and engaging activities require funding. The lacks of a unified policy at the state level also impact these constraints. As per the environmentalist, there is no state-level conservation policy in Nagaland, and there's no centrally allocated budget for the state for maintenance of community land and biodiversity. Many nonprofits in other states apply for grants from the state government under their schemes and policies, but state of Nagaland doesn't have that option as state by one of the renowned environmentalist, Ruchinillo.¹⁶ Though the Wildlife Protection Act, 1972 (WPA) and the Biological Diversity Act, 2002, have been approved by the legislative assembly of Nagaland, "there is a lack of awareness and implementation. Another environmentalist, Joseph Seb of the Wildlife Protection Force says that residents of certain neighboring villages who are not aware of the conservation actions at Sendenyu end up hunting the deer when they move outside the CCA's boundary, We don't have fences, and the area shares a boundary with neighboring villages. We are trying to fence portions, but it is not easy, we need the neighboring villages to be more aware. The ongoing conservation measures such as a ban on hunting mean the farmers

can't hunt and sell deer meat. So now we have a problem because that extra source of income (from selling meat) is no longer an option for the farmers. In a year, farmers can spend around Rs. 25,000 on *jhum* and wet terrace cultivation. But they lose the yield due to the wild animals' crop raids. We try to compensate them by providing one or two bags of rice, but that is not enough," explained Philip, secretary of the village development board. It is especially difficult for widows when they have to face crop damage. When we took up the matter of compensation from wildlife raiding crops with the state government, we came to know that compensation is provided only for elephant-associated damages to crops, hunting has always been a part of the Naga society as an act of survival to gather food from the forest since time immemorial but the intentions of greed was never encouraged.¹⁷ According to Dr. Neizo Puro, Nagas are quite aware now about the concept of ecology conservation. As per the local dailies report, more than 700 Naga villages have converged together and 300 CCAs were created in Nagaland but the problem is that, the villagers look for immediate outcomes. Conservation doesn't mean that they cannot use the forest resources at all; they can collect firewood for their need but not for commercial gains. Sustainable conservation is absolutely possible; the major challenge is to provide the villagers with an alternative source of livelihood. In most of the villages, horticulture has been introduced as an alternative. The lack of local resource has been a major challenge in convincing villagers to embrace the idea of community conservation in Nagaland. Besides the introduction of the conservation, the church has even instructed all constituent churches to preach on environmental conservation and climate change once every month, Some villages in Nagaland are even under the process of evolving the Sunday School

2017, <https://www.wti.org.in/news/furthering-the-cause-of-amur-falcon-conservation-wti-hands-over-newly-constructed-eco-tourism-guest-house-to-pangti-village-council/>

¹⁵ Morung Express, *A Legacy Of Community-Driven Conservation*, 3rd November 2023, <https://morungexpress.com/a-legacy-of-community-driven-conservation>

¹⁶ Keletsino Mejura, *In Nagaland, conservation and entrepreneurship go hand in hand*, Dialogue Earth, February 4, 2025. <https://dialogue.earth/en/nature/in-nagaland-conservation-and-entrepreneurship-go-hand-in-hand/>

¹⁷ Mongabay, *Sahana Ghosh*, 27 Oct 2020, <https://india.mongabay.com/2020/10/a-community-in-nagaland-strives-to-sustain-wildlife-protection-amid-fresh-challenges/>

textbooks in which the subject would include lessons on ecology and climate change ¹⁸

X. MEASURES FOR THE IMPROVISATION OF ECO TOURISM BIODIVERSITY.

Despite the initial success and positive feedback, the lack of basic facilities and capacities poses significant challenges to the community-run tourism enterprise. The economic conditions of homestay owners often hinder their ability to improve and maintain the basic necessities of their accommodations. This limitation impacts the overall tourist experience, potentially affecting repeat visits and recommendations. Basic amenities such as clean and comfortable lodging, reliable water and electricity supply, and adequate sanitation facilities are essential to attract and retain tourists, yet many homestays struggle to meet these standards due to financial constraints. Moreover, the absence of systematic and strategic planning related to business operations, marketing, and advertising has resulted in a limited flow of tourists to the area. Effective marketing strategies are crucial to raising awareness about the unique offerings such as its biodiversity, cultural heritage, and sustainable agricultural practices. Without proper marketing, potential tourists may remain unaware of the attractions and activities available in the areas leading to lower tourist numbers and reduced economic benefits for the community. To address these challenges and transform the tourism enterprise into an independent and profitable community-based nature enterprise, a comprehensive re-organization is necessary. This re-organization should encompass several key areas:

a. Infrastructure Development:

Improving the basic facilities of homestays and other tourist accommodations is essential. This includes upgrading lodging conditions, ensuring reliable water and electricity supplies, and improving sanitation facilities. Financial assistance and microloans can help homestay owners make these necessary

improvements. community centers and eco-friendly lodges, can enhance the overall tourist experience.

b. Capacity Building:

Providing training and capacity-building programs for community members involved in tourism is crucial. These programs should cover areas such as hospitality management, customer service, business planning, and financial management. Equipping community members with these skills will enable them to run their tourism enterprises more effectively and professionally.

c. Strategic Planning and Marketing:

Developing a strategic plan for the tourism enterprise that includes clear goals, target markets, and marketing strategies is vital. Effective use of digital marketing, social media, and partnerships with travel agencies can help raise awareness about the places, creating promotional materials such as brochures, websites, and videos can also attract more tourists.

d. Sustainable Practices:

Ensuring that tourism activities are sustainable and do not negatively impact the environment is crucial. This involves promoting eco-friendly practices, such as waste management, water conservation, and the use of renewable energy sources. Educating tourists about responsible travel behavior and the importance of conservation can also help minimize the environmental impact of tourism.

e. Community Involvement and Inclusivity:

Continuously involving vulnerable sections of the community, such as hunters, fishermen, and women, in tourism activities is essential for inclusive growth. Providing these groups with training and opportunities to participate in and benefit from tourism will help ensure that the economic benefits are widely shared.

f. Partnerships and Collaboration:

Forming partnerships with governmental agencies, non-governmental organizations (NGOs), and research institutions can provide additional resources, expertise, and support. These collaborations can help

¹⁸ Temjen Anichar, *Community Conservation practices by Naga villagers way to sustainable future*, 19 Dec 2013, *Eastern Mirror*,

<https://www.easternmirrornagaland.com/community-conservation-practices-by-naga-villagers-way-to-sustainable-future>

in accessing funding, technical assistance, and best practices from other successful community-based tourism projects.¹⁹

XI. CONCLUSION

Conservation policies in places like Nagaland, where the local community plays a central role in managing forests, need to be inclusive and participatory. The meaning of conservation can be different for different people based on their focal values, and this can sometimes lead to multiple or conflicting goals. Explicitly accounting for this diversity of thought at the very outset could mitigate potential conflict and should aim to facilitate, reinforce, and strengthen collective decision-making. Naga tribes depend on forests for material benefits such as food, timber, firewood, and water, as well as for non-material benefits such as recreation and tourism. These benefits fulfill economic and livelihood needs and underpin the overall quality of people's lives and their well-being. These cultures are rooted in people's relationships with each other and with nature. Knowledge about forests and diverse floral and faunal species, acquired through centuries of living amidst nature fosters a sense of moral values, a responsibility towards protecting nature for its own sake.²⁰ Villagers have often felt disappointed because their hopes for development remain unfulfilled. Road infrastructure remains poor, limiting tourism. Equity issues may persist if those who lost seasonal incomes after the ban cannot benefit from tourism. The lack of alternative livelihoods and untapped tourism potential in a region with high deforestation and water scarcity are a missed opportunity for conservation. Minimizing economic losses is critical to win broad popular support. Recognize local demands that may be at odds with conservation, and design approaches to meet these demands in a clear, equitable manner. Equally important is fostering leaders who can cut through the

red tape, share information and build institutional memory for future generations.

REFERENCE

- [1] Bhavendu Joshi, Tsuseki Yimkhiung, Divya Vasudev, Culture Shapes Community Conservation in Nagaland, roundglasssustain, 18 May 2022, access on 06 September 2025, <https://roundglasssustain.com/wild-vault/culture-shapes-community-conservation-nagaland>
- [2] CCAforumnagaland, Mount Pauna CCA, 10 July 2018, access on 06 September 2025, <https://ccaforumnagaland.blogspot.com/2018/07/mount-pauna-community-conserved-area.html>
- [3] Community Conservation Areas (Ccas) In Nagaland, Forest & Biodiversity Management In The Himalaya (Nagaland) Project, access on 07 September 2025, <https://www.fbmpnagaland.com/>
- [4] Current Conservation, The path to community-led conservation: The Amur falcon story, December 16, 2024, access on 06 September 2025 <https://www.currentconservation.org/the-path-to-community-led-conservation-the-amur-falcon-story/>
- [5] Ivan Zhimo, Tizu Valley Biodiversity Conservation and Livelihood Network, 2024, access on 06 September 2025 <https://communityconservedareas.org/data/show/919>
- [6] Kothari, A. 2006, Community conserved areas: Towards ecological and livelihood security. Access on 05 September 2025, Retrieved from https://iucn.org/sites/default/files/import/downloads/parks_16_1_forweb.pdf
- [7] Keletsino Mejura, In Nagaland, conservation and entrepreneurship go hand in hand, Dialogue Earth, February 4, 2025, access on 07 September 2025, <https://dialogue.earth/en/nature/in-nagaland-conservation-and-entrepreneurship-go-hand-in-hand/>

¹⁹ NCCF, Tizu Valley Biodiversity Conservation and Livelihood Network, 28 November 2019 <https://ccaforumnagaland.blogspot.com/2019/11/tizu-valley-biodiversity-conservation.html>

²⁰ Bhavendu Joshi, Tsuseki Yimkhiung, Divya Vasudev, Culture Shapes Community

Conservation in Nagaland, roundglasssustain, 18 May 2022, <https://roundglasssustain.com/wild-vault/culture-shapes-community-conservation-nagaland>

- [8] Morung Express, A Legacy of Community-Driven Conservation, 03 November 2023, access on 10 September 2025, <https://morungexpress.com/a-legacy-of-community-driven-conservationnn>
- [9] Mongabay, Sahana Ghosh, 27 Oct 2020, access on 15 October 2025, <https://india.mongabay.com/2020/10/a-community-in-nagaland-strives-to-sustain-wildlife-protection-amid-fresh-challenges/>
- [10] Nagaland CCA Forum, Community Conserved Areas South Asia, access on 14 September 2025, <https://nccaf.communityconservedareas.org/>
- [11] NCCF, Tizu Valley Biodiversity Conservation and Livelihood Network, 28 November 2019, access on 10 September 2025, <https://ccaforumnagaland.blogspot.com/2019/11/tizu-valley-biodiversity-conservation.html>
- [12] Ramesh Kathariya Supongnukshi Ao, Sunita Chaudhary, Ecosystems Landscapes, The-30x30-Target and Community Conservation In Nagaland, ICMOD,
- [13] Temjen Anichar, Community Conservation practices by Naga villagers way to sustainable future, Dec 19, 2013, Eastern Mirror, access on 07 September 2025 <https://www.easternmirrornagaland.com/community-conservation-practices-by-naga-villagers-way-to-sustainable-future>
- [14] WTI Handover Newly Constructed Eco-Tourism Guest House To Panti Village, 29 June, 2017, Access On 12 September 2025, <https://www.wti.org.in/news/furthering-the-cause-of-amur-falcon-conservation-wti-hands-over-newly-constructed-eco-tourism-guest-house-to-pangti-village-council/>