

YOUTH
MOVEMENT
IN
NORTH-EAST
INDIA

A.C. Sinha (Ed.)

The Book presents six theme papers and 19 case studies on the problems of Youth and Youth Movements in North East India by Social Scientists and Youth Activists of the region. It presents the base-line data on the issues of youth before the upsurge of the recent students movements in the region, which has further been updated. It also reports on the success story of the youth activists and their over-all concern on the problems affecting them and the community at large.

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Youth Movements in North-East India

A. C. Sinha

Edited by
A.C. SINHA



HAR-ANAND PUBLICATIONS

Preface

The problems of the Youth and the Youth Movements in North-East Region is based on a seminar held at the North Eastern Hill University Shillong on March 27-28, 1978. It was sponsored by the Indian Council of Social Science Research, New Delhi and was to be followed up at various micro-level locations in the region. The participants in the seminar were predominantly youth activists and social scientists. Some way or other, the ICSSR seems to have abandoned the idea of following up the recommendations of its experts participating in the seminar. We on our part, got caught in a series of youth and students upheavals in the region that we felt not to pursue the matter any further. But score of inquisitive persons approached us almost every year to consult the files on the proceedings of the seminar. That provided enough justification for this publication.

It so happened that Dr. Partha S. Dutta, Deputy Director, North Eastern Regional Centre of the ICSSR, Shillong, who had been directing the proceeding seekers to us, made a suggestion to publish the proceedings. The idea did not impress us to begin with, but on a second thought, we read through the drafts tentatively. Then a number of justifications for the publication seemed logical. Firstly, this was the first regional seminar held as a part of an All India perspective on the youth and it has its historical significance. Secondly, these proceedings represent in a way the base line to the vigorous and militant youth movements such as A.A.S.U., K.S.U., A.A.P.S.U., etc. which stole the thunder all the 1980's for the region. Thirdly, the proceedings also report on the present location of the yesterday's youth leaders and display that out of two dozen young participants, one became a Member of the Parliament (M.P.), another one Controller of

Examinations in a University, one an I.P.S. Officer, a Deputy Director of Sports, a businessman, a member of the District Council (M.D.C.), two advocates and 12 College and University teachers, besides those whose where-abouts are not known to us. In this way, we feel that the proceedings might be significant sources of information on which we had no moral rights to seat at.

With a view to filling the gap between 1978 and 1992 we tried to catch up with three additions to the original papers. In this way we have Prof. A.K. Barua's on Assam, Dr. N. Kumar and A.K. Nongkynrih's on K.S.U. and Father S. Karotemporel's presentations. We profusely thank all our authors for their write-ups. Some of them may find their presentations edited in terms of language, but we have entirely left the ideas intact. The entire credit for the publication goes to Dr. P.S. Dutta, Mr. A. Dkhar typed the final manuscript and Har-Anand Publications were nice enough to publish the book. We thank them all. In case the proceedings generate interests among the youths, policy makers, social scientists and social activists, we shall feel our efforts have been duly rewarded.

A.C. SINHA

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Background to the Youth and Youth Movements

A.C. Sinha

Our earlier drive was to get the politically active youth together and identify their expectations and aspirations. Meanwhile the Indian Council of Social Science Research, New Delhi (I.C.S.S.R.) invited us to organise the regional seminar on the youth in the North-Eastern India on their overall pattern of having half a dozen seminars at Chandigarh, Bombay, Hyderabad, Lucknow, Patna and Shillong. We agreed to act as the regional organisers and suggested our own ideas for the same. Along with the suggested themes of the *youth unemployment, generation gap, alienation*, we decided that *problem of women and uneducated youth* to be included. Keeping in view the nature of the problem and the youthful participants, we suggested an alternative way for conducting the seminar in the following way: Youth speak, social scientists reflect and the encounter between the two. Our suggestion found acceptance among the social scientists organizing the All India Seminars on the youth as an alternative way and the seminar was held on March 27-28, 1978.

Nature of the Seminar

We had about a dozen leading social scientists of India with us in this seminar, who had been concerned with the youth dynamics. However, we hasten to say that this was unlike the normal academic seminars. After the inaugural session, we had two key papers by the directors of the seminar. Prof.

G.S. Aurora reported on over-all regional perspective and the specific problems of the youth of the region as well as general problems of the youth. Dr. A.C. Sinha briefly provided the organisational set-up of the North-Eastern youth. We proposed that formal reading of the papers should not be avoided as much as possible. Various authors might talk about their papers within the allotted time to them by their respective Chairman. There was no formal discussions on the individual papers. However, with the permission of the respective Chairman, points of clarification and information might be raised and the authors might respond to them.

Second business session was on the presentation of the papers by the youth. For this session, we had chosen about a dozen papers by the young participants. Those were of general character covering either various issues of the youth or the problems of the youth in some of other state of the region. In this way, in this session we had about a dozen papers: V. Zathang, A. Patton, K. Yadev, Y. Vayie, S. Sema, T.C. Kapmawia, I.L. Aier, S. Mulieh, R. Kar, L.R. Fanai and others. Third session once more was devoted to reporting by the regional youth on their organisations and communities. These, over a dozen papers, were special papers around certain issues exercised in the minds of the youth. The pattern was the same in the following session in which the youth spoke about their own papers. Thus, we had papers of M/s R. Burgohain, E. Nongthy, D.N.M. Ao, L.S. Gassah, S. Saikia, P.S. Mishra, N. Gopalkrishnan, A.H. Khound, S. Laskar, V. Chunga, D. Arandhara, N.I. Singh, I.L. Aier.

Fourth session was devoted to the theme papers presented by the distinguished social scientists. Here we had two papers specially prepared for this session. Thus, Prof. Amar Kr. Singh presented his views on "Identity and Alienation in Indian Youth", and Prof. J. Pandey on "Problem of Identity, A Socio-Psychological Perspective". Besides we had among ourselves, Prof. S. Swaroop (Chandigarh), Dr. (Mrs.) Leela Dube (New Delhi), Prof. Sachchidenanda

(ANSISS, Patna). Dr. Bela Datta Gupta (Calcutta), Dr. M. Horam (Imphal) and Dr. P.D. Saikia (Jorhat). Many of them took part in the seminar on behalf of the Central Organizing Committee of the ICSSR for this set of seminars. We proposed that the social scientists on the basis of their research experiences should reflect on the problems posed to them by the youth in the previous two sessions.

Fifth and the concluding session was termed as the 'Encounter': Here the youth and the social scientists put their mind together and deliberated on the problems of the youth organisations and movements in general and specific issues relevant to our region in particular. We believed that the encounter might powerfully bring about the concern of the experts to identify the problems. We expected the seminar to pinpoint the aspects of the youth movements for development orientation, extension programmes and research activities. These exercised might interest the policy makers to formulate the programmes to channellise the youth for a meaningful life. This dialogue examined the possibilities to hold grass root level seminars at the regional centres such as, Kohima, Imphal, Agartala, Itanagar, Dibrugarh or Tura. The seminar was also expected to make some policy recommendations as well. In the evening there was a cultural get-together in which the young participants displayed their colourful cultural tradition of songs, music and folk dances.

Organisation of the Seminar

It was felt at the outset that about 40 youths and social scientists might be invited for the Seminar. Thus we, invited the known scholars in the field of youth affairs from all over the seven units of the region—Arunachal, Assam, Manipur, Meghalaya, Mizoram, Tripura and Nagaland. Not only that we invited the youth of Sikkim to participate in the deliberations of the seminar. It was expected of the youth to be some office bearers of their forums. The participants were requested to write on their organizations communities, its

policy, membership, problems and expected resolutions. We invited some teachers from the colleges/schools, who were known for studying the problems of the youth. We tried to get in touch with the youth and their forums repeatedly, but the response was not as desired. We had a handicap: we, the faculty of the North-Eastern Hill University, were identified as part of the Indian Union establishment and, thus, a section of youth did not respond to our invitation. Another possible reason was ineffective communication network in the region. These are some of the reasons that our reports on Tripura, Assam and Arunachal Pradesh lacked substance. At the same time, we shall like to add our reports on the activities of the youth forums in Manipur, Meghalaya and Nagaland were quite satisfactory.

Issues Identified as Problems Areas and their Possible Resolutions

We found that the organisations were involved in a number of activities. At times the same set of youth were engaged in a number of organisations. We prepared a long list of the youth organisations running in more than five dozen from the region. These organisations may be divided into six from the point of view of their stability, programmes, structure and objectives. These organisations may be identified as: (i) Students, (ii) Welfare oriented, (iii) religious, (iv) Political, (v) Sports and entertainments, and (vi) Commercial. We received 32 papers for the seminar, among which two were the background papers prepared by the organisers and another two were contributed by two leading psychologists of the country. Prof. G.S. Aurora portrayed the regional dimensions of various students, youth and community problems. Dr. A.C. Sinha provided a structural analysis of the regional youth organisations and introduced the strategy of the seminar to the participants. Prof. Amar K. Singh (Ranchi) and Prof. Janak Pandey (Allahabad) analysed the issues of youth alienation and identity crisis respectively.

The Seminar was inaugurated by the General Secretary, Students Union, North-Eastern Hill University, Shillong. The proceedings of the seminar were divided into four seatings presided by M/s. Anthony Patton, C. Nunthara, Prof. A.K. Singh and Prof. Leela Dube. There were 23 papers under the title, the 'Youth Speak': The copies of these papers were made available to the participants before hand. The speakers were requested to elaborate briefly on various points raised in their papers and the audience were to raise supplementary questions and ask for factual elaborations. In this way there was no separate discussion on individual papers. Still some papers generated a lot of interest and the quest participants took active interest in the discussion. In case the subject matter and the issues in the essays are to be considered, the seminar was concentrated on the following themes: (i) Identity, Alienation and favouritism, (ii) Dimension of Re-awakening, (iii) Nature of Exploitation and its effects, (iv) Elite and local leadership, (v) Issues of the urban youth and (vi) Study of the regional dialects and languages. Prof. Leela Dube, Director, I.C.S.S.R, New Delhi presided over the concluding session of the seminar on the 'Encounter between the youth and the social scientists'. This session generated a lot of interest in the local youth and they were present in a large body. Youth from Nagaland, Mizoram, Manipur were eager to see the way in which the consensus arrived in the seminar was to be implemented. The youth desired that the organisers of the seminar must inform the proceedings of the seminar to the Cental Government in New Delhi, who were ultimately responsible for the over-all welfare of the region. A consensus was developed in the seminar on the following themes, which were proposed to the authorities as the suggestions.

Firstly, efforts should be made to organise state level seminars at various capitals in the region with a view to continue the dialogue between the youth and the social scientists. Such meetings may be organized at Aizawl.

Dibrugarh, Imphal, Itanagar, Kohima, Agartala etc. and efforts should be made that a responsible senior authority of the Home Ministry, Government of India should participate in the deliberation. Secondly, it was felt that one of the reasons for our relation between the Central Government and the local communities in Nagaland, Mizoram and Tripura is the location of the armed forces. It was suggested that such forces should be stationed away from the habitations, educational institutions in the region. It was recommended that the vocational institutions such as medical, engineering, technical, managerial etc. are started in the region so that economic exploitation of the region be stopped in future. Fourthly, it was reported that even in the smaller tribal areas a number of non-tribals have come as the experts. There have been examples that even for the post of peons, outsiders were appointed ignoring the local tribal contenders. Such happenings encourage disappointment and distrust among the tribal youth. It should be the duty of the Central Government to stop such occurrences in future. Lastly, it was realised that the Central Government must evolve an efficient transportation system for topographically difficult and geographically isolated North-East Frontier Region. For that matter management of the roadways and railways need to be reoriented.

Youth Organizations in the North-Eastern India

A.C. Sinha

The transition from adolescence to adulthood passes through a phase of youthfulness. This is a continuous process in which not only the physical contours and capabilities of the individuals, but their needs, expectation and horizon also get expanded. With their increases capabilities and expanding world, they realize that their families, kin group, neighbourhood, clubs and other immediate aspects of social world small enough for their activities. Thus, new associations, novel activities, and special relationships come into being. With this general pattern of the transformation, if we look at the organizational set-up of the youth in North-Eastern region, we find that there has been a strong traditional base for the youth activities. In case we care to read the classical monographs on the various communities of the region, we find that invariably these communities has an active and inspiring institution of the youth dormitories. These traditional youth dormitories were variously organized and their membership also differed from tribe to tribe. They were not only the educational machinery in tribal art, craft, lore and traditions, but were also the vocal points in social organization. The tribal youth used to learn the social roles and responsibilities and lessons for their adulthood obligations in these dormitories.

Slowly and slowly, relatively isolated '*sangri-la*' of the tribal world started expanding its religious, political and

economic spheres to encompass a wider network of relations. Thus, we find introduction of a new religious and educational movement in the form of various *sects* of Christianity; first expansion of the British rule and then introduction of the modern democratic electoral culture and acceptance of cash crops and to some extent commercialization of the tribal markets. These new frontiers of the community living in North-Eastern region gave birth to a host of novel institutions such as ecclesiastic, educational political, commercial, vocational welfare etc. within no time, local tribal communities in general and youth in particular found themselves organized for meaningful activities under the above institutions. Thus, we find new youth organizations co-existing effectively with the traditional youth forums. However, one point may here be noted that the traditional world of the localized community living stands incapable of providing convincing answers to the complex expectations of the contemporary youth.

In this background, our present effort under the patronage of the ICSSR, New Delhi, to get the young people of North-Eastern region together and deliberate on the nature of their organization and examine the implications of their problems may be viewed historic. We tried to contact every possible type of youth organizations in the region. Formal and informal agencies, government forums, educational institutions, religious establishments, political movements, voluntary, vocational and welfare agencies, N.S.S. — all were contacted. And they were approached more than once. However, we failed to get desired response from various parts of our region. We confess to report that this is not only because of our lack of resourcefulness. It is also partly due to unwillingness to interact with us in certain parts of the region and very ineffective communication system. This explains why we have pretty little to say about the youth organization in Tripura, Manipur and Assam. Incidentally we may also add that our list of the youth organizations is rather exhaustive from Mizoram, Meghalaya and Nagaland.

We found that various youth forums are not necessarily uni-functional. Many times, the same set of the members are active in more than one organizations. However, keeping in mind the degree of stability, programmes, structure and objectives of the organizations, all youth organizations of the region may broadly be divided in six major activity complexes, viz. (a) students; (b) welfare; (c) religious; (d) political; (e) sports and recreational; and (f) professional (please see the appendix-I).

(a) *Students Organizations*: There are five dimensions of the students organizations in the region. Firstly, there are regional state student organizations, such as, the Meghalaya Students' Union, Mizo Students' Federation, Naga Students' Federation, etc. They function as the *appex* body of the students in their respective states and also outside their states. They have apparently the patronage of the state governments. Secondly, there are tribal students organizations, such as, the Khasi Students' Union, Garo Graduate Union, etc., which function as the effective interest and pressure groups to get better deals for their members. Many a time, they are under the patronage of strong local tribal leaders. Thirdly, there are students unions in the educational institutions—such as N.E.H.U. and various colleges. These organizations discuss their examinations issues, sports activities and general welfare of the students. Their elections provide an occasion in which tensions of the formal academic activities are eased with the intense electoral activities. Fourthly, there are some students organizations, such as, the All India Students Federation inspired by the national political parties. Since these political parties have very limited impact in the region, these student bodies are not effective student organizations in the region. And lastly, there are the units of N.S.S. in various colleges and the N.E.H.U., which involve the students in social services.

(b) *Welfare Forum*: Those forums may be further subdivided into various sets. There are many welfare associations inspired by the Christian churches and various missionary sources, such as the young Mizo Association, Ramakrishna Mission Ashram, etc. Their main sources are piety, benevolence and humility. There are organizations devoted to only a segment of the people, such as, the Women Welfare Association, whose main activities are to help their members vocationally and financially. A third type of welfare forums is general tribal in nature like the Jaintia Youth Welfare Association, etc. They are very much localized and, to all intent and purposes, their activities remain around the personality of the founder(s) or a few key functionaries. And lastly, we find welfare organizations, such as, the Nehru Yuvak Kendra at Along, Ziro, Tawang, etc., which are sponsored by the establishment to involve the young men in community life.

(c) *Religious Organizations*: There have been virtual universal youth organizations, such as, the Y.M.C.A. and the Y.W.C.A. Then we find forums, such as, the Christian Youth Endeavour (Baptist) and the Youth Fellowship (Presbyterian) in Nagaland. They are the organizational forums of the respective sects transcending the tribes and inculcating mutual help, community living and fellow feeling. Thirdly, there are religious organizations of the young people at the tribal level also, which sing hymns, play orchestra and organize voluntary forces on festive occasions.

(d) *Political Organizations*: There are national and regional political parties operating in the North-East India. So far the youth organizations, such as the Yuvak Congress, Yuva Janata, All India Youth Federation, etc. are concerned, they just manage to float their boats. Only exception may be the youth congress, which has roots in Meghalaya, Nagaland and certain other parts of the region. The regional political parties, such as, the United Democratic Front (Nagaland), All Party Hill Leader's Conference (Meghalaya), Hill Peoples'

Demands Party (Meghalaya) etc., have been able to recruit a large number of the young people in their folds. These forums serve as the recruiting branches for the cadres of the respective parties; they are the mass fronts of the parties and during the elections they mobilize the voters for their parties. There is a third category of the political organizations of the youngmen operative specially in Nagaland, Mizoram and certain parts of Manipur. These organizations are politically active in the tribal solidarity movements ranging from autonomy to sovereignty for the respective communities and territories. Another variety of the same organization is engaged in organizing various segments in Arunachal Pradesh under the generic terms of the Adis and is also operative in Manipur.

(e) *Sports and Recreational Organizations*: There is very strong and verile tradition of the sports and musical activities in the region. There is rarely a population big enough, which may not have an association for football, carum, volley ball, etc. There is hardly a festivity in the community life, which is not marked by the songs, dance and music. The western music, dance and hymns are so much popularly patronized and common in Meghalaya. Mizoram and Nagaland that regional stations of the A.I.R. find it difficult to cope with the demands. In fact, there is already a demand for the establishment of an Institute of Music, Dance and Folklore.

(f) *Professional Organizations*: The traditional base of the community has very limited number of the modern occupational association. However, we find some beginnings are made in Nagaland, with the establishment of the All Naga Engineering Students Association.

To sum up, the traditional base for the community life remains strong for the youth of the region. The primordial loyalties of kinship, territory and religion find favour with the young imagination. Educational and political fronts have recently appeared to be attracting larger number of the young folk. Equally appealing are the sports and recreational

associations for the young. Educational and recreational associations find favours with the youth all the more. In fact, one will find the youth imagination surcharged with a complex concern for the educational, recreational and political organizations. Though the women folk of the region do not suffer from the inhibitions as their sisters face in other parts of India, there are relatively very few women organizations. It is obvious that there are very few labour organizations, since there is a lack of organized labour in the region. We tried our best to get information about the uneducated rural youth. This is one of the areas in which we have singularly failed. We are sure this brief survey of the youth organizations will enthuse the youth participant in the Seminar to an introspection, so that tradition of an organized social life may be all the more fruitfully linked with the new demands of the young generation.

APPENDIX I

Youth Organization in the North-Eastern Region

ASSAM

POLITICAL ORGANISATIONS

- (1) AGP — Assam Gana Parishad.
- (2) NAGP — Natun Assam Gana Parishad.
- (3) ASDC — Autonomous State Demand Committee.
- (4) ABSU — All Bodo Student Union.
- (5) BPAC — Bodo People's Action Committee.
- (6) UMF — United Minorities Front.
- (7) PTCA — Plain Tribal Council of Assam.
- (8) APCC (I) — Assam Pradesh Congress (I).
- (9) AJYCA — Assam Jatiyadabadi Yuba-Chantra Parishad.
- (10) Guwahati Consumers Cooperative Society Ltd.
- (11) SAKA — Sadon Assam Karmachari Parishad.

RELIGIONS**A. XATARAS (Main ones).**

- (1) Garomur Xatra.
 - (2) Kamalabari Xatra.
 - (3) Auriati Xatra.
 - (4) Dakshinpat Xatra.
 - (5) Madhupur Xatra (Coach Behar)
 - (6) Bardawa Xatra.
- B. Muslim Religious Organisation.
 C. International Society for Krishna Consciousness.
 D. Theosophical society.
 E. Anukul Thakur's Ashram—Sat Sangh.
 F. Buddhist Organisation.
 G. Guru Singh Sabha (Sikhs).
 H. Kalipur Ashram.
 I. Number of Churches (of different denominations).

SOCIAL

- (1) Shankar Sangha.
- (2) Kasturba Gandhi Nidhi.
- (3) Shri Shakti Jagaran Samiti.
- (4) Maitri Ashram.
- (5) Sarvodaya Samaj.
- (6) Kalyan Sangha.
- (7) Ramkrishna Mission.
- (8) Asom Sahitya Sabha.
- (9) Bodo Sahitya Sabha.
- (10) Mishing Abong Kebang.

SPORTS

- (1) Satyan Choudhury Memorial Football.
- (2) Guwahati Sports Association.
- (3) All Assam Lawn Tennis Association.
- (4) Goalpara Sports Association.
- (5) Assam Table Tennis Association.

- (6) Novoday Sports Organisation of North Guwahati (Swimming).
- (7) Guwahati Town Club (Football).

EDUCATIONAL

- (1) AASU — All Assam Student Union (?)
- (2) AMSA — Assam Medical Service Association.

MEGHALAYA

POLITICAL

- (1) Rilum Youth Front.
- (2) NSUI Youth Wing.
- (3) HPU Youth Wing.

RELIGIONS

- (1) Presbyterian Youth Fellowship.
- (2) Catholic Youth League.
- (3) Evangelical Students' Fellowship & EGP.
- (4) YMCA. — Young Men's Christian Association
- (5) YWCA. — Young Women's Christian Association
- (6) SCM — Student Christian Movement
- (7) ESUI — Evangelical Student Union of India.
- (8) KJPYF — Khasi Jaintia Presbyterian Youth Fellowship.
- (9) SCYODC— Shillong Christian Youth Organisation and Conference.

SOCIAL/CULTURAL

- (1) Seng Samla
- (2) KSU — Khasi Student Union.
- (3) HCSO — Hynniewtrep College Student Organisation.
- (4) FKGP — Federation of Khasi Jaintia and Garo Peoples.
- (5) KJWA — Khasi Jaintia Welfare Association.

- (6) JSU — Jaintia Student Union.
- (7) AJSF — All Jaintia Students Federation.
- (8) KTSCSC — Khliehriat Town Social & Cultural Sports Club.
- (9) KSYO — Khliehriat Town Student & Youth Organisation.
- (10) RSYO — Railiang Students & Youth Organisation.
- (11) JWU — Jaintia Welfare Union.
- (12) HTSYO — Hynniewtrep Student and Youth Organisation.
- (13) HNC — Hynniewtrep National Council.
- (14) PGSU — Post-Graduate Student's Union.
- (15) MPGSU — Meghalaya Post-Graduate Student's Union.
- (16) JSA — Jaintia Students Association.
- (17) BYAR — Border Youth Association Relathera.
- (18) RBYF — Ribhoi Youth Federation.
- (19) KJPO — (Youth Wing) Khasi Jaintia Prohibition Organisation.
- (20) SSUS — Seng Samla Upper Shillong.

MIZORAM VOLUNTARY ORGANISATIONS

- (1) Youth Mizo Association (Y.M.A.)
- (2) Yong Lai Association (Y.L.A.)
- (3) Mara Thotliah Pih (M.T.P.)
- (4) Model Young Association (M.Y.A.)
- (5) Village Defence Party (V.D.P.)
- (6) Mizo Hmuchhia Insuilkhawm Pawl (M.H.I.P.)

RELIGIOUS ORGANISATIONS

- (1) Kristian Thalsi Pawl (K.T.P.)
- (2) Thalai Kristian Pawl (T.K.P.)

- (3) Kristian Naupang Pawl (K.N.P.)
- (4) Isua Krista Kohhran Thalai Pawl (I.K.K.T.P.)
- (5) Penticostal Youth Deptt. (P.Y.D.)
- (6) Lai Christian Fellowship (L.C.F.)
- (7) Young Crusader (Y.C.)
- (8) Baptist Mipa Pawl (B.M.P.)
- (9) Baptist Kohhsan Hmucchia Pawl (B.K.H.P.)
- (10) Kristian Nu Pawl (K.N.P.)

EDUCATIONAL ORGANISATIONS

- (1) Primary Teacher's Association (P.T.A.)
- (2) Middle English Teachers' Association (M.S.E.T.A.)
- (3) Mizoram High School Teachers' Association (M.H.S.T.A.)
- (4) Mizoram Science Teachers' Association (M.S.T.A.)
- (5) Mizo Zislai Pawl (M.Z.P.)
- (6) Lai Students Association (L.S.A.)
- (7) Mara Students Organisation (M.S.O.)
- (8) All Mizo Students Association (A.M.S.A.)

SPORTS

- (1) Mizoram Football Association (M.F.A.)
- (2) Mizoram Football Federation (M.F.F.)
- (3) Aizawl Football Club (A.F.C.)
- (4) Model Sporting Club (M.S.C.)
- (5) Mizoram Amateur Boxing Association (M.A.B.A.)
- (6) Mizoram Amateur Athletic Association (M.A.A.A.)
- (7) Lai District Sporting Association (L.D.S.A.)
- (8) Mara District Sporting Association (M.D.S.A.)
- (9) Mizoram Hockey Federation (M.H.F.)
- (10) Champhai Wrestling Association (C.W.A.)
- (11) Mizoram Judo Association (M.J.A.)

OTHERS

- (1) Zoram Driver Union (Z.D.U.)
- (2) Mizoram Taxi Owner's Association (M.T.S.O.)
- (3) Mizoram Journalist Association (M.J.A.)
- (4) Mizoram Working Journalist Association (M.W.J.A.)
- (5) Mizoram Periodical Union (M.P.U.)
- (6) Chumtuipui Journalist Association (C.J.A.)
- (7) Lunglei Journalist Association (L.J.A.)
- (8) Mizo Zaimi Insiuhkhawan pawl (M.Z.I.)

NAGALAND

- (1) Naga Students Federation (N.S.F.)
- (2) Angami Students Union (A.S.U.)
- (3) Ao Students Union (A.S.U.)
- (4) Lotha Students Union (L.S.U.)
- (5) Tuensang District Students Federation (T.D.S.F.)
- (6) Konyak Students Union (K.S.U.)
- (7) Rengma Students Union (R.S.U.)
- (8) All Sema Students Union (A.S.S.U.)
- (9) Chakesang Students Union (C.S.U.)
- (10) All Nagaland College Students Union (A.N.C.S.U.)

POLITICAL BODY

- (1) Youth Congress (I) of Nagaland
- (2) Naga People Council Youth Wing

RELIGIOUS ORGANISATION

- (1) All Nagaland Catholic Youth Association
- (2) All Nagaland Assembly of God Youth Association
- (3) Youth Department of Baptist Church Nagaland.

OTHERS

- (1) Lions Club (State & District Level)
- (2) Rotary Club (State & District Level)
- (3) Hotch-Potch-Club—only for Sports activities.
- (4) Planets Club—only for Sports activities.

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