Chapter 1

Introduction

Section I

It is well known that the teacher is the pivot of any educational system. This was true in the traditional system of education which aimed at the mere transmission of knowledge. In such a system, everything centred on the teacher. But even in the modern pupil centred system which values critical thinking and creativity, the teacher continues to play a crucial role. This study is about three aspects of this pivotal role of teachers, namely, teachers’ accountability, effectiveness and job satisfaction.

1.1. The Teacher in the Present System of Education

The system of education generally stresses on the possession of some basic skills as a necessity in a teacher. These basic skills include the fundamentals of computation, reading and writing. It is understood that the job of the teachers is to convey these basic skills to students with the aid of text books. But today the technological changes and global competitions make it imperative to equip students with skills that go beyond the basics.\(^1\) Mastery of science and information technology, and the imparting of higher levels of thinking becomes an absolute need.\(^2\) Therefore the focus of schooling is shifting from teaching to learning, from passive acquisition of facts to active application of ideas to problems.\(^3\) In this changing scenario of education, the role of the teacher becomes more crucial and challenging. Teachers not only need to possess knowledge but they also need to possess the skills to figure out what they need to know, where to get it, and how to make knowledge meaningful and relevant.\(^4\) Thus at present the role of the teacher in imparting knowledge and skills is rather complex.

In addition to imparting knowledge and skills, the teacher has to be involved also in the formulation of new approaches. The document on Challenge of Education: A Policy Perspective (1985) states that the teacher’s performance is the most crucial input in the field of education.\(^5\) The National Policy on Education and Programmes of
Action (1986) also states that teachers have to play a crucial role in the formulation and implementation of educational programmes. Thus the teacher has a very important role to play in the improvement of the standard and quality of education in an educational institution.

In spite of the importance of the teacher in ensuring quality education, the role of the teacher is not paid sufficient attention in some places. Going through the seven declared objectives of the All India Association of Christian Higher Education (2001), one finds that they have set a very high standard of education focusing on the best results in the perpetual battle between quantity and quality. However, it is noted that in the seven objectives no mention is made relating to the teacher who is the key factor in the educational system. The whole system seems to be result oriented, assigning a restricted role to the teachers. It is necessary to rectify such a narrow understanding of the role of the teacher.

The present study aims to understand the complex nature of the teacher’s role in maintaining and improving the standard of education in an educational institution.

1.2. The Present Study

As already mentioned, the role of a teacher in education is at present complex in nature because it has many dimensions or aspects. It will be interesting to study as many aspects as possible. But for the sake of convenience, the present study deals with three fundamental aspects of a teacher’s role. These aspects are the accountability, effectiveness and job satisfaction of teachers. It can be easily seen that these three aspects are interrelated and are mutually supportive.

A study on the basic characteristics of teachers cannot include all the teachers but must be limited in scope. The present study will restrict itself to explore the situation in selected Catholic educational institutions in Nagaland. Thus the present study has the following objectives. 1) to examine the accountability of the teachers, 2) to assess the effectiveness of the teachers, and 3) to determine the level of job satisfaction of the teachers in the Catholic educational institutions in Nagaland.

The present study is entitled “Accountability, Effectiveness and Job Satisfaction of the Teachers in the Catholic Educational Institutions in Nagaland”.
The meaning of these terms will be explained in detail in later chapters. Here their meanings are presented in brief.

1.3. Definitions and Meanings of Terms

1. **Accountability**: Accountability is answerability. It refers to the obligation or responsibility of an individual to perform the work or role assigned by the organization to which the individual belongs. In the case of a teacher, accountability is essentially a devotion to the teaching profession and a commitment to impart knowledge and skills to the students. It is an obligation to discharge one’s duty with sincerity and dedication. Hence teacher accountability implies that a teacher is ultimately responsible to the student, to the head, to the society, to the nation, and of course, to his own self.7

2. **Effectiveness**: Effectiveness is the ability to produce desired results. Teacher effectiveness refers to the effect of the teacher’s performance on pupils with regard to attaining higher intellectual levels, better emotional control, well organized ego system, higher level of aspiration, higher creative potentials and consciousness. Teaching is effective to the extent that the teacher acts in the way that are favourable to the development of basic skills, understanding, work habits, desirable attitudes, value judgment and adequate personal adjustment of pupils.8

3. **Job Satisfaction**: Satisfaction is a good feeling that one has when he/she has achieved what he/she wanted to happen does happen. Satisfaction includes happiness, contentment and fulfilment. Therefore by job satisfaction in the present study is meant the satisfaction of teachers in their jobs. This also includes three main components: economic, professional and personal. Economic satisfaction refers to the adequate remuneration to the teachers in consonants with the fluctuation of prices of essential things in the market or household expenditure requirements. Professional satisfaction refers to good feeling of being a good and credible professional teacher. Personal satisfaction refers to his or her personal fulfilment in teaching.9

4. **Catholic**: Catholic here means Roman Catholic Church distinguished from other Christian churches and denominations such as Protestants, Baptists, Anglicans, Pentecostals, Revivals, etc. More information on the Catholic Church in Nagaland is given in Chapter 4.
5. Catholic Educational Institutions: The Catholic Church is known for its educational institutions all over the world. Educational institutions are schools and colleges. In Nagaland some Catholic educational institutions come directly under the administration of the Diocese of Kohima, while others are under the management of Catholic Religious Congregations like the Salesians, Jesuits, and Sisters who are working in the Diocese of Kohima. At present the number of Catholic educational institutions is as follows: five colleges, twenty higher secondary schools, twenty seven high schools and sixty eight primary schools. (Directory, Diocese of Kohima 2011).

6. Nagaland: The sixteenth state of the Indian Union and situated in the North East of India. It has a population of 1,980602 (2011 census). It is the home of sixteen major tribes. Nagaland is divided into eleven districts. The present study covers Catholic schools and colleges in the four districts of Nagaland, namely, Kohima, Dimapur, Wokha and Peren.

1.4. Nature and Significance of the Study

The nature and significance of the study will be explained in greater detail in Chapter 3. Here only a few general observations are given.

The present study is survey cum descriptive in its nature. It uses the survey method for the collection of data from the Principals or heads of institutions, teachers and students. Such data are presented in tables with the necessary explanation. The study also uses interviews to collect information from important persons.

The findings of this study will help in a better understanding of the role of teachers in the contemporary system of education. Thus the findings will lead to a better appreciation of the role of teachers. They will also help in improving the teacher training programmes.

The findings of this study will of special interest both to the management of educational institutions as well as to teacher’s welfare associations for planning and reorienting the school and staff management. In a special way, the findings will help the Catholic educational institutions to improve their functioning.
1.5. Reporting and Chapterisation

The reporting is done on the basis of the standard used in Central Universities and the entire study is presented in various chapters in the following order.

Chapter 1 Section II provides the background to the study by giving basic information on the State of Nagaland and the educational scenario in Nagaland. Then it traces the history of the Catholic Church in Nagaland and deals with the growth of Catholic educational institutions especially in the districts of Kohima, Dimapur, Wokha and Peren.

Chapter 2 presents a survey of literature relating to teacher accountability, teacher effectiveness and teachers’ job satisfaction.

Chapter 3 deals with methodology and procedures. It explains how the study was conducted and concludes with the significance of the study.

Chapter 4 has four Sections. Section I presents the Profiles of the Catholic Educational Institutions under Study. These institutions are 5 Colleges, 10 Higher Secondary Schools and 10 High Schools.

In Section II data on Teachers’ Accountability collected from the Heads of the Institutions, the Teachers and the Students is presented.

Section III presents the data on Teachers’ Effectiveness. This data is also from the Heads of the Institutions, Teachers and the Students.

Section IV presents the data on Teachers’ Job-Satisfaction collected from the Heads of the Institutions, Teachers and Students.

Chapter 5 presents the Summary, Findings and an Analysis on Teachers’ Accountability, Effectiveness and Job-Satisfaction, and draws Final Conclusions and makes suitable Recommendations.
Section II
The Background: The State of Nagaland and The Catholic Educational Institutions in Nagaland

This study deals with teachers in Nagaland working in the educational institutions run by the Catholic Church. It is proper, therefore, to begin with a profile of Nagaland in general and the educational scenario in particular followed by a profile of the Catholic Church in Nagaland and the Catholic educational institutions. This Section has three parts. Parts 1 will present a general profile of Nagaland and education in Nagaland. Part 2 will trace the history of the Catholic Church in Nagaland. Part 3 will deal with the educational institutions managed by the Catholic Church.

1.6. General Profile of Nagaland and the Educational Scenario

1.6.1 The State of Nagaland

Nagaland was established as the 16th State of the Indian Union on 1 December 1963. It is bound by Myanmar on the east, Arunachal Pradesh on the north, Assam on the west and Manipur on the south. It lies between the parallels of 98 degree and 96 degree East Longitude and 26.6 degree and 27.4 degree latitude North of the Equator.10

The State of Nagaland has an area of 16,579 sq km with a population of 19,80,602 as per the 2011 census. The State is mostly mountainous except those areas bordering Assam valley. Mount Saramati is the highest peak in Nagaland with a height of 3,840 meters and its range forms a natural barrier between Nagaland and Myanmar. At present there are 11 districts, viz. Dimapur, Kiphire, Kohima, Longleng, Mokokchung, Mon, Peren, Phek, Tuensang, Wokha, and Zunheboto.11

Some basic facts about Nagaland are provided in Table 1.6.1. It can be seen that the density of population is 119 per sq km in Nagaland as a whole. In some districts it is still lower because of the mountainous terrain. Sex ratio or the number of females per 1,000 males is 931 in Nagaland as a whole. In some districts it is still lower. In Mon district, sex ratio is only 898. Literacy rate in Nagaland as a whole is
80.11. It is quite high. But in some districts it is lower. The lowest literacy rate is in Mon district, which is only 56.60.

Table 1.6.1 Nagaland: Some Basic Facts (District-wise). 2011

<table>
<thead>
<tr>
<th>District</th>
<th>Total Population</th>
<th>Sex Ratio</th>
<th>Density</th>
<th>Literacy Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mon</td>
<td>250,671</td>
<td>898</td>
<td>140</td>
<td>56.60</td>
</tr>
<tr>
<td>Mokokchung</td>
<td>193,171</td>
<td>927</td>
<td>120</td>
<td>92.68</td>
</tr>
<tr>
<td>Zunheboto</td>
<td>141,014</td>
<td>981</td>
<td>112</td>
<td>86.26</td>
</tr>
<tr>
<td>Wokha</td>
<td>166,239</td>
<td>969</td>
<td>102</td>
<td>87.60</td>
</tr>
<tr>
<td>Dimapur</td>
<td>379,769</td>
<td>916</td>
<td>410</td>
<td>85.44</td>
</tr>
<tr>
<td>Phek</td>
<td>163,294</td>
<td>951</td>
<td>81</td>
<td>79.13</td>
</tr>
<tr>
<td>Tuensang</td>
<td>196,801</td>
<td>930</td>
<td>90</td>
<td>73.70</td>
</tr>
<tr>
<td>Longleng</td>
<td>50,593</td>
<td>903</td>
<td>89</td>
<td>73.10</td>
</tr>
<tr>
<td>Kiphire</td>
<td>74,033</td>
<td>961</td>
<td>66</td>
<td>71.10</td>
</tr>
<tr>
<td>Kohima</td>
<td>270,063</td>
<td>927</td>
<td>213</td>
<td>85.58</td>
</tr>
<tr>
<td>Peren</td>
<td>94,954</td>
<td>917</td>
<td>55</td>
<td>79.00</td>
</tr>
<tr>
<td>Nagaland</td>
<td>1,980,602</td>
<td>931</td>
<td>119</td>
<td>80.11</td>
</tr>
</tbody>
</table>

Source: Nagaland Basic Facts 2011

1.6.2. The Naga People

As the very name indicates, Nagaland is the land of the Nagas. The Nagas belong to the Indo-Mongoloid group of people living in North East India and the upper portions of Myanmar. There are more than 35 Naga tribes living in Nagaland, Manipur, Assam and Arunachal Pradesh in India and in the upper parts of Myanmar. In Nagaland itself, the following are the officially recognized Naga tribes: Angami, Ao, Chakhesang, Chang, Khiamniungan, Konyak, Lotha, Phom, Pouchury, Rengma, Sangtam, Sema, Yimchungru and Zeliang. Each of these tribes has distinct cultural practices and language. Naga languages differ from tribe to tribe and sometimes even from one village to another of the same tribe. However, all the Naga languages belong to the Tibeto-Burman family just as all the Nagas belong to the Mongoloid race.

The exact origin of the Naga people is not known. All the Naga tribes have legends and stories about their migration into the area of their present habitation. They must have migrated into this hilly terrain from anywhere between Korea and Philippines any time between 500 to 1500 years ago.
The Nagas by nature were, and still are, a people fond of social and community life. They were a singing and dancing people in times of both joys and sorrows. Their social life was marked with feasts of merit, traditional games and festivals. The Nagas have preserved many of their traditions and have made sure that these are passed on to the next generations.12

Every Naga is a community minded person. Many of their activities are group activities. Religion too is a collective and community action. In making sacrifices, for example, no Naga would dare to do things in his/her own way. A Naga is very tradition conscious. The Nagas are known for their hospitality and their readiness to commit themselves completely to what they are convinced of. The Nagas are courageous and forthright in their behavior. In every Naga there is a deep-rooted loyalty to his/her own clan.13

The Nagas have a rich tradition in arts and crafts which are unique in designs and have a great reputation for their quality at home and abroad. Dr. Verrier Elwin has remarked: “Nagas have made their own cloths, their own hats and rain coats; they prepared their own medicines, and their own cooking vessels.” The Nagas have engaged themselves to carve splendid village gates, build Morungs and houses in their villages. Variety of Naga works in arts and crafts, namely, baskets, wood carvings, woven fabrics and, pottery find a ready market nationally as well as internationally.14

The traditional religion of the Nagas is described as Animism or Paganism. They did not worship idols or creatures. They did not belong to any other major religion of the world. But like many other tribals of the world they believed in and feared spirits. They also believed in the existence of an Ultimate Being who governs everything in the world and all that exists. Thus it was easy for the Nagas to embrace Christianity, rather than be transformed into a people who worship idols. Though most of the Nagas have accepted Christianity, to this day there are still some Nagas who practice their traditional religion.

1.6.3. Traditional Education in Pre-literacy Stage among the Nagas

Traditional education in Nagaland in the pre-literacy stage consisted in training the children in various skills and knowledge related to life and work. As there was no writing or literature, education or training was more practical than
theoretical. Youngsters learnt by doing something under the direction of elders, and explanations took the form of discourse between the elders and the youngsters through oral communication. The village community played a vital role in educating their children.

Traditional education of the Nagas can be categorized under two types, family education and social education. The first classroom of the Nagas, it can be said, was the hearth. In order to discipline their children, parents called their children to the hearth and corrected them there. Apart from the family life, the young boys and girls had separate dormitories where they learned handicrafts, social behavior, good manners and obedience from their friends as well as seniors. The dormitory provided the best meeting place and offered them the opportunity to select their life partners too.\textsuperscript{15}

The Bachelors’ Dormitory, generally called Morung, was the first formal institution for the education of the younger generation. The Morung served as a guard house, training centre for warfare, recreation club and centre of education in arts and crafts, singing and dancing especially on ceremonial occasions. Thus the Morung played an important role in educating the young people. Various arts and crafts, ranging from basket making to wood carving were taught. The Morung produced many sportsmen and tough wrestlers. It was at the Morung that young men were trained as warriors and taught war tactics. Sometimes boys were sent out to the jungles to get certain leaves, bark of trees, roots and fruits for treatment of injuries and illness. The members were also given training in first aid. On rainy days the old and young men all moved to the Morung with their basket making and wood carving implements and tools and spent their days at their respective works. Thus the young men learnt the arts and crafts from the old men.\textsuperscript{16}

1.6.4. Beginnings and Development of Modern Education in Nagaland

Modern education was introduced in Nagaland after the British established their rule over the Naga Hills. In a study tracing the history of the development of education in Nagaland Bhattacharjee (1982) highlights the struggles that the early educators had in convincing parents of the usefulness of education. Prior to the coming of the missionaries the development was very slow. A few schools were opened by the government and attended only by the officials’ children as the Angami
Nagas then were not in favor of any system of education. The industrial school at Chumukedima (Samagutteing) also failed and closed down in 1878-79. Three more government schools were started but were closed down after a very short time. There were many problems that an agrarian economy posed to the development of education. The early education was so rudimentary that no higher education was possible. Besides, children were integrated into the agrarian economy and school was less important. (Abraham Phillip 2005)

It was under such circumstances that the missionaries began their work. Besides Evangelization, one of the most lasting contributions that the missionaries offered to the Nagas was education. Rev. E.W. Clark reduced the Ao Naga dialect into Roman Script. Upon the arrival of Mrs. Clark in November 1878, they started a school for both boys and girls along with the Bible classes and family counseling. They laid the foundation of learning. While the mission in the Ao Naga area began to bear fruits, it was not so in other Naga area including Kohima. Rev. C.D. King encountered oppositions and worked in the face of risks and dangers. But in 1884 his efforts were successful and the first school was opened at Kohima. He put down the Angami dialect to Roman alphabet and taught the school children to read and write in their language. King left Kohima in 1886 and the mission was taken over by Dr. Revenburg.

Though the beginning of modern education can be traced back to the efforts of the British rulers, it took roots in Nagaland only after the arrival of the Christian missionaries. The missionaries produced the first written works in Naga languages, imparted modern knowledge and helped dispel many superstitions and taboos. Even then progress was slow. Extensive educational activities began only after the Second World War (1945). The war opened the mind of the Nagas to come forward with great enthusiasm for knowledge and development. Schools came into existence in most of the villages. After 1947, much attention was paid to the spread of education. More and more schools were opened and the existing primary schools were upgraded to middle schools and high schools. The Government of Nagaland established a number of schools all over the state ensuring each village with a school. The movement which began in the post War years became much stronger after the achieving of Statehood by Nagaland. Since then the Nagas have marched ahead in the field of education bringing in a new pattern of life. As a result, the literacy rate among the
Nagas which was only about 10% in 1950 has steadily risen to 80.11% in 2011. Thus there has been a phenomenal growth in education Nagaland.

Higher Education in Nagaland is only five decades old and its origin can be traced to Mokokchung town. The strong desire of the people of Naga villages of Mokokchung, Tuensang, Mon and Phom areas (none too wealthy), workers and traders of Mokokchung town, Major Khathing the then DC, with encouragement from administrators of Kohima made it possible for the modest beginning of Fazl Ali College in September 1959, a milestone in Naga history. It started as an evening college in the premises of Government High School, thanks to the then Head Master Mayangnokcha. Till then students after matriculation examination went to distant places like Gauhati, Shillong and Calcutta for higher studies. In recent times the growth of higher education in Nagaland has been rapid. At present there are 47 colleges in Nagaland affiliated to Nagaland University which was established in 1994.

The growth of the modern educational system in Nagaland has its own problems and defects. A large number of schools and even colleges have been established both in the public and private sectors. But most of them offer more or less the traditional courses with emphasis on the humanities, rather than science and technology. Primary schooling is the only formal education that the majority of farmer's children ever receive in the most far-flung areas of the state.

It is said that the colonial pattern of modern education deprives Naga students of a valuable asset which is basically traditional in nature. Primary education should be the way to equip the individuals, to handle his economic and ecological environment and productivity from his environment. The requirements of good education are that the child should be thought a greater understanding of his own environment. The entire curriculum and methods can and must produce people who are prepared for future education if they can get it, but are also prepared to leave the school as more productive human beings. It is necessary to put a great deal of primary learning and occupational content. It is the reality we face it today.

The transition from the Morung model of education to the modern colonial pattern that began around 1870’s was accompanied by conversion to Christianity. Embracing Christianity form animistic tradition was nearly complete in less than a
century. Under the impact of Christianity, the old institution of the Morung slowly got disbanded. Along with the Morung, the age old practices also disappeared.

### 1.6.5 Present Educational Structure in Nagaland

The system of education in Nagaland at present follows the educational pattern of 10+2 +3. The first stage consisting of 10 classes or years of study is divided into Primary School (from Nursery to Class IV), Middle School (form Class V to Class VIII) and High School (Classes IX and X). The second stage, also called the +2 stage consists of Classes XI and XII. Till recently it was known as the Pre-University Course and was attached to the colleges, but now it has become a part of school education and the schools offering it are called Higher Secondary Schools. But many colleges continue to offer Classes XI and XII. Only after the completion of this stage, a student can enroll himself in a college for the degree course of 3 years’ duration.

### Table 1.6.2 Number of Schools in Nagaland

<table>
<thead>
<tr>
<th>Types of Institution</th>
<th>2006-2007</th>
<th>2007-2008</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Central</td>
<td>State</td>
</tr>
<tr>
<td>Hr.Sec. Schools</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>High Schools</td>
<td>8</td>
<td>116</td>
</tr>
<tr>
<td>Middle schools</td>
<td>-</td>
<td>287</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>-</td>
<td>1442</td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
<td>1854</td>
</tr>
</tbody>
</table>


Table 1.6.2 provides information on the number of different types of schools in Nagaland. While Primary Schools provide education only upto Class IV, most Middle Schools provide education not merely education in Classes V to VIII, but also primary education. Similarly, most High schools include all the lower classes.

There is a small number of Central Schools. They are affiliated to the Central Board of School Education (CBSC). But all the other schools are affiliated to the
Nagaland Board of School Education (NBSC). It must be noted that the NBSC is known for its efficiency and professionalism.

Government Schools are usually considered to be inefficient. It is said that only the poor send their children to Government Schools. It is also said that practically no education takes place in them. But in recent times there has been a change in Government Schools in Nagaland, especially in village schools, because of the Communitisation of the village schools.

Table 1.6.3 Enrolment of Students in Schools in Nagaland

<table>
<thead>
<tr>
<th>Types of Institution</th>
<th>2006-2007</th>
<th></th>
<th>2007-2008</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Total</td>
<td>Boys</td>
</tr>
<tr>
<td>Higher Secondary Schools</td>
<td>34624</td>
<td>31531</td>
<td>66155</td>
<td>39473</td>
</tr>
<tr>
<td>High Schools</td>
<td>82646</td>
<td>74838</td>
<td>157484</td>
<td>84139</td>
</tr>
<tr>
<td>Middle schools</td>
<td>51611</td>
<td>46692</td>
<td>98303</td>
<td>45292</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>80861</td>
<td>74831</td>
<td>155692</td>
<td>80708</td>
</tr>
<tr>
<td>Total</td>
<td>49742</td>
<td>227892</td>
<td>477634</td>
<td>249612</td>
</tr>
</tbody>
</table>


It can be seen from the information given in Table 1.6.2 that there is an increase in the number of private schools at all levels, from the Primary to the Higher Secondary levels. This is probably due to some individuals and organizations opening or upgrading their schools. An increase in the number of private schools is an indication that the commercialization of education has already taken roots in Nagaland. Some of the Catholic schools have been upgraded in the recent past. Information found in Table 1.7.1 shows that there are the following Catholic educational institutions in Nagaland: Elementary Schools: 68, High Schools: 27, Higher Secondary Schools: 20, and Colleges: 5.
Information given in Table 1.6.3 shows two things. In the first place, the number of students enrolled in the higher classes is lower. This is an indication that there are dropouts. Secondly, the number of girls enrolled in schools is lower than that of boys. This is an indication that girls are not treated as equal to boys in sending them to school.

Table 1.6.4 Number of Teachers in the Schools in Nagaland

<table>
<thead>
<tr>
<th>School Type</th>
<th>2006-2007</th>
<th></th>
<th>2007-2008</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>Total</td>
<td>Pupil-Teacher Ratio</td>
</tr>
<tr>
<td>Govt Schools</td>
<td>8454</td>
<td>3767</td>
<td>12221</td>
<td>14:1</td>
</tr>
<tr>
<td>Private Schools</td>
<td>5373</td>
<td>5184</td>
<td>10557</td>
<td>29:1</td>
</tr>
</tbody>
</table>


Table 1.6.4 provides some information on the teachers. It can be seen that the total number of male teachers is more than that of females. In Government schools, the number of males is very high.

Another important difference between Government and Private schools is that the pupil-teacher ratio is much higher in Private schools. In many Private schools, the pupil-teacher ratio is much higher and in many cases, a teacher has more than 50 students in his or her class. This is a clear indication that proportionately there are more children in Private schools. The reason for this situation is that parents would like to admit their children to Private schools though it is more expensive.

1.7. The Catholic Church in Nagaland

Christianity was brought to Nagaland by Baptist missionaries and the British colonial rulers permitted only Baptist missionaries to work in the Naga Hills. Therefore, for a long time, all the Naga Christians belonged to the Baptist denomination.
1.7.1. **Coming of the Catholic Missionaries and First Developments**

Nagaland was virtually untouched by Catholic missionaries till the post-independence era although missionaries like Frs. Freycennon (1847), Marcellino Molz (1908), Ansgar Konigsbauer (1912), and Leo Piasezcki (1920) had occasional contact with the Nagas. The first opportunity for the Catholic missionaries to enter the Naga Hills came in 1948 in the form of the request of Sir Akbar Hydari, the then Governor of Assam, to the Bishop of Shillong, Mgr. Ferrando, for medical Sisters of Christ Jesus from Spain to serve the sick in the newly established Civil Hospital at Kohima, where hundreds of wounded soldiers of the British Army, were being treated after the Japanese had evacuated the North-East on their defeat in 1945. Mgr. Bars accompanied the Spanish Sisters Margarita and Guadalupe because he was Spanish and was permitted to reside in Kohima town during a five years contract. However he was not allowed any pastoral work other than the care of the Medical Sisters. Yet in spite of the opposition by the Baptist, the Spanish Medical Sisters of the Society of Jesus were instrumental in bringing the Fathers to Kohima. When Mgr. Bars left Kohima in 1952, his place was filled by Fr Hubert Marocchino, who was earlier stationed at Tespur. The same restrictions of movement and work were imposed on him. But slowly and gradually the Sisters were permitted to extend the areas of their medical work to the Kohima village, above the town. Fr. Marocchino along with the Sisters visited the sick and called on friends. In time a small group of people became interested in the Catholic teachings and attended the Sunday services at the hospital chapel. The 14 of December 1952 was a red letter day in the history of the Catholic Church among the Angami Nagas. On that day Fr. Marocchino baptized John Keveprale, the younger son of Paulus Keveprale. The Catholic Church had then, after four years, its first member.\(^\text{22}\)

The Spanish Sisters left Kohima in 1953 at the expiry of the five years contract. But since there was a strong community growing in the town, Fr. Marocchino was allowed to remain. He vacated the quarters in the hospital and moved into a small shed in the war cemetery, close to the house of its caretaker, Samuel Mezhur Angami. Among others who gave him shelters later were Mr. Lovi and Louis Neizo. Gradually Fr. Marocchino then had a small hut built in a corner of the village. Fortunately though the hut was looted and burnt down during the early phase of the underground attacks on Kohima in 1956. Fr. Marocchino escaped the fire as he had
gone to Imphal. He returned to see all his possessions gone, including all his notes on the Angami language.\textsuperscript{23}

Despite all the troubles Fr. Marocchino continued his work. He wanted a church to be built but no land was available at that time. But Keviselie Sekhose, not yet a Catholic, leased his land in T. Khel of Kohima village for the construction of the church. However, just before the construction of the church, the army occupied the site and Sunday service was then held in the war cemetery, at the foot of the memorial cross. When the army left the site, the church construction began and the Christmas celebrations in 1956 were held in the unfinished chapel measuring 43 by 32 feet. Soon Fr. Marocchino felt the need of a school. He and his friend Samuel Mezhur Angami started the Kohima English School in the hope that the Sisters would one day take over its management. Fr Marocchino also started on his own Don Bosco Elementary School, for a while located at the veterinary compound. Fr. Marocchino truly was the first Catholic missionary for the Angami. He was able to establish a small but very vibrant Catholic community among the Angamis.\textsuperscript{24}

The priests who followed Fr. Marocchino were Frs. Felix, Paul Bernick, T. Resto and Matthew Uzhunnalil. These priests resided for some years in a rented house adjacent to the present presbytery. Fr. Felix is remembered for starting contacts with the neighboring villages and the school he started in the village. Many still remember Fr. T. Resto for his fine voice and the choir he organized, and Fr. Paul Bernick, who with his affable and simple manners, won the hearts of the people.

The two important developments at Kohima during this phase were the establishment of Little Flower School in 1965 and Christ King School in 1969. Little Flower School was entrusted to the Daughters of Mary Help of Christians (Salesian Sisters). It is presently situated high above Kohima town and Christ King School at Bara Basty Kohima is run by the Salesian Fathers.\textsuperscript{25} Thus the Catholic Church and Catholic schools were established in Kohima and among the Angamis. During the 12 years that Fr. Marocchino stayed in Kohima, he succeeded in building up a closely knit community of several hundred Catholic in and around the town. He established some temporary chapels and schools for them.
In the meantime, the Salesians of Don Bosco established contacts with the Lotha tribe in the Wokha district. The contacts of the Catholic missionaries with the Lothas grew out of their meeting when the Lotha tribals frequented the markets in Assam. It was a milestone of growth in 1950, when Fr. Bollini visited to open a mission centre at Lakhuti. There was opposition from the villagers against those who related themselves with Catholic priests. However, their zeal grew as much as the opposition. Their determination took a concrete shape when they build a small hut where they held the first Catholic religious service on 1t May 1951.26

Some of the first Naga Catholics were already Baptist Christians. But most of them were converted from animism or traditional religion. All of them faced strong opposition from the already established Baptists. Catholics were made to pay fines, or were expelled from the villages. The missionaries also faced strict restrictions in the work of evangelization from the Baptists. It is not surprising that such opposition grew for the fear of the spread of the Catholic Church. The only form of Christianity, the Nagas had been open to was the one preached by the American Baptists. Naturally it was difficult for some to accept a new church in their midst.27 In spite of all the difficulties, the number of Catholics gradually began to increase. By the year 1970, there were about 7500 Catholics in the State.

1.7.2. Creation of Kohima Diocese

An important stage in the development of the Catholic Church in Nagaland was the creation of Kohima-Imphal Diocese in 1973. With the increase in the number of Catholics and establishment of some parishes through the efforts of Salesian, Jesuit and Fransalian missionaries, it was necessary to create this new diocese. It was carved out Dibrugarh Diocese and covered the States of Nagaland and Manipur. Bishop Abraham Alangimattathil SDB, the former V.G. of Dibrugarh was appointed bishop of the new diocese. Later, in 1979, this diocese was divided into Kohima and Imphal dioceses. Kohima Diocese covered only Nagaland and Manipur came under the Imphal Diocese.28

After the creation of Kohima Diocese, the growth of the Catholic Church was more rapid. Missionaries began work among the other tribes in other parts of Nagaland. Frs John Med SDB a Checkoslovak neutralized Indian and Ittyachan
Manjil, successfully tried to reach out from Kohima not only to various Angami villages but also to other tribe like the Rengmas and Semas. The arrival of the Jesuits from Karnataka province and their missionary work in Jakhama and Tuensang added impetus to the growth of the Church in Nagaland.  

Bishop Abraham Alangimattathil SDB who was bishop of Kohima-Imphal Diocese, continued to be the Bishop of the Kohima Diocese when it was created as an independent diocese comprising only the state of Nagaland. Bishop Abraham continued till his resignation on 11th July 1996 due to ill health.  

Fr. Jose Mukala, the then Vicar General of the Diocese, was appointed the second bishop of Kohima. Bishop Mukala served the Diocese for twelve years until his resignation on 30th Oct 2009. Then the diocese was placed under the care of the Apostolic Administrator in the person of Archbishop Dominic Lumon the Archbishop of Imphal until the new Bishop Fr. James Thoppil was appointed. The Vatican made an announcement of the election of Fr. James Thoppil as the Bishop of the Diocese of Kohima on 16th June 2011.  

1.7.3. Kohima Diocese at a Glance

Table 1.7.1 gives basic information on Kohima Diocese. As already mentioned, the area of the diocese covers the entire State of Nagaland. In 2011, the total population of the State was 1,980,602. Christians constituted about 80% of the total population, but they belonged to many denominations about which there is no reliable information. However, the Baptists formed the largest denomination. The number of Catholics was 57,549, which was slightly less than 3% of the total population. Most of the Catholics belong to the Angami and Lotha tribes, though there are Catholics in all the Naga tribes.  

An important aspect of the Catholic Church is its organization. A diocese is divided into territorial units called parishes. Each parish has its own structure and activities. An important activity of a parish is the school. However, there are also schools and colleges which are not attached to a parish. Information given in Table 1.7.1 shows that the total number of Catholic educational institutions in Kohima Diocese is 120. There are 5 College, 20 Higher Secondary Schools, 27 High Schools and 68 Elementary Schools. Thus the Catholic Church in Nagaland is very deeply
involved in education at all levels. Reasons for this involvement are explained in the next Section.

Table 1.7.1 Kohima Diocese at a Glance

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(Sources Diocese of Kohima Directory 2010-2011)

1.8. The Catholic Church and Education in Nagaland

As noted earlier, the Catholic Church is deeply involved in education in Nagaland. Here we shall look at the reasons for such an involvement and then trace the development of Catholic educational activities in Nagaland.
1.8.1. Education as Mission

The Catholic Church understands education as an important aspect of her mission to proclaim the message of salvation. Through her educational activities the Church manifests her concern for the well-being of mankind by contributing to the development of a true human culture. At the same time the Church presents to the world her conception of the different aspects of training for a complete human culture, and in this manner she communicates the evangelical message, which always remains her essential mission. The mission of the Church begins with the human person and his education is the fundamental aspect of his spiritual and religious formation. As the Second Vatican Council of the Church insisted children and young people have the right to be so trained as to learn to estimate moral values according to a right conscience and to embrace them by personal conformity as also to come to a better knowledge and love of God.

It is generally agreed that the object of education is the child. The purpose of education is to prepare men and women for citizenship, to meet the need of the individual and of society. The immediate and specific aims of education are not only to provide factual information and knowledge, principles and rules, to develop skills, habits, and techniques, but also to stimulate and cultivate attitudes, appreciations and ideas. This is what is meant when we say that the school trains the children for good living. The school therefore is not only a place for teaching; its scope is much wider; it is the training of the whole man. It is at this point that the specific Christian character of our education comes in. The object of our educational activities is the child and the man as he is in actual reality. It is this Christian attitude towards man, which is a complete man, as understood in the light of our faith, which necessarily inspires and guides all our educational activities. The Catholic school provides a way of looking at reality and a concept of life that inspires and leads to Christian living. Even in our modern pluralistic society, there will always be a Christian way of looking at the world. The atmosphere of a spiritually oriented school psychologically strengthens and ennobles the learning process. 32

It can be seen from what has been said above that the Catholic Church considers education as an integral part of her evangelizing mission. Education is meant for imparting of knowledge both secular and religious. But education has a
duty of inculcating values and attitudes that are necessary for a person to be a responsible member of society and a citizen of the Kingdom of God.

1.8.2. Catholic Church and Naga Education

The American Baptist Missionaries who began to preach the Gospel in different parts of Naga Hills were much concerned to open schools as they realized that education was the only answer to develop the innate qualities of men and women. The Baptist Missionaries with their efforts and resources tried hard to offer education to the best of their abilities. While starting a school, the Missionaries were always actively thinking of how to save the soul. To achieve this objective the main instrument was the word of God. But to convey this word, prior arrangements had to be made to open the inner heart of the person. The Missionaries recognized that it was education which would make him to hear and learn the saving message. Therefore, to make the learner read and write and sing, the missionaries decided to open schools.

The American Missionaries started the schools and began to provide education. This was gradually taking roots. But after the Independence of India in 1947 there were restrictions for the continuance of foreign missionaries in the Naga Hills. By then the Nagas were drinking deep in education. They were not satisfied with school education alone; they were also aspiring for higher studies and technical education. So the students were sent to Shillong and other places where schools and colleges were run by Catholic Missionaries.

Meanwhile in the Naga Hills in certain areas, Catholic Missionaries started schools and people also took interest in the Catholic run schools. It was due to the facts that in the Catholic schools, teachers were trained and qualified and most of them were oriented in teaching and schools were provided with adequate teaching aids. The quality of teaching was better as compared to the Government schools and other private schools in the Naga Hills. But in certain areas, there was a controversial feeling as to why Catholic Missionaries should be allowed to open schools. In certain areas, the argument ran as follows: if educated and well to do parents were sending their children outside of the Naga Hills in search of quality education in schools and colleges run by Catholic Missionaries, why should the Nagas not allow Catholic
Missionaries to run Schools and Colleges in Nagaland itself. The Catholic Missionaries have covered the whole globe in giving education to the people. They are doing the same today in Nagaland both in the secular and theological fields. It is thus that in course of time the Catholic educational institutions came to be recognized and accepted by all the people in Nagaland.\textsuperscript{34}

1.8.3. Development of Catholic Education in Kohima

In the year 1956 Fr. Marocchino and Samuel Mezhur Angami started the Kohima English School and in the year 1959 to 1960 Fr. Marocchino was getting ready to build the school near the church. He had earlier started a Lower Primary School at Mr. Levi’s house, but shifted it to Mr. Neizo’s place near the church. The school continued to run with about 50 students; the teachers were Mr Suosahie Phillip, Mr. Kuovi, Miss Lhourzeu, Miss. Zhanuo and Miss Neichuvonuo. After the school was over, Fr Marocchino would distribute milk to the students.\textsuperscript{35}

In October 1963, Fr. Marocchino left Kohima for Italy after 12 years of hard and dedicated service to the people he loved. Mgr. Orestes Marengo sdb, who had taken keen interest in the origin and development of the mission work in Nagaland, had to look out for successors to Fr. Marocchino who would not be allowed to return to Kohima by the Government. He asked for Fr. Paul Bernick from South India, an Indian citizen by registration, to be sent to Kohima. Fr. Bernick could not come immediately so Fr Joseph Felix was asked to look after the Kohima mission. In 1963 Fr. Felix stayed in the rented residence where Fr.Marocchino stayed and then at Mr. Mesevilie’s house in T Khel, Kohima village. Later Fr. Felix shifted to the house of Mr Phillip Suosahie. As no land was available for the Fathers’ residence, Phillip Suasahie offered his house for the Fathers. It was refurnished and partitioned with C.I. Sheets. Fr. Felix started a school in the village and during his stay at Kohima. He wrote a book on English pronunciation as he found that children were not able to read and write English. He thought that this book would enable him to teach good ways of reading and speaking. During 1963 to 1964 he published another book known as Phonetic Master. This book is a comprehensive compact of English Phonetic reading course with Volumes I to III. He also taught mathematics.\textsuperscript{36}

According to Fr. Felix, in 1963 a piece of land was given to start the school at Kohima, the present Christ King Higher Secondary School in Bara Basti. But because
of the fight between the clans it was taken away in 1964 and the Bishop intervened and bought back the land. Fr. Felix made sure that the school ran properly. He brought Mr. Vincent who was working at the Tin Plate Company, and Mr. Bonney his own brother and Tatcher his cousin, as also his brother’s children to teach in the school. Miss Margaret took charge of the school as well teaching the children up to class II. At the beginning the children were unwilling to come and be admitted in the school and the parents too did not encourage their children, because those Anglo-Indian teachers from Jamshedpur were dark in complexion. But slowly and gradually, they liked their English and appreciated their English pronunciation. Slowly the number of students grew. When Fr. Felix left Kohima the number of students was about 100 and the number of boys was more than that of girls. All the teachers stayed in a rented house and the house rent was Rs.5 per month. The school fee was Rs.60 per month, the admission fee was Rs.20, and maintenance fee was Rs.20 for the whole year. The teachers collected the fees and at the end of the month distributed the money among themselves equally as salary.37

Fr Burnick arrived in Kohima on 4th of January 1964. The parish of Christ King Kohima was officially erected by Mgr. Hubert D’Rosario sdb. The two important developments in Kohima in this phase of time was the opening of Little Flower School and Christ King School. At the invitation of the Government of Nagaland the Daughters of Mary Help of Christians (FMA) pioneers entered Kohima on 14th of May 1964. The Little Flower School begun in the new site with Sr. Francesca as the superior. The school was earlier looked after by Mr. Godenho at the Kohima English School site, now Mezhur Higher Secondary School. The Sisters stayed at Mr. Lhouvineio Lungalang’s residence in D.Block and later shifted to Kuozhu where the school stands now. In 1969, Christ King School was opened by the Bethany Sisters under Superior Mother Loyola in February 1969. The school was established on a small plot of land given by Vikosa Pienyu of P.Khel Kohima village at a time when no one was willing to give the land to the Catholic mission.

Don Bosco School Kohima came into existence on 7th of February 1971. The school was started by Ittiyachen Manjil, the then parish Priest of Christ King Kohima. The school began from Class V upwards, separate from the parish institution Christ King School. As there was nothing else at hand but the grand idea of the school, the
school commenced in the sacristy of the parish church. The opening of Don Bosco School as a co-educational institution was a bold step taken by the Salesians of Don Bosco for the school as well as for the future of education in the region. In spite of the tradition of running schools for boys only it was felt that a co-educational school was better suited to the demands of the time and society. Permission for a co-educational school was granted by the Salesian Headquarters in Rome on an experimental basis. Now Don Bosco is a very prestigious Higher Secondary School in Kohima. Special efforts were also made to promote a Christian atmosphere in the school.38

1.8.4. Development of Catholic Education in Wokha

In 1954 Fr. John Larrea was sent to look after the Lotha mission. For some time he toured the Lotha area from Dibrugarh but in September 1955 he shifted his residence to Golaghat. He learned the language quickly and toured the villages. But it was not easy for Fr. Larrea to visit Nagaland as he had to obtain permission from Delhi for each visit. Nevertheless he made a number of tours to the Lotha hills and beyond. Fr. Larrea also took pains to see that boys and girls were sent for schooling. As early as 1 February 1954, three Lotha boys and two Lotha girls were sent to Dibrugarh to start their studies. Another group of boys joined Don Bosco School Dibrugarh on 4 January 1957. A group of girls was also residing with the Sisters at Golaghat where they were given training in home science along with catechesis. The idea was that on their return to the villages they would be able leaders.39

A successful missionary effort was the Lotha School at Golaghat. It was begun to serve as a preparation before sending the boys and girls to Dibrugarh. A thatched house was constructed with the help of the villagers. It started functioning on 15 February 1958 with 17 boys. Two years later their number increased to 52. After the Naga agitation began permission to visit the Lotha areas became more difficult. In fact between 1957 and 1959 Fr. Larrea could visit the villages only twice. The need for a priest who could easily visit the area was felt. Thus in 1959 Fr. Roland O’Hara was sent to join the Lotha mission at Golaghat. Now frequent visits to the villages became possible. He made his first tour of the Lotha area from 21 of December 1959 to 6 of January 1960.40
Though the Naga School at Golaghat catered exclusively to the Lotha boys, it was realized that no lasting work could be done without a residence in the hills. As the number of Catholics as well as the students at Golaghat increased the urgent need to build a residence for the Fathers and to shift the Naga School to the hills was felt. In fact, in 1962 Fr. Larrea had been approached by the people to start an English Medium School in the Wokha headquarters. In 1963 when Mgr. Marengo visited Wokha the request was renewed and the question of shifting the school to Wokha was seriously considered. Fr. Roland O’Hara was asked to purchase the land. It was also decided that Fr. Roland O’Hara would be put in charge of the new centre.

Mgr. Hubert D’Rosario visited Wokha on 10 March 1965. The work for the school began on 10 April 1965. This caused a strong reaction among the members of the Baptist Church, who with the help of some local Underground leaders called for several protest meetings. Mr. Nrio Murry, Mr. Lojano and Orensu who had sold the land were asked to rescind the deal and were threatened. There was no one to assist in building the school, as people were ordered not to help the Fathers. They were threatened with a fine. Local leaders would often give trouble.

As no assistance was available Fr. Larrea, Fr. O’Hara and a few masons were doing the manual labour themselves. The local Catholic communities sent volunteers to work for one week each to make stone chips, clear forests, level the ground, to dig, etc. The masons came from the Khasi hills led by Mr. Hobert Mawroh. Inspire of threats and demands to stop the work, the first building took shape in two months. Initially three sheds were built: the primary school, church and a hall which also served as the dormitory. Water connection was secured for a bundle of tobacco according to the agreement made by Mr. Oren Murry.

On 8 September 1965 the parish of Wokha was officially erected comprising of the districts of Wokha, Mokokchung and Tuensang. Fr. Roland O’Hara was appointed the parish priest with Fr. Thekkekuruvinal Chacko. On 1 September 1965 the Don Bosco School started at the present campus. In 1966 the Lotha medium school was turned into an English Medium school. Girls were admitted to the school for the first time. Tuition fee was raised to Rs.10 a month and the hostel fee was Rs.30 or 16 kg rice and Rs.18 for the uniform which was black pants and shirt for boys, white skirt and blouse for girls, maroon tie and green sweater were introduced later.
There were about 160 students of which 125 were borders. Now Don Bosco School Wokha is a Higher Secondary School with good standard of education many young people have benefited from the school. 42

1.8.5. Development of Catholic Education in Dimapur

Dimapur is the gateway to Nagaland. Probably the first Catholic priest to pass through Dimapur was Fr Ansgar Konigsbauer, a Salvatorian missionary, on his way to Imphal to visit the Catholics in the military band of the local regiment as early as 1912. It also received Fr. Orestes Marengo sdb and Fr. A Colussi sdb and a group of Tangkhul students on their way to Manipur way back to 1946. Dimapur however would begin to attract the attention to the Catholic missionaries and to receive more of their visits, once the Fathers had their residence at Kohima. In the 1950’s Fr. Hubert Marocchino sdb and Fr. P. Bianchi sdb used to make stopovers at Dimapur on their way to or from Golaghat. The first chapel was built by Fr. Marocchino in 1954 in the land of Mr. Lawrence Gudenho, a Catholic Rehabilitation Officer, under the British Government after the Second World War, who was stationed in Dimapur at Burma Camp close to the town. This was allotted to him by the British Government. Priests from Golaghat used to celebrate Holy Mass there as it was a transit house for missionaries from Dibrugarh and Sibsagar to Imphal. Mr Gudenho established an English Primary School Dimapur in 1959 at the site of the present Christian Higher Secondary School and later moved to Kohima as the headmaster of Kohima English School now Mezhur Higher Secondary School. Yajen Aier the Deputy Inspector of Schools in 1952 said that Gudenho brought English Education to Nagaland.43

With the help of Bishop Orestes Marengo, a second chapel was built, which would also serve as a school in the land of Mr. Felix Thesuothei who came from Kohima in 1964 and was baptized by Fr. Marocchino there. In 1965 Fr. Joseph Felix stated an L.P School called Holy Cross Home, with 12 students in the residence of Mr. Thesuohie Angami, the father of Dr. Simon, opposite to the Christian English School where now stands the State Bank of Baroda. The headmaster of the school was Mr. George Felix, the father of Fr. Joseph Felix. The Holy Cross Home started with classes A and B together, and then upgraded gradually up to class IV. There were four teachers at that time.
In 1968 there was extensive discussion and it was agreed for good that the Holy Cross Home be shifted to the present site as soon as the school building was ready, which was in the Nepali Basti. The land belonged to an Angami who agreed to sell the land to the church. The Holy Cross Home became Holy Cross School in 1969 and Fr. Mani Parenkulangara took over as the Principal. The Holy Cross Higher Secondary School has 3248 students of which 357 were Catholic.\textsuperscript{44}

Don Bosco School Dimapur was opened on 19th of March 1985. The land where Don Bosco School stands today was bought in 1983 from Dr. Sechu. On 26th of March Mr. K.L. Chishi, the Minister of Education and Rural Development laid the foundation stone of the school. Fr. Mathew Pottukulam was put in charge of the school. Admission to the school was taken on 15th of November 1985. There were fourteen students in all and the teacher was Ms. Sherley. The school was conducted in a thatched shed. In 1986, the school took new admission to class I. Today the school is flourishing with thousands of students from various communities and more than 75 members on the teaching staff. In 1985 Carmel School was started, and in 1986 Assisi School was opened. Since then many more Catholic schools have been opened in Dimapur.

\textbf{1.8.6. Development of Catholic Education in Peren}

In December 1962 Er.S. Asiho was transferred from Cazubama and posted at Peren CD Block as Extension Officer (Engineering). While he was serving at Peren he brought the first Catholic missionary Fr. Joseph Felix who was the assistant priest at Kohima. In November 1964, Mr. Namgaheing, the then tribal Chairman of Zeliang-Kuki area, requested Fr Felix to open an English School at Peren. Fr. Felix who was so enthusiastic agreed to open the Catholic School naming it All Saints Home Cambridge School, Peren. The school was started in a private building of Mr. Amang at the traffic point below the local ground at the market area. It shifted in 1973 to the Catholic Compound, donated by N Dang. Fr. Felix brought Mr Bonney and made him the first headmaster of the school and Margaret Khare was a teacher and the caretaker of the school. The local MLA and Asiho Mao, the SDO were managing members of the School Board. The school started as a kindergarten with a few students, but after few months the number of children increased, and children picked up English speaking so well that they found it difficult to speak their own dialect when they went
home for their holidays, says K.V Pelle the social worker from Jalukie. The school was like a Sainic School with very strict discipline. English speaking was made compulsory in the school for all the students said Mr. P.F. Zeliang the DIG at Dimapur, who was in the first batch of students in the school. The school ran a hostel also. The hostel fees could be paid in kind (fire wood). The students brought their own rice and food items and they also cooked by themselves. This was the way of life in the hostel.  

After few years, with the initiative and interest of the Catholic leaders Mr. Mathew Rongmei and Mr. Viketho Angami, the school was shifted to the government building and later to a semi-pukka building constructed by the Diocese in 1975. The classes were up to class IV. The school was managed by a group of teachers from Jamshedpur till 1980. The Missionaries of Saint Francis De Sale (MSFS) reached Peren in the year 1980 and took over the school and up-graded it to a High School and named it as All Saints High School, Peren. Now the school is upgraded to Higher Secondary level. Thus the Zaliang people are reaping the fruits of the Catholic Mission. 

Mr. Namgangheing the then Zeliang-Kuki Tribal Council Chairman made the first contact with the Catholic Mission in Dibrugarh in Assam and in 1963 and offered the land at Jalukie to the Catholic Mission in 1968. He was a man of far sighted vision. He dreamt of a big school, a college and an agricultural training centre at Jalukie. He was at the head of Peren Sub-division for a term of five years. Despite various problems and difficulties, Fr. P.C. Mani, a diocesan priest now at Imphal, opened St Xavier Primary School on the 29 May 1969. He was the Parish priest of Holy Cross Dimapur at that time. The name St. Xavier was given to the new school because Bishop Hubert D’Rozario decided to dedicate Jalukie mission to St. Francis Xavier because the Baptists were very much opposed to the coming of the Catholic Church to Jalukie. At the initial stage, students were very few but by the end of the year over 200 students were in the school. Seeing the possibility of further growth Bishop D’Rozario built a nice school building (210’x22’x10’size). In January 1972 when Fr. Mani was transferred to Jalukie, the school had only 38 students and he was told to keep the school up to class II only, and that he should not keep any boarders. All the Catholics were chased away from the village and there was only one Catholic
boy “Makuthai” by name who passed from class II to class III. Fr. Mani gave many reasons for keeping the school at least up to class III, but the Vicar General would not agree. As a last resort, Fr. Mani told him to look for someone else to be the parish priest for Jalukie, and that he would willingly go anywhere else. That worked well and Fr. Mani was allowed to upgrade the school up to class III. The Bishop had given earlier permission to start a small boarding. So Fr. Mani was very happy to begin his work in this mission station.

The previous headmaster had collected enough paddy as school fees. When the school started the school fees were paid in the form of planting banana tree in the land. Fr. Mani would often say, “I got a cow from Fr. Mathew Manianchira in Dimapur. In our vast compound we had plenty of big and small trees, on the top of which there were plenty of huge wild honey combs. So I had milk and honey, rice and bananas but no money.” Soon Sisters Scholastica and Theresa Kunnath MSMHC (Missionary Sisters of Mary Help of Christians) joined Fr. Mani to help him in the school and mission work.46

In 1981 Fr. Kurian Pattimackel opened St. Francis De Sales Primary School at Tening town, at the request of local leaders and civil authority. The school started in a thatched shed and was looked after from Peren with the help of some dedicated leaders. The MSFS (Missionaries of St Francis De Sales) Fathers opened the Tening parish on the 10th of January 1987. From then on the school has been under the care of the MSFS Fathers. It was gradually up-graded to class X.

The problems, difficulties and struggles that early Catholic missionaries and educators faced were enormous. Yet with far sighted vision and courage they marched ahead with much dedication and commitment and a sense of responsibility to teach and educate the future generation for the development of Naga society.

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16 Ibid, p. 91


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24 Ibid, p. 46

25 Ibid, p. 47


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