CHAPTER II

HISTORICAL DEVELOPMENT OF EDUCATION IN NAGALAND.

2.1 THE LAND AND ITS PEOPLE.
2.2 LITERACY IN NAGALAND.
2.3 PATTERN OF EDUCATION IN NAGALAND.
2.4 INDIGENOUS NAGA EDUCATION.
2.5 THE BEGINNING OF THE WESTERN EDUCATION IN NAGALAND.
2.1. THE LAND AND ITS PEOPLE

Origin of the word Naga:

The origin of the word Naga is shrouded in mystery. There are various theories and interpretations of the term Naga, namely: NANGTA (from the Bengali word) or NANGA (from the Hindustani word) meaning 'naked', 'crude', 'barbarous' as explained by Captain J. Butler; NOGA by Peal meaning 'People'; NAGAM or NAGNAH meaning 'snake' or 'hillman' and NAHNGRA from Kachari word meaning 'Warrior' or 'Fighter' and so on. But all these interpretations have nothing to do with the Nagas. The generally accepted view is that the Nagas are a powerful race who have for centuries occupied Nagaland and the significance of the race cannot be underestimated.¹

Migration of the Nagas:

The migration of tribes and people have been an important aspect in human history right from the inception of human society. Since time immemorial there has been such migration from one place to another and this movement helped to shape and reshape human history. The Nagas who are now settled in Nagaland, Arunachal Pradesh, Manipur and North West Burma have

¹ Nagas '90. A Souviener :p.5.
various theories of migration. Hutton, a foreign writer wrote:

"The history of how the Naga tribes came precisely to occupy the present position has of course, passed into the dim obscurity of vague traditions. But, enough of them remained to give some indication of the course which the migration took place. The legend of the Maos and of the Semas give those tribes a more or less autochthonous origin, though these legends are probably the old legends of the race which have been given a local value. The Angamis too, spring from ancestors who emerged from the bowels of the earth, but that not in Angami country but in some land to the South. And all the weight of traditions points to the migration from the south, except in the case of kacha Nagas."

Sir G.A. Grieson also wrote:

"On the basis of language, their origin is assigned to that of the Tibeto-Burmans, who came with the second wave of migration from the North Western area of the Huang Ho River. The Naga languages belong to the Tibeto-Chinese family."

The Khiamungan Naga tribe also claimed that they came from the west of the Tsawan river which is probably

called the river Irrawady. In other words, Nagas might have come from South East Asia. Mr. Alemchiba, a Naga writer wrote:

The original stock, starting from the centre of dispersion in Sikiang province first moved westerly and upon reaching the head-waters of the Irrawady and Chinwin rivers, bifurcated in several directions ultimately leading to Tibet, to Assam, to the hill ranges between Assam and Burma. That branch which came to the hill ranges moved further west and entered Naga hills. Another wave came from the South East Islands taking a North direction and entered Naga hills using Burma as a corridor.

Taking the various aspects into consideration it can be said that, Nagas came from Mongoloid stock and brought a distinct unit in themselves. This can also be identified by the similarities in physical appearance, language and manner.

Impact of British Colonisation:
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For many centuries the Nagas were remained untouched by any other civilization. Neither any culture of the neighbouring States affected the culture of the simple Nagas. They were satisfied with what cultural practices they inherited from their forefathers. The people were also free and independent in their...
own land and also *not subjugated by the Ahom Kings of the Assam Valley who ruled for 700 years. The Naga Hills never formed a part of Assam or India at any time before the advent of the British. Little was known of Nagaland when the British obtained sovereignty over the Assam Valley by the Treaty of Yandabo.6

With the commencement of the 19th century, British colonialism ushered an era of great change particularly in terms of territorial expansion and administration. In the beginning of the 1830's, the British colonial power became to split up the Naga areas for administrative convenience and political expediency, later joined by the Indian and Burmese Government: the process continued even after the British left the area. Today the Nagas are found in different political territories of Nagaland, Manipur, Arunachal Pradesh and Burma.7

The Formation of Nagaland State:

Even after the British administration left the Naga Hills, under the initiative of the Naga Club and later the Naga National Council (NNC) fought with the Indian Government for the freedom of the Nagas. It was later through the initiative of the Naga People's convention in their 16 Point Agreement resulted in the creation of Nagaland State. On the First December, 1963 Nagaland was inaugurated as a state and became the 16th state of the Indian Union.

The Naga hills district was formed in 1866 with Samaguding as the Headquarters. A Deputy Commissioner was incharge of the Naga Hills district. In 1875, Wokha became a sub division. In 1878, the district headquarters was shifted to Kohima with the formation of Mokokchung sub-division and the sub-division Wokha was shifted to Mokokchung in 1899. After the Independence of India, a constitutional change took place on 1st December, 1957 and the district of the Naga hills was renamed as Naga Hills Tuensang Area (NHTA). This was renamed as Nagaland on the 18th February, 1961 as the first step towards the constitution of a full-fledged State. On this day an executive council consisting of five members with the Chief Executive Councillor as its chairman and an Interim Body of 42 members were constituted. The Executive Members functioned as a De-Facto council of ministers for Nagaland to discharge their responsibilities and the Interim Body functioned as a De-facto Legislature. On the 21st August 1962, the Prime Minister of India, Pandit Jawaharlal Nehru submitted the state of Nagaland Bill and on 29th August, the Bill was passed by the Lok Sabha and on the 4th September 1962, Nagaland became a reality when the President of India Dr. S. RadhaKrishnan gave his consent to the state of Nagaland Bill and the constituent Amendment Act. The state was inaugurated on 1st December, 1963 at Kohima by the President of India.
Physical features:

The state of Nagaland lies between 25°60 and 27°40 North of equator and between the longitudinal lines of 93°20 E and 95°15 East. The state is bounded by Assam in the North and West, Arunachal Pradesh in North-East, Manipur in the south and runs more or less parallel to the left bank of the Brahmaputra. The state lies in the temperate zone and is mountainous. But these mountains are not craggy, awesome and precipitous but have an inviting and lovely look, covered with green vegetation and full of life. The state has an area of 16,579.00 square kilometres and the average density of population is 47 percent per square kilometre. The altitude varies between 194 metres (636 feet) and 3,048 metres (10,000 feet). The State may be divided into three distinct geographical regions—

(i) Higher hill areas,
(ii) Lower Hill Ranges and
(iii) Foot Hills.

The Saramati which is the highest peak in Nagaland is 3840 metres (12,598 feet) high.

Area and Division:

The State of Nagaland is divided into seven districts namely; Kohima, Mokochung, Tuensang, Wokha, Zunheboto, Phek and Mon. The district wise area is given below:
<table>
<thead>
<tr>
<th>District</th>
<th>Area in square kilometres</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kohima</td>
<td>4,041.00</td>
</tr>
<tr>
<td>Mokochung</td>
<td>1,615.00</td>
</tr>
<tr>
<td>Tuensang</td>
<td>4,228.00</td>
</tr>
<tr>
<td>Wokha</td>
<td>1,628.00</td>
</tr>
<tr>
<td>Zunheboto</td>
<td>1,255.00</td>
</tr>
<tr>
<td>Phek</td>
<td>2,026.00</td>
</tr>
<tr>
<td>Mon</td>
<td>1,786.00</td>
</tr>
</tbody>
</table>

**Climate:**

The climate of the State of Nagaland is bracing and healthy. During winter, the climate in higher hills is cold whereas in plain areas is mild. During summer, the hill area is quite moderate whereas in plain area, it is hot like that of plains in other states. Nagaland has a sub-tropical (monsoon type) climate and receives heavy rainfall from May to October but with a scanty rainfall in winter. The annual rainfall varies between 200 centimetres to 270 centimetres. The summer temperature ranges from 7°C to 23°C. In the inhabited areas, the snowfall is very rare. In the month of February, March and April strong wind blows from the North-West.
The Tribes of Nagaland:
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Almost the entire population of Nagaland is tribal and it has many tribes and sub-tribes with their own distinctive languages and cultural ethos. The districts and the homes of the tribes are given below:

<table>
<thead>
<tr>
<th>TABLE NO. 2.2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NAME OF HOME DISTRICT</strong></td>
</tr>
<tr>
<td>--------------------------</td>
</tr>
<tr>
<td>KOHIMA</td>
</tr>
<tr>
<td>MOKOKCHUNG</td>
</tr>
<tr>
<td>TUENSANG</td>
</tr>
<tr>
<td>WOKHA</td>
</tr>
<tr>
<td>ZUNHEBOTO</td>
</tr>
<tr>
<td>PHEK</td>
</tr>
<tr>
<td>MON</td>
</tr>
</tbody>
</table>
The People:

In appearance, the Nagas may be fierce, barbarously wild but they are certainly not. They are very good to those who are good to them. Nagas are hard working and artistic. J.H. Hutton remarked:

"Nagas have fine qualities. They are simple, cheerful, colourful, humorous, courteous and hospitable people. Nagas are honest and truthful people." 8

Elwin observed:

"They are fine people of whom their country is proud, strong and self-reliant, with the free and independent outlook, characteristics of highlanders everywhere, good to look at with an unerring instinct for colour and design, friendly and cheerful with the keen sense of humour, gifted with splendid dances and love for songs." 9

Unlike others, Nagas have their own distinct identity, love and respect for customs and traditions, spirit of sacrifice for the welfare of the village and tribe are some of the good virtues that Nagas possess. Nagas are straightforward and have a great sense of self discipline.

8. Hutton J.H: The Nagas of Assam, Vol III p.120
The pride of a nation is generally determined by the literacy of the people. A state or a nation having high literacy percentage is generally regarded more richer than a country having rich mineral and natural resources. Percentage of literacy can be rightly called the indicator of modernisation and development. A comparative study of the percentage of literacy shows that Nagaland is not lagging much behind the rest of other states. On the basis of the percentage of literate of total population from 1961-1981 census, it indicates that:

(a) The level of female literacy in Mokokchung district is higher than the other district,

(b) The level of female literacy is far below the corresponding rates for the male in the seven districts of Nagaland,

(c) The difference between the male and female literacy in Nagaland is very wide.
Table 2.3

Table showing Percentage Of Literacy In Nagaland From
1961 to 1981.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagaland</td>
<td>24.04</td>
<td>11.34</td>
<td>17.91</td>
<td>35.02</td>
<td>18.65</td>
<td>27.40</td>
<td>50.06</td>
<td>33.89</td>
<td>42.57</td>
</tr>
<tr>
<td>Kohima</td>
<td>29.87</td>
<td>10.81</td>
<td>20.91</td>
<td>40.80</td>
<td>18.79</td>
<td>30.99</td>
<td>57.04</td>
<td>38.69</td>
<td>48.94</td>
</tr>
<tr>
<td>Mokokchung</td>
<td>37.08</td>
<td>21.84</td>
<td>29.63</td>
<td>45.71</td>
<td>29.82</td>
<td>38.15</td>
<td>65.95</td>
<td>57.18</td>
<td>61.78</td>
</tr>
<tr>
<td>Tuensang</td>
<td>6.97</td>
<td>1.84</td>
<td>4.47</td>
<td>18.42</td>
<td>7.68</td>
<td>13.31</td>
<td>36.89</td>
<td>23.32</td>
<td>30.59</td>
</tr>
<tr>
<td>Wokha</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>55.49</td>
<td>34.82</td>
<td>45.60</td>
</tr>
<tr>
<td>Mon</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>26.45</td>
<td>12.35</td>
<td>19.89</td>
</tr>
<tr>
<td>Zunheboto</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>52.81</td>
<td>38.20</td>
<td>45.59</td>
</tr>
<tr>
<td>Phek</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>49.09</td>
<td>25.27</td>
<td>37.99</td>
</tr>
</tbody>
</table>

2.3. PATTERN OF EDUCATION:
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The recommendations of the Education Commission (1964-66) regarding restructuring of education were considered at various levels and incorporated in the National Policy on Education read as: it will be advantageous to have a broadly uniform educational structure in all parts of the country. The ultimate objective should be to adopt the 10+2+3 pattern, the higher secondary stage of 2 years being located in schools, colleges or both according to local conditions.  

The present pattern of education being followed in Nagaland is presented below.

<table>
<thead>
<tr>
<th>Stages</th>
<th>Duration</th>
<th>Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Primary school course</td>
<td>4 years</td>
<td>A and B, I-II</td>
</tr>
<tr>
<td>(b) Middle school course</td>
<td>4 years</td>
<td>III-VI</td>
</tr>
<tr>
<td>Secondary education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High school course</td>
<td>4 years</td>
<td>VII-X</td>
</tr>
<tr>
<td>Higher education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Pre-university course</td>
<td>As per NEHU Pattern</td>
<td></td>
</tr>
<tr>
<td>(b) First Degree course+Honours</td>
<td>As per NEHU Pattern</td>
<td></td>
</tr>
<tr>
<td>(c) Post-graduate course</td>
<td>As per NEHU Pattern</td>
<td></td>
</tr>
</tbody>
</table>

10. Aggarwal J.C: Landmark in the history of Modern Indian Education: p.235
EDUCATIONAL LADDER IN NAGALAND
wef-1993.

Completed age

<table>
<thead>
<tr>
<th>Age</th>
<th>Year of enrolment</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>XX</td>
</tr>
<tr>
<td>24</td>
<td>XIX</td>
</tr>
<tr>
<td>23</td>
<td>XVIII</td>
</tr>
<tr>
<td>22</td>
<td>XVII</td>
</tr>
<tr>
<td>21</td>
<td>XVI</td>
</tr>
<tr>
<td>20</td>
<td>XV</td>
</tr>
<tr>
<td>19</td>
<td>XIV</td>
</tr>
<tr>
<td>18</td>
<td>XIII</td>
</tr>
<tr>
<td>17</td>
<td>XII</td>
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<tr>
<td>16</td>
<td>XI</td>
</tr>
<tr>
<td>15</td>
<td>X</td>
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<tr>
<td>14</td>
<td>IX</td>
</tr>
<tr>
<td>13</td>
<td>VIII</td>
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<tr>
<td>12</td>
<td>VII</td>
</tr>
<tr>
<td>11</td>
<td>VI</td>
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<tr>
<td>10</td>
<td>V</td>
</tr>
<tr>
<td>9</td>
<td>IV</td>
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<tr>
<td>8</td>
<td>III</td>
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<tr>
<td>7</td>
<td>II</td>
</tr>
<tr>
<td>6</td>
<td>I</td>
</tr>
<tr>
<td>5</td>
<td>B</td>
</tr>
<tr>
<td>4</td>
<td>A</td>
</tr>
</tbody>
</table>
There are some exceptional cases where primary schools have been upgraded to the class IV stage called upper primary school. Similarly, some middle schools have been upgraded to class VIII stage called Proceeding high schools or Junior high schools. Unlike Government schools, in some private schools, the class begin from Nursery or Zero class followed by class A and B, I, II and so on. But generally elementary education in Nagaland in the existing pattern is from class A to class VI.

2.4. INDIGENOUS NAGA EDUCATION:

Prior to the advent of the British administration and Christianity in the uninhabited Naga territory, formal schooling in the western model was unknown in the Naga society. Informal education imparted through the family, the village community and the Morungs played a very important role and it enabled them to meet the need of their times. This informal indigenous education was operative at all stages of human life and very much in the interest of the village community.

Generally there were two main institutions responsible for indigenous Naga education namely,

(A) The Family and (B) I. The Morungs or Boys' dormitories, and II. the Girls' dormitories. Family was the first indigenous school where the children were trained and taught by
their parents. The family played a very important role and was the starting point of the indigenous education. The parents taught them in their domestic works and was responsible for teaching social ethics and behaviour, instruction on sex education, obedience and respect to others. In almost all the families, the mother was the most outstanding personality and was the guiding star for her children. It was through their mother that the girls learn to weave cloth, to behave well with others and meet other necessities of life. Since weaving was one of the most important functions of women, out of the training imparted by the mother and her elder sisters, they became expert weavers and inherited whatever art of weaving was known to their mother. In the olden days while selecting a bride, knowledge of weaving was regarded as one of the most important qualifications.

The boys were also not neglected by their father in their own family. Besides educating them to be a good citizen of the village, they were made well versed with whatever culture they practiced and transmitted from one generation to the next generation. The family was also like a technical school where the boys got practical training from their father and elder brothers in the arts and crafts, art of cultivation, art of building houses, blacksmithy, bamboo and cane works.

The Morung or Boys' dormitory which the Aos call it 'Arju', the Changs'Haku', the Angamis 'Kichuki', the Lothas 'Jambo', the Phoms'Pang' was the second indigenous school of the early
Nagas. However it is found that some tribe could not have a systematic organisation and existence of such dormitory. Citing an instance, Hutton quoted: "The morung or youngmen's house (Kichukil) which is such an important feature of the most Naga tribes is insignificant in the Angami village. Further Hutton also remarked that "in any case among the young Angami proper the Morung is not habitually used by the youngmen, as it is in the Ao and trans-Dikho tribes, but it is on the occasion of ceremonies and gonnas....." Regarding Morung of the Sema Nagas, Hutton quoted that "the Morung or youngmen's house is practically non-existent among the Semas. As a general rule the chief's house serves all the purposes of the Morung both as a centre for gonnas and as a bachelor's sleeping place." Similarly the Tangkhul and the Maram tribes used the house of the headmen and some rich men's places were used as a quarter of the youth. In spite of the variation in organisation, well mannered, well disciplined and perfect citizens emerged from such an indigenous Naga School. The Morung was an institution which imparted training in the form of training in morality and discipline, warfare, customs and traditions and creative arts. The education of warfare was also very important at that time because there was frequent war and raids from neighbouring villages and tribes. Therefore excellence in handling dao and shield was another basic necessity of man. But

11. Hutton J.B : The Angami Nagas. p.49
12. ibid : p.49

40
since there was no such institution they learned it from their father and skilled Morungmen. Those Morungmen were always ready to sacrifice for the defence of their village. The Morung was also like a school of bringing understanding and reconciliation among the individuals and the individual differences melted away. Besides these the young Morungmen learned the art of love from the experienced leaders of the Morung.

However there was no summer or winter vacation neither any terminal nor promotion examination. It was a school where the boys slept from the date of their admission till they got married. The admission in the Morung was also not uniform. It varied from tribe to tribe and also from village to village.

Thus the education of the simple folk was thus carried on from generation to generation transmitting the cultural value meeting the needs of the village in which they live. In the words of V.K. Anand: "The morung plays a vital role in preparing the younger generations for posts in the village council. The Morung is the club, the public school, the military training centre, the hostel for boys and the meeting place of the village elders. It is as well the centre for religious, social and political activities." 14

The girls were however not neglected for not being a member of the Morung and its daily activities. Generally when the girl attained the age of puberty, she slept in a girls' dormitory till she got married. However the setting up of girls' dormitory was not the same among the different tribes. In some tribes the dormitory was constructed by the villagers, in some tribes the house of the village chief was used as girls' dormitory. While in some tribes, the widow's of her own clan was used as the dormitory. Among the Ao Nagas, the widow's house of her own clan was the only dormitory. It was also very much restricted and taken care of. After her admission to the dormitory proper loyalty to her aunt (preceptor) was the first important duty. When a girl failed to obey her she was expelled from the dormitory. In educating the girls, the preceptor taught them the crafts and handiworks namely, weaving, twisting of the thread, spinning, framing of cloth and so on. In some villages where weaving was not so much prevalent embroidery was taught and learnt in the dormitory. Appreciable manners that to be maintained in the home and field, proper arrangement of household utensils were also taught by the aunt. The affair of love making and betrothal was primarily responsible by the very widow either to the boy's parent or to the girl's parent. Late at night she was surrounded by the young girls in their handiworks singing the old songs and narrating the endless stories of bravery and heroism of their forefathers.
Besides this education they got from their dormitory, the boys and girls had ample opportunity for training in singing and dancing. They were not deprived for not having music and dancing school. There were number of occasions when the whole village indulged in singing and dancing in times of festivals. In such festivals, singing and dancing formed one of the major items of the programme. Love songs, competitive songs were sung by the boys and girls. Honourable songs were also presented to those who were good councillors of the village and also negative songs to the inefficient councillors. Encouraging songs were also sung so as to enable the councillors to administer boldly. The girls also composed victorious songs to those who came in flying colour from the battlefield with vulnerable heads of the enemy but in negation they called him milksop. In doing so, the men succeeded in administering the village and enabled them to develop competitive spirit.

And therefore, despite the absence of literacy, the social and moral fibre of the people sustained the society.

2.5 The Beginning of the Western Education in Nagaland:

The present study is confined to the development of education in Nagaland in post Independence period but there is a historical and logical necessity to study the position of education in the then Naga Hills before the Independence of India for drawing a conceptual background of the present study.
The beginning of the Western education in Nagaland can be divided under two headings.

(a) Before the Independence of India, and
(b) After the Independence of India

(a) Before the Independence of India

Education (School) based on Western model was started in the following areas before the Independence of India: (I) Ao area (II) Lotha area (III) Sema area (IV) Angami area (V) Chakesang area (VI) Sangtam area (VII) Phom area (VIII) Chang area.

(b) After the Independence of India

Education (School) based on Western model was started in the following areas after the Independence of India: (I) Yimchunger area (II) Khiamungan area (III) Konyak area. Education (Schools) on the modern lines were first introduced by the Western Christian missionaries. They used education as a means of winning the Nagas.
Major Francis Jenkins from his intimate knowledge of the Naga tribe became convinced that "the savage headhunters could not be raised to the standard of civilization unless they were redeemed from their primitive ways of life by christianity and education." 15

Major Jenkins, therefore invited the American Mission to work in the Naga hills, Garo hills and the Assam valley assuring all possible official and personal help. It was Rev. Miles Bronson who decided to work among the Nagas. In 1839, he came to Namsang, a Konyak village in Mon area and with great difficulty he persuaded the village chief to start a school. Early in January 1840, he opened a school at the village where a young boy from the chief's family announced that he was ready to learn to read. Four more students were also enrolled by the middle of January. By the end of March 1840, there were 20 students in the Namsang School.

"The same year in 1840, Mrs. Bronson wrote a First Reader in Konyak language, the first book ever written in any Naga language." 16 But the Namsang School came to an end as the missionary and his family left the village on health ground.

The real beginning of the formal education did not occur until Rev. and Mrs. E.W. Clark came to the new Molung Mission in

15. ABAM - Centennial Album (1872-1972)
1878. The same year in 1878, they opened a school. The school was attended by the village girls of that Molung village. *The first batch of students were Tongpangkokia, Noksangla, Jongmayangla, Purla, Punayula, Taripisu.*\(^{17}\) This school can be regarded as the first school established in the soil of Nagaland.

During his 8 years stay in the Molung Mission from 1878 to 1894, Dr. Clark opened 8 village schools in the Ao area. Enrollment of students in those schools were 178 boys and 22 girls. Among them, there were 5 Assamese boys. The academic session of the school was 10 months.\(^{18}\)

After shifting the mission centre to Impur on 4th October, 1894, a Training School was opened in 1896 at Impur by Rev S. Perrine. *It was attended by 9 pupils but raised to 40 in 1899.*\(^{19}\) Gradually the Government also rendered financial aid for the development and improvement of education. During this period, almost all the schools existing in the Ao area were mission schools. Therefore, in 1903 Noel Williamson, the then S.D.O. Mokokchung held talks with the Christian missionaries and decided to take over the teaching activities by the Government in all the Ao villages. Therefore all the mission school teachers in the area became Government School teachers.\(^{20}\) In 1919, the Impur Station school became a middle school and was one of the

\(^{17}\) Molungyimsen Baptist Church : Laishir Mongchen : p.40
\(^{18}\) The Assam Missionary Conference Report 1896
\(^{19}\) ABAM office. Impur
\(^{20}\) Changki Baptist Church Golden Jubilee History : p.55
biggest middle school in Assam. In 1926, another middle school was established by the people of Ongpangkong range.

The glamour for education among the Aos became more and more. The resolutions of the Ao Baptist Arogo Mongdang 1897 and the Ao Baptist Church Golden Jubilee 1926 greatly helped (a) children to go to school (b) to popularise women education (c) to send students to Bible School and Medical College. When the Ao students' conference was held at Longkum village in 1929, it was resolved to request the Government to open at least one school at every Ao village. As a result in 1931, there were 52 primary schools in the Ao area.

In 1941, the Government opened a mission school at Mokokchung town. It became an aided high school. Soon after the Independence of India, it was taken over by the Government.

In Lotha area the first school was started by Dr. and Mrs. Witter. In 1855 two Sunday schools, one for the Lotha boys and the other for the mixed tribes found in the Wokha town were opened by the missionary family. Another day school was opened by them. But those schools were closed down when the missionary family left the place on health grounds.

21. ABAM office, Impur 1990
22. Alemchiba: A Brief Historical Account of Nagaland: p.160
23. An Interview with Murry, Information Officer Mokokchung 1984
In 1904 the Government opened a primary school at Wokha. The school was running up to class four with an enrolment of 76 pupils. But this school could not run well and often closed down. In 1941, one Government middle school was opened at Wokha. But during the later part of the Second World War, the school was closed down due to the place being in operation. In 1927 a mission school was opened at Vankhosong by the missionary and it was one of the most pioneer schools in the Wokha District.

The Government middle school which was closed down was started again in 1945. Gradually the school started higher classes i.e. form 5 to 10. While the middle section was managed by the Government, the high school section was managed by the people through public collection. The people used to collect Rs.2/- per house along with the House Tax and with the amount they managed the school. This school was taken over by the Government in 1958. In the meantime, there was an established Government English middle school at Aitepyong which was probably functioning from 1945.

In the Sema area, in 1929 Rev. Anderson came to the Sema area to work among them. It was because of his encouragement that the first primary school was started in 1931 at Chishilimi but the school was closed down in 1934 due to difficulties of

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24. ibid
transport and communication. In 1938 the Mission got permission to open a school and a mission centre at Aizuto. A mission school was started with 4 teachers and Mr. Nokden Ao. as the Headmaster with an enrolment of 100 pupils. In the same year, a lower primary school was opened at Aizuto and it was upgraded to middle school in 1946. The enrolment in this school was 200 students. It became a high school in the 1960's and was taken over by the Government in the early 1970's.

Though education in the Sema area started very late, it began to develop very fastly. Therefore in 1938 there were 24 village schools with an enrolment of 664 pupils. In 1945, a Bible training school was opened at Angami-Sema border for the training of young men for the ministry. Another Bible school was opened at Aizuto on 15th February, 1949 from which 250 students graduated by the end of 1970. In 1945-46 a middle school was opened at Zunheboto and gradually became a high school in 1952 and was taken over by the Government in 1958.

Rev. C.D. King came to Kohima to work among the Angami Nagas. He opened a school at Kohima in 1884.

On 31st March, 1904 there were total of 6 lower Government primary schools for each at Mokokchung,

27. ibid p. 66
29, 30, 31. ibid.

In the whole of the Naga Hills by the end of the 19th Century, *the number of people under instruction in 1890-91, 1900-1901 and 1903-1904 was 297,319,647 respectively. At the census of 1901 only 1.3% of the population (2.5 males and 0.1 females) was returned as literate. There were only one secondary, 22 primary and a special school in the district in 1903-04 and 76 female scholars. More than two thirds of the pupils at school were in primary stage of instruction. The total expenditure on education in 1903-04 was Rs. 6000/- of which Rs. 256 was derived from fees. About 32% of the direct expenditure was devoted to primary school. 34.

In 1908-09, the total number of Government schools in the Kohima district alone raised to 21 and the number of pupils being 561 boys 550 girls. In 1909-10, schools increased to 24. In one Baptist report it was mentioned that (in 1912-13) 14 village schools which the mission handed over to Government, some 6 or 8 years had closed. A few of these were reopened by the mission. 35.

33. Sepra Sen: Tribes of Nagaland: pp17-18
34. B.C. Allen, et al.: Gazetteers of Bengal and Northeast India. p479
Education in the Naga Hills became restless after the Japanese invasion. In the words of Elwin:

"Upto the time of Japanese invasion in 1944, the Nagas had lived in an age of almost uninterrupted continuity with the past. The Nagas made a leap as it were, from a distant past into the glare of the present century with the advent of the Japanese and found their world greatly changed. They looked about with uncertainty and pinched themselves to be reassured that all this were really true. Prior to the War, except in the case of the Aos, school going was still unpopular and looked upon as a necessary evil which had to be put up with somehow. Suddenly they found themselves glamouring for more and more schools in which they saw social progress and where a Government could not build them, they went ahead to build their own."36.

In spite of their glamour for education, many interested Naga students could not be able to pursue education as there were only a few middle schools in the whole Naga Hills. Prior to 1947, there were hardly 3 locally established middle schools. There was also one middle school at Tuensang which was under NEFA. Those students who completed the course of middle school joined various petty jobs and only a few of them joined high school outside the Naga Hills.

36. Elwin : Nagaland : p.71
Another great impediment to pursuit of education was the absence of any secondary school in the Naga Hills. Only in the 1940's 2 high schools were established - one at Kohima and the other at Mokokchung. These two high schools were taken over by the Government after the Independence of India.

In addition to the efforts made by the Government from 1920 onward, the local preachers who were educated at Impur, Kohima and Vankhosung etc. played an important role for the development of education in other tribes. Slowly and slowly the Nagas understood the necessity of education and the schools were filled to overflowing. Following the World War II, a very good number of new schools were established by the villagers as well as the religious organisations but due to financial difficulties the Government took over most of the mission and native schools.

During the pre-Independence, the Naga Hill raised to 225 primary schools, 27 middle schools and 3 high schools and those were supervised by the Inspector of Schools upper Assam Circle headquarter at Jorhat. Among the Nagas Mr. Kevichusa was the first Naga graduate came out of St. Paul College, Calcutta in 1923 and Mr. Mayangnokcha Ao and Mr. Lolonu graduated respectively in 1926 and 1927 respectively. Shri Kazukaba from Longkum village was the first doctor and the second was...

37. NHTA Sectoral Plan 1963

52
Shri. Imkongliba who passed the Licentiate Medical Practitioner (LMP) examination in 1936. He initially served in the Jorhat Mission Hospital as the first Naga doctor.  

Foundation of formal education in the Phom area is a recent development. The first primary school in Phom area was started in 1936 at Kangjing Village by the Government. The School was started with 20 pupils Mr. Alemba Ao from Merangkong village and Mr. Zulumongba Phom were the teachers of the school. In the succeeding years 4 more lower primary schools were opened at Tamlu, Tangha, Yongya and Longleng. The lower primary school at Yongya village was opened in 1947 and the Longleng in 1955. All those schools were opened by the Government. Since there were no schools for higher education, majority of the students who completed the primary education went to Impur for higher education. It was only in 1960 that a middle school was opened at Tamlu which can be regarded as the first middle school established in the lower Phom area. 

Similarly, in the upper Phom area a middle school was opened in 1957 at Longleng. After the Independence of India, the two middle schools of Tamlu and Longleng became full-fledged high schools.

40. An Interview with Longshak Phom  
41. Ibid.
Like other Naga tribes the Phom-Nagas suffered a lot during the disturbed political situation. Many interested students were fined for going to school. Moreover most of the existing schools were temporarily closed down in 1956-58, the Kangjing Primary School was also closed down as the Naga underground warned that any Naga drawing India's money will be penalised. As a result, the teachers left the job but all the schools were re-opened after the statehood of Nagaland 42.

After the formation of Naga Hills Tuensang area (NHTA), many schools were opened at different villages both by the villagers and the Government. At many villages, the Pastor of the village worked as teacher in the village school. In Yongshai village, a lower primary school was opened in 1958 by the villagers. Mr. Imnasutsung, from Changtongia village who was working as a pastor at the village was also a pioneer teacher of the school. This school was taken over by the Government after the Statehood of Nagaland 43.

**TABLE 2.5**

Schools in Phom Area in 1947.

<table>
<thead>
<tr>
<th>Primary School</th>
<th>Middle School</th>
<th>High School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Govt Private</td>
<td>Govt Private</td>
<td>Govt Private</td>
</tr>
<tr>
<td>4 Nil</td>
<td>Nil Nil</td>
<td>Nil Nil</td>
</tr>
</tbody>
</table>

42. *ibid*
43. An Interview with Elung Phom.

54
Among the Chang-Nagas, the Chang Tribal Committee played a significant role for the education of their tribe. On 1st April, 1945, the Chang tribal committee was formed under the initiative of Imlong Chang and passed an unanimous resolution to collect money compulsorily from all the Chang family for opening a tribal school and the place was decided at Noksen village. In 1946, the school was opened at the village which can be regarded as the first school in Chang area in record.

The second lower primary school was opened at Seikho in 1947. Mr. Pangersuwa Ao and one Mr. Pelimong Chang were appointed as teachers to run the school. The school became a full fledged middle school in 1963. At the time when it became a full fledged middle school, there were 100 pupils with 10 teachers. In 1948 another primary school was opened at Tuensang. It became a full fledged high school in 1957\textsuperscript{44}.

However it is to be noted that Yaongyimti (though it is under the administration of Deputy Commissioner, Mokokchung) is included in Chang community and it was here under the British administration a primary school was opened in 1931. The pupils enrolled in the school were 5 and Mr. Imlongchaba from Litem village was the teacher of the school\textsuperscript{45}.

\textsuperscript{44} An Interview with Elem chang and S. Soyim.
\textsuperscript{45} ibid.
But during the disturbed political situation in the area, the Yaongyimti Primary School was closed down for three years. It was said that there was an established underground camp at Yaongyimti. The Indian army burnt all the houses of the village and the school was also closed down but it reopened in 1959\textsuperscript{46}.

After the formation of the Naga Hills Tuensang Area, many primary schools were opened at different villages. Some of the schools were single teacher school. Moreover many primary schools were upgraded to middle schools.

\begin{center}
\textbf{TABLE 2.6}

Schools In Chang Area In 1947.
\end{center}

\begin{center}
\begin{tabular}{lccc}
Primary School & Middle School & High School \\
Govt Private & Govt Private & Govt Private \\
2 & 1 & Nil
\end{tabular}
\end{center}

Education in the Khiamnungan tribe started in 1952. It was only in 1952 a lower primary school was opened by the Government at Noklak town. At the time of opening the school, there were 50 pupils with one Mr.Opangtemjen Ao. as the teacher\textsuperscript{47}.

\textsuperscript{46} ibid
\textsuperscript{47} An Interview with H.Mao and T.Buming. Khiamungan.
In the succeeding years two more Government primary schools and one private school were opened in the entire tribe. There were 250 pupils attending schools. The total number of teachers in the Government schools were 6 and one teacher in the private school. 48

In 1960, the Government Primary School Noklak town which was the first school in the entire tribe became a full fledged middle school. The enrolment of students in the school was 130 and a number of teachers were 5. After the statehood of Nagaland it became a full fledged high school. At the time of taking over by the Government there were 260 pupils with 8 teachers 49.

Among the Khiamnungan Nagas there were some interested individuals who played a vital role for the education of the people. Under their initiative some schools were opened but during the 1955-57, three lower primary schools, one middle school were closed down due to the disturbances in the entire region. Therefore in 1957-58, there were only 4 primary and one middle school with an enrolment of 250 and 130 respectively. 50

48. ibid.
49. ibid.
50. ibid.
TABLE 2.7 Schools In Khimnungan Area In 1957-58

<table>
<thead>
<tr>
<th></th>
<th>Primary School</th>
<th>Middle School</th>
<th>High School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Govt</td>
<td>Pvt</td>
<td>Total</td>
<td>Govt</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No. of students</th>
<th>225</th>
<th>30</th>
<th>255</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Teachers</td>
<td>7</td>
<td>1</td>
<td>8</td>
</tr>
</tbody>
</table>

School in the Yimchunger area was first started in 1953. The school was opened at Kuthuri by the Government. The next year in 1954, another primary school was opened at Kiussor by the Government. The number of pupils attending the schools were 20 and 3 respectively and the number of teachers were 2 and 1 respectively. In 1953, another primary school was opened at Shamator town and it became the first full fledged high school in the area after the statehood of Nagaland. The enrolment of students was 90 and the number of teachers were 10.51

Besides the step taken by the Government for the education of the tribe, the Tribal Council which was formed in

51. An Interview with Nokyen and Rev. Yapang.
1948 helped for the establishment of some schools. Like other tribes in Nagaland, the disturbed political situation in the region adversely affected the schools and many of them closed down.

Education in Sangtam Naga area started in the early part of 1930's. Some of them realised that they could not be raised to the standard of civilisation unless they open their eyes towards education. Among the locals Shetongke, a non-christian from Chari who was the chief of the village, invited Mr. Mayangnokcha, Headmaster Impur school and Rev. Wickstrand in January 29, 1930 was to open a school at his village but it was questioned by the British Government. Similarly, Mr. Hopungkio Sangtam who was a Dobashi under the civil sub-divisional officer Mokokchung, under his initiative and with the cooperation of the elders of Tsadanger village and Chungliyimti village, opened a primary school from 1st January, 1933 with an enrolment of 33 pupils with Tulung Sangtam from Tsaru village as the teacher in the school. In 1946, a middle school was opened at Shuyung (Chari village) under the decision of the Gaunburas of Longkhim area. The enrolment of students in the school was 50. By the time when India got Independence in 1947, there were 10 primary schools and 1 middle school with an enrolment of 250 students.

52 & 52. ibid
55 & 56. ibid. p.60
Formal education in the Konyak-Naga tribe was started by Rev. and Mrs. Mile Bronson in 1840 at the Namsang village which can be regarded the first educational institution established in the soil of Nagaland. But this school was closed down the same year as the missionary family was afflicted by fever and abandoned the village. After they left the village, the school was closed down and came to an end.

Seeing the need of school for them, in 1938 the Government opened 2 primary schools one at Wanching and the other at oting.

After the Independence of India, the local Christian missionaries did a pioneering effort for the education of this

57. An Interview with Rev. Mankap, Konyak Eastern Missionary.
tribe. They established a very good number of educational institutions. Among the missionaries, Rev. Longri Ao was fully aware of the fact that schools were important institutions for the expansion of the church. During his tenure as missionary to the people of kongyak, he opened 8 schools at 8 villages. Those schools were taken over by the Government after the statehood of Nagaland. In 1957 Longri started a Bible School at Wakching with 14 students. Longri, his wife and another friend of his taught the school. 58

Besides the missionary effort, the Government also opened some schools in the tribe. Moreover, some primary schools were upgraded to middle schools and the middle schools to high schools. In 1953, the Government Primary School Wakching became the first middle school and the first high school in 1958. 59

The following table shows the number of educational institutions and the number of students in the Naga Hills district from 1882-83 to 1947-48

58. O.M. Rao: Longri Ao. A Biography: p. 36
59. An Interview with Rev. Mankup Kongyak.
Table 2.9

Educational Institutions And The Number Of Teachers in 1947-48

<table>
<thead>
<tr>
<th>Year</th>
<th>Lower Primary</th>
<th>Middle School</th>
<th>High School</th>
<th>Technical School</th>
<th>Number of students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1882-83</td>
<td>6</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>107</td>
</tr>
<tr>
<td>1897-98</td>
<td>17</td>
<td>1</td>
<td>X</td>
<td>X</td>
<td>371</td>
</tr>
<tr>
<td>1903-04</td>
<td>22</td>
<td>1</td>
<td>1</td>
<td>X</td>
<td>64</td>
</tr>
<tr>
<td>1937-38</td>
<td>141</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>4532</td>
</tr>
<tr>
<td>1947-48</td>
<td>225</td>
<td>27</td>
<td>3</td>
<td>1</td>
<td>17443</td>
</tr>
</tbody>
</table>

For the future of Nagaland Elwin remarked:

"the spread of education, if we are to judge by what has already happened, will be rapid; if it has a sufficiently technical bias; before long Nagas themselves will not only be laying down policies in their legislature but will be themselves implementing them as engineers, doctors, teachers and agriculturist in the field."\(^60\)

\(^60\) Elwin : Nagaland : pp 93-94