CHAPTER 4

MODERN EDUCATION AND ITS IMPACT

Prior to the establishment of the British rule and the subsequent entry of the American Baptist missionaries into the Lotha area during the last decades of the 19th century, the Lothas lived in isolation in their village-state. They had their own distinct social life, manners of living, laws and customs and method of governance. The village was the main political and social structure that made them strong and united to fight against the outside forces. The advent of the British and the Christian missionaries, and the consequent introduction of modern education brought about drastic and significant change in the social, cultural, political, economic and religious life of the Lothas. It marked the end of a long period of isolation and the beginning of a new age. These factors also set the process of modernization of the tribe. A new History has to be written. The present chapter attempt to study the traditional system of education, the introduction and development of modern education and its impacts on the life of the Lothas. While doing so, the status of the Lotha women in the traditional society and the impact of modern education are reasonably dealt with.

TRADITIONAL EDUCATION

The indigenous education of the Lothas can be categorized into two types- Firstly, the family education imparted in the kitchen hearth. Secondly, the Social education given in the Chumpo, the bachelor’s dormitory. Traditionally the Lothas lived in self contained villages and there was no organization to deal with the needs of the tribe as a whole. Each village was a state in itself. There is no written record for their past prior to British administration but
their oral tradition and practice shows that they are an organized society. Each village was solely responsible for its own social, religious, political and economic needs. Such need required that the young be taught and trained within the family and the village community. Therefore, the Kitchen hearth and the Chumpo served as the indigenous training centres.

In the family education, the parents play important role in educating the children. The Lotha family system is patriarchal and the father being the head of the family, is obeyed by all the members of the family. Whenever disciplining and correcting is required, the children are called to the kitchen hearth and corrected there. In the olden days, the Lothas did not have a common room to entertain others, or for the family to gather as they do today. The kitchen was the place where children receive their basic education from their parents such as discipline and rules and regulations. Jonatsungba Amer noted that in the Naga hearth, “the father teaches his children how to live in the society, enough opportunity is given to the children each day to observe an experienced head of the family, children are taught to play, share, co-operate and behave themselves before they are called to shoulder important responsibilities. From sunrise to sundown they are surrounded by educational activities”. (1992:11). In the hearth, the son is thoroughly educated to perpetuate the religion, culture and traditions of his family before he leaves his parents to start a new family of his own.

The mother plays an important role in the family by teaching the children to be responsible persons in the family and the society. She is especially careful in teaching her girls the domestic tasks, social behaviour, good manners and obedience. The girl child is taught the virtue of patience early. By the time she attains puberty, she learns to wake up early to cook for the family and perform the household chores. There was no separate dormitory for the girls among the Lothas, but on adolescent the girls live with the older unmarried women or widows of the clan who plays the role of matrons and teachers. The girls learn the art of
weaving, spinning cotton, child care, respect for elders etc in this place. Thus, the youngest boys and girls were taught every morning and evening by the parents and elders in the family in the kitchen hearth where they gather for meals and relaxing. Folk tales and songs were recited with explanation by the parents and elders to children while preparing food.

Originally, the Chumpo was the fortress of the village where the young men sleep and guard the village. It was a training centre for warfare, and during the head hunting days, the Chumpo was the centre of all the village activities. There used to be one Chumpo for each yankho (khel) of the village. The Lotha Chumpo is equivalent to the ‘Morung’ a general term which came to be used to describe the Naga bachelors’ dormitory. Morung is not a Naga word. One of the earliest definitions of the word Morung is found in the Ao- Naga Dictionary compiled in 1911 by Dr. Edward Winter Clark, the first American missionary to the Naga Hills. According to the definition given by Clark, the word Morung is derived from the Assamese word which means “A big log drum”. (Pongener, 2011:15). In the olden days it was the custom of the Nagas to keep log drums in the dormitory, therefore, the Assamese perhaps called the dormitory itself as Morung.

The Lotha Chumpo (Morung) was an important educational institution for the boys. It was here that the Lothas prepared their young men for life. It has multifarious functions and purposes. There were regular ranks which boys passed until they attained adulthood and were admitted to full membership. Usually, after the age of fourteen to fifteen, a Lotha boy would cease to sleep in his parental house but in the Chumpo with his mates. The induction into the Chumpo marks the transition from adolescent into adulthood. The boys were organized into age grade, and each was assigned specific works such as collecting firewood, cleaning, fetching water, guarding the village, passing information etc. The older grades have stronger control over the younger ones in matters of discipline and work. It is in the Chumpo (Morung) the boys are taught to live for a greater cause of the community and village, rather than their
own individual needs. Ketoukhrie-u articulate that “It is in the Morung that the sense of ‘we’ feeling amongst the people is developed that binds them together as one”. (2012:161). In other words, communitarian spirit was developed in this traditional institution.

All the disciplining too is done here. Much of the Naga culture, its customs and traditions had been transmitted from generation to generation through the media of folk music and dance, folktales and oral historical traditions, carvings of figures on stone and wood, and designs on clothes. (Shishak, 1990:27). Among the Lothas, these were taught and learned in the Chumpo. The inmates were given vocational training on basket making, wood carving etc. The Chumporamo (Head of the Chumpo) was the principal of the institution. The boys, led by the Chumporamo, acted like special task force of the village. (Murry, 1976:8). J.P.Mills noted that “A morung is a microcosm of the village and has its own council, reminding one strongly again of a public school with its prefects”. (1973:180).

It was also a recreational club where the boys learn various traditional sports and games. Besides, in the evening, after the day’s work done, the boys would gather around the hearth and sing folk songs. The Lotha folk songs tend to be romantic in their content as their composition was often inspired by boy-girl relationships. However, there were also many folk songs which contain historical background of the tribe, the community, the village, the clan, and certain well known individuals of the communities. They also speak about evil deeds and mistakes committed by the people of the communities, from which to learn not to commit the same deeds. About the role of this traditional institute Charles Chasie says, “From the morung would emerge the pride of the clan, fully prepared for life and to play their roles in society. Each would know his place within the family, the clan, the khel and the village, and how he ought to behave, and act within them. He would give due regard to everyone, choose not to be the first to give offence lest it ends in bringing shame and loss of face to his family and clan.” (1999:109). Thus the Chumpo served as an institute of socialization,
learning, training and discipline. J.P. Mills wrote that “The interior of a Chumpo is not attractive. It is dark, dirty, stuffy and full of flies. Yet a Lotha talks of his happy Chumpo days much as an Englishman talks of his school days”. (1922:25).

In the absence of any written documents or language, this traditional mode of education of the Lothas played an important role in imparting and preserving oral historical traditions and folklore, which remain the sole link between the present and the past. Therefore, it is rather naïve to conclude that the Lothas received no education before contact with the west. Even though without formal education, the Lotha received education at all stages of their life which was in the interest of the cohesion of the community as a whole. To agree with John Wilson who, writing on the west African culture said, “Education is itself part of the social organization of any society whether or not that society has anything which might be recognized as a school”. (1963: 17).

DEVELOPMENT OF MODERN EDUCATION

MISSION SCHOOL

The American Baptist missionaries were the first to introduce modern education to the Lothas. In the period of initial expansion into the area, the missionaries did important pioneering works in several directions. To proceed with their activities of evangelization, it was necessary to spread education so that the Bible could be read and understood. As a result the missionaries were not only preachers but also educators, translator and publishers. Significant contributions were made in these areas among the Lothas by the missionaries.

On August 2, 1885, the beginning was made towards the introduction of modern education to the Lothas, when Mrs. Witter gathered several Lotha boys and began the first formal teaching of Christianity. From 5th February 1886 onward, the instruction of the Sunday school was
given in Lotha dialect by Dr Witter, while Mrs Witter opened a Sunday school class for sepoy and bazaar children, who were of mixed races but all understood Assamese. (Sangma, 1992:218). Thus a humble but fruitful beginning of education was made among the Lothas through the Sunday schools.

On August 25, 1886, a day school was opened with three Lotha boys, the number of which subsequently increased to seven, all of whom were employed in the home of the missionaries. Dr Witter and his wife bought a small plot of land at Wokha village and constructed a small house for the school. That was the first school in the Lotha area. (Ngullie, 1994:110) The daily sessions were from an hour to an hour and a half, a part of which time was spent in Bible instruction and a part in teaching the boys to read and write their own language, the Roman character having been adopted. A first primer was prepared by Dr. Witter, which the boys learned rapidly. They learnt to read and write their own language, at the same time the boys were given Bible instructions and taught hymns.

Some Lotha boys also were enrolled in the Impur mission school by then. In 1902, about 20 Lotha boys were in the Impur school, several of them were Christians and two of them were then teaching and preaching among their people. (Sangma, 1992:219). The School work was not very encouraging in the beginning because the parents were reluctant to send their children to the schools because of their religious scruples. After the departure of the Witters in 1888, there was no resident missionary for the Lothas for ten years. During that period even the school works came to a standstill. Six schools which had been established were abandoned. The Lotha boys and girls continued to study in Impur, Kohima and Jorhat.

In 1926, a mission school was started in Furkating with a particular view to work for the Lothas. W. R Hutton was in charge of the school at Furkating in 1926 in which, 25 Lothas and 2 Semas were enrolled. (Sangma, 1992:219). Until 1927, the mission work for the Lothas was still divided, the educational work being done at Furkating, the field work from Impur.
The arrangement was not a satisfactory one, and some of the Lotha boys left. Thereafter, a Lotha mission school was founded at Vankhosung mission centre, Wokha in 1932.

Till 1937, there was not a single Middle English school among the Lothas. They requested the Association to raise the standard of their school at Vankhosung, and accordingly standard 5 was added in 1937 and the next year standard 6 was added. This required the appointment of additional teachers, and in 1938 the Lotha committee representing 74 villages decided to support the additional teachers. By 1940, nearly 100 students were enrolled in the Vankhosung School. The first Lothas who dedicated their lives as teachers in this school were Chumdemo Murry and Tssayio Kikon. (Lotha Churches Association Record). The school worked well until a Government Middle English school was established at Wokha town in 1944 and the teachers were absorbed into the Government School. The buildings at Vankhosung continued to be used as Lotha Christian Centre for Bible conferences and Church Council meetings.

The popularity of the mission schools made them the main educational institutions for the Lotha children. It was in the mission schools many Lothas were educated and trained who later became pastors, evangelists and teachers in their own villages. The Lothas can also take pride at the long list of social and political leaders who once filled the rolls of the schools run by the missionaries.

GOVERNMENT SCHOOLS:

The British rulers simultaneously took initiative to educate the Lothas by opening some single teacher schools in the area. From the beginning of their contact with the Nagas, the British officers perceived the necessity of introducing Christianity and education among the Naga tribes, for they considered education as the best agency for reclaiming the rugged
Nagas to order and civilization. (Sema, 1992:78). Although the Government largely depended on mission schools for the education of the tribe, it also opened schools on its own. The first Lower primary school was started at Okotso village in 1915 and Mr. Yamolo Lotha of Lio Longidang village was appointed there. Until 1925, there were only four L.P schools for the whole region. The Lotha teachers appointed to look after these schools may be mentioned as Mr. Tsanso Lotha of Okotso village, Motsuo Lotha of Yikhum, Lisso Lotha of Phiro, and Sekhomo Lotha of Akok Village. (Silver Jubilee Souvenir, Govt. High School Wokha, 1969: 12). They were the pioneer Lothas who dedicated their lives for the cause of Education among their people.

It was in 1941, during the time of Mr. P. F. Addams, I.C.S, the sub-divisional officer, Mokokchung, that a Lower Primary (LP) school was opened at Wokha Town. The school was later upgraded to upper primary school. The Lotha people approached the Government with a request to raise the classes to Middle English (ME) standard. The request was granted and a sum of Rs. 8,428/- was sanctioned for the construction of the school building. People living in nearby villages supplied building materials free of cost. Thus, the Wokha L. P School became a M. E school in 1944. The teaching staffs of the Vankhosung mission school were absorbed into the M. E school. The Lotha people took a lot of effort and enthusiasm towards Education of the tribe. N. L. Kinghen mentioned that “In 1945, C.R. Pawsey, the Deputy commissioner of the Naga Hills, Kohima arranged some petrol drum sheets and Black C. I sheets for the buildings. These were carried by the villagers on their backs from Kohima to Wokha. The villagers volunteered free labor for the re-roofing of the M. E school and the hostel buildings.” (Silver Jubilee Souvenir 1969: 12).

After the Second World War, the Lotha people became very conscious of education of the area and efforts were made by the elders and the tribal council to turn the existing M.E
school at Wokha into a high school. It became increasingly clear that a High school was a necessity as the demand for higher education increased among the people. Initially, the demand for higher education was met by the missionaries by sending the students out of the Naga Hills to other parts of the North East. Some were sent to Dibrugarh, Golaghat, Shillong etc. Undoubtedly, interest in the higher education increased when the Lotha students return with degrees and training, and were able to enter Government service and also adopted different lifestyle. N. L. Kinghen, the then chairman, Lotha tribal court worked with the cooperation of the government and the Dobashis, and their aspiration to open a high school was fulfilled in 1948. The fulfillment of this aspiration has a story of its own. During the Japanese war of 1939-45, there was shortage of salt in the Naga Hills. The then sub-divisional officer of Mokokchung P. F. Adams recruited people from all tribes to carry up salt on their backs from Nakachari to Mokokchung for sale at the Government controlled rate. The idea was that the sale proceed of the salt would later on be equally divided among the Aos, the Semas and the Lothas for opening schools in their areas. But the sale proceeds did not reach the Lothas which prompted these people to take matters in their own hands and to raise money themselves to manage a high school in the region.

In the later part of 1947, Mr N. L. Kinghen, chairman, Lotha tribal Bench Court and all the senior D.Bs went to Mokokchung to receive the share of the Lothas. After long discussion, the party was informed by the S. D. O of Mokokchung and the members of the Salt Fund Committee that the entire amount which was about 80,000 had been utilized for the benefit of the entire people of the sub-division. The party had to come back to Wokha with great disappointment. The next day, the party left Mokokchung for Wokha. On their way back, the party started reasoning and challenging each other that the Lothas must start a High School at Wokha. The D.Bs promised to pay Rs. 50 each and asked their chairman to contribute a month salary. The chairman agreed to pay Rs. 125. On reaching Wokha, a
meeting of the D.Bs was held where all agreed to pay Rs. 50 each and to further find ways and means to raise more fund for the proposed high school. The challenge was taken up in good spirit by the Lothas and promised to support the project for upliftment of the community.” (Silver Jubilee Souvinir, Govt High School Wokha, 1969:13)

At the beginning of 1948, the Lotha tribal Bench court imposed a cattle tax on cattle traders at the rate of Rs 1 per cattle and Rs. 2 per buffalo. These rates were later raised to Rs.2 per cattle and Rs.4 per buffalo from 1949. This tax was used for the expenses of the school. The villagers also donated some amount towards the school fund. The first teacher brought for the Wokha high school was Shri. Lanu Toy of Changki. He was brought from Changki to Wokha by Shri. Thaiyio, carpentry instructor and the school was upgraded to High School in 1948. The school was maintained with the cattle tax from 1948 to 1958 under the managing committee of which N. L. Kinghen was the Chairman. Mrs. Kinghen was the treasurer of the high school fund during 1948-58.

Educational institutions and all other development works in the Naga Hills were effected during the political disturbances of 1956-1957. But due to the dedication of the pioneers, teachers and stack holders, the Wokha High School did not close down even for a single day. The school showed satisfactory progress due to the co-operation and assistance of the people of the locality. The Government officials, especially all the Dobashis gave their whole hearted co-operation and assistance for the establishment of the first High school for the Lotha tribe. Mr. Khochamo, Head DB, Mr. Penathung, Mr. Chothungo, Mr. Fuchumo, Mr. Phyolumo, Mr. Ekyemo, Mr. Ezamo, Mr. Yanpanthung, Mr. Rhyuzamo, and Mr. Tachowo were the Dobashis who were the actual executing agents of the School. The school was taken over by the Government in 1958.
Nine (9) M. E Schools were also opened during this period in Aetipyong, Sungro, Lotsu, Yanmhon, Bhandari, Englan, Wozhuro, Chukitong and Sanis villages in the Lotha area. These Schools were also taken over by the Government in 1958.

The Lotha people became more conscious and receptive towards education in the following years. To a great extent the sincerity of the Lotha people helped the progress of Education. The people readily constructed school buildings, hostels and staff quarters free of cost with available local materials along with all possible help.

PRIVATIVE INITIATIVES:

Some of the private sector initiatives of significance in the education sector in Wokha district are those of S.M. Baptist School and Don Bosco Higher Secondary School.

- **S.M Baptist school.** This school was established by the Lotha Baptist Churches Association in the year 1964 in memory of Shanjamo Jungio, one of the first converts among the Lothas and the first Naga to be educated in America. The school has been the early moulding ground for many in Wokha district.

- **Don Bosco Higher Secondary School.** It was started in the year 1965 by the Catholic mission. It was upgraded to High school in 1980 and subsequently to Higher Secondary section in 2000. The school has produced many technocrats, bureaucrats and leaders.

Besides these two, there are also many individual and Church- run schools in the district playing commendable roles in promoting education. However, almost 70 percent of these institutions are concentrated in the district and sub- divisional head quarters, while Government Schools are found in all ranges and villages of the district.
At present the Wokha district has two Arts colleges, one Theological College and a campus of the Global Open University.

1. Mount Tiyi College was established in 1974 and it was taken by the State government in 1987. The College is co-educational and offers degree level courses in Arts.

2. Bailey Baptist College, established in the Year 1996 is an Arts college. It is started by the Wokha Town Lotha Baptist church as one of its outreach missions. The College also has Higher Secondary section.

3. Witter Theological College was first started as a vernacular Bible School for the Lothas in 1946. In course of time it has been re-christened as Witter Theological College, after the name of the first American Missionary to the Lotha people. The College offers five years degree courses of B. Th and B.D.

4. The Global Open University has a Campus in Wokha which offers courses in B.A, MBA and I.T. Since its inception, the Campus has produced 40 professionals in various fields and presently nurturing 20 students in different fields through distance mode.

5. Hindi Education. The district has two Hindi Institute under private management which offers courses from basic up to B.A equivalent.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Level of School</th>
<th>State Govt.</th>
<th>Private</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>PP + Primary School</td>
<td>156</td>
<td>55</td>
<td>-</td>
<td>211</td>
</tr>
<tr>
<td>2</td>
<td>Middle School</td>
<td>68</td>
<td>42</td>
<td>-</td>
<td>110</td>
</tr>
<tr>
<td>3</td>
<td>High School</td>
<td>22</td>
<td>23</td>
<td>2</td>
<td>47</td>
</tr>
<tr>
<td>4</td>
<td>Higher Secondary</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>College</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Theological college</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>249</td>
<td>124</td>
<td>2</td>
<td>375</td>
</tr>
</tbody>
</table>

LITERATURE:

The earliest Literature came out in a book form in 1887-88. This book, “An outline grammar of the Lotha Language with a vocabulary and illustrative sentences” was written by W.E Witter, the first Missionary to the Lotha area. He was the first to introduce English script in writing Lotha Language.

The early works on literature were mainly concentrated in translating scripture from the Bible and Hymns. By 1943, the translation of the whole New Testament was completed. Short stories from the Bible, book for Sunday school, Church History, Jesus Christ, Everyday life etc, came out one after the other. A lot of Primers were also written in Lotha Language for the primary students. The earliest ones are: Sokaden Kaku, Penkaden Kaku, Khaden Kaku, Translation of Aesop’s fables etc.

In 1937, some educated Lothas, with the help of the missionaries formed the “Lotha Literature Committee”. This committee was reorganized and recognized by the Government of Nagaland in 1965 and has been actively working towards the development of Lotha Literature even to this day. Under the initiative of the Government of Nagaland, a Language officer has been appointed for the Lotha Language who takes the responsibility in development of text books of Mother Tongue (Lotha) subjects for the students up to secondary level.

The Lotha Baptist Churches Association also formed its own literature committee in 1958 for development of Christian Literature.

The Kyong (Lotha) Academy was registered in 1993. Together with the language officer from Education Department, this Academy takes the responsibility of developing curriculum,
syllabus and review of text books for the students who take up vernacular Lotha Language in schools.

Today, besides Christian literature, there are also other literatures in Lotha Language. School books, Dictionaries, idioms and phrases, folk tales, folk songs, customary usages and practices, prose, poems and novels can be found in the Lotha Dialect. (District Human Development Report: Wokha, 2013).

LITERACY

The rapid growth of educational institutions and the introduction of Adult Literacy Programme have ensured a steady rise in literacy in the district. Under Total Literacy Programme (TLL), more than 10600 illiterate persons enrolled in the Adult Literacy Centres, out of which about 10140 learners have completed all the three primers. (District Human Development Report: Wokha, 2013).

The Literacy rate in the District as per 2011 census is considerably higher than the state literacy rate of 80.11 percent, and places Wokha at the second position among the Districts in Nagaland, next only to Mokokchung District at 92.68 percent. In addition it is observed that the literacy rate for both male and female is quite encouraging.

Figure 4.2. Proportion of Population & Literacy rate of Wokha district.

<table>
<thead>
<tr>
<th>State/District</th>
<th>Total Population As per 2011 census</th>
<th>Male</th>
<th>Female</th>
<th>Total Literacy Rate as of 2013</th>
<th>Male</th>
<th>Female</th>
<th>Sex Ratio (Female per 1000 male)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagaland</td>
<td>1,978,502</td>
<td>1,024,649</td>
<td>953,853</td>
<td>79.55</td>
<td>82.75</td>
<td>76.11</td>
<td>931</td>
</tr>
<tr>
<td>Wokha</td>
<td>166,343</td>
<td>84,505</td>
<td>81,838</td>
<td>87.69</td>
<td>90.81</td>
<td>84.48</td>
<td>968</td>
</tr>
</tbody>
</table>

Source: Statistical Handbook of Nagaland: 2013
ENROLMENT

The enrolment at primary level which is from class 1-5 is 20441 in 2012, while in upper primary stage it is 8117, and in secondary level is 2967, indicating an average class size of 19 children in primary, 25 in upper primary and 32 in secondary level per school across the District. Also during the year 2012, the overall enrolment was from primary to Secondary indicating a students’ population share of almost 20 percent of the total population of the District. The data also shows the enrolment of girls in the schools is at par with the boys. The spread of modern education among the Lothas helped to a great extent in doing away with the misconception that educating the girl child was a waste. Enrolment of girls is higher than that of the boys in all the three sections. It is also worth noting that the Female literacy rate of Wokha district at 70.01 percent as against 82.75 percent of male is higher than the State’s overall literacy rate. Enrolment Data is seen in the figure given below.

Figure 4.3 Wokha district School enrolment 2012

<table>
<thead>
<tr>
<th></th>
<th>Primary</th>
<th>Upper Primary</th>
<th>Secondary</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>9829</td>
<td>3981</td>
<td>1489</td>
<td>15299</td>
</tr>
<tr>
<td>Girls</td>
<td>10612</td>
<td>4136</td>
<td>1478</td>
<td>16226</td>
</tr>
<tr>
<td>Total</td>
<td>20441</td>
<td>8117</td>
<td>2967</td>
<td>31525</td>
</tr>
</tbody>
</table>

Source: District Human Development Report, Wokha 2013
IMPACTS OF MODERN EDUCATION

SOCIO- CULTURAL

Socio- cultural transformation among the people of this region could not take place without education. Education is the most important single instrument and medium for bringing about changes in the society. The term social change implies changes in attitude, manners, relations and values of people. It also implies change in the styles or ways of living. It may also imply changes in the structure of social institutions. (Agrawal, 1991:108). When change is supposedly for the better, it becomes ‘progress’ which is essentially an evolutionary concept. Change is inevitable. Society is dynamic. Change is inherent in a society. In such a changing society, education plays a two- fold functions: Adjustment to the changing situation, creation of a new order through change in knowledge, new idea and or in other words education for social progress.

The modern education not only revolutionized the cultural ethos of the people but also led them to a new dimension of valued system of life. The living standard of the people changed notably. With the progressive dissemination of modern education, the outlook of the people which formerly remained narrow significantly developed and along with it, appreciation of modern education also received further momentum. The development of broader and healthier outlook of the people enabled them to accept the new trend of change in their society. (Sema, 1992:92). Modern education has been enlightening as it has opened the wide vistas of knowledge to the people which changed their worldview and also resulted in upward mobility of the people. It opened up the frontier of knowledge to the people and helped them to “cross over from the dark past to a bright future” as some writers asserts. It
enabled them to shed their superstitious beliefs and get over their complexes arising out of an isolationist existence. (Singh1972:75)

However, along with all the blessings, modern education has been as devastating as it has been enlightening. It undermined much that was good and valuable in the traditional Naga way of life. The more educated they became the more alienated they began to feel from the traditional way of life which seemed obsolete and primitive.

The introduction of modern education disrupted the indigenous system of learning and redirected them to the new pattern of modern western education, which in turn had substantial influence on the socio-cultural life of the Lothas. The Chumpo, the traditional learning institute of the Lothas was a hallmark of the village in the bygone days. It is not even a hundred years ago, that it was considered as the store house of knowledge. As noted earlier, the idea of the Chumpo was such that the young were trained in various skills which were vital for their livelihood and also for the society. Men were taught in handicrafts and other important responsibilities. It was a training ground to be brave warriors, at the same time equip them with the know-how of producing utilities carved and crafted out of wood, bamboo and cane, their natural vegetation. Baskets, furniture, utensils and other useful products were produced with the resources available. The best wood carvings were seen in the Chumpo. Similarly, young women were taught in their homes to weave, knit and sew. Other than spending time in the paddy fields, the output of these handloom and handicraft was what generated self-sufficiency. Here, learning process was simple but practice oriented.

The advent of modern education has completely changed the course of the traditional education system. It has been replaced by modern educational institutions. Along with the extinction of the system many important skills and values are discarded.

Besides the skills imparted for self-reliance, important values of life learnt in the Chumpo are hard work and dignity of labor, serving the community, civic sense and respect
for elders. The opportunity to earn money in the Government services made many educated Nagas less industrious. Prakash Singh observes, “Some of those who entered Government service have unfortunately succumbed to the vices of the ‘modern’ world. In lethargy, corruption and self-aggrandizement, they would put to shame some of their counterparts in the plains”. (1972:76). The Nagas are a community-oriented people and were keen on physical activity and manual work. They were known to be hard working and committed to undertaking responsibilities for the community. A strong sense of community was maintained among the Chumpo members by working together to serve the community. Keeping the surrounding neat and clean was the responsibility of the Chumpo boys who organized communal work in the village premises in order to promote cleanliness. Obedience, discipline and the integrity of every individual were the watchwords and the hallmarks of Chumpo life. With the advent of modern education and the inevitable inroads of modernization and globalization, these values seem to be eroding and replaced by individualism and self-aggrandizement.

In the present trend, the urgent need facing the Lothas is to try to inculcate some of the education system of the Chumpo (Morung) in the present educational curriculum. This not to back-tract ourselves to the ancestral era, or this should not translate as anti-western education system, but should be read as improvising the basis of education in which the present system can beautifully blend with some authentic traditional mode for training every citizen.

Modern education comes with technical and mechanical wonders, but the traditional methodology of processing raw materials into finished goods manually should not be led to become obsolete. The traditional craftsmanship is fast becoming a forgotten trade. It can be argued that in the wake of modernity and scientific illumination, the Lotha youth cannot look back to the traditional system for education and be built up to the full potential to face the competitive world. It also needs to be understood that Modernization and Globalization are
inevitable phenomena and in order to catch up in the rat race of modernity, the world view needs to change. However training the young with the basic traditional values and skills will greatly benefit them as individuals and as a society in many aspects. By doing so the children would learn to be self-reliant and at the same time retain some important faculties of their tradition. Traditional story writing, folk song presentations, narration or enacting dramas based on the fore father’s life can help in keeping alive the cultural heritage, especially with the younger generation.

The educated young people did not want to go back to the villages, to work with the family in the fields. They preferred white collared jobs in the towns and cities. It meant that the family lost the service of one of its useful members. It also weakened the family bonds, an important characteristic of the traditional Lotha society. Kilemsangla put the situation into perspective, “In our traditional society, family was bound together as one unit by obedience and love. They are well taught during childhood, taking care of them and giving all love and concern to their children. There was no communication gap as such between parents and children. However, the whole pattern of our family system is undergoing a rapid change. We are in such a juncture where father, mother and children are like strangers to one another, we have no respect for one another. Today, children who hunger for love and affection are in search for other means such as drinking, gambling, drugs etc in order to get peace and get out of frustration”. (2005:145). With the advancement of modern science and technology, mass media, cyber communications and the internet etc, easy lifestyles are brought to the society and as a result it has brought tremendous change in the traditional family set up with all its good values.

Mention can be made of the entry of a dominant culture or popular culture into the Naga society. Popular culture is a mass culture like the theatre, music, food and so on, where there is a popular participation of people. It is the western influence that marked the beginning
of the popular culture. Along with the inevitable inroads of globalization, the media, internet and other modern technologies offered a new public domain that could re-connect people to some form of culture. In the present society the Korean and the Japanese have become an influential element of the Naga identity. Korean and other popular culture has taken such a hold in their society that the young Nagas started blind imitation of these foreign cultures.

In a land of rich folk songs and music, rock music is gaining popularity and the younger generation seems to enjoy it more than the traditional songs and music. The contemporary festival such as the Hornbill festival is bounded by patterns and actions of social change. Rock contest, selling of foreign goods, fashion night and beauty contests as displayed in the festival are gaining more popularity. This dominant culture is called “youth culture” and with this the contemporary Naga society today presents a highly westernized culture and at this pace, it would be difficult for the future generation to remember their past cultural traditions.

The rise of popular culture is a challenge to the Naga culture and tradition. Looking at the present scenario where the globalizing factor has great impact on any society the Lothas are not lacking behind. In all aspect their society is going through the inevitable historical phase of change where the old is replaced by the new. Change is inevitable because society is dynamic, not static. It would not be logical to try to isolate the tribe from the influence of the dominant culture, the media and the entertainment industry. Their society would then be left in denial and left behind in the Global rat race for development and modernization. But this change must not uproot the people’s identity and culture completely, because the moment they shy away from their roots they lose their identity.

Today, it is heartening to see that efforts are being made to preserve the Naga cultural heritage. A spirit of renaissance has been developing especially among the educated young
generation who are taking responsibility of spreading awareness among the people, ironically made possible by modernization and Globalization where bridges are made across the world through the technological achievements.

Whenever two cultures meet, one tribal and the other modern the resultant reaction is generally witnessed in three phases. In the first phase, the modern culture which is essentially more dynamic and aggressive, produces a shattering blow. All the indigenous values appear outdated, outmoded, and out of tune with the requirements of the day. In the second phase, the tribal community tries to find its feet. Social reformers appear on the scene and try to convince people with the good points of the old culture. It is a period of uncertainty and confusion when the community finds itself hamstrung between the attraction of the new and the attachment to the old. The third phase is a logical development of the second. It may witness a synthesis of the two cultures and giving stability and balance to the community. (Singh,1972:pp67,68). Today, the Naga in general appear to have gone through the first and second phases and moving toward the third phase. In the case of the Naga society, where modern education and globalization which is the inevitable meets the heritage of tradition and culture, there is a synthesis of culture, which results in the hybrid culture. In any process of change partial displacement of the old cultural pattern is inevitable. However, the new cultural pattern is also not adopted in totality. In such a situation, the emerging product is neither the old nor the new but a mutation of the two. T.K. Oommen wisely articulates, “Life science taught us that mutation leads to healthier and creative offspring. But when it comes to the cultural world, human beings tend to resist it, which is surprising. Because all cultures consists of assets and liabilities; the ingenuity of a people depends upon selective retention of the old and selective rejection of the new. Cultural change should not be visualized as a package deal”. (Subba et al.,2009:13).
Today the most important question confronting the tribe is can education help the people revive some of their past glories such as community spirit, justice and equality, integrity and ethical living, fear of and reverence for god, as well as making good use of the new vistas of opportunity and livelihood? Can we incorporate the best from the dominant culture in order that the best in our culture and economy may grow together?. Cultural hybridization is not simply the co-existence of the old and the new but an innovative leap to cope with cultural dead end. As Oommen articulates, “All cultures, if denied of occasional breath of cultural fresh air from outside will die of cultural claustrophopia”. (ibid). That is why acculturation is important. However, as noted above, what the tribe should attempt at this juncture is spatial and selective acculturation.

ECONOMIC

During the pre-colonial period, not only the Lothas but all the Nagas lived in self-sufficient closed village economies. The main occupation of the Lothas was agriculture and animal husbandry. They had self-sufficient economy and had no contact with the outside world. Apart from hunting, fishing and cultivating, the people were part time craftsmen. They made all their household needs according to their domestic requirements. Women were the main producers of clothes. They spun cotton into threads and clothes were woven for the family needs. The local economy was based on barter system and there was no market centre. The trade was conducted through vendors and peddlers. The Lothas had a primitive system of coins called ‘Chabili rang’ (small piece of Iron) but it was not used widely. Merchandise comprising of woven yarns, livestock, food grains, agricultural implements, household wares were interchanged in the community.
The only industry of the tribe was the cottage industry such as weaving, pottery, blacksmithy, carpentry, cane and bamboo works and other handicrafts. The demand for manufactures other than the traditional was limited.

Their needs were few and they could somehow manage to be self-sufficient of their basic requirement of food, clothing and shelter in their own way. In fact, salt and agricultural implements, the two indispensable things, they get by bartering their agricultural produce like ginger, cotton, chilly etc, with the plainsmen of neighboring Assam. This was the condition even at the turn of the 20th century.

It was in 1876, Wokha the home of the Lothas was occupied as the district head quarter of the Naga Hills by British India. The frequent harassment given by the Lothas to the British survey party bringing about the death of John Butler compelled the Government to take a decision to bring the Lotha area under regular administration. Accordingly prompt and decisive action was taken to establish the district head quarter at Wokha, and it was occupied in 1876. Two years later the head quarter was shifted to Kohima, the present capital of the State. Wokha remained below the status of a sub-division until 1957, when the Naga Hills Tuensang Area NHTA was formed and Wokha became a sub-division. (Ghosh, 1979:2). With the introduction of the British Rule came improved means of communication and education. They began to improve their ways of cultivation for higher productivity. The use of money as a medium of exchange was introduced.

Towards the close of the British administration, some educated Lothas were appointed as agriculture demonstrators and there was progress of scientific agriculture in the area. Some of them are Wonimo Murry of Okotso, the first Naga to become overseer in 1912. Chonsumo Ngullie, of Okotso Village, trained as Agriculture demonstrator at Burnihat, Shillong, Rev. E. M. Mozhui who served as Assistant farm Manager and later as Agriculture Inspector between 1949 and 1959, until he resigned and joined Baptist Mission Centre,
Vankhosung for Bible translation works, P.E Ezung, educated at the mission school and later joined Agricultural Training Institute in Jorhat, entered Government service as Demonstrator till 1959 when he joined the NNC etc. Being far sighted, Wonimo Murry, after being appointed an over-seer in 1912 could see the harmful effects of Jhum cultivation in the long run. He, therefore, tried to educate the people by explaining and pleading with them to adopt the method of wet-rice cultivation. His pioneering efforts were later emphasized by the later successive governments. The wet-rice cultivation area called “Wonimo Tsulho” at Changki valley still stands as a testimony to his efforts. (Kikon, 1993:11).

For the first time, the farmers were introduced to the use of fertilizers such as ammonia sulphate, super phosphate, urea of potash etc to increase the output of crops. Proper demonstrations were done to make effective use of such fertilizers. (Ghosh, 1979:73). Besides, demonstrations were done on the use of improved seeds of potato, paddy, maize, sugarcane, etc. fruits cultivation was encouraged. The people formerly used traditional remedies against pests which cause damage to plantations by performing sacrifices and offering prayers to the spirits. One such ceremony was the Mvuthan Ratsen, performed when the crop is about half grown, to ward off danger to the standing crops from insects and pests. The people began to use scientific chemical remedies. Besides, the preservation of forests through planting of trees was taught to the people.

The general education of the people at the hands of the missionaries opened up the eyes of the Lothas to a new world. Education laid down the basis for all future developments. With good education, a number of Lothas had entered the Government service. Many others became social and political leaders. It may be noted that these illustrious people from the tribe were the first to receive education through the mission schools. Many of them were from the villages where the first churches were established in the Lotha region. Education had been able to create a group of Intelligentsia in the community. They in turn impressed on the
people the need of education for employment opportunities which would supplement their resources from agriculture.

The economic condition of the people showed a change during the First World War (1914-18) and the Second World War (1939-45). During the two wars many Lothas earned wage as laborers, guides, interpreters etc. Some of them joined the military service too. There was a great demand for building materials for construction of houses and roads which were promptly supplied by the local people and it became a source of earning profit. Men were readily available as the wage was quite high. In the past, the people solely depended on agriculture and had no other option to earn for their livelihood. But gradually, with the contact with the outside world, the people had found various means of earning from other than agriculture. The two great Wars brought the people into greater contact with the outside world and that was the beginning of a new era in the lives of the people and in their outlook. (Ghosh, 1979:122). The economic condition of the people showed a change and there was great participation of the people in improvement of their living conditions and much enthusiasm for education.

After the Second World War, the people who had gained experience in new jobs and earned money did not want to go back to cultivation. Therefore, they took to new professions like business, contract works, teachers in the Schools and other Government service.

However, with the opening up of the district through better network of communication and greater contact with the urban settlements, the people were exposed to manufactured goods from outside which in turn had an impact on the local cottage industries. Modern industries such as tailoring replaced the traditional weaving of cloths for the family. With the progress that education made in all fields, the modern tailoring was introduced in every town and even in the villages. This was a new thing not only for the Lothas but also for the whole of rural Nagaland. Many families also individually owned sewing and knitting machines, even
in the villages. The traditional system of weaving cloths was thus affected. Cane and bamboo
works, wood carving, traditional blacksmithy, pottery and carpentry were important age-old
industries which the Lothas inherited from the forefathers and which had an important place
in the village economy. But their production was largely reduced owing to the availability of
cheaper products from outside the district.

The exposure to the outside world nevertheless, broadened their outlook and they
carried new ideas of developing their cultivation, various arts and crafts and exploitation of
forest resources. In recent times, in order to improve the economic productivity efforts has
been made by different governmental agencies/ departments to create awareness about the
scope and importance of integrated farming practices for substantial livelihood among the
rural people. To generate a substantial amount of income, farmers started inter- cropping of
Jhum field with horticultural crops like areca nut, sugarcane, orange, pineapple, coconut, etc
was encouraged. Mixed livestock farming involving fishery, piggery, and poultry are also
found in many villages. The importance of plantation crops such as tea, coffee and rubber is
well- known. Similarly forest trees of importance including fodder and fuel trees as well as
canes and bamboos are of great relevance to the development of the region. (Ovung, 2012:
42). The traditional outlook has changed considerably due to education and rapid
modernization that has facilitated to improve their socio- economic condition to a great
extent.

The Lotha Land is rightly called the “Land of Plenty” because of her rich mineral and
hydrocarbon deposits, hydro power potential, soil fertility and abounding flora and fauna.
(District Human Development report, 2013). But the question confronting us today is Can
education help the people to tap the resources judiciously, protect the flora and fauna, and
enhance livelihood through afforestation? The Lothas have traditionally been hunters and
always felt that hunting and consuming meat of the wild animals and birds is a way of life and
blessing. This practice has led to very less sighting of birds and wild animals in the forests of Wokha. The awareness that has reached the Pangti, Aasha and Sungro villages through the “Natural Nagas”, a wildlife organization has been very receptive and encouraging. The people are now beginning to realize that through conservation, many avenues for an alternative livelihood can be availed and benefited while co-existing with wildlife.

‘Conservation India’ estimates that the single largest congregation of Amur Falcons in the world takes place in Wokha district when millions of the birds arrive and roost in and around the Doyang reservoir during the month of October and November. (District Human Development Report 2014). Peoples of the surrounding villages of the area hunt and trap them with fishing nets, ending the journey of thousands of the birds on their migratory path. The hunting and trapping of the birds caught the attention of the international community and has put Nagaland in the Red List. India being a signatory to the convention of Migratory Species, it is mandatory for the State Government to protect the birds while passing through the state.

Mount Tiyi, which lies atop the town of Wokha is the highest mountain in the district reaching an altitude of 1976 mts above sea level. It is believed to be the abode of the spirits by the Lothas. Even the neighboring tribes like the Semas believe that the spirit of their dead goes to the caves found towards the eastern stretch of the mountain. Beautiful Rhododendrons grow on the hilltop which was believed to be the reserves of the spirits. The Lotha ancestors passed down the belief that the flowers should not be plucked without performing appropriate rituals, lest the offended spirits would bring down hailstorms and untoward incidences. The forefathers perhaps wisely evolved such legends to protect the abundant flora of the area. Mt. Tiyi was once a paradise for birds and a transit point for the three species of the Hornbill. However, the area does not have healthy population of birds and other wild animals as a result of hunting and poaching by the villagers. Besides, deforestation of the area is witnessed. The forest cover in Mt.Tiyi, therefore needs immediate attention and the habitat restoration to
revive the eco-system and save the various species of flora and fauna should be taken up. This could be done only by educating the people, especially the young generation and making them aware about the benefits of the forest resources for enhancing the people’s livelihood. Efforts should be made to involve the Educational Institutions and local bodies like the Village Councils, Town Committee, Women Societies etc.

POLITICAL

The introduction of western education initiated by the missionaries brought the people in touch with modern civilization. Despite the fact that there were certain defects in both the missionary and Government policy in education it had brought enlightenment to the people. The Christian oriented education in the mission schools has pushed the hitherto isolated tribe out of the seclusion of centuries into open ideas, ideals and western civilization. They were taught to live in peace, love and tolerance at the same time they were brought nearer to the political, economic and social ideas of the west. (Venuh, 2005:56).

Education and the growth of schools increased the mobility of the tribe. At first, they were brought out from the village to the towns where the mission schools were located. The earliest converts among the Lothas were sent to Impur Mission School in Mokokchung district. Gradually, they were brought into contact with the neighbouring states and with Indians. Apart from the mission work at Impur, the missionaries encouraged higher education. Many of the Lothas went to Furkating, Golaghat and Jorhat mission schools to study. The increased mobility of the people due to education had opened to them the wide horizon of knowledge and they began to learn about liberty, equality and fraternity, which in turn led to the development of political consciousness among them.
As a consequence of the growth of modern education, the Naga society witnessed gradual tendency for social cohesion the characteristic of which was conspicuously lacking among them in pre-colonial period. Piketo sema asserts that the colonial administration and the modern education led to the emergence of a new middle class, the native intellectuals or the intelligentsia. This middle class not only became economically better off through its earning opportunities as job holders but also had developed a new socio-political awareness of its own society, which later eventually gave rise to the idea of Naga Nationalism. It was the educated Nagas who spearheaded the formation of the Naga Club, Tribal Council and the Naga National Council. (Sema:1992:141). Besides, regional and international events also influenced the Naga Society.

Many Lothas who were among the first to get Education joined the cause for Naga Independence. Mr. Lidemo Shitiri, son of Rev. Ibonsao the first ordained Reverend among the Lothas and pastor of the First Church, Okotso in the Lotha area was educated at Golaghat and Jorhat, Assam. On returning after Education he chose to join the Naga Independence Movement and held the office of the Chairman, Lotha Tribal Council Underground. Mr. Mhondamo Kithan received his early education at the Mission school Vankhosung, Government High school, Kohima and graduated in Arts from the Scottish Church College, Calcutta in 1948, the first from the tribe. On graduation, he worked as chairman of the Lotha Tribal Council, Secretary of the Naga National Council and then President of the Naga National Council (NNC). On the formation of a full-fledged statehood of Nagaland, he was elected to the Nagaland Legislative Assembly in 1964 as a Nagaland Nationalist organization Party and appointed as minister for Education.

The educated Lothas also came into contact not only with the Indians but also with some Europeans, particularly during the two great wars. During the First world war (1914-18) some Lothas along with fellow Nagas helped the British Government in the form of
supplying coolies and went to European countries for that work. It may be mentioned that
during the First World War some 2000 Nagas were recruited for Labour corps to France and
400 of them were Lothas. (Ghosh, 1979: 25). The British authorities put Shanjamo Jungi of
Yikhum village in- charge of the Naga Labour corps. It may be noted that Shanjamo was the
first Lotha, in fact the first Naga, to visit the United States of America in 1905. (Kikon, 1993:
4). Educated under Dr. Clark at Impur Mission School, he became a pioneer evangelist among
the Lothas. Due to his zeal in the mission service he was taken to the States by Rev. S. A.
Perrine. There he studied at Mt. Hermon school, and passed the eighth standard.

While other Nagas lived in seclusion in their respected villages, education and the new
faith had given Shanjamo the opportunity to travel worldwide and enrich his knowledge.
Besides the USA he visited UK, France, Germany, Italy, Belgium, Egypt, Palestine and
several cities in India like Bombay, Delhi, Calcutta, Agra, Jaipur and Gauhati. He became
instrumental in enriching the Lothas in knowledge and widening their intellectual and mental
horizon besides preaching the word of God to them.

Soon after the closure of the war, the Naga Labour force who have returned from
France, together with the British officials and other leading Nagas like the Goanburas,
Dobashis and Government servants formed the Naga club in 1918. (Venuh, 2005:57). The
objective of the club was primarily to look after the welfare of the Nagas by the promotion of
understanding, development of fraternal feeling and unity among the Nagas. It acted as the
common platform for the Nagas to discuss the question of their identity. Its formation thus
provided the much needed social and political foundation to the Naga tribes and was symbolic
of the emerging sense of solidarity among the Nagas. (Sema,1992:142). Although the club
was formed with the primary objective of looking after the welfare of the Naga people within
the British administration, it also served as a platform for the emerging Naga nationalism,
where the new educated class had a great role to play. Among the Lothas, the first to received
education became preachers of the Gospel. But through education they had also realized the importance of educating the people for a greater cause of the tribe. Therefore they were not only preachers but also teachers and patriots.

During the Second World War the Lothas too helped the British Government in fighting the Japanese who invaded Kohima in April 1944 and turned it into a battle field. The help was mainly in the form of coolies, advisors of coolies and supplier of men and materials. P. F. Adams, the SDO of Mokokchung recruited 500 young Nagas as Labor Corps. Libemo Tungoe was taken as an advisor of the group. Mr. Khyothungo Ezung, Mr. Benathung and Mr. Phyolumo were appointed as head men to look after the welfare of the Labor corps. But above all, they came into greater contact with other people. As they met different people, soldiers as well as civil, their worldview was broadened, sanitation and life-style affected. This is the beginning of wider outlook and social intercourse with others. These people, exposed to the developed nations for the first time were instilled with new ideas, inspiration and visions. They came to know the value of education, most of whom became advocate of modern education among the Lothas.

This exposure created an impact on their minds especially in relation to their awareness of their own emerging identity. (Sanyu, 2008: 123). Under the command of H. C Barnes, the then Deputy Commissioner of Naga Hills, Wonimo Murry of Okotso village, the first Naga to become Sub-Overseer in 1912 was sent to France and England during the First World War as head of a Labor Corps. In France the Nagas were engaged in road construction in the battle front without proper food and clothing in the severe climatic condition. Besides, the Nagas were not treated at par with the others and there was much discrimination against them. Wonimo Murry could not tolerate the discrimination and complained to the British Commander about it, little knowing the consequences of such ‘indicipline’ by a Naga who was supposed to obey without question. On return to the Naga Hills in 1918, he was
summarily dismissed from the Imperial service. Wonimo, with his inborn Naga pride retorted, “I am leaving the job today, but a day will come when the British will have to leave India’. (Kikon, 1993:12). The war experience helped the Lothas to learn about ideals of liberty, equality and fraternity and fostered a sense of unity and oneness, as Colin Johnson articulates, “It may be said that on the battlefields of France and in the trenches, the iron spearhead of a new Naga Nationalism was forged”. (1986:17). The world wars were a great experience to the Lothas. They came back with broadened outlook as Singh opines “Men who had gone in Lengtas came back in trousers”. (1972: 76). These men saw the outside world for the first time and they returned to their homeland with new ideas and new standards.

To unite the Nagas and to take up post-war reconstruction work Charles Pawsey, then Deputy Commissioner of the Naga Hills formed a body known as the “Naga Hills District Tribal Council”. In April 1946, at a meeting held at Wokha, the organization was rechristened as “Naga National Council”. (NNC). On 19 June 1946, the Council submitted a 4-point memorandum stating that:

1. This Naga National Council stands for the solidarity of all the Naga tribes, including those of the unadministered areas;
2. This Council strongly protests against the grouping of Assam with Bengal;
3. The Naga Hills should be continuously included in an autonomous Assam in a free India, with local autonomy and due safeguards for the interests of the Nagas and the Naga; and
4. The Naga tribes should have separate electorate. (Yonuo, 1974:161).

The NNC was initially composed of 29 members who represented the tribes on the principle of proportional representation, i.e., one member for every 10,000 population. Over time it received popular support and became a mass movement having a youth wing and a
women wing. With the emergence of the NNC, a determined effort was made towards self-determination by the Nagas.

Among the educated Lothas who took active part in this political development was Mr. Khodao Yanthan who became a lifelong Naga Nationalist. He was educated at his native Lakhuti village mission school and the Vankhosung Mission School, wokha. After passing class 4 in 1941, he taught at Aitepyong School during which period he joined the Naga Labour Corps to Imphal during the Japanese invasion. When they were in the Burmese border, Imphal was heavily bombarded by the Japanese Air Force. Hence they retreated and returned home. He joined the Christian High School, Jorhat in 1942. When he was studying in class 9 in 1944, he was taken by the British Army as a guide to Wokha to combat the Japanese Army who had already taken possession of Wokha and Yikhum. The Japanese however retreated from Wokha. He went back to school and graduated from the Serampore College, Calcutta in 1951. On his return from college he became the President of the Lotha Tribal Council in March 1951.

During his tenure as President of the Lotha Tribal Council, Mr. Khodao discouraged the traditional practice of abandoning house and family property on the event of tragic death occurring to any member of the family. (Kikon, 1993:50). He actively participated in the Plebiscite work of the Naga National Council and became an executive member of the NNC. When the Indian Government launched military operation in Nagaland, Khodao went underground and escaped to Pakistan in 1956. He landed at London in 1962 and continued to work for Naga Independence along with A.Z.Phizo, the then president of the NNC. His appeal to all factions of the Naga underground was to unite and fight for Naga Independence. It was these educated people who were able to raise the level of socio-political consciousness among their people and motivated them to strive for justice, peace, prosperity and equality.
The primary motive behind the introduction of modern education was basically the outcome of the necessity to protect and advance their interests, ie, evangelization for the Missionaries and colonial administration for the British. Besides they held the civilizing responsibility which is known as the “white Man’s burden” (LaDuke, 2005: pp11-12) as their shared goal. But it has awakened among the people the consciousness to protect their rights, and also to preserve their distinct identity through widening of their mental and geographical horizons.

WOMEN

The impact that modern Education had on Lotha women is tremendous. Before the coming of Christianity and Education, the position of the women in the community was not an enviable one. The men gave their time to fighting and hunting, leaving all the rest of the work to be done by the women. They were under the absolute authority of their men-folk and had few civil rights and no possessions. When head hunting was forbidden and the hunting of wild animals restricted, the men found it difficult to adjust themselves to the changing situation, and in the transition period often spent their days in idleness, thinking it degrading to do what had always been regarded as women’s work.

In the early days of the church it was difficult for the men to realize that Christianity was for the women as well as for themselves, and the women had so much work to do that they had little time to attend services or to learn. The men were reluctant to allow any changes in the life of their womenfolk, and the women, feeling inferior to the men, hesitated to come forward. But after a good deal of opposition and reluctance girls were sent to the mission schools. And the boys soon found that the girls have minds to compete with theirs in school
work. At first slowly, and then very rapidly, the women came into the church and proved themselves worthy members.

Traditionally, the life of a Lotha individual centered round a self-contained village society. There was the fact of the ever present threat of head hunting raids. It is amazing the extent to which this practice conditioned the life of a village and its people. The villages were defensively situated and it required the men folk to provide the needful security for the protection of the village. The training of males in the Chumbo (Bachelor’s dormitory) was oriented to this goal. Such a war culture promoted a patriarchal society. Many of the deliberations of the village council involved matters related to warfare and defense in which women were not involved. In this situation the women folk were relegated to the household chores and did not participate in decision making. Eventually, the attitude towards women’s status was also determined by these factors. They were the ‘weaker’ sex and always had a subordinate status. However, progressive modernization brought on by the adoption of Christianity and modern education has gradually altered the contemporary situation of the Lotha women and they have begun participating in diverse modern activities. Her role is now not limited to the home as was in the traditional society but also outside the home. But some of the age-old attitudes still persist today.

To understand the extent of the impact of modern education on the Lotha women, the status of the women in the traditional society is traced briefly.

Economic matters
(a). Property rights: In so far as the Lotha customary law is concerned, women enjoy least privilege in the matter of inheritance and property rights. The Lotha society was patrilineal and patriarchal. The laws of inheritance follow a male line. The daughter had less chance to
inherit the ancestral property like land, houses etc. This ancestral property is called “Pyimtsu Motsui echu eli” which could be owned only by the sons. In the absence of a son to inherit the father’s property, the father’s immediate male relatives were eligible to divide the property between them.

In contrast to the Ao tribe who give the largest share to the eldest son, among the Lothas the youngest son is entitled to a lion’s share of property reckoned in terms of granaries, cash and other movable properties. Immovable property like land is shared by all brothers. The youngest son gets the house of the parents because he is considered to be the care taker of his parents in their old age. Moreover, he is to support his unmarried brothers and sisters for which he is assigned a lion’s share of his parent’s wealth. (Ghosh, 1979:45). In all these division of property, movable and immovable, except some minor items, the daughter is excluded.

Because of the patrilineal system, ownership rights in common property are restricted to males alone. Women folk are generally excluded from inheritance of any property, but they can enjoy the property as long as they remain within the circle of the family but as soon as they are married, such privileges cease to exist. (Ovung, 2012:62). An unmarried girl has right over her personal property like clothing, ornaments and weaving equipments which are gifted to her on her marriage. In some cases, a father out of affection for the daughter may gift to her a share of his property but such gifts were to be given in the presence of the kinsmen as witnesses.

The position of the widow in regard to inheritance was not favorable. On the event of the death of her husband the widow retains the house and all other properties but under the cover of hers sons and if she does not remarry. However, the properties could not be sold at her will. It was the duty of the widow to shoulder the responsibility of looking after the household and she continues to control the husband’s property until her sons inherit. If the
widow remarries she was required to surrender all her claims over the deceased husband’s property.

Lotha women face rights to inherit and own property that are largely determined by these traditional values, norms and customs. The traditional patriarchal structure and ethos are largely intact even at present. There is no reservation for Lotha women in inheriting property except through will or gift. This system remains rigid even today in spite of the many social changes.

(b). Occupation and livelihood: Traditionally, the occupation of the Lotha women was first a housewife and mother, and secondly, a cultivator. The women folk manage the majority of the domestic works. In fact, the husband’s role in domestic affairs is very less. As a housewife, the woman is expected to fetch water, cook, collect firewood and look after the children. Besides, she is expected to know the art of weaving, spinning cotton, rearing of domestic animals etc, and above all bear the arduous task of bearing and rearing children.

The Lotha women were also the main work force not only in family but in agricultural and allied activities. Harvested Paddy is carried in their bamboo baskets by walking through several miles of hilly tracts. Men are attached only to agricultural works leaving all household works to the women. The woman is confined to the kitchen and the Jhum fields and had no voice in the day to day affairs of the village. Nevertheless, the women spare no sacrifice for her husband and family. The girl child is taught the virtue of patience early. By the time she attains puberty, she learns to wake up early to cook for the family and fetch water from the nearby spring. At noon she goes to the jungle to collect firewood and edible leaves and also gathers and cook food for the domestic animals. She looks after the younger siblings and carries around the youngest on her back. She helps the mother in pounding of rice and brewing Soko, rice beer. The girl is expected to know the art of weaving and spinning cotton which she learns early by watching and helping the elder sisters and mothers, eagerly waiting
to try her hands on the loom. The girl also work in the Jhum fields as a member of the “yingaeden”, the age group working company.

Even at present the division of work is within the traditional framework. The mother is expected to manage all the household chores as well as much of the field work, though the men folk help to a certain extent. Within this traditional structure, the girl’s duty was to work and not to earn. Hence the girl child remained illiterate and ended up as a helping hand at home, the practice of which is still found in the remote and less developed villages of the Lotha region. With the introduction of modern education, Lotha women are now in Government jobs and other private sector jobs. But it is found that men folk want women to join the Government jobs not because they want them to take part in decision making bodies but to make a living out of it or to contribute to the family income. Today, to keep pace with the fast changing society and the increased needs of the family, it is rather encouraged that a woman should do whatever is in her capacity to support and share the family income.

Socio- political matters

(a). Decision making: Though women dominate in economic activities, their participation in the political processes and governance is practically low. So far as the Lotha customary law is concerned, the women are ignored in decision making whether within the family or outside the family. The administration of the village solely rests on the men folk. Traditionally, the Lotha villages were ruled by Ekhung (Chief), the position of which was not hereditary. The most suitable man becomes chief by force of character. A woman is considered as not having the required characteristic to become a chief. With the coming of the British rule, the post of the Ekhung was ended and the villages were then managed by a council of old men of influence with a headman selected by the Government. The council was composed of the
Sotsoi, Tongti, Chochang and Pangi, each dimension having specific tasks of looking after the villages. A woman never represented this traditional council. Women are still not allowed to become Dobashis or Goanburas, the custodians of the Naga customary laws.

Till today, no woman has ever been elected to the Nagaland Legislative Assembly. The only time a Lotha woman contested, even though she was not elected was in 1969 when Renchilo Kinghen contested from 37 Tiyi Assembly Constituency of Wokha. No Lotha woman has become the Chairperson of the Wokha Town Council or the Village councils. Women were never a part of the decision making processes.

(b). Marriage and Morals: In the past marriages were usually arranged by the families concerned. Marriage by negotiation is an accepted norm, even though some instances of love marriage also exist. As a preliminary to an arranged marriage, a match maker plays an important role to bring about consent to the boy’s proposal by the girl’s relatives. A boy after having decided to marry a certain girl sends either his mother or some elderly female relation to the girl’s parents. If they are agreeable, she goes again with soko (rice beer) to the members of the girl’s family, which is sipped by them indicating that the proposal has been accepted. The marriage price is then discussed and settled by the two families. After finalizing the date of the marriage, a bundle of firewood especially cut by the boy is placed at a designated place in the girl’s house to indicate that the girl is already engaged. From then on the boy was required to work in the future father-in-law’s house for a year.

The bride’s price varies from village to village. According to Zantsemo Ngullie of N.Longidang Village, in Nung (Upper Range), the bride’s price is as follows: The price paid to the girl’s family is collectively called Oman. The oman is divided into a number of items. The first payment is the Chuka. This was paid to the girl’s maternal grandfather or maternal uncle paid in cash and kind, usually some amount of money and about 10 kgs of salt. The
second is Ezuman, the cost of bringing her up. As mentioned earlier, after the tsoyuta ie, engagement, the boy is required to live at the future father in law’s house for a year during which he was to perform several tasks. If the boy prefers to pay compensation instead of working in the father in law’s house, the Nvanman (absent fine) and oki ntsoman (not helping in building), otssung nchuman (Not bringing firewood) and oson ntsoman (not building the granary) are taken. The amount was between 2 to 10 rupees. Then the Hanlam, usually 50 kgs of pork is given to the father in law. The meat was meant for distributing to the relatives and clan members of the girl. The marriage ceremony being completed, gift in terms of cash, shawls, animals and other articles were also handed to the couple. When she marries, the girl becomes part and parcel of her husband. She is expected to move and behave by the defined norms and customs of the community.

Polygamy was practiced by the Lothas before the coming of Christianity. J.P.Mills wrote “A well to do Lotha has two or often three wives. Very occasionally a man will have four or even five. All are of equal status, though the oldest wife naturally occupies a position of authority in the household.” (1922:154). An ironic norm in the Lotha traditional society is that the traditional elites are justified in keeping more than one wife. According to Mhathung Tungoe, polygamy “was confined only to the village chiefs, great warriors and to the wealthy section of the people”. (Zehol.ed, 1998:32). Athungo Ovung identifies the Lotha traditional elites as the Ephyoesan (village councilors), the Ekhyo Ekhung (the successful head hunters/warriors) and the Pentazutaii echueli (rich men). (2012:pp 106,107). Among the Lothas all wealthy people cannot be included in the Elite category unless they performed the Osho, the feast of merit and thus earning respect and recognition from the community. Ironically, it was in this honored and respected section of the community that polygamy prevailed.

One can also note the practice of levirate and sororate among the Lothas, giving us the impression that the women were taken as “property of men” to a certain extend. A man who
expects to be away from home for some time gave his brothers permission to have marital relations with his wife during his absence. On the death of her husband, a woman is expected to go to the dead man’s brother. A man who takes the dead brother’s wife performs no marriage ceremony and pays no marriage price. If the widow remarries with another clan, the late husband’s clan takes from the new husband a marriage price equal to the first marriage price. Another point which makes the women as an object is, in the olden days the game of dice was popular among the Lothas, where a man can lose everything he owned. After betting all his money, land, houses etc, he could bet his wife without her consent. The winner has every right to keep his wife for a certain period.

In case of divorce, the woman is allowed to claim only the thread, the chicken she brought during the marriage, along with the clothes she wears. Ornaments given to her by the husband must be returned to him.

Religious matters

The Lotha traditional religion revolved around rites and rituals which were performed by the pvuti (priest). But there were some rituals performed by the women even though in a subordinate role as a wife of the performer/host or as the wife of the pvuti. An example is the Poniratsen which was a ceremony for the married couple as a sort of initiation into married life. This was performed exclusively by the old women entrusted to check the omen of the couple. Another example is the rain dance performed by the women only to bring down rain. In times of drought, the women gather and sing and dance at night. It is a kind of sacred dance to induce rain. (Ghosh, 1979:45). The dance by the women to avert drought and to bring rain perhaps indicate that the women are more worried about the crop failure than the men folk. And it is a fact that women work harder in the fields than the men.
Though women are regarded in certain ceremonies, she was considered as a taboo in other matters. Certain activities, food and places were taboo for women, and not for men. Before hunting trips and head hunting expeditions women were restricted to even touch the men’s weapons like spears, shields and daos or machetes. Women were not allowed access to the Chumpo (Bachelor’s dormitory). Males are supposed to possess six strengths whereas the female only five. Thus, males were christened on the sixth day and female on the fifth day. This age-old custom is still followed indicating that the notion of female as weaker sex is very much present in the Lotha society today.

Even after the advent of Christianity, the women were the last to get education or to get admitted into the church committees or administration. Women were not allowed to become head of the Churches. With modern education and the broadening of the outlook, the situation is changing, and the Lotha women now constitutes an important part of the Church, contributing in material as well as spiritual. Many women have taken up theological study and work. But whereas, the involvement of women in church activities has increased among the Lothas, no women have ever been ordained as a church minister or a Reverend.

THE NEW HORIZON

It was in this state that Christianity and Education brought solace and empowerment to the Lotha women. The Christian missionaries with their philanthropic zeal devoted much of their activities by paying special attention towards women. Initially the parents were reluctant to send their girls to school, not wanting to lose a hand at home as well as in the field. Moreover they had to get them married early. In some cases the girls were sent to the mission
schools but were allowed to read only up to standard 5 or 6, or just enough to read and write and be able to sing from the hymn book. The Rev and Mrs Houston, appointed as missionaries to the Lothas during 1947-53, were the harbinger of women education and vocational training among the Lothas. After getting acquainted with the Lothas they realized that it was the women who needed help as they were the most backward. They decided to start a training school for women but there was no one qualified to be the teacher. With the help of a local teacher Zanponi, the Houstons started the Lotha women’s training school at Vankhosung.

Each Church in the villages were requested to send at least one girl of sixteen years or older with good moral character to the school. But the men folk and the pastors were reluctant. They could not effort to take the girls out of the fields and send them to school. The opening day of the school had only one student. In two weeks time, however, seven girls enrolled. Zanponi and Harriet taught them life of Christ, the Christian women’s work in her home, Church and the village. The girls were also taught sewing, knitting and music. Thus, for the first time vocational training was introduced for the upliftment of socio-economic life of the Lotha women and their families. The enrollment increased the following years and many girls became women leaders in their village churches and union meetings. Thus with the efforts of these missionaries a new day dawned for the Lotha women. In the 1952 Lotha Christian Association held in Riphyim village, about 800 women attended, women who rose to a new life of service and responsibility because of knowing Christ.

The advent and spread of Christianity in the Lotha area had, to a large extent helped in doing away with the rude misconception that educating a girl child was a waste as she would sooner than later marry and go off to her in-law’s home. Nagaland, at present, has a literacy rate of 79.55 percent according to the 2011 census. The female literacy rate is 70.01 percent against 82.75 percent of male. Now there is no shortage of highly educated females in the
various disciplines. Many females are in the workforce be it administration, police, education, medicine, engineering, journalism, etc., both in the private and Government sector. In such a situation of time, it is most heartening to note that the female literacy rate of Wokha district with 84.48 percent is higher than the state’s overall of 79.55 percent. In Wokha district, the enrolment of girls in the primary, upper primary and secondary schools is more or less equal compared with that of boys. According to the District Human Development Report 2013, the total enrolment for primary schools in Wokha district in 2012 was 20441, out of which 10612 were girls and 9829 were boys. For upper primary school, out of 8117 students enrolled, 4136 were girls and 3981 were boys. In secondary school, there were 1478 girls and 1489 boys out of 2967 enrolled students. (District Human Development Report, Wokha. 2013).

Today the Lotha women had come a long way with education. The notion that women were not competent to participate in the intellectual caliber prevailed over a considerable stretch of time. When Nagaland achieved statehood in 1963, there was only one female graduate in Wokha district, Renchilo Kinghen. But the Lotha women had done themselves proud by making up for the lost time and making an impact in every field and arena. The age-old prejudices toward the female child, has started to gradually die out. Daughters are not denied their rights when it comes to equal education and even inheriting a portion of the parent’s properties. Thungjano Tsanglao, President of the Lotha Eloè Hoho, the apex body of Lotha women asserts that, “The emergence of so many educated and qualified women in the district has led to visible changes in the mindsets of the men”. (District Human Development Report, 2013: 140). On this front, she sees positive changes taking place which can only be good for the progress of the Lotha society.
WOMEN WELFARE ORGANISATIONS

(1). Kyong Elo Ho ho. (Lotha women Organization)

This is the apex body of Lotha women of Wokha district formed on 6th June, 1995 with office of president, vice president, General Secretary, joint secretary, treasurer, finance secretary, publicity & information secretary and Executive members. The body is an NGO with aims and objectives to (a) work for the Lotha womenfolk (b) promote unity among the women in Lotha community and the people in general. (c) In time of grievances as a pressure group to bring justice. (d) Help the Lotha women and the people in generating peaceful atmosphere, by working along with the other NGOs in Wokha district. (e) Educate the Lotha women and make them good leaders both in secular and religious, so that they can represent the Lotha women for a better cause and (f) Preserve and promote the Lotha Culture.

The organization has been working for the welfare of the Lotha women and the people in general by collaborating with the administration and the police and other NGOs. They had launched anti-liquor campaigns and fights against anti-social activities such as sale of liquor and drugs, rapes and violence against women. Along with the Nagaland Commission for women, Naga Mothers Association and other NGOs, the Hoho has been working to review the Naga customary law regarding marriage, divorce and inheritance.

The Kyong Elo Ho ho also encourages the Lotha women in the economical fields like agriculture, which is the main occupation and in which the rural women depended. To encourage them to produce more local products, sales day are organized for them. Through seminars and other programmes, the Ho ho is educating the women folk in sanitation, healthcare, AIDS and HIV etc. Along with the rest of the Naga women, the Lothas are also
lacking behind in the participation in decision-making. Thus, the Kyong Elohe Hoho is working for the implementation of the 33% reservation for women in the municipal which is still pending in the Supreme Court and for which positive outcome are awaited. Nzano Kikon, General Secretary of the Lotha Elohe Hoho is positive that Lotha women can do well in all fields if given the chance to do so.

(2) Renchen women Society

This society was formed by a group of progressive thinking Lotha women with the objectives to create social awareness, particularly for uplifting women and the girl child through exhibition, seminars and other related activities. It was formed on 1 May, 2010 purely as a non-profit making organization. Besides others they work to revive, preserve and retain the Lothas rich cultural heritages especially by taking up project to encourage the trade and skill of the loin loom weaving among the present generation. One such project is the publishing of a book entitled “Lotha Naga textiles and patterns (1914-1947)”, where they did a commendable job by trying to disseminate awareness about the ancestral heritage of the Lothas by collecting and documenting the long forgotten patterns, motifs and designs of the Lotha textiles used by the forefathers, and which are no longer used and currently not in knowledge of the present generation.

3. Molum Thera welfare society:

Formed on the 25th October 2000 in Wokha Town, by hard working and progressive housewives, the main aim of the society is to make the women folk aware of the importance and benefit of growing flowers and provide economic upliftment of the womenfolk through
buying and selling of flowers. With this aim in view, the society organizes annual flower shows to help the people inculcate the habit of preserving natural beauty. They also participate actively in social activities concerning the welfare of women and the girl child in the district.

SOME ILLUSTRIOUS WOMEN OF THE SOCIETY

Some of the Lotha women who rank first among women are given below:

1. Mrs. Akhono Ngullie of Tsungiki village was born in around 1884. She joined Government service in 1920-21 as female Attendant at Wokha Civil Hospital. She was the first Lotha woman to be appointed in the Government service. She retired from the service in 1943 and died in 1959.

2. Mrs. Razouno Wodeno, daughter of Assemo Tungoe was born in 1902 at Kohima. She was one among the first Nagas tutored by Dr. Rivenburg at Kohima. She read upto class 4. She was trained as Nurse from Perry White Medical School, Dibrugarh during the British regime.

3. Mrs. Khonanyimi Tungoe of Wokha village, born in 1904 attended Mission school at Kohima. She worked as apprentice and later as female attendant at the civil Hospital, Kohima. In 1943 she was transferred to Wokha, from where she retired from the service as Dai in 1968.

4. Mrs. Thungchanbeni Merri, daughter of Chonsumo Ngulli of Okotso village studied at the Government High School, Mokokchung and matriculated in 2nd Division in 1949 as the first among the Lotha women. She was a lifelong teacher and social worker.

5. Mrs. Renchilo Kinghen, the First Graduate.

6. Mrs. Emi Shitiri, the first to enter the Indian Administrative service (IAS).

7. Mrs. Ajano Humtsoe Perry, the first Ph.D holder (Religion)
8. Mrs. Lucy Murry, first president of the Kyong Eloe Hoho.

9. Mrs. Ethel. O. Lotha, the first NCS.

10. Dr. Priscilla mozhui, first MBBS

11. Mrs. Vonchano Ezung, first Ph.D (Secular).

The Lotha women are hard working and industrious. In fact, it is on these long cherished ideals of hard work, dignity and perseverance that a new age of womanhood is ushering in as an inevitable sequence to modern education. The impact of modern education on them is tremendous. They have started realizing their position and status in the society and explicitly or implicitly started to assert equal status with their counterparts. Though the modern system of education sought to educate the people away from the traditional cultures, the enlightened women realized not to disregard their traditional settings. They continued to be the socializers of the young folks into indigenous tradition and have passed their values on to the next generation. To this end, the Kyong Eloe Hoho and women societies mentioned above focus on the preservation and popularization of the traditional costumes, serving as a platform for the ladies to explore and exploit their talents and skills besides advancing the problems faced by women folk in general. Because of their very hard working nature they have a great contribution in income generation in addition to their role as a carrier and transmitter of their rich culture. They learnt to take the best from the two situations, that is, traditional and modern, and therefore maintained the mechanisms both for adaptation and for encouraging the continuity of traditional cultures in the modern age. It is apt here to conclude by borrowing the words of the 19th century American thinker, Brigham Young which has an all-time significance, “You educate a man; you educate a man. You educate a woman; you educate a generation”.

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HEALTH

The advancement in medical education as well as opening of hospitals has certainly increased the life span and decreased the mortality rate. The Lothas were naturally prone to many kinds of diseases which could not be cured by herbs and other indigenous medicines which they relied on. In the olden days, the lothas used traditional herbs to treat illness, wounds and injuries. The *Ratsen* played the role of both medicine man and village seer. Believed to have supernatural powers, the *Ratsen* would try to diagnose and cure sickness through divination and sacrifices to the spirits. The people had little sense of hygiene and sanitation, and their living standard was low. There were no modern medical facilities.

With the arrival of the Christian missionaries, medical relief was provided to the tribe. Initially, the missionaries even though they were not medical people provided medical services to the people as part of their humanitarian work. They also sent the Lothas to get medical education. Among the Lothas, Dr. Motsuo Ngulli of Okotso village became the first medical doctor. He studied at the Impur Mission school and the Christian High School, Jorhat from where he matriculated in 1935.(Kikon,1993:44). He went to Dibrugarh Medical College and passed as Licenciate Medical Practitioner (LMP) in 1939. He served with distinction as Medical officer attached to the Allied ‘V’ Force in the Burma (Myanmar) front during the Second World War in 1943-44. Dr. Motsuo joined the Government service as Medical officer in 1945 and served the people with dedication. Besides, being a pioneer Christian, he helped in the translation of the four gospels into the Lotha language and also translated the Aesop’s fables into Lotha.

In 1928, Dr. J. R Bailey, the then American missionary to the Lothas purchased the present Lotha Mission centre Vankhosung with the purpose of establishing a medical college and hospital. On completion of the transaction of the land deal through Sir C.R Pawsey, the
then sub-divisional officer of the British Mokokchung, Dr Bailey went to Calcutta to buy CGI sheets to start the construction works of the proposed Medical College and hospital. But unfortunately, he died in Calcutta due to food poisoning and the mission was not successful. However, the Lotha Churches association kept the vision of Dr. Bailey alive by opening the Christian Medical Centre on 7th March, 1984 at Vankhosung. (Lotha Churches Association record).

At present with the fast development in education, the Lotha people have now started realizing the importance of medicine. The Table given below shows the availability of modern health and other social facilities in the District.

**Figure 4.6 Availability of Social Infrastructure Facilities in Wokha district as of 2013**

<table>
<thead>
<tr>
<th>State/ District</th>
<th>Electrified Villages</th>
<th>Hospitals/ Dispensaries/ CHC/PHC/Sub-Centre/STD Clinic/STD Clinic</th>
<th>Banks</th>
<th>Post office</th>
<th>Police Station and Out- post</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagaland</td>
<td>1258</td>
<td>576</td>
<td>146</td>
<td>328</td>
<td>89</td>
</tr>
<tr>
<td>Wokha</td>
<td>124</td>
<td>54</td>
<td>11</td>
<td>22</td>
<td>07</td>
</tr>
<tr>
<td>Percent</td>
<td>9.85</td>
<td>9.37</td>
<td>7.53</td>
<td>6.70</td>
<td>7.86</td>
</tr>
</tbody>
</table>

Source: Statistical Handbook of Nagaland 2013

Besides these particulars, National Control Programme launched in the area are Reproductive & Child Health (RCH), Universal immunization Programme (UIP), Revised National Tuberculosis Control Programme (RNTCP), National Vector Borne Control Programme (NVBCP), HIV/AIDS, National Leprosy Eradication Programme (NLEP), National Programme for Control of blindness (NPCB), Integrated Diseases Surveillance Programme (IDSP), National Iodine Deficiency Diseases Control Programme (NIDDCP), National Programme for prevention & Control of Deafness.
There are also other health programmes like the national Rural Health Mission (NRHM), which was launched in 2006. With its launching there is a marked improvement in ANC registration, Institutional delivery, fully immunized children, awareness and acceptance of family planning methods and overall improvement in health care delivery system. Moreover, in September 2002, Communitization was launched under which Village Health Committees (VHC) were formed in all the villages in order to ensure ownership and improved health care services. Through Communitization, the community is actively participating in the developmental activities of the health units and is aware of health and sanitation activities. In some of the villages, this is evident in their monthly social work of cleaning the health unit compound and the village. (District Human Development Report, Wokha: 2013)

The Lohas living simple lives for centuries together in his natural habitat with little knowledge about the outside world had rocketed its way from a pre-literate past to a modern present within a matter of hardly one hundred and fifty years. Modern Education and the inevitable phenomena of modernization and globalization have drastically changed all aspect of the Lotha life for the better or worse. It can only be concluded by saying that at this juncture the only task now is to ensure that the best of the old does not disappear in the zest for the new. Education and economic prosperity would lose all meaning if the cultural and spiritual foundations of the society are completely forgotten.