

IMPACT OF CATHOLIC CHURCH ON NAGA SOCIETY

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the Award of Doctor of Philosophy

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This is to certify that the thesis 'Impact of Catholic Church on Naga Society' has been prepared by Thomas John under my supervision. I certify that Thomas John has fulfilled all norms required under the Ph.D. regulations of Nagaland University for submission of thesis for the Degree of Doctorate of Philosophy of History & Archaeology. The thesis is original work based on his own research and analysis of materials. To the best of my knowledge this work has not formed part of any such work for award of any research Degree of any other university or Research Institute.

A handwritten signature in black ink, appearing to read "N. Venuh", written over a horizontal line.

Dr. N.VENUH
Supervisor

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INTRODUCTION

SIGNIFICANCE OF THE STUDY

The British rule in North East India exposed the tribals of the region to Christianity leading to significant changes in their lives. In the beginning, Christian missionaries from America and Europe worked hard in the region to offer them the benefits of education and socio-cultural and economic advancements. Later on when they were replaced by the missionaries from mainland India, they continued this noble task of the church. Notwithstanding the unforeseen future and difficulties encountered by the missionaries, they continued with their humanitarian services that are reflected in all round development. The people of Nagaland, therefore, owe their indebtedness to the missionaries for their selfless work. It is well known that though a minority, Catholic Church in Nagaland, through spiritual welfare, educational services, health care, promotion of culture, social services, commitment to justice and peace, dialogue, and developmental activities has influenced positively this small hilly state within a span of sixty years. She tries to fulfill her commitment to people through various works and permeates this reality as a duty as expected and demanded of her. Among all services rendered by the Church it is the educational service that has changed the economic and social life of the people of the state. Catholic education thus aims not at mere intellectual formation of the pupils, but as an agent to bring all-round development in their social, moral and religious life.

The contribution of Christianity to the socio-economic development of the North East has been immense, although the main purpose of all the three major Christian denominations namely the Presbyterians, the Baptists and the Catholics, was evangelization (Passah, 1996). The term ‘evangelization’ in ordinary sense meant

‘preaching.’ Hence earlier it was believed that church’s involvement in any socio-economic activities was considered a shift from the main mission. However, from the 19th century, the church has been actively involved in various socio-economic activities as she believes that her call to mission is not only for spiritual life but also for the wellbeing of the whole person. As Desrochers (1982) wrote, “the document ‘Justice in the World’, considers action on behalf of justice and participation in the transformation of the world as a constitutive dimension of the preaching of the Gospel” (p. 21). Today the entry of the Catholic Church, therefore, into various activities ranging from schools, colleges, hostels for boys, girls, working men and women, dispensaries, mobile clinics, rural health centres, hospitals, orphanages, crèches, homes for the aged and the destitute, social welfare and tribal welfare centres, leprosaria, agricultural and technical training centres, vocational centres, banks, cooperatives, rural developmental centres, etc. are signs of her commitment to improving the living conditions of the people across the globe irrespective of religion. Evangelization is, therefore, bringing or conveying good news into all strata of humanity and forming men and women into new persons who would be ready and willing to live for and have concern for others. It is based on this principle and understanding of the term ‘evangelization’ that the Catholic Church in Nagaland has, in spite of many limitations, ventured into many ministries that would bring holistic welfare to all.

The study on the ‘Impact of Catholic Church on Naga Society’ is expected to throw light on three significant areas of interests. In the first place the attempt to study the beginning and growth of the Catholic Church in relation to the Baptist Church in Nagaland would enable her to know the people’s response towards her and her place in the state. Secondly, the establishment of the church and her various humanitarian services despite strong opposition from different quarters and difficulties encountered by the Catholic missionaries would help her to examine her role in the overall development

of the people and the state. And most importantly an assessment of the contribution the church has impacted in various fields would enable her to commit herself more effectively for the common good and welfare of the people in the future.

REVIEW OF LITERATURE

It is expected that a review of literature on the Catholic Church in the North East in general and Nagaland in particular would provide sufficient information on the purpose, need and activities of the church.

History of the Catholic Missions in North East India by C. Becker is based on personal and first-hand experience lived through many long years of dedicated missionary work in Assam, including the Hills which include Nagaland. This book also mentions about the departure of the German Salvatorian missionaries after the outbreak of World War I and the subsequent taking over of the mission work by the Jesuits, followed by the Salesians. Another book by the same author is *Early History of the Catholic Missions in North East India*. This book narrates the glorious history of Assam which includes the political history under the native princes and the British; and various religious practices of the people and the initiative taken by the Catholic missionaries to venture into the North East. These two books are actually the first books on the Catholic Church in North East India and so they are a valuable source.

The Catholic Church in North-East India, 1890-1990, edited by S. Karotemprel is a comprehensive study on the Catholic Church in North East India. It gives an account of the beginning and establishment of the church and the role she has played in the overall development of the region especially in the religious, political cultural, educational, medical and humanitarian fields. It is a collection of articles contributed by eminent personalities of the North East who have been associated with it for a number of years and hence the observation and suggestions are significant. The article 'A Historical

Survey of the Catholic Church in North East India from 1627 to 1969' by Kottuppallil George gives a bird's eye view of the origin of the church in this part of India. Puthenpurakal, Joseph through his article 'Evangelization among the Nagaland Tribes' throws light on the beginning of Christianity among the Nagas and the works of the Catholic Church among them. The writings of many others in the book provide ample information on the topic 'Impact of Catholic Church on Naga Society'.

Another important book on the Catholic Church in North East India is *Impact of Christianity on North East India* edited by J. Puthenpurakal. It is also a collection of articles mostly written by scholars of the North East itself. The writers, belonging to different walks of life, address very objectively a wide range of works of the Catholic Church in the region and make many valuable suggestions as well. The book has been divided into various sections like theology, history and socio-cultural aspects, development, case studies etc to have an overall view of the church. Since it discusses wide range of issues pertaining to the contributions of the Catholic Church the researcher has access to many of the information provided there particularly on the social impact of the church.

Fredrick S. Downs, a historian and a prolific writer on North East Church History in his book *Christianity in North East India* throws sufficient light on various ways the tribes of the North East mainly the Khasis, Garos, Nagas, Mizos, and a small section of Assamese became Christians. What is significant in this book is the role played by the British in the Christianization of the North East. He spells out very objectively in the book activities of different denominations and how they have contributed to the betterment of the people irrespective of their religious affiliation.

A significant account of information about the British and the Nagas is given by Neivetso Venuh in his book *British Colonization and Restructuring of Naga Polity*. He mentions that the Nagas were a people with their special socio-cultural and political

history prior to the occupation by the British. This book gives an account of the state and the people in brief followed by the pre-colonial polity and the British occupation of the Naga Hills. With the occupation, there undergoes a change in the socio, political, economic and religious life of the people followed by the rise of nationalism.

Through her book *The Nagas: A Missionary Challenge*, Angeline Lotsüro, exposes the origin of Christianity among the Nagas with a brief explanation on the Nagas' origin, social, political, economic and religious life prior to their acceptance of Christianity. Christianity is very much still peripheral for the Nagas that is very much visible in their life, she has mentioned. Therefore, it is a great challenge for the missionaries to present the teachings of Christianity to bear fruit in their life.

An authority on the beginning of Baptist Christianity in Nagaland is Joseph Puthenpurakal. *Baptist Missions in Nagaland* authored by him is a sum total of how the Baptist missionaries entered into a different world of culture of the Nagas to propagate the teachings of Christianity and the struggles and the success stories they faced and enjoyed. This book also deals with the contributions Christianity has brought in the field of education, medical service, literature, music and songs to enrich the lives of the Nagas and finally enabled them to give up their war-like nature. Since it is a thoroughly researched book on the beginning of Christianity and works of the American Baptist missionaries, it provides valuable information to the research topic.

Bendangyabang, Ao in his book *History of Christianity in Nagaland: the Ao Naga Tribal Christian Mission Enterprise 1872-1972* deals with the beginning of Baptist Christianity in Nagaland particularly among the Ao tribe by the foreign missionaries followed by their service to other tribes. It is descriptive in nature. The Ao missionaries contributed a great deal in religious and educational life of other tribes as well. His other book titled '*History of Christianity in Nagaland: A Source Material*', is a researched book. This book narrates the mission works of the pioneer foreign missionaries in the

Naga Hills and also shares their views, experiences and impression about their work in the hills.

The first book on the Catholic Church in Nagaland, *A Brief History of the Catholic Church in Nagaland*, is written by David Syiemlieh, an academician and writer who had written a number of books and articles mainly on North East India. This book spells out the origin and history of the Catholic Church in Nagaland for about thirty five years of its existence beginning from the year 1950. A short background of the Nagas is given in nutshell in the beginning part of the book, followed by the starting of Catholic mission among the Angami and Lotha tribes almost same time and then to other tribes in the state. Since it is the first work of its kind in giving information about the Catholic Church in Nagaland it is indeed a source book for the readers.

The first two Catholic communities established in Nagaland are among the Angami and Lotha tribes. Thomas Vattoth through his *A Star Over Tenyimia* highlights the beginning of the Catholic mission among the Angami tribe with whom the church first began her association. The book deals with the activities of the Catholic Church in Kohima and surrounding areas for about fifteen years starting from 1949 to 1963. The church began her contact officially with the Nagas, from Shillong the then head quarter of the church in the North East, after the Second World War. The works of Fr. Marocchino who alone struggled hard to establish the church in Kohima and neighbouring Angami villages are given due importance in the book.

In the person of Hokishe Sema one finds a prolific thinker, writer, and social worker. His book *Emergence of Nagaland* gives a summary of the life of the Nagas from their ancestry to till the acceptance of Christianity in a simple language, acceptable to all readers. Another Naga versatile writer is Visier Sanyu who in his book *A History of Nagas and Nagaland* gives in detail the early life of the Nagas and the social and political institutions of the Nagas. Historical presentation of events and stories of the

Nagas' origin, ancestry and early life is presented to us by M. Alemchiba in his book, *A Brief Historical Account of Nagaland*. Other prominent writers of Naga history are J. H. Hutton and J. P. Mills who have written on the major tribes of Nagaland in a descriptive manner.

The review of literature dealt with matter directly relating to the topic, 'The Impact of Catholic Church on Naga Society'.

RESEARCH PROBLEM

The evangelization works in Nagaland by the Catholic Church is integrally linked with an overall effort to be a new way of being the church. The American Baptists in particular and few other denominations in the state do share among themselves a glorious history of evangelization of the state over the past 140 years. Baptist Church's history, work and presence have had great consequences on the beginning and growth of the Catholic Church in the state as the latter had to face hostility and intimidation from the former very often. On the other hand many Naga people also expressed their desire in clear terms to have the Catholic Church planted into this soil to bring about all round progress as the state was lagging behind in all forms of development. In her efforts to be a contributing church in terms of effecting overall development and well being of all people in spiritual, educational, cultural, economic, and social life, she plans and coordinates all her activities towards that end. Notwithstanding opposition and struggles she has to face, she invests all her available resources like time, money and human resources to benefit majority poor people especially in rural areas. In terms of effectiveness, quality service and dedication the motive of the Catholic Church is indisputable during the past sixty years. This study intends to examine and evaluate the efforts of the church, to know whether the church has responded positively to the demands of the people for which the church has been founded. The church knows she has still many more miles to travel to reach out to more people to offer her services. It is,

therefore, a matter of importance that the research should evaluate the works of the church so far, for the better future to let the people enjoy the advantages of her services.

HYPOTHESIS

The earliest Christian contact with the North East goes back to more than three centuries. The Catholic mission was the first of the foreign Christian missions to the North East, followed by the Baptist missions. However, the latter was the first to get in touch with the people of Nagaland and begin the work in 1871. It was after a period of seven decades that the Catholic Church could enter this land and begin her works. With this background, the following hypotheses are proposed for analysis in the study. Firstly, in spite of this long gap, the Catholic mission could reach out to all the tribes within a short period of time. Secondly, the society felt the impact of her activities in the religious and cultural, social, educational, political and economic fields.

OBJECTIVES OF THE STUDY

The present study attempts to examine how the Catholic Church began in Nagaland from the background of the Baptist Church, as the entry of the former was much at a later period than the latter in the state. It tries to assess the vision and mission of the pioneer missionaries in establishing the church at different parts of the state in the midst of opposition and in the absence of even minimum facilities. It aims to discover the growth, expansion and various developments of the church with the sole intention of reaching out to maximum number of people in the state so as to render the benefit of the services like education, medical and social services. The study also intends to know the reason for the many misconceptions people had of the church and the wide spread propaganda against the Catholics from beginning till date. Some of the hindrances to the growth of the church like language, political barriers, cultural differences, lack of personnel, ignorance, superstition etc are expected to be given consideration in the study.

To assess various agencies that helped towards the consolidation of the Church in due course of time is another objective of this study. Most importantly, this study aims at an introspection into the contributions the church has made on the society at large through her religious and cultural, educational, social, political and economic services and to know whether she plays as an agent of change in the Naga society and a major player for the growth and development of the present and future generations and the state. Lastly the research suggests concrete plans to bring in fresh dimension to the works of the church to reach out to people in order to offer them maximum wellbeing.

METHODOLOGY

Based on the hypotheses and objectives, the use of historical, quantitative and qualitative methods are justified in the study. The tools for collection of data have been the primary sources which include interview, oral tradition and questionnaire; and the secondary sources. In the first place the data collected from various sources connected with the socio-cultural events, situations leading to the beginning, growth and impact of the Catholic Church on Naga society is compared and analyzed and on the basis of these findings conclusion has been drawn. The two methods primarily chosen for the collection of data were the questionnaire schedule and interview schedule. The first method was primarily based on the collection of quantitative data while the second qualitative. Hence the study is basically dependent on both quantitative and qualitative data. The quantitative tool is essential to test the hypotheses as it largely depends on its findings. The qualitative data specifies clearly each instance and therefore, both data reinforce each other in the study.

SAMPLE SELECTION FOR QUESTIONNAIRE SCHEDULE AND FIELD WORK

Based on the total population and number of Catholics and institutions in a given place the whole state is covered in the collection of data. An added reason for the selection of the whole state is because of the presence of the Catholic Church in all the

districts of the state. Given below is the total number of respondents according to district wise: Kohima 50, Dimapur 50, Wokha 30, Phek 30, Kiphire 25, Peren 25, Tuensang 20, Mon 15, Zunheboto 15, Longleng 10, and Mokokchung 10.

Respondents belonging to different walks of life have been selected for the questionnaire to get the correct data to test the hypotheses. Also people belonging to four different age groups with six categories of educational background were taken into account. From each district people residing in the towns but many hailing from the villages were selected to form the sample for the study. The respondents included teachers, pastors, village elders, public leaders, government employees, educated unemployed etc who were briefed about the subject matter personally and had the questionnaire given out to respond. Besides that most of them were also interviewed to get the precise data. The reason for the choice of respondents lay in the fact that they are very often the decision makers in their own place and play a great role in the life of the people there. One notable feature is that most of the selected respondents belong to Baptist Christianity so as to avoid any favouritism and to obtain objective view of the subject matter. More than 80% of the respondents belong to youth. Table 0.1 shows the age group of the respondents.

Table 0.1
Age of the Respondents

Age	Distribution of Respondents	
	Frequency	Percentage
15-30	175	62.5
31-45	82	29.3
46-60	18	6.4
Above 60	5	1.8
Total	280	100.0

Most of the respondents have been selected from the educated category in order to get balanced response as uneducated can be biased towards a group. So in this

questionnaire the data provided by them is given the weightage. A clear picture of the educational background of the respondents is shown in Table 0.2

Table 0.2
Educational Qualification of the Respondents

Education	Distribution of Respondents	
	Frequency	Percentage
Post Graduate	43	15.4
Graduate	141	50.4
Post Matric	70	25.0
Matriculate	14	5.0
Others	7	2.5
Under Matriculate	5	1.7
Total	280	100.0

Among the respondents the researcher tries to give equal representation to people belonging to both urban and rural areas of the state and so 53.2% and 46.8% of the respondents are from urban and rural areas respectively. Presentation of the respondents' home setting is given in Table 0.3.

Table 0.3
Home setting of the Respondents

Home setting	Distribution of Respondents	
	Frequency	Percentage
Rural	149	53.2
Urban	131	46.8
Total	280	100.0

The field work for the questionnaire schedule began on 5 March 2012 and ended on 30 August 2012. They were collected back from the concerned people by the researcher personally. For the analysis of the questionnaire the data is classified and tabulated through SPSS system.

SAMPLE SELECTION FOR INTERVIEW SCHEDULE AND FIELD WORK

Besides the questionnaire schedule the researcher has interviewed nearly one hundred people from a cross-section of people in order to get deep into the matter that

would reinforce each other in study. While the questionnaire mainly dealt with the external manifestation of one's conviction, the interview provides the internal conviction of the interviewee on a particular topic. Interview enables the interviewee to go beyond what is presumed on a specific issue to dig out the 'why' of things. The interviewees included religious leaders both men and women, political leaders, church elders, village elders, student leaders, etc belonging to different denominations and hailing from all the districts of the state. Nearly 60 % of them were from the remote areas keeping in mind the topic of the research. The selection of the interviewees was based on their educational qualification and leadership abilities. Hence all the interviewees of this study fall under these said categories as they were expected to give their objective and unbiased views.

The interview schedule began on 30 December 2006 and continued till 6 October 2012; of course intermittently. Before the scheduled interview they were formally informed of the purpose of the study. The interviews were loosely structured and quite informal on the topic to let the flow of conversation continue without interruption; but they were guided in nature.

BRIEF SUMMARY OF THE CHAPTERS

As mentioned, the purpose of this study is to know the way the church got established in the midst of Baptist Christianity that opposed throughout, and to analyze the contributions the church has made from its inception till date. In order to place the study in the true context the first chapter deals with 'Land and Peoples.' In this, the topography of Nagaland, different races in India, origin and migration of the Nagas, the meaning of the term 'Naga,' settlement of the Nagas and social, political, economic, and religious life of the Nagas have been explained. The second chapter 'Beginning of Catholic Church in Relation to Baptist Church' begins with Christianity in North East India. It is followed by the British policy in the North East and the beginning of Catholic

mission in the North East. A short description of the beginning of Baptist mission in Nagaland to place the beginning of Catholic mission in Nagaland is explained next. The arrival of the first Catholic missionaries and the starting of Catholic mission among the Angami tribe in Kohima are briefed in the following pages. Simultaneously there was a move among the Lotha tribe in Lakhuti under Wokha district to become Catholics, is given concise explanation. The spread and growth of the Catholic Church is explained in the third chapter under the title, 'Growth of the Church.' In this chapter the expansion of the church to other parts of state and her various activities are given explanation. The fourth chapter, 'The Impact-Social, Political, Economic, Religious and Cultural and Educational' is actually the central part of the study. The contributions of the Catholic Church in all the fields from the beginning till date with the support of primary sources which include interviews and questionnaire, and the secondary sources have been explained. The study concludes with the summary of what have been explained in the previous chapters under the title 'Conclusion.' Findings of the study are a self-discovery to move forward with firm resolution to serve the people of the state with renewed enthusiasm and commitment. It is to learn from history to create history by joining hands together with all denominations to build up a beautiful state of prosperity, development and peace by applying the principle of synergy. The positive contribution the church has made so far and looking forward to the contributions she will have made in the future she is hopeful of rendering a better service from now. In the words of Bishop Robert Kerketta (1998), "we cannot foretell the future,...we would want the church to be a vibrant church bringing peace, harmony and prosperity, both spiritual and temporal, to all people without any distinction of caste, creed and language, rendering glory to God and service to mankind (p. 280).

CHAPTER ONE

THE LAND AND THE PEOPLE

On 1 December, 1963, Dr. S. Radhakrishnan, the President of India inaugurated Nagaland, the sixteenth state of the Indian Union at Kohima. The state is situated in the North-Eastern corner of India. It is bounded by Assam all along its west from north to south, Manipur in the south, Burma on the east and Arunachal Pradesh on the northern side of the eastern border (Ghosh, 1982). Nagaland, the smallest state at that time, with a population of little above five lakhs people, was formed by the Government of India in 1960. Prime Minister Jawaharlal Nehru had announced on 1 August, 1960, in the Lok Sabha that his Government had decided to create a new state within the Indian Union, known as Nagaland because the Nagas had been longing and struggling for some sort of autonomy for years (Elwin, 1997). “India”, Nehru said again, “achieved her independence thirteen years ago and the Nagas are as independent as other Indian citizens. We have not the slightest desire to interfere in the tribal customs and usage of the Nagas or in their distinctive way of life” (Elwin, 1997, p. 1). To affirm his stand he further said, “our policy has always been to give the fullest autonomy and opportunity of self-development to the Naga people, without interfering in any way in their internal affairs or way of life” (Ramunny, 1988, p. 1).

Nagaland has an area of 16,579 square kilometer. It is the third smallest state of the country in area, after Sikkim and Goa. It has one of the most beautiful terrains among the Indian states. The hills are not only beautiful and picturesque but also fertile and full of resources (Singh, 1987). The Naga Hills are inhabited by several tribes who are collectively called the Nagas (Shimmi, 1988). They inhabit the present state of Nagaland, parts of Manipur, Assam, the north-eastern parts of Arunachal Pradesh, the Somra tract

and neighboring Myanmar (Lotsüro, 2000). Nagaland with its rich diverse cultures and festivities of its various tribes and sub-tribes is distinct from other states.

1.1 TOPOGRAPHY AND HABITATION

The topography of Nagaland is just like any other mountainous state with high hills, sharp edges, with deep and narrow gorges. As Joshi (2001) described, “it is endowed with rich natural flora and fauna, lush green hills and valleys, rivers, ...with many rich resources like forest, minerals, fertile soil, abundant rainfall, moderate cool climate etc” (p. 4). Except a few hundred square kilometers of the plains in Dimapur, Naginimara, and Tijit area; the foot-hills of Chumukedima, Borjan Colliery to Dikhu valley and several other valleys of the river-beds like Ghaspani (Medziphema), Baghty, Bhandari etc (Sen, 1987), the entire state is hilly and mountainous. The terrain of Nagaland can be sub-divided into three: (i) high hill-ranges in the east, (ii) medium high hill-ranges in immediate zone, and (iii) outer foothill areas in the west.

High mountains and deep valleys are special characteristics of the state. The Naga Hills in general is limited by Patkai Bum in the North-East, Barail Range in the South-West, Saramati Range on the East (Sen, 1987). The Barail range enters the state from North-Cachar and after passing through Kohima runs in the direction of Wokha. Japava (Japfu) which lies to the south of Kohima is the highest peak of Barail Range and attains a height of 3,804 metres above the sea level (Hussain, 1988). The Patkai range constitutes the international boundary between India and Burma (Hussain, 1988). The hills are gradually decreased on the West of Nagaland and meet with the plains of the state of Assam (Sen, 1987). There are seven mountain-peaks in Nagaland. Mount Saramati, in Kiphire district, with a height of 12,598 feet is the highest peak in the state which is situated on the Burma-Nagaland border. Mount Japfü situated in Kohima district has a height of 9,890 feet. Mount Ezupu has a height of 9,320 feet. Mount Kapu with 9,315 feet is another mountain peak. Mount Paona with 9,150 feet, Mount Zephu

with 8,408 feet and Mount Kapamesu with 7,964 feet are the other mountain peaks. The altitudes vary between 914 metres and 3,048 metres above sea level (Saleh, 1989). Nagaland is situated approximately between 25° 11'55" and 27°2'10" North Latitude and between 93°0'20" and 95°17'10" East Longitude (Sen, 1987).

In the beginning the Nagas did not choose the hot, damp and malaria infested low-lying areas and valleys for human habitations. They preferred hills tops as places for village settlements because of strategic reasons (Hussain, 1988). They built their houses on the hill-tops due to fear of their enemies so that they could observe the positions of their enemies to take suitable action against them. This type of natural settings has a great bearing on the population distribution in Nagaland particularly in the extreme eastern part adjoining Myanmar, which is less developed and inaccessible due to formidable physical terrain.

1.2 RIVERS

Nagaland is blessed with a number of rivers and streams and they run in a serpentine manner. Dhansiri, Doyang, Dikhu, Milak, Zungki and Tizu are the main rivers of Nagaland (Hussain, 1988), among a number of other minor rivers and they play a significant role in the economy of the state. They flow either into Brahmaputra in the west in Assam or into the Chindwin in the east in Myanmar. No rivers of Nagaland flow directly into the sea (*Nagaland*, 2001). Of these, Dhansiri, Doyang and Dikhu flow towards west and fall into the Brahmaputra, while the Tizu river flows towards the east and south-east and joins the Irrawady in Myanmar (Venuh, 2005). Most of the small rivers and streams dry up during winter while during monsoon period they discharge large quantities of water.

The Dhansiri (Temeki) river forms a natural boundary between Nagaland and North Cachar Hills of Assam and joins another river Doyang from Nagaland near

Golaghat in Assam and then flow into the Brahmaputra (*Nagaland*, 2001). The rivers that join the Dhansiri are the Intangki, the Monglumak, the Amaluma, the Diphu and the Dzüdza (*Nagaland*, 2001). The Doyang is the largest and the longest river of the state, originating from the Barail Range near Mao (Imnayongsang, 1990) and in terms of utility it is the most important river in the state. It is formed by two rivers that run parallel in the upper part of Doyang- the Dzüü and the Sidzü rivers. The Dzüü river has its source from Japfü peak and flows towards the north before it joins the Sidzü river below Kijümetouma. The Sidzü river originates from Mao Gap and flows in a north-west direction towards Chakhabama, later it joins the Dzüü river and then becomes known as the Doyang river. The river Doyang flows in a northerly direction and receives tributaries from Zunheboto and Mokokchung districts (*Nagaland*, 2001). Venuh (2005) wrote,

The river drains the inhabited areas of different Naga groups, sometimes forming itself a boundary for different tribal territories. In the south, it passes through the Angami territory and flows towards the eastern edge of the Rengma territory. Moving northwards, it enters the Sema area and then flows through the Lotha territory. It passes through a great part of the Lotha territory and after flowing towards the south-west for a few kilometers finally falls into the Dhansiri in Golaghat district of Assam (p. 3).

Before it emerges out of Nagaland the Doyang is joined by two tributaries- the Chubi and the Chudi rivers. The Chubi drains the south-west area of Mokokchung district and the Chudi drains almost the whole of the Rengma area (*Nagaland*, 2001). The Tsurang river flows through the valley of Changki near the boundary between Mokokchung and Wokha districts and joins the Brahmaputra. The Milak river, which is known as Jhanzi in Assam, has its source at Mokokchung and passes through the Tuli range. An important

tributary of Milak is Tsurong. It rises east of Lakhuni village and joins Milak. (Imnayongdang, 1990).

The Dikhu originates from the central part of Nagaland near the Nuhuto Hill under Zunheboto district. It is known as Longa or Nanga to the Semas and as Tsula to the Aos. It enters the Ao area west of Longsa village, then it flows northward forming a natural boundary between the Ao area on the one hand and the Sangtam, the Phom and the Konyk area on the other (Imnayongdang, 1990). It has two main tributaries namely, Nanung and Yanyo; one from Kuthur above Tuensang town and the other from the Konyak region. The tributary Yangu, flows between the territories of Phoms and Konyaks. The Tiru and Tizit rivers lie in the wettest parts of Nagaland and thereby produce two middle sized rivers namely the Tiru and the Safrai rivers. The Tizit river has its source in the northernmost point of Nagaland in Mon district and flows in the Tizit valley until it enters Assam at Namsa (*Nagaland*, 2001).

In the eastern part of Nagaland, the Tizu river is important as the Doynag is important on the other side. Originating in the mid-eastern side of the state, Tizu joins Chindwin of Burma. On its way Tizu is fed by Zungki which in turn is fed by Tsohyemung and Langnyu (Ghosh, 1982). The Zungki, the biggest tributary of Tizu river begins from the north-eastern part of Chendong forest and flows towards Noklak, Shamator and Kiphire till it finally joins Tizu river below Kiphire (*Nagaland*, 2001). The Likimro, another tributary of the Tizu river has its source at the Saramati mountain. The Lanye river takes its origin from the north Henopong forest in Tuensang district and flows towards Phek and finally joins the Likimro river. The Tizu river with its tributaries pass the mountainous region into Myanmar where it flows into the Chindwin river (*Nagaland*, 2001).

1.3 GEOLOGY

Literature on the geology of Nagaland is scanty. The rocks of this region, geologically speaking, are comparatively young about 140 million years old (Ghosh, 1982). According to the geo-scientists of various departments, the north-eastern region of the country was under ocean which existed between India and Burma, and the land which now joins India and Burma did not exist that time but came up much later. Marine deposition took place on that sea floor layer after layer and now we have the sandstone, slate and limestone formation (Imnayongdang, 1990). Recently some mammal fossils of about twenty million years have also been found by Geological Survey of India, North-Eastern Region (Sen, 1987). Coal, oil and gas, cromite, nickel, iron ore, lime-stone, base-metal, are the mineral wealth of Nagaland. Coal has been located in the several regions of Mokokchung district, and oil and gas in the foot-hills of Wokha district of Nagaland.

1.4 CLIMATE

Nagaland has a typical monsoon climate ranging from tropical to temperate condition. Over the foothills it is warm and humid, and that over the high hills it is cool and temperate or moderate climate. In December, January and February the coldest months in the year, the night temperature comes down between 4° c to 0° c. Over 75% of the total rainfall in the state occurs during the rainy season mid-June to mid-October. The average annual rainfall varies from 150 cm to 280 cm and the temperature varies from 0° c in winter to about 35° c in summer (Imnayongdang, 1990). The summer and winter temperature over the hills vary from 5° to 25° and those over the foothills have a range between 12° to 32° (Venuh, 2005). There are four distinct weather conditions in Nagaland namely, winter, pre-monsoon, monsoon and retreating monsoon. According to Changkija (2006), the climatic condition ranges from wet-tropical in the plains, sub-tropical in the middle and temperate in the high hills of monsoon with excessive rainfall.

The coldest month is January in which frost falls in Aghunato, Zunehboto, Phek, Wokha, Pfutsero etc. towns and several other places. Spring and autumn are nominal and short-lived (Ghosh, 1982). The pre-monsoon rains in Nagaland occur in the later parts of April. They are highly beneficial which help in the sowing of cereal and vegetable crops in the *jhum* fields. Most of the monsoon rainfall is wasted in runoff and there is much soil erosion as the region is hilly with steep slopes. Thus topography and soil erosion are mainly responsible for agricultural backwardness of the state (Imnayongdang, 1990). In general the climate of Nagaland is healthy and invigorating except in the low-lying plains that adjoin the hills.

1.5 FLORA AND FAUNA

Nagaland bears testimony to the presence of large varieties of flora and fauna as great part of her Hills is still covered with evergreen monsoon forests. There are varieties of plants in the mountain ranges as in some of the South American countries where the green vegetation is thickly grown. Despite the state being mountainous, having heavy rainfall and the land being subjected to destructive method of traditional shifting cultivation it is still an ideal home for many species of flora. But the unmindful and unlawful felling down of trees and clearing of forests for habitation and burning jungles for cultivation in recent times have caused the extinction of many protected and valuable species. Nowhere, in fact, is there much timber still remaining except in the bottom of the river valleys and on the summits of the hills (Allen, 2002). In Nagaland, there are species which grow continuously without any dormant period. For example, the *alders* (*Alnus Nepalensis*) of Nagaland and some *Cedrellas* outgrow even the fastest growing *Eucalyptus*. (Nagaland, 2001). The soil and climate of Kiphire, Pungro, Changsang and Saramati ranges are favourable for the growth of *Rhododendron* and a group of high diversity plants like herbs and shrubs. The land is blessed with abundance of edible and medicinal plants and fruits. Wild varieties of vegetables, grapes, apple, lemon, bananas,

walnut, mangoes, fig, mulberry, cherry, sour and bitter fruits and a host of other indigenous fruits are found.

Other important plant species found in the hills are oak, chestnut, birch, magnolia, laurel, bonsum, gamari, hollock, koroi, khokan, peepul, creepers, cactus, cotton, etc. Rice, maize, wheat, millet, gram, mustard, potato, tapioca, pineapple, apple, sugar-cane, apricot, plantain, chilies, etc are grown here in large quantity (Sen, 1987). Tea grows all along the low northern slopes at the foot of the Barail (Yonuo, 1984). A good variety of plants bearing beautiful flowers is a usual sight in Nagaland especially in Dzuku valley. Different varieties of orchids found in Nagaland attract tourists. It is learnt that the rare Shiroi Lily (*Lilum Shirohi*) is found only in the Shiroi Mountain in Nagaland while the bamboo *Pstenoatachium* (Dzüli) is found only in Nagaland and the tallest *Rhododendron* in the world (108'8'') is found in Mt.Japfü (*Nagaland*, 2001).

Fauna of any region is of great importance so far as the ecological life is concerned. It is true that the source of all animal life is plants. Even today many parts of Nagaland is covered by thick forests and jungles and hence it is a home for many wild animals, birds and reptiles. Nagaland, however, in due course of time has given way for de-forestation instead of afforestation. On account of indiscriminate hunting in the forests including in the wild life sanctuaries namely, Intanki national wild life sanctuary, there has been a rapid depletion of wild life in the state. The free use of gun in the state is being another reason for the extinction of different species.

Nagaland has a combination of the sib-Himalayan, Indian, Chinese and Burmese types of fauna (Singh, 1994). The fauna consists of *Bos frontalis* (*Mithun*) which is semi-domesticated animal (Sen, 1987). Animals like wild elephants, buffalo, tiger, bison, barking deer, swamp deer, four horned antelope, pangolin, flying fox, sambar, leopard, monkey, jackal, wild pig, wild bear, wild dog, wild cat, golden cat, porcupine, giant, monitor, rats, otter, langur, badger, etc are found in the forests of Nagaland. Reptiles like

Indian python, Chinese green, tree viper, eastern green mamba, (Venuh, 2005), and other snakes include rat snakes, grass snakes and cobras, lizards and toads are also common in Nagaland. The best species of birds like the partridge, nightjar, warbler, robin, quail, woodpecker, hornbill, pheasant, swift, hawk, crow, snipe and wag-tails are found in the higher altitudes (Singh, 1994). Other birds include the myna, cuckoo, sparrow, sunbird parrot, vulture, skylark, owl, eagle, hornbill (gray and black), jungle fowl etc. There is an extensive use of animal hide and skin, skulls, tusks and feathers for ornamentation and decoration (Singh, 1994). The hunting of the famous hornbill bird is associated with magic and also for decoration purposes (Sen, 1987). The bird tragopan is found in Kohima and Phek districts whereas elephant is found in Mokokchung, Wokha, Mon and Kohima districts (Venuh, 2005). Due to lack of lakes and wetlands and being mountainous, water birds and water animals are not very abundant in the state. A notable feature is that the Shiloi lake at the foot of the Saramati mountain attracts migrating birds from Siberia on their way to lakes in Manipur and Myanmar (*Nagaland*, 2001).

1.6 ORIGIN AND MIGRATION

History bears testimony to great achievements of civilizations that flourished from time immemorial. As in the case of civilizations attempts to trace the origin and history of every race and tribe arouse curiosity in the minds of people. It is often done with the help of unwritten records like stories, folklore, hymns, signs and symbols and scarce written materials, artefacts etc. There is no land in the world that has not witnessed migrations and settlements. For example no one can claim India as a land of the Hindus as claimed by some Hindu fanatics. The Muslims and Christians have been accused of having their roots in some foreign lands and as such being the agents of disunity and cause of disharmony in the country. One cannot forget the fact that India had a long history of migrations starting from the Aryans who crossed over from Central Asia and settled in India. It is evident from the words of Wolpert (1989),

Around 2000 B. C. the original Indo-European-speaking, semi nomadic barbarians, who most probably lived in the region between the Caspian and the Black seas, were driven from their homeland by some natural disaster, possibly drought, prolonged frost, or plague. Whatever the cause of their dispersion,...the ancestors of the Italic-, Greek-, Germanic-, English-, Celtic-, Iranian-, Sanskritic-, and modern Hindi-speaking peoples were forced to flee from southern Russia to survive. These tribes moved in every direction, splitting up into smaller, more cohesive units, driving their herds of cattle, sheep, goats, and domesticated horses with them, and opening a new chapter in the history of Europe, as well as of India,...by about 1500 B.C., however, they (Indo-Iranians) appear to have split once more, and pastoral tribes known to history as the Indo-Aryans, or simply Aryans, advanced still further east, across the perilous Hindu Kush Mountains, into India (p. 24).

Jha (1977) is of the opinion that Sanskrit, Latin, Greek, Germanic (German, English, Swedish, etc), Slav (Russian, Polish, etc.) and Romance (Italian, Spanish, French, Rumanian, etc.) languages belong to the Aryan family. The scholars have named this language group as Indo-European or Indo-German language group (Chaudhuri, 1993). On the basis of similarity between these languages, it has been postulated that the original Aryans had a common homeland located most likely in the great steppe land stretching from Poland to central Asia. From this region Aryans may have migrated to different parts of Europe and Asia (Jha, 1977). The overwhelming majority opinion of the historians is that the Aryans as a people had migrated into India. After they had entered the Punjab- the 'land of the five rivers' or 'of the seven rivers', they moved in a south-easterly direction (Smith, 1990).

1.6.1 RACES IN INDIA

India is a land of mixed races and communities. She represents unity in diversity from the North to the South and from the East to the West. It is quite amazing for an outsider to wonder at this incredible unity characterized by India along the past twenty centuries or more. There are a number of theories on existing races in India that have been expounded by scholars. Chief among the scholars are Sir Herbert Risley who classified the races in India into seven groups; while Dr. J. H. Hutton grouped them into eight. The latest view, however, generally accepted by all today, has been put forward by Dr. B. S. Guha, the former director of the Anthropological Survey of India, in his book *Racial Elements in the Population*. According to him, the six main races came to India are 1. Negrito, 2. Proto-Australoid, 3. Mongoloid, 4. Mediterranean, 5. Western Brachycephale and 6. Nordic (Mahajan.). He has classified the Mongoloids into three sub-groups, namely, {i} the Palaeo-Mongoloids of long-headed, {ii} the Palaeo-Mongoloids of broad-headed and {iii} the Tibeto-Mongoloids. The Nagas in India don't have any affinity with other races of India, except the Mongoloids. Mahajan (1993) wrote, "they were the most ancient stratum of the population and formed a dominant element in the tribes living in Assam and the Indo-Burmese frontiers" (p. 45).

1.6.2 INDIA AND THE NAGAS

The Nagas of the past did not have written records and chronicles until the British came. Many of the British administrators to the North-East particularly to this Hilly region were writers. The scanty information we have of the Naga society in the pre-British period does not throw much credible light to the past few centuries. Hence the fact about origin, migration and settlement of the Nagas, remains much in obscurity. There are many interesting myths regarding the absence of written records among the Nagas. One of them is that at the beginning of creation God gave the knowledge of reading and writing both to the hill man as well as the plainsman. The plainsman was given paper to

write upon while the hill man was given skin. The hill man devoured the skin when he found it edible. As a result, the Nagas have no record of their past (Joshi, 2001)

The Nagas live in North East India. They are a group of tribes racially and culturally distinct from other tribal groups living in North-Eastern India (D Souza, 2001). They are an Indo-Mongoloid folk, divided into many major tribes, speaking languages and dialects more than double the number of tribes (Alemchiba, 1970). The scholars have traced the survival of different group of people in South-East Asia, who speak Austric or Mon-Khmer languages and have Mongoloid characteristics. So also in India, the Khasis, Nagas and Meitei and the people of the Nicobar Islands are distinguishable from the Negroids of the Andamans and Dravids of the mainland.

1.6.3 MEANING OF THE TERM 'NAGA'

The term 'Naga' appears to have been given by others and not by the Nagas. Imchen (1993) is of the view that it was not used by the Nagas until the advent of the British, for each tribe or village in some cases was a sovereign independent state known as the Aos, Semas, Angamis, Konyaks, etc. They were not called as Ao Naga, or Angami Naga. Each tribe is known by a name. For example, the Aos were known as Aor; while the Angamis as Tenyimi; the Semas as Sumi and the Lothas as Kyon. All the other tribes, whether in Burma, Arunachal, Manipur, Assam, or Nagaland, have their own distinct name (Sema, 1986). While Horam (1974) describes, the Angami tribe as Tenyimia; the Sema tribe as Semi; the Rengma tribe as Mezama; the Lhotha tribe as Chizima; the Chang tribe as Mochumi; the Sangtam tribe as Lophomi; the Yachimi tribe as Yamsongar; the Konyak tribe as Taprongumi; the Ao tribe as Metikumi; the Mao tribe as Sopomi, and so on. The word, mi, ma, mia- all mean 'people' in the various Naga dialects. Alemchiba (1970) quotes V. Elwin, "even as late as 1954 I found the people of Tuensang rarely speaking of themselves as Nagas but as Konyaks, Changs, Phoms and so on,...gradually, however, as the Nagas became more united they began to use the

name for themselves” (p. 24). In Burma the Khiamungan, the Tikhir, the Chirr, and Mokori form a sizable number of population. These four tribes and some Pochuri villages were collectively called Kalyo Kengyu by the British. Khiamungans are a major tribe in Nagaland but majority of them lives on the Burma side. Lotha (2007) wrote, “at present, Tikir, Chirr and Makori are considered ‘sub-tribes’ of Yimchunger tribe. The majority of the Makori live on the Burmese side but in Nagaland, they are considered a ‘sub-tribe’ of Yimchunger” (p. 2). Some of the tribes form together and are known by a new name. For example the tribe Zeliang-Rong is a combination of Zemi, Liangmai and Rongmai tribes living in a compact area. Similarly, Chakhesang is a composition of three tribes, namely Chakru, Kheza and Sangtam (Sema, 1986). According to Horam (1974) even the present tribal names, like Angami, Ao, Lhota, Sema and Tangkhul seem to have been coined by outsiders most probably by the British administrators. In many cases these tribes existed in complete isolation. Their contact with one another was restricted to head-hunting and frequent warfare (Sema, 1986). Imchen (1993) concluded that the term ‘Naga’ came into common usage during British rule and became more evident during the rise of the Naga Club (NC) in 1918, and subsequently, at the formation of the Naga National Council (NNC) as a united Naga political institution in February 1946.

Many authors have defined the term ‘Naga’ but all in diverse ways. Namo (1987) wrote, “the word ‘Naga’ is derived from a Burmese word ‘Na-ka’ meaning ‘earring’ (Na-Ear and Ka-Ring). The Burmese still call us ‘Naka’. Even before our ancestors migrated from Burma to present Nagaland, they as a distinct tribe, were called Nakas or Nagas in the present form” (p. 17). Piercing of the ear-lobes is a widespread practice among the Naga tribes. A. Z. Phizo, the legendary Naga leader also maintained that the Burmese word, ‘Naka’, is the origin of the word ‘Naga’. Perhaps the Burmese word

‘Naka’ became ‘Naga’ due to either phonetic perversion or when it was used in Roman script.

According to Maitra (1991) the word ‘Naga’ has been derived from the Sanskrit word ‘Nagna’ which means ‘naked.’ Of course it is true that in the earlier days Nagas in the remote areas of the state used to put on scanty clothes. Many, however, agree to the view that the origin of the word Naga is associated with the Assamese people as they are the immediate neighbours of the Nagas. In Assamese, the word *Noga* means ‘naked’. They use this word even today for the Nagas. Throughout Assamese literature one finds the use of this word (Sema, 1986). Similarly, quoting from J. H. Hutton’s book ‘Angami Nagas,’ Chutia (2002, May 9) wrote, “the word ‘Naga’ has been given all sorts of derivation, the most probable explanation of it is that it is merely of a European lengthening of the Assamese ‘Naga’ (pronounces *noga*) means naked” (p. 4).

The general belief is that the name was given by Aryans to mean naked hill people. It is a fact that the word ‘Naga’ remained a terror to the Aryan -speaking Assamese for ages. Quoting from E. A. Gait, Imchen (1993) suggests, “the word known to the Assamese seems to be derived from *Nok*, folk, in some local dialects. Thus *onok*, we; *nenok*, you (plural) *parnok*, they meaning, we people, you people, those people, etc. found in the Ao dialect” (p. 16). The Bengali word, *Nangta*, with the meaning ‘crude and barbarous’ is also associated with the word ‘Naga’ (Imchen, 1993). According to Philip (1983), “nok in the Ao language is dao-a sharp, long knife used for head hunting,...and also an implement of daily work. ‘Ka’ means ‘to have’. Hence the word ‘Naga’ may have derived from the words of ‘nok-ka’ meaning ‘a man with a dao” (p. 5). While Thong (1997) described, “the head-hunters inhabiting the hilly regions between the Brahmaputra river in India and the Chindwin river in Myanmar (Burma); who practice rituals with the head of their victims are called ‘Nagas’, which was originally derived from the word ‘*Naiiga*’ as expressed by the Cachari King Dima of Dimapur” (p. 3). The

word Naga according to the interpretation of some Manipuris from the valley is derived from 'Nag' which means 'Jewel' and hence the Nagas are called the Jewels of the Hills (Horam, 1974). It is evident, therefore, from the views of different writers that the origin and meaning of the word 'Naga' is more speculative than authentic.

1.6.4 MIGRATION AND RECORDED HISTORY OF THE NAGAS

One of the features of every tribe is to trace their origin lest they remain in obscurity. The Nagas, too, try to identify their roots through their own myths and stories; and written and unwritten sources. From the available remnants of ornaments, tools and cutleries one can only presume the possibilities of their whereabouts in the past. It appears that the Nagas living in the North East have come from outside the region. Daili-Mao (1992) wrote,

Most of the scholars believe that that originally Naga people came from central Asia. These people of central Asia were known as the non-Chinese Chinang Tribes and Barbarous. They first came to north-west border of China many centuries before the Christian era and later on these tribes spread over to China, Indonesia, Philippines, Bhutan, Burma, other South-East Asian countries and to the present Naga Hills/land (p. 12).

This is evident from the fact that the Nagas bear similarity with some tribal group such as Dyaks and Koyans of Indo-Chinese countries because their social customs and culture resemble the latter (Singh, 1981). According to Kaka D. Iralu, based on the oral traditions and legends which are corroborated by written documents of their neighbours who had learned the art of writing long before them, the Nagas came from southern China. Iralu (2010, June 2) wrote,

The Nagas, Kachins and Karens are considered as blood brothers who came in the same migratory wave from southern China during the

building of the Great Wall of China (403-221 B. C). Their forefathers probably ran away from the forced labor that was used for building the wall. The Chinese have a word for the Nagas which means 'The runaway people.' Before these events, their forefathers along with the Kachins and Karens migrated from Mongolia along with the other Mongolian Asian races in 2617 B. C and entered the Yunan Province of China in 1385 B. C. This was after their migration across Turkistan and Tibet (p. 6).

Various ornaments and weapons used by the Nagas have similarity with that of the people from outside the North East. For example, Raatan (2006) is of the view that their love of marine shells points to a past settlement near the sea, their spears with ornamental barb curling outward from a shaft suggests some relationship with the residents of the Philippine Islands and Indonesian people. While Alemchiba (1970) is of the opinion that some places in the said areas bearing similar names like 'Naga' and 'Nabas' of Philippines, 'Naka' of Malaya, 'Naiga' of Burma, 'Nagreg' of Java Island, etc, suggest cultural and physical similarities among these people.

There are conflicting stories regarding the origin, migration and settlement of the Nagas. Hence it is difficult to say with precision when the Nagas entered the North-East. Dr. S. K. Chatterjee, a writer and scholar is of the opinion that the Mongoloids made their entry by 10th century B. C; when the Veda books were compiled. Their earlier history, however, remains obscure. Anand (1980) observed that the Nagas belonged to the Indo-Mongoloid group and spoke the Tibeto-Burman dialects of the Sino-Tibetan family. Their earliest presence appeared to have been noted in Yajurveda about a thousand years before Christ when the Vedas were compiled. The Yajurveda mentions the tribal group that occupied the North-East-particularly North Eastern Frontier Area (NEFA), Nagaland, Manipur and Burma as 'Kirata'. Sunguist (2001) wrote, "Elwin traces Nagas' origin back to the northwest part of China. They migrated during the

conflict between the Chinese and Tartars in the 13th and 14th centuries” (p. 581), from the Sikiang Province in China and crossed the Brahmaputra river west-wards.

The routes these immigrant tribes took were different. Sanyu (1996) wrote, “some took the Himalayan section which extends down through the Patkai, Arakan Yoma, and Banda Arch towards Sumatra and Java, and some took the Pacific section which extends from Formosa through the Philippines, Borneo and on to Japan” (p. 11). According to Singh (1987) different Naga tribes came to Nagaland after crossing the Irawaddi and the Chindwin rivers of Burma. Some of the allied tribes of the Nagas like Caren, Shan, Chin, Singpho and others who had come from the western China settled in Burma.

Yonuo (1984) is of the opinion that the Nagas came to Nagaland and Manipur sometime between the last century B. C. and the beginning of the Christian era from the modern Yunnan through Burma. It is from there they moved to Tibet to Assam and then entered the Naga Hills. The Royal Chronicles of Manipur recorded by King Meidingu Nongda Lairen Phakhamba of Manipur mention about Naga Haochang village of Kabui (Impui) Nagas around 33-150 A. D. Another mention of the same village was later made by the Manipuri king Ningthourel Lamba during his reign around 662-762 A. D (Nuh, 2002). So the Nagas must have occupied the land at about the beginning of Christian era. Their migration might have been caused by the need for more agricultural land. The other factor which added to this migration within Asia was the expansion of the Chinese Han people pushing southwards as population grew in the cradle area in the valley of the Yellow River (Sanyu, 1996). So from these above descriptions and presumptions one can conclude that the Nagas were a Mongolian stock that migrated from China before the Christian era through the Patkai range and got settled in different areas of the present Naga Hills.

Sanyu (1996) quotes Huang Tsang, (the Chinese pilgrim who visited Assam during Bhaskarvarmn's rule in 645 A. D.) that "the east of this country is bounded by a line of hills, so that there is no great city to the kingdom. The frontiers are contiguous to the barbarians of south-west China. These tribes are in fact akin to those of the Man people in their customs" (P. 7). In the Buranjis or chronicles of Assam the Nagas are not referred to by their tribal or modern names. They are usually described by the broad name 'Naga' (Barpujari, 2003). However, nothing much is known about the history of the Nagas prior to the advent of the Ahoms to Assam in 1228. With the gradual establishment of the Ahom kingdom, the Ahoms came into contact with the Ao, the Lotha and the Rengma Nagas who were closer to Assam (Barpujari, 2003). Ahom Buranjees also recorded that by the time the Ahoms came to Assam in the thirteenth century, Nagas were already settled in Naga Hills.

1.7 SETTLEMENT

The history of how the Naga tribes came precisely to occupy their present places has yet to be established, (Alemchiba, 1970), as there are incompatible legends, theories and claims of migration by various writers and tribes. However, study of those legends and traditions reveal that the area had been peopled by successive waves of immigrants from different directions. Yonuo (1984) wrote,

Yet, it looks possible that the first wave of migrants were the Maos (Shipoumai), Angamis, Semas, Rengmas, Rongmai and Lothas who moved from the south through the mountain-fringes touching the valley of Manipur to the north. Then, they settled down at Makhriphü, a village in Mao area near the hills of Japfu. After living there for some years, Shipoumai, now better called Maos, settled permanently down in this area where Maharmai or Marams closely allied to Meiteis also came in latterly, whereas the rest went through different directions to different

places where the Angamis, Semas, Rengmas, Chakhesangs, Zeliangrongs and Lothas are today,...the second wave of immigrants comprised the Aos, Changs, Kheinmunghans, Sangtams, Yimchungers and Tangkhuls. They are believed to have migrated from Thangdut, near the Chindwin river in Burma by different routes and in different times. The Konyak Nagas came to their present hills from the north-east of Burma. The Aos' migration route is believed to be from Burma through the Tangkhul, Chakhesang and Tuensang areas to the present Ao villages,...thus, all of the Naga tribes came to settle in their respective hills and mountains (p. 39).

It is clear that the migration of Nagas did not take place at one time. It must have continued for some years or centuries before they came to settle down in their present places in India and Burma. Perhaps the break-up into different tribes must have taken place not only in the present habitat but also on the way to their settlement. Sema (1986) wrote, "the above view is substantiated by the present location of tribes like the Konyaks, Phoms, Changs, Sangtams, Kheimungans, Yimchungers, and especially that of Konyaks and Kheimungans. These tribes are still living in places in Burma which are adjacent to Nagaland" (p. 5). Various oral traditions, folklore, legendary sources and writings by well known authors also support this view.

Khezhakenoma appears to be an important migration route of many of the tribes living in Nagaland. Various traditions speak that Nagas lived there for years before their departure to other places for settlement. Sema (1986) wrote, "according to a legend, the Aos went first and were followed by the Lothas and the Semas. After them came the Rengmas, the Angamis and the Chakhesangs" (p. 5). In the words of Hutton (1969), "the Angamis, the Aos, the Lothas and the Semas, they say, are descended from four

brothers” (p. 18). The oral tradition about this village, however, is quite confusing as the interpretations do not match.

1.8 DIALECT

The Nagas have a number of dialects. The language of the Indo-Mongoloid people belongs to Sino-Tibetan or Tibeto-Chinese speech-family except the Khasis and the Jaintias. These languages have been classified into two groups namely Tibeto-Burman and Siamese-Chinese. All the Naga dialects are included in the former group. These dialects, not only they vary from tribe to tribe, and hill range to range, but also from village to village in some areas. The inter-village feuds and existence of many tribes also undoubtedly contributed to the rise of different dialects.

The Nagas do not have a script of their own. Sema (1986) wrote, “each tribe has a separate dialect and often some tribes have two to three dialects. For example, the Aos have four dialects- Mongsen, Chungli, Changki and Merinokpu” (p. 12). Among these, Chungli is accepted as the mother-tongue of the Aos. The Nagas have adopted the Roman script. According to one oral tradition the Nagas had their own script written in an animal skin, but they cooked it by mistake and ate it up. Another legend says it was the dog that ate the skin in the absence of its master (Imchen, 1993). English is the official language of the state, however, Nagamese, a broken form of Assamese, plays as a lingua-franca among the Nagas.

1.9 SOCIETY

The Naga society is an aggregate of communities which means they are composed of different tribes. They are all known by a common name ‘Naga’, which inherently displays their name, language, customs, culture, practices etc. But the real identity of a Naga is revealed in the tribe he belongs to. Sunguist (2001) wrote, “the Nagas are a non-caste, classless, autonomous and free hill-dwelling people” (P. 581).

Ghosh (1982), quoting from W. C. Smith's book, '*Ao Naga tribes of Assam*,' highlights some of the characteristics of the Tibeto-Burman tribes of Assam that are also found among the tribes of south-east Asian countries.

They are: head-hunting; common sleeping houses (*Morung*) for the unmarried men which are taboo to women; dwelling houses built on posts and piles; disposal of the dead on raised platforms; a sort of trial marriage, or great freedom of intercourse between the sexes before marriage; betel-chewing; aversion of milk as an article of diet; tattooing by pricking; absence of any powerful political organization; the double-cylinder vertical forge; the simple loom for weaving cloth; a large quadrangular or Hexagonal shield; residence in hilly regions with a crude form of agriculture (P. 42).

A village is an independent autonomous unit. Philip (1983) wrote, "with all Nagas the real political units of the tribe are the village" (p. 29). A common bond namely 'an individual is for the village and the village is for the individual' binds all people together. Hence they are socially, politically and religiously united. Raatan (2006) wrote, "more than four-fifths of the population lives in small, isolated villages,...the villages are usually divided into *khels*, or quarters, each with its own headmen and administration" (p. 228). The number of *khels* depends on the size of the village. Philip (1983) quotes the words of Elwin, "the basic interest of every Naga is in his family, the clan, the *khel* and the village" (p. 29). All Naga villages can be termed petty republics in themselves. Tribal administration is democratic. The constitution of a village is based on the principles of justice and equality. The village council consisting of *Gaun buras* and elders generally decides all disputes in the village. The decisions have to be unanimous (Singh, 1987). Once a decision is taken it is binding on all. The organization of the village community differs from tribe to tribe. Each village was more or less self-sufficient. Villages had

their own cultivable land, sufficient to support its population. The houses were built on hill tops for security reasons as various tribes were engaged in inter-village feuds. As Raatan (2006) noted “selection of the sites for the village was largely influenced by considerations of defensive strategy,...well fortified with stone walls, sharp pointed bamboo spikes, heavy wooden gates and deep ditches around” (p. 229). One of the features of most villages was the xylophones or the log drum meant to give an alarm or celebrate a victory.

There is a system of hereditary chieftainship among the Semas and Changs. On the other hand the Konyaks have very powerful Chiefs or Angs who are regarded as sacred and whose word is law (Elwin, 1997). Raatan (2006) wrote,

Among the Angamis, although the chief is chosen for his wealth, physical prowess and skill in diplomacy, the decisions are taken collectively by all the villagers. The Semas have a system of hereditary village chief. The chief is called ‘Kukami,’ who rules over a village but have no control over other villages. He is overlord of the village and all others are ‘mighimis’ or dependants. The chief looks after him, gives him land, helps him financially, protects him and even arranges a bride for him if the mighimi is not in a position to pay the marriage price. On the other hand, the mighimi looks upon the chief as his father, works for him, fights for him and obeys him in all matter of village administration,...it was customary for the eldest son of a Sema chief to establish a village of his own out of his father’s estate. In case, the village did not admit to further division, the son could go to another area, clear or conquer that place and establish his authority. Thus the Sema society encouraged expansionist colonization (p. 230).

A special characteristic of the village is the *Morung* or the bachelors' dormitory, which is situated at the centre of the village. It was actually a training place for the youth of the village. Women were not allowed inside. May be at a young age of six or seven, a boy enter the *morung* and remain there till he married and set up his own independent house (Raatan, 2006). The young people attain maturity here and are taught folk tales and songs. In the words of Elwin (1997), "the '*Morungs*' are guard-houses, recreation clubs, centres of education, art and discipline and have an important ceremonial purpose" (p. 8). Important decisions relating to war and peace were taken in the *morung*. But it is not common for all the Naga tribes. Angami villages do not have a *Morung* but the Ao, Lotha, Konyak and the Phom villages have.

The Nagas were a self-sufficient group. They produced everything for their survival be it food items, tools, ornaments, clothing etc. Marine shells particularly white shells closely strung with types of beads formed part of the ornaments meant for men and women. Shimmi (1988) wrote, "ivory armlets were worn by the well-to-do but in most tribes; men wore white wooden armlets in the upper arms and heavy brass rings in the lower arms. The girls generally wore coiled brass lets in the upper arms and brass ring in each lower arm" (p. 17). Both men and women wore ear rings of different types and kinds. The patterns of the textiles were distinct and different for each tribe. For each occasion they have different types of costumes. By the costumes worn by them, one could make out the position one holds in the village. Nagas are very protocol-minded about dress, and in the olden days the finest cloth could be worn only by the head-hunter or the donor of feasts of Merit (Ramunny, 1988).

Recently the government of Nagaland declared the state as the 'land of festivals'. The Naga people celebrate a number of festivals; most of them revolve round agriculture. During festival they observe different *genna* (day of prohibition). Dances and music draw the attention of the people during festivals. The important festivals are

Sekrenyi (Angami tribe), Sühkrühnye (Chakhesang tribe), Aoleang Monyu (Konyak tribe), Monyu (Phom tribe), Moatsü and Tsüngremmong (Ao tribe), Miu and Tsokum (Khamniungan tribe), Naknyu Lem (Chang tribe), Tuluni (Sema tribe), Metumniu (Yimchungrü tribe), Amongmong (Sangtam tribe), Tokhü Emong (Lotha tribe), Ngadah (Rengma tribe), (Sen, 1987), Hega and Chega Gadi (Zeliant tribe), Yemshe (Pochuri tribe), etc.

1.10. ECONOMY

The economy of the state is agricultural as majority of the population is directly dependent on agriculture. The state produces a considerable amount of rice, but still depends on the import. The main crops are rice, millet, maize and pulses. The two methods of cultivation practiced by the Nagas are *jhuming*, sometimes known as the ‘slash-and-burn’ or ‘shifting’ cultivation which is practised by the majority population, and the other method is terraced cultivation (Lotsüro, 2000). Jhum cultivation is a method in which a piece of land is cleared of all trees and grasses; burnt and then a variety crops like rice, maize, millet, chilies, potatoes, ginger, capsicums, pumpkins, cotton, and other kinds of vegetables are grown. Yonuo (1984) wrote, “the same plot is used for about two years or so in succession until it is worn out and overrun with weeds and grasses. It is then allowed to lie fallow for some years till the soil regains its fertility” (p. 20). Then they look for another fresh plot of land for cultivation. The terraced cultivation is mostly followed by the Angami tribe. This method of cultivation is also found in Malaya, Indonesia, Philippines, Formosa, Japan, etc. The terraces are cut on the slopes of the hills and the fields are irrigated with running water from the mountain side or from streams.

Rice is the staple diet of the people. They eat any kind of meat and boiled leafy vegetables. They also eat millet and barley. Ramunny (1988) wrote, “they never used to drink milk. Their favourite beverage is rice beer. This had very little alcoholic content

but provided sufficient kick, and contained essential nutrients for energy and strength” (p. 7). Coffee, cardamom and tea, are grown as plantation crops while sugarcane and potato as cash crops. But all these are grown only in small scale and also in some areas of the state. The people do rear buffaloes, *mithuns*, cows, pigs, dogs and chickens for food as well as for commercial purposes. Cows and buffaloes are tamed and harnessed for ploughing the fields, thus contributing to the economic life of the people.

1.11 RELIGION

The traditional Naga religion is animistic. Nuh (2003) wrote, “Nagas did not belong to any major religion of the world but like any other tribal of the world they believed in and feared spirits” (p. 16). However, various types of beliefs and rituals of the Nagas suggest that their religion was a mixture of animism and polytheism. They had a vaguely imagined supreme creator, ghosts and spirits of trees, rivers, hills, unseen forces etc (Elwin, 1997). Their belief was expressed through the worship of nature and through their faith in the power of magic and of omens. In order to propitiate and exorcise them (malignant demons), the Nagas usually offer efficacious things like egg, fowl, in some cases it is giblets, spirituous liquor, pig, cattle, *mithun*, cloth, pieces of iron, etc (Yonuo, 1984). There is a kind of superstitious belief among the Nagas to know whether good or bad omen present at the time of important undertakings like starting a war, commencing a journey, first sowing out or harvesting, etc. During festivals and other auspicious days, a few grains of food and of rice beer is offered to the departed soul with the belief that they would visit the people and bring good fortune if they are pleased with the offerings. Yonuo (1984) wrote, “individuals pray to God to avert bad luck, cure sickness, promise victory in life and assure a propitious passage from this world to the next” (p. 23). However, idol worship was unknown to them.

A part of Naga belief is the observances of a large number of *gennas*, for the propitiation of the spirits. Some call the day of prohibition as *genna*. They are observed

for the benefit of everybody -the individual, household, clan, village, members of a certain age-group or sex-group (Philip, 1983). Breaking of them may bring curse. Hence strict observance of them is essential for health, wealth and progress of the individual and society. These *gennas* varied from tribe to tribe and from region to region (Sema, 1986). Philip (1983) says, “Naga religion is not a moral code. It is a system of ceremonies” (p. 39). There are priests and medicine men that play important role in the life of people. The Nagas believed in life after death and so the good soul goes to a Village of the Dead towards the sunrise, the bad to a less pleasant place towards the sunset (Elwin, 1997).

1.12 HEADHUNTING

It is assumed that the practice of head-hunting was prevalent in many countries like Europe, British Islands, Ireland, Nigeria, Balkan Peninsula, Malaysia, Indonesia, Indo-China, Philippines, North America, Burma etc in earlier days. It was not a mere exercise to display one’s courage and valour but it was associated with religious ritual practices. Nagas too from time immemorial have practiced head-hunting war for various reasons. According to a legend the Nagas learnt the practice of head hunting from the fight between an ant and a lizard over a berry. In the course of the fighting the ant cut off the lizard’s head and thus men learnt to take heads (Elwin, 1997). The reasons cited for head-hunting are complicated and interesting. Head-hunting culture was a part of the lives of the Nagas when all the villages were independent and sovereign. Therefore, the village had to be located on top of a hill for good defence (Thong, 1997). In the words of Lotsüro (2000), “inter-village wars culminating in the taking of the enemy’s head were part of the everyday life until the *Pax Britannica* established its sway over the Naga Hills” (p. 19). Another belief was that it was expected to bring individual glory to a man and prosperity to his village in the form of good harvest, many children and hunting (Lotsüro, 2000). It was said that heads were needed for several religious ceremonies and

rituals. Whenever a chief's house or *Morung* or such abodes were to be built, a head was needed to appease ancestral ghosts (Thong, 1997). Ferrando (1947) wrote,

We hear stories of brutal massacres when the Nagas were not yet under the British and present Indian administration. But the outlook of the people was never as entirely brutal as some journalists would make it appear. The heads were not cut for pleasure, but for religious reasons, to bring fertility to crops, to obtain spiritual benefits (p. 94).

An added reason for this practice was for the acquisition of more land and water for cultivation, hunting, fishing and food gathering. Elwin (1997) wrote,

The practice is probably based on a belief in a soul-matter or vital essence of great power which resides in the human head. By taking the head from another village, therefore, it was believed that a new injection of vital and creative energy would come to the aggressor's village when he brought the head home. This was valuable for human and animal fertility. It stimulated the crops to grow better, especially when the head was that of a woman with long hair. Moreover, the Nagas have always been a warlike race and the warrior, especially the young warrior, who had taken a head held a great advantage over his fellows in attracting the most beautiful girl of his village for marriage. Indeed, it is said that a youth who had not taken a head found considerable difficulty in obtaining a wife at all (p. 11).

In the words of Horam (1977), "it was that a young man, eager to prove his mettle, would long to take a head, bring it home in triumph to be feted as a warrior, gain the wearing of the coveted warrior's ornaments and having at last proved his worth and manhood, acquire a bride" (p. 88). The head-hunting practice had actually isolated

villages from one another and this had restricted free movement of people from village to village and increased suspicion among different tribes. Gradually with the prohibition enforced by the British and the influence of Christianity most tribes have discontinued this abominable practice.

Nagaland, a small state in the Indian union, has one of the beautiful terrains in India. It is endowed with natural beauty and natural resources; however, serious efforts are not made to preserve these. It is a home for many colourful tribes and non-tribes, with distinct dialects, customs and cultures. The government has to take concrete steps to modernize this state to bring it at par with other states in the country and above all there should be the willingness from the part of the people to cooperate with the government and all its plans for the good of all.

CHAPTER TWO

BEGINNING OF CATHOLIC CHURCH IN RELATION TO BAPTIST CHURCH

Many people in mainland India believe in a lot of misconceptions about North East India like the whole region is Christianized and also infested with insurgency. But the truth is the whole region is not Christianized and the areas that have embraced Christianity are not as much as claimed by them. It needs to be recorded in the annals of the history of the North East the untiring efforts of and contributions made by hundreds of Christian missionaries of various denominations. Insurgency in the region is due to geographical, economic, cultural and political factors. North East is a home to the tribes like the Bodos, Koches, Chutiyas, Kacharis, Ahoms, Jaintias, Khasis, Garos, Nagas, Mizos etc. Much before the influence of Christianity was felt in the region, many parts of Manipur and Assam had already been sanskritized.

Philip (1983) wrote, “the nineteenth century witnessed an amazing growth of Christianity in Asia,...North East India with its diversities, inaccessibility and problems of communication was no exception” (p. 46). The Treaty of Yandabo, concluded between the British East India Company and the Kingdom of Burma on 24 February 1826, was undoubtedly a significant step towards Christianization of the North East India. Downs (1983) wrote, “for the first time in its history the region was now linked politically with a major Indian power and hence brought within the mainstream of Indian history” (p. 1), though there had already been cultural contact with the rest of India. Within a short span of time the entire North East previously fragmented politically was brought under the control of the British. The British presence provided a favourable

climate for the spread of Christianity. The Catholic Church in Nagaland is closely linked with the church in Shillong. In the beginning Catholic in the North East was under the diocese of Shillong. It was from Shillong, the church reached out to the state of Nagaland, offering her service to the people.

2.1 EARLIEST CHRISTIAN CONTACT WITH NORTH EAST INDIA

In south India the history of the Christian missions has a history of two thousand years while in the North East three centuries. In the North East, Syiemlieh (2004) wrote, “the Catholics were the first of the foreign Christian missions to come to North East India but amongst the last to stay on and grow” (p. 113). Sangma (1987) mentioned that the earliest visit by the Christian missionaries to North East India was in 1626 by two Jesuit missionaries, Frs. Stephen Cacella and John Cabral. Paviotti (1987) wrote on the detailed account of their journey and purpose,

On August 2, (1626) three Jesuits, two Portuguese and one Italian, Fr. Cacella, Fr. Cabral and Fr. Fontemona set out from Hooghly (Bengal) on their way to Tibet. On September 26, only Frs. Cacella and Cabral reached Hajo (near Guwahati), then the seat of the Mughal Governor. At Pandu they met the Raja of Busna. By him they were introduced to the Raja of Cooch Behar at Hajo itself, who advised them to meet his son at Cooch Behar for help in their journey. They reached Cooch Behar on October 21. Then resuming their journey, they made for Rangamati. There Fr. Cabral was taken seriously ill. On his recovery on February 21, 1627, they left for Paro (Bhutan). There they met the Raja who welcomed them. THEY OBTAINED PERMISSION TO BUILD A CHAPEL AND PREACH THE GOSPEL. But as their apostolate bore no fruit, they took to the road again. Eventually they reached Lhasa and returned to Bandel via Kathmandu and Patna (p. 2).

2.2 THE MUGHAL INVASION AND BEGINNING OF CHRISTIANITY

In the second half of the 17th century the Mughal army invaded Assam to overcome the Ahoms. In the army there was a sizeable group of Indo-Portuguese Christians, who lived at Rangamati (Goalpara) for many decades as border guards of the Mughals (Kottuppallil, 1991). So here the origin of the Catholic community dates back to the end of the 17th century, and most of the Christians at that time were soldiers. This view is supported by the Chronicle of the Augustinian Friars of Bandel, near Hooghly in Bengal in 1682, which makes reference to a flourishing community of 7,000 Christians at a place called Rangamati in Goalpara district of Lower Assam. Again in 1696 an Augustinian, Frey Sicardo, makes further reference to a Christian community of Rangamati: “n the Camp of Bencomatis on the confines of Assam, in the country subject to the king of the Mughals, there are two Churches, one dedicated to Our Lady of the Rosary, the other, to Our Lady of Guadalupe” (Sangma, 1987, p. 15).

A visit by Bishop F. T. Laynez of S. Tome-Mylapore to Rangamati community in January 1715 and spending 25 days was remarkable. Fr. C. A. Barbier who accompanied the Bishop Laynez reported that the latter had confirmed 1,000 persons during his visit (Sangma, 1987). Thus Rangamati, said to have been the first place in the North East India inhabited by the Christian community. Unfortunately the descendants of this community could not be traced back today. In successive years the Augustinian friars made periodic visits to minister to these Catholics who were in the service of Mughal, Cachar and Tripura rulers. Muttumana (1984) mentioned “during the Burmese war in Cachar in 1824, a garrison of Christian soldiers belonging to the former Mughal army had been maintained by the Cachar king against the Burmese” (p. 5). Again after the annexation of Assam by the British in 1838, some of those Christian soldiers and families did not leave Assam. They were occasionally looked after by priests from Calcutta (Muttumana, 1984). The records of Babier who accompanied Bishop Laynez

also mentioned that during the visit of Bishop he visited the community at Ossumpur which had the presence of Catholics and he administered the sacrament of confirmation to them in a church dedicated to St. Nicholas of Tolento (Muttumana, 1984). There was the presence of Christians in Tripura as well. In the words of Syiemlieh (2004), “Tripura which was closer to Bengal had Augustinian and Holy Cross priests visiting Catholics in the village of Mariamnagar just out of Agartala. The earliest visit to the Christians in this native state was that of Fr. Ignatius Gomes in 1683” (p. 114).

Another area that had a significant presence of Christians was Bondashill of Cachar district in Assam. It was situated on the left bank of the Barak River (Barak Valley). About the Christian presence at Bondashill Muttumana (1984) wrote, “throughout the vast Surma valley this was the only settlement of Catholics for decades and formed what we may call an oasis in the midst of a pagan population” (p. 5). However, the origin of this catholic settlement is shrouded in obscurity. According to tradition of the Catholics of Bondashill, their ancestors were Christian soldiers who, around the year 1790, immigrated from Meerut (Uttar Pradesh), under the leadership of a petty prince. Sangma (1987) wrote,

Their number was about 500 and about 600 Muslim soldiers. While the struggles were going on between the Moghuls and the British, these Catholics emigrated into the Surma valley and settled down at Bondashill. The still common family names of Pinero, Fernandez, etc. indicate their Portuguese origin. It may be also that these Catholic soldiers of Bondashill were under the service of the Moghul Emperor and were sent by him from Meerut to Bengal and Sylhet to fight against the British, but when in 1765, Bengal and Sylhet were finally transferred to the British, they found refuge in the kingdom of the Raja of Cachar, who, allotted to them this area which may be the beginning of the

Catholic Christian village of Bondashill. This Catholic community still exists today (p. 16).

There was no mention of the presence of any other Christian denominations in the North East till 1790 other than the Roman Catholics. We can thus conclude that the first contact with the North East India was made by the Catholic missionaries and the first Christian communities in North East India were also the Catholics.

It is a known fact that Christianity spread to the region comfortably when the territories were incorporated under the British Empire after the Anglo-Burmese war. Thereafter, we find a steady progress in missionary activities by different denominations in the region. However, in their enthusiasm to do missionary works, the Jesuits, Augustinians and Holy Cross priests travelling to and through Assam, Cachar and Tripura apparently were not interested in proselytizing; their only focus was China and Tibet (Syiemlieh, 2004). While travelling to these places through Assam they administered sacraments to the scattered Christian communities of the region. In the words of Syiemlieh (2004), “they were more interested in Bengal and North India where they set up missions. Consequently the real beginning of the establishment of the Christian Church in the region has to be attributed to Protestant foreign missions” (p. 2004).

2.3 PROTESTANT MISSIONS IN THE NORTH EAST

The arrival of William Carey, a protestant missionary, at Calcutta, on November 11, 1793 was an important day for the church in this part of the country. Since then this region witnessed a dramatic growth and spread of Christianity through missionary activities. With a view to train the Indians for missionary works he founded the Serampore College in 1818 (Sangma, 1987). This English Baptist mission was a pioneer in the opening of the region to Baptist Christianity.

The passing of the Charter Act of 1813, which permitted the Missionaries to preach the Gospel in India, was a blessing for the Serampore mission which took the opportunity to reach out to the North Eastern region (Sangma, 1987). From 1813 the Serampore mission started taking interest in evangelizing the Khasis at the request of W. N. Garrett, judge at Sylhet. William Carey sent Krishna Chandra Pal, the first Serampore convert who was baptized in 1800 as the first missionary to the Khasi Hills. In the course of time Cherrapunjee was selected as the site for the mission station as local leader/chief (Syiem) was very close to the British. Their next area of interest was Guwahati where they opened the mission centre and a school in 1829 at the request of David Scott, the Commissioner of Assam. James Rae, the first missionary to this mission made some breakthrough. As Kuriakose (2003) mentioned, “Charles Trevelyan, Civil servant and liberal reformer, and Francis Jenkins, the evangelical Governor-General’s Agent and Commissioner in Assam, played an active role in the establishment and, in the latter case, the continuing development of the Baptist mission in Assam” (p. 132). When the Serampore missions were amalgamated with the Baptist Missionary Society, the Serampore Mission station at Guwahati was eventually handed over to the American Baptist Mission in 1838.

From 1836 the American Baptist Mission began their work in Assam. According to Downs (1983), “ironically the first American Baptist Mission stations in North East India were not established for the purpose of evangelizing the peoples of that area but as strategic outposts for reaching the Shan tribes, of northern Burma and southern China” (p. 97). (The Ahoms too are a Shan people who migrated into Upper Assam in the early thirteenth century). With this end in mind for several years after its establishment the mission centered first at Sadiya then at Jaipur was known officially as the Shan Mission (Downs, 1983). The efforts of the American Baptists to enter northern Burma, however, proved futile as the Burmese kings had fortified their territories against intrusion.

Meanwhile the publication of a book titled, “Journal of Two Voyages Along the Coast of China in 1831 and 1832” by Charles Gutzlaff in 1834 aroused curiosity among the Americans to establish mission stations in China. The Chinese authorities on the other hand guarded the eastern Chinese coasts closely and would not allow missionaries to work in China. So the mission authorities in America thought it could be entered from the south, through Thailand. But it was possible neither from the south nor from Burma. So from Sadiya they ventured into Arunachal Pradesh to work among the Adis. Captain Francis Jenkins, the Commissioner of Assam was instrumental in setting up mission centre in Assam particularly among the two tribes of the Shan family - the Khamtis and the Singphos. By 1843 the American Baptist Mission had established mission stations in Upper, Central and Lower Assam, namely Sibsagar, Nowgong and Guwahati. When their attempts to enter Burma and China failed they turned their attention towards the North East. This is how they began to exercise their sway over Arunachal Pradesh, Naga Hills, Manipur Hills, Garo Hills, Mikir Hills and most of Brahmaputra valley.

One of the earliest groups of missionaries to work in the North East was the Welsh Calvinist Methodist Foreign Mission (Welsh Presbyterian) that began working in the Khasi-Jaintia hills in 1841 with the arrival of Thomas Jones. Within a few years they got established well in the whole of the Khasi Hills, the Jaintia Hills, Cachar, and Sylhet in the Barak valley and in Lushai Hills (Mizoram) after its annexation into British India in the early part of 1890. The first Welsh missionary to arrive in Aizawl, the present day capital of Mizoram was D. E. Jones, in September 1879. The mission work in Manipur began in the year 1894 by an Englishman by name William Pettigrew. He took up his residence in Ukhrul and began his work. The American Baptist missionaries in Assam worked out a device to make the church a local church. Kuriakose (2003) wrote, “the ‘Guwahati Policy’ (1895 A. D.) as it is known is based on a three-self formula. It aims at

the development of native churches with a view to their ultimate settlement upon a self-supporting, self-governing, self-extending system” (p. 266).

2.4 BRITISH POLICY AND ANNEXATION OF THE NORTH EAST

The British colonial rule did not favour the Catholic Church in India but the Protestants. Ever since the Reformation movements started in Germany the Catholic faith had suffered a setback in most of the European countries. A staunch supporter of papal causes, Henry VIII (1509-1547), the Tudor King of England, who condemned Martin Luther’s teachings, turned out to be an arch enemy of papacy when Pope Clement VII declined to accept Henry’s request for a dispensation annulling his marriage with Catherine. In this marriage he had no male issue to succeed him. As Bhattacharjee (1993) wrote, “Henry caused the Parliament to pass the Act of Supremacy which declared the king to be the Supreme Head of the Church of England” (p. 96). His successor, Edward VI (1547-1553) through a series of reforms made England a Protestant country. Various attempts made by James II (1685-1688) to restore Catholicism in England finally led to the Glorious Revolution (1688). This also resulted in the expulsion of the king and the accession of Mary and William (Mary- James II’s daughter, but a protestant married to William of Orange) as the joint sovereigns of England. Through the ‘Declaration of Rights’ enacted in 1689, the new government upheld the official status of the Protestant religion in England. Undoubtedly, the British Government helped Christian missions especially the Baptist mission to grow in India. In record there are a number of statements made by highly placed British officials. Downs (1983) wrote,

In 1806, when the East India Company officially opposed missionaries, Lord William Bentinck wrote, ‘Our first wish must be to see the followers of Mahomet and Brahma embrace Christianity’. Ten years later the British representative in Travancore-Cochin, Col. Munro, declared in a

letter to the C.M.S., 'I regard the diffusion of genuine Christianity in India as a measure equally important to the interests of humanity and to the stability of our power.' In 1854 Lord Palmerstone, the British Prime Minister, used the following words, 'It is not only our duty, but it is our interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India (p. 50).

Various policies of the British like appointment of chaplains in the service of the East India Company, extension of the company's rule in India, end of Napoleonic war, assignment of school education in India to missionaries in some areas, increased interest of English and American Protestants in mission work, etc favoured the growth of the Protestant churches in India. A common saying 'Missionary followed the British flag.' indicates that it was the policy of the British Government to propagate religion, strengthen empire and consolidate trade.

Before the British arrived in North East India in the early nineteenth century, the whole region was in a state of disunity and isolation. In the hill areas the basic unit of administration was the village. Puthenpurakal (1984) observed, "tribal and village feuds, head-hunting and village raids were frequent. In the plains on the other hand, there were several rival kingdoms" (p. 146). Since the region was fragmented on many accounts, both the Burmese and the British wanted to exploit the existing situations. In the course of time the British managed to oust the Burmese from Assam and both sides ended the hostility by the treaty of Yandaboo signed in February 1826. Soon Assam became a part of the British province of Bengal.

In few years time the British managed to bring most part of the North East under their control. For example between 1829-1833 the British extended their political control into the Khasi Hills. By 1858 the British extended their sway over the most valuable revenue producing territories of the North East, including the Brahmaputra and Surma

valleys (Downs, 1983). Cachar was annexed in 1832, after the murder of the raja of Cachar. The rajas of Manipur and Tripura had submitted to the British. The Jaintia Hills and a portion of the Khasi Hills were annexed before 1858. In the Naga Hills, the Angami area was occupied in 1866; the Lotha area in 1875 and the Ao region in 1889. It was during the Kuki rebellion of 1917-19 that the tract between Kohima and Manipur was brought under the British rule (Puthenpurakal, 1984). By 1914 Assam and nearly all of the hill areas of today were brought under administration (Downs, 1983).

An important restricted regulation promulgated by the British Government at that time was called the Inner Line Regulation of 1873. By this regulation entry into the hill areas was restricted. Downs (1983) wrote,

The Government could now prescribe, and from time to time alter by notification,...a line to be called the Inner Line and to prohibit any subject living outside the area from living or moving therein,...beyond this line the tribes are left to manage their own affairs with only such interference on the part of the frontier officers in their political capacity as may be considered advisable with the view to establishing personal influence for good among the chiefs and the tribes (p. 41).

This regulation was extended to many places except Mikir, Khasi, Jaintia and Garo Hills. Downs (1983) again wrote,

It was under these regulations that the entrance of missionaries into the hills areas was controlled. As a general rule the government seems to have adopted a policy of allowing only one mission to work in each hills district. This policy worked in favour of the older Protestant missions, the American Baptist and the Welsh Presbyterian, and against others like the Roman Catholics. Throughout the British period Catholic missionaries

were only permitted to work in the hill areas that now constitute Meghalaya (p. 41).

2.5 CATHOLIC CHURCH IN NORTH EAST INDIA

As a whole the British in India did not extend any tangible support to the Catholic Church, even the English employees of the government were not given leave on Catholic holy days till 1890 (Bhattacharjee, 1993). However, Downs (1983) mentioned, “by far the most important denomination to begin missionary work in the North East during the second half of the nineteenth century was the Roman Catholic Church” (p. 115). Since its establishment in 1834 the entire North East was under the jurisdiction of the Vicar Apostolic of Calcutta. The Vicariate never had sufficient personnel to spare for the pastoral ministry of its small flock scattered in and around Assam. In 1845 Mgr. Patrick Joseph Carew, the Vicar Apostolic of Calcutta (Bengal, 1841-1856) had the Vicariate divided into the Vicariates of West Bengal and East Bengal; and Assam then became part of the East Bengal Vicariate. In 1844 two missionaries, fathers Everista Huc and Joseph Gabet, French Lazarists, passed through Lower Assam on their way to Tibet (Downs, 1983). Meanwhile, the Vicariate of Tibet-Hindustan was divided and Tibet was separated from Agra and made into the Vicariate Apostolic of Lhasa in 1846. It was entrusted to the Missionaries Etrangeres de Paris - the Foreign Missions of Paris (MEP). Paviotti (1987) wrote, “as access to Tibet was not possible through China, which was hostile, the MEP Society asked the Calcutta Vicar Apostolic (Bengal) to transfer Assam to the Lhasa Vicariate as a base for the evangelization of Tibet” (p. 3), and on February 16, 1850, Assam became part of the Lhasa vicariate.

2.5.1 ASSAM AND THE FOREIGN MISSIONARIES

From 1850 to 1854, Assam was the centre of missionary activity for the foreign missionaries of Paris. The MEP, however, tried in vain to enter Tibet as the Chinese

military kept strict vigilance to prevent any foreign influence. On 27 June 1850, Mr. Francis Jenkins, the Commissioner of Assam, welcomed fathers Julien Rabin, Nicholas Michael Krick and Louis-Marie-Noel Bernard, the first three French men, destined for the missions of Tibet (Kottuppallil, 1990). From Guwahati they looked after the spiritual needs of the scattered Catholics of Assam. In 1851 Fr. Krick made his first attempt to enter Tibet, passing through the present Arunachal Pradesh inhabited by Mishmis (Downs, 1983). The Abors or Adis blocked his way while the Mishmis let him through. On January 16, 1852; Fr. Krick entered Walong, the first Tibetan village on the frontiers (Menamparampil, 1981). He, however, could not proceed ahead as he was ordered back by the Tibetan Governor at the border. Again the missionaries' successive attempts to reach Tibet via Mongoldai, Udalguri and Bhutan also failed. In 1853 when father Rabin had fallen ill and gone back to his place, Father Bourry came to join the mission. In February 1854, another attempt was made by Fathers Krick and Bourry. They were accompanied by two Mishmis, Kroussa and Powasing. Menamparampil (1981) reported, "They reached Somme, a Tibetan village, exactly on July 25 1854, the feast of St. James the Apostle. As it was a Saturday, Fr. Krick dedicated the Mission to Our Lady and wrote to his Superior in Paris about it all" (p. 28). There at Somme they were murdered by a Mishmi chief Kaisha/Kaisa. It was said that the fathers had offended the chief, this was not, apparently, their fault. Becker (1989) wrote,

They had invited Kaisa to take them over the Tho Chu Pass and had promised him money and guns as reward. But another Chief double-crossed Kaisa and got the reward instead, at the same time ensuring that the fathers did not pay the expected friendly visit to Kaisa's house. The angry Chief followed the fathers into Tibet and killed them as they came up the Tellu path by the mouth of the Tho Chu. He carried off their property and took their Singpho servant as a slave (p. 206).

They were the first two martyrs who shed blood for Christianity in North East India. Of course the British immediately undertook an expedition and captured the chief and put him to death. After the tragic death of the two missionaries, the Paris Mission withdrew from Assam and it was reverted back to the ecclesiastical jurisdiction of Dacca, with the intention of entering Tibet through Darjeeling or Simla. When requested the Holy Cross missionaries of Dacca had neither personnel nor resources to look after the scattered Catholics. Assam was once again placed under the care of the Vicariate of Bengal.

In 1860, however, a Holy Cross missionary Fr. Mercier, CSC from Dacca, visited Catholics at Guwahati and Dibrugarh (Kottupallil, 1991). Since there was a shortage of personnel, the spiritual care of the people of Assam could not be taken care of until 1870. The Apostolic Visitor to the Bengal missions, Mgr. Charbonneaux, and his assessors, took note of the utter neglect of the Assam mission and recommended to Rome to entrust it to the pastoral care of the Foreign Missionaries of Milan (PIME - Pontificium Institutum pro Missionibus Esteris) (Kottupallil, 1993). So in 1870 Assam and Bhutan were included within the Prefecture Apostolic of Krishnagar and it was entrusted to the care of the PIME, who were already working in Central Bengal. The Prefect Apostolic, Mgr. Antonio Marietti sent father Jacopo Broy of PIME mission, to pioneer the Assam missions and he reached Guwahati on 20 June, 1872. He was the first resident missionary in this area. He worked for 18 years between 1872 and 1890 (*Diocese of Kohima-Imphal*, 1973) alone in Assam with no companion priest to work with him. In 1883 he built a Church and dedicated to St. Joseph. Meanwhile in the latter half of the 19th century, migration of coolie workers from Bihar and Madhya Pradesh into the tea gardens of Assam had already started (Kottupallil, 1988). Before he could anything tangible for them, about 200 of them had left for their native villages in Madhya Pradesh and Bihar. His mission was limited to the care of the catholic families

of the Brahmaputra valley. In 1886 two dioceses of Dacca and Krishnagar were established, which encompassed the whole territory of North East India (Bednarz, 1993).

2.5.2 CREATION OF A NEW PREFECTURE APOSTOLIC OF ASSAM

In the meantime, the success of the American Baptists and the Welsh Presbyterians among the hill peoples of Assam reached the ears of the Roman Catholic Bishops. At the Synod of the Catholic Bishops of North India held in 1887, the PIME congregation expressed their inability to spare either personnel or money for the evangelization of Assam. It was also decided to request Rome to separate Assam mission and create a new Prefecture Apostolic of Assam. Accordingly the Prefecture Apostolic of Assam, Bhutan and Manipur, comprising the Brahmaputra Valley, the Surma Valley (Cachar and Sylhet Districts), and the Hill Districts, with the exception of Mizoram, which still belonged to the Dhaka Vicariate was established on 13 December, 1889 by Leo XIII and handed over to the Society of the Divine Saviour, popularly known as the Salvatorians. Earlier the Society of the Divine Saviour was known as the Catholic Teaching Society. It was founded in Rome by Rev. John Baptist Jordan. In 1904 this name was changed as Society of the Divine Saviour. The new Prefecture Apostolic of Assam was to be carved out of the two dioceses of Dacca and Krishnagar. With the arrival of the Salvatorians and the creation of the Prefecture Apostolic of Assam, Bhutan and Manipur serious Catholic missionary work began (Downs, 1983). The Propaganda Fide had suggested that the centre of the Prefecture Apostolic of Assam thereafter would be in Shillong. It was also felt by the administrator of the diocese of Dacca, as also Bishop Pozzi of Krishnagar, that the hill tribals were ready to accept Christianity than the Assamese (Becker, 1980). Accordingly the centre was shifted to Shillong and the first missionaries moved from Guwahati to Shillong on 27 February, 1890 under the leadership of Fr. Otto Hopfenmueller. In the words of Curran (1993), “the arrival of the

Salvatorian missionaries in March 1890 marked the beginning of the Catholic mission in the whole of the North East India” (p. 345).

One of the problems, among many, faced by the missionaries was lack of personnel. The Protestant missions, on the other hand, had enough personnel at their disposal, and so people began to flock to them. By now the Protestant churches were well established in Khasi and Jaintia Hills. They had nearly 800 schools, many hospitals, self-supporting infrastructures with indigenous pastors, leaders and teachers. In comparison to them the Catholic Church was just a beginner there. As a result she had to face the fury of the Protestants who unleashed hate campaigns against her in Shillong. Kottuppallil (1993) wrote, “the government supported the Protestants by forbidding the establishment of Catholic schools in areas where the Protestants objected to them and this often disheartened the Catholic missionary” (p. 45). Becker (1980) quoted the words Fr. Otto Hopfenmueller who wrote on 4 August 1890 about the hate campaigns of the Protestants about the Catholics as, “they attacked the Catholics as usual in their newspaper,...they accuse us of adoring Mary, St. Peter, the saints and of worshipping holy pictures. They deny the perpetual virginity of Mary” (p. 254). Despite many allegations the Catholic Church continued with her good works. As a result of the hard work of the missionaries the first Khasis were received into the Catholic Church on 8 December 1891 in Shillong. On 9 January, 1906, Fr. Christopher Becker from Frankfurt was appointed the first Prefect Apostolic of Assam by Propaganda Fide.

2.5.3 WORLD WAR I AND CATHOLIC MISSIONARIES IN THE NORTH EAST.

The first German Salvatorian missionaries set foot in Assam in February 1890, and their committed service continued for twenty five years till the outbreak of the World War I in 1914. About the war Maliekal (2005) wrote, “towards the beginning of 1914 Europe sunk into a deep crisis,...two thirds of the Catholics of the time were directly involved in the war, 124 million on the side of the Allies and 64 million on the

side of the Central Powers (p. 111). In the beginning of 1914 itself the British Government in India had imposed vigilance and restrictions on German and Austrian citizens in India (Maliekal, 2005), including missionaries both Catholic and Protestant. The missionaries were accused of being the enemies of Britain and spies of Germany. In June 1915 the missionaries were given orders by the British Government to quit India. It was stated that the Catholic priests and ordained Protestant ministers were to be repatriated. This war, therefore, put an end to mission of the Salvatorians as they were Germans. They had to leave for Ahmednagar prison camp and then to Germany. Finally the German and Austrian missionaries both Catholics and Protestants were expatriated on 27 March 1916. The growth of the Roman Catholic Church in North East India, however, is essentially a post-war phenomenon, although Catholic missionaries were familiar with this region ever since 1627

At the departure of the German missionaries the young Catholic Church in the North East was at the point of becoming an orphan. At the request of Becker, Archbishop Meuleman, S. J., of Calcutta sent his own Secretary, Fr. Lefebvre, S. J., on 24 June, 1915, to take charge of the Assam mission. Soon four more Jesuits namely, Frs. A. Boone, J. Vial, N. Krier and A. Grignard joined the caretaker missionary group of Assam. They were a too small group to man such a big mission territory and so they were unable to maintain all mission stations managed by the Salvatorians. Of the nine resident stations managed by the Salvatorians the Jesuits could reside at only four stations. Despite the hard work and self-sacrifice of the experienced Belgian missionaries, particularly their outstanding leader Paul Lefebvre, the Catholic communities of Khasi and Jaintia Hills suffered losses as they could not reach out to many places (Kottuppallil, 1991). The Jesuits were not willing to continue after 1921 as they were short of personnel in Calcutta.

The First World War adversely affected the Catholic mission work in the region. The Jesuits' inability to continue eventually, paved the way for the change of guards to the Salesians of Don Bosco/Societas S. Francisci Salesii (SDB), (Aluckal, 2006). In 1921 after repeated requests by the Propaganda Fide the Salesians of Don Bosco agreed to come to India and take charge of the Assam mission. 11 Salesians including 6 priests and 5 brothers led by Fr. Louis Mathias reached Shillong on 13 January 1922. Fr. Louis Mathias was appointed the new Prefect Apostolic of Assam on 15 December 1922. Bishop Ferrando wrote that the Salesians took charge of the vast region which had little more than 5000 Catholics, and the Christian life at this juncture was at ebb. The disastrous period of the war with its consequent drain on the missionary strength, was the cause of this (Ferrando, 1935, Chronicle).

In 1923 the Salesian Sisters arrived in Guwahati and took over the Guwahati Civil Hospital in 1932. Towards the end of 1926 more missionaries joined the mission. Based on the 10 years' (1922-1932) report sent to Rome of missionary activities in the Prefecture Apostolic of Assam, Bhutan and Burma, the Holy See decided to make the Prefecture of Assam into a Diocese. On July 9, 1934 Monsignor Louis Mathias was appointed Bishop of Shillong for the whole North Eastern Region (Paviotti, 1987). The Episcopal consecration of Monsignor Mathias along with that of Fr. Stephen Ferrando, the Bishop elect of Krishnagar, took place in Shillong on 10 November, 1934 (Aluckal, 2006). Upon his transfer to Madras, Monsignor Bars was elected Vicar Capitular of the diocese of Shillong on 9 June 1935. In November 1935, Bishop Stephen Ferrando of Krishnagar was transferred and was appointed Bishop of Shillong and he took possession of the diocese on 24 January 1936. With his appointment a new chapter began for the Church in the North East particularly Nagaland.

2.6 BAPTIST CHURCH IN NAGALAND AND EARLY CONTACT WITH THE NAGAS

The study on the Impact of the Catholic Church on Naga Society is done in relation to the beginning of the Baptist church in Nagaland. The arrival of William Carey a prominent Protestant missionary in 1793 and the founding of the Serampore College in 1818 were the most important steps towards the establishment of the Protestant Mission in the North East. Later on the Treaty of Yandaboo signed in February 1826 after the first Anglo-Burmese war could be considered the gate-way to the introduction of Christianity in the North East. The English then annexed Hills after Hills and added them to their vast empire. Towards the end of the nineteenth century they had almost the entire North Eastern territories under their control. The considerable involvement of British officials in missionary work helped the mission to grow step by step. Some of the British officials had great interest in religion and so they were proponents of protestant religion in the region. One among them was Major Jenkins, Commissioner General of Assam who invited the Baptist missionaries of Bengal to come to the North East. They in turn thought that it was more convenient for the American Baptist missionaries in Burma to go and the latter readily responded to the invitation. The first American Baptist missionaries to enter Assam were Reverend Nathan Brown and his wife and Reverend Oliver T. Cutter and his wife were (Philip, 1983), from Calcutta and reached Sadiya on March 23, 1836. In July 1837 they were joined by Mr. and Mrs. Miles Bronson and Mrs. Jacob Thomas. Due to the hostility of the Kamptis in Sadiya they abandoned it and came to Jaipur on the edge of the Naga Hills to settle down in May 1839. The Baptist mission had a very strong presence in Sibsagar and Nowgong.

Through the policy of annexation, the British formed the Naga Hills District in 1866 and its headquarter was established in Kohima in 1878. In 1890 Mokokchung became the sub-division headquarters of the Naga Hills District. Even much before the

establishment of the Hill District the missionaries came to know about the Nagas of the Hills. The American Baptists stationed at Guwahati since 1836 and in Sibsagar since early 1840's had contacted the Ao Nagas from 1850. The Nagas used to come down to Sibsagar on market days and out of curiosity they used to visit the mission centre at Sibsagar where the missionaries had a small printing press. So the missionaries kept up the contact with them and as a result the first Naga convert, Hube, a Konyak Naga, was baptized on September 12, 1847. But he died shortly after his baptism on October 10, 1847 (Philip, 1983). The first Ao Naga convert, Longjanglepzük from Merangkong village was baptized on 7 September 1851 at Sibsagar by Rev. S. W. Witting.

2.6.1 BAPTIST MISSION TO THE AO NAGAS

Naga Hills is a land of different tribes who speak innumerable dialects and with different social customs and practices. Many people like Verrier Elwin, a well known writer, had therefore, doubted the success of missionary work in the hills. In support of this view he quotes a remark made by John Butler in 1847 about the “vain endeavour to awake in them (the Nagas) a sense of the saving virtues of Christianity” (Downs, 1983, p. 81). Against all pessimism and speculation the Baptist church in Nagaland began to take roots. The credit for sowing the seeds of Christianity in Nagaland goes to three important missionaries of Sibsagar mission namely, Edward Winter Clark (Dr. Clark), his wife, Mary Mead and Godhula Rufus Brown, an Assamese convert evangelist. Dr. Clark reached Sibsagar on 30 March 1869. He was the missionary in charge of the mission and printing press. It is believed that he abandoned the Assamese mission, in favour of the Nagas of Nagaland due to poor response from the Assamese. It had been noticed that there were just about a hundred converts after thirty seven years of work in Assam. Puthenpurakal (1984) reported Clark's total disillusionment at the poor response in the mission which he once wrote to the missionary union: “can it be believed, that Paul or other New Testament evangelists would have spent so long a time on such a field

and not tried hard to find a heathen people more favourable to Christianity than the Assamese” (p. 58).

With the objective to begin the mission work among the Nagas, Clark had asked Mr. Godhula, his Assamese assistant, at the beginning of 1871 to try his hand at learning a dialect of the Nagas who used to visit Sibsagar and the mission compound occasionally (Puthenpurakal, 1984). Godhula was an Assamese evangelist and the first to undertake Christian work among the Nagas. On being asked to go to the Ao country, he expressed his willingness. An added reason for Dr. Clark to venture into this strange land was his acquaintance with Subongmeren an Ao, who lived with Godhula for some time. He was baptized after being inspired by the exemplary Christian life of Godhula and his family in early 1871 by Dr. Clark at Sibsagar.

Godhula's first visit to the village of Dekha Haimong (Molungkimong) was in the winter of 1871 with some Ao traders and Subongmeren. On his entry into the Ao area the people took him for a government spy who had come to occupy their land. Meanwhile the people had heard that the British had forcefully occupied Angami, Zeliang, Lotha and Rengma areas of Naga Hills and moving forward to occupy the Ao areas. He, however, won over the people by his pleasing attitude and the broken Ao dialect he had learned earlier. In Clark's writings Molungkimong is known by its Assamese name 'Deka Haimong' or simply, Haimong. In November 1872, Godhula and his wife led a group of Nagas to Sibsagar, of whom nine were baptized on 10 November 1872 by Dr. Clark in the Dikho river.

Despite Government restriction and denial of permission by the Home Mission Board in the United States of America (USA), to visit the Naga Hills, Dr. Clark decided to go ahead at the risk of his life. He was escorted by a group of sixty warriors sent by the Molungkimong village councilors and reached the village on 18 December, 1872. There, to his heart's contentment he saw the chapel built by the new converts. On 23

December 1872, he baptized fifteen men. In the words of Philip (1983), “this was the first baptismal service ever held in Nagaland” (p. 53). With this a solid foundation of the American Baptist mission work was laid in Nagaland.

From May 1876, Dr. Clark took up his residence in Molungkimong. Meanwhile as the mission work was progressing he decided to move to a new place with his converts to establish a new village solely for them because of pagan opposition. They moved to an uninhabited mountain top, about three miles west of Molungkimong on October 24, 1876. The village was named as Molungyimsen (New Molung). The present Chief Minister of the state Mr. Neiphiu Rio called Molungyimsen as ‘Bethlehem of Nagaland’ and said that it could become a pilgrimage site because of its history (“Molungyimsen, Bethlehem of Nagaland,” 2011, March 20, p. 1). In 1881, Godhula established a church at Merangkong village. In 1894 Clark moved the mission centre to Impur which is presently known as Ao Baptist Arogo Mungdang (“Baptists of Nagaland,” 2008, August 24). It was from here that the Baptist movement spread among the Ao Nagas and neighbouring tribes.

2.6.2 BAPTIST MISSION TO THE ANGAMI NAGAS

After the establishment of the Baptist Church in the Ao area, the next attempt was to implant it in the Angami area. The British Government managed to occupy Kohima, the centre of the Angamis after strong resistance from them. Before and after the occupation of Kohima in 1878 the Angamis had inflicted a number of raids on the British. Dr. Clark himself requested the committee in the USA to send a missionary to the Angami area. Following the request, Mr. Charles DeWitt King (C. D. King) was sent and he and his wife Anna Sweet reached Samaguting, now Chumukedima on June 27, 1879. They established themselves there because the people at Samaguting were the “only Angamis who were then quiet, peaceful, friendly and accessible” (Philip, 1983, p.

80). Once, he described the Angamis as the “most independent, enterprising, warlike and treacherous of all the numerous hill tribes of southern Assam” (Philip, 1983, p. 79).

However, C. D. King and his wife had to flee to Sibsagar in November when the Angami uprising at Kohima started in the middle of October 1879, “to extirpate every European and every trace of European supremacy in the Angami Hill” (Puthenpurakal, 1984, p. 94). His next attempt to work among the Lothas in Wokha at the advice of Dr. Clark was objected to by Major Michell, the then political Officer of the Naga Hills District at Kohima who said that former would be the only white person among the Angamis. Major Michell, then advised him to take up his residence in Kohima when things got well. Back in Kohima in April 1880 he found hard to learn the Angami dialect. He, however, understood the importance of schools in relation to preaching. He had written even before he reached Kohima: “something must be done for the Nagas, and I suspect it will cost money and that educational work will constitute an important branch of the work of the missionary who tries to save souls among them” (Puthenpurakal, 1984, p. 96). With the assurance of all possible help from the government and the Inspector of Schools, he started a school with eleven Naga boys and two Assamese Christians namely Henry Goldsmith and Sarbey from Nowgong church to teach. The work was carried on with much success till 1886, when the number gradually declined. One of the reasons for the decline of students could be, there were no books in the Naga language and so the work was done in Assamese (Sangma, 1992). In the meantime he had organized a church at Kohima on 29 March 1883. This first church among the Angamis had Mr. and Mrs. King, Mr. and Mrs. Henry Goldsmith, Messers Sarbey and Robi as members and not a Naga as member. King’s labour however, bore fruit when S. Sieliezhu of Kohima, the first Angami was baptized in 1885. Dr. Rivenburg, King’s successor, continued the mission after latter’s departure. It had been observed that the growth among the Angamis was at a low pace compared to the Aos and later on among

other tribes. Even after forty years of work there were only two Angami churches one at Kohima and the other at Nerhema. The reason for this could be that the Angamis were more of independent and individualistic in character (Philip, 1983), also they were more resistant to change.

2.6.3 BAPTIST MISSION TO THE LOTHAGAGAS

The initiative to open a mission centre at Wokha came from Clark himself because in 1876 he had written that he had a plan to go and settle at Wokha (among the Lothagagas) (Puthenpurakal, 1984). In 1885 C. D. King had also expressed his desire to work there. Perhaps the missionaries found Wokha as a prospective place for evangelization. Finally Mr. and Mrs. W. E. Witter from Sibsagar were transferred to Wokha and they reached the place on 9 April, 1885. At Wokha they began the literary works and opened a school on 25 August 1886 with three Naga boys. Due to ill health the Witters had to leave Wokha for America in March 1888. So Wokha did not have regular missionaries till 1947, and the missionaries from Impur and Kohima attended to the needs of the Lothagaga church. According to some reports, though doubtful, the first baptized person was Mmohomo in 1891.

2.6.4 BAPTIST MISSION TO THE SEMAGAGAS

Christianity among the Semas was a mass movement and it is amazing to note how the Semas became Christians. Philip (1983) observed that “without the work of a missionary or the preaching of a native evangelist, people became Christians and organized themselves into churches” (p. 102). The first contacts with the Semas were through Sema boys who frequented the Impur mission school started by Perrine, and the Kohima mission school continued by Rivenburg (Puthenpurakal, 1984). It was the Dicksons, who were appointed in Kohima in the place of the Rivenburgs took interest to convert the Semas with the help of one Avilhu Sema and one Lucitzu Angami who used

to visit the Sema villages. Dickson kept up the contact with different villages. From the visits of Dickson from 1907 he came to realize that many villages were ready to accept Christianity. A positive change was noticed among the Semas that the non-Christians had stopped persecuting the Christians because “the crops of the Christians were the best” (Puthenpurakal, 1984, p. 103). Ivilho of the Ghokimi village was the first Sema convert around 1906.

Among other tribes only the Chakhesangs had an earlier contact with Christianity in the beginning of the twentieth century and the rest much later. It is believed that Mr. Sieliezhu, the first Angami convert, preached Christianity among them from 1893 to 1894. Through his efforts a church was founded at Chazouba village, with three members (Philip, 1983). One of the smallest tribes in Nagaland is the Kukis. On the 50th anniversary of the Kuki Baptist Association of Nagaland and Mikir Hills it was stated that the first Kuki conversion to Christianity took place in 1897 and the first Kuki Church was established at Sirhima on February 7, 1912. The beginning of Christianity among the Rengmas began in 1918 with the conversion of Lokin of Tseminyu. Among the Zeliangrongs the missionary work was slow as there was the influence of Rani Gaidinlu who opposed conversion. It is said that she was worshipped as a goddess for her extraordinary powers and her stiff opposition to the British occupation. Despite her opposition the first conversion to Christianity took place on December 31, 1905, when three students who were studying at the Kohima Mission Training School were baptized.

In the unadministered district of Tuensang, the British administration had prohibited all kinds of missionary activities. Even though Britain claimed sovereignty over the area, it had left the administration with the people. This was done to avoid any kind of disturbance that might lead them to annex and administer the area. Even in the 1940s the Government of Assam denied permission to the Ao Baptist Association to undertake any missionary activities in the Sangtam area. Contact with the Konyak Nagas

started in the 1840s. Hubi, the first Naga convert in 1847, may have belonged to the Konyak tribe, the largest of the tribe in Nagaland. The murder of Longjanglepzuk, the first Ao Christian probably from Merangkong village, at the hands of the Konyak warriors of Tamlu village speaks about the early contact the missionaries had with this tribe. According to Syiemlieh (1990), “Christianity came only late to the Sangtams, Konyaks, Changs, Phoms, Yimchungers and Kheamungans. These tribes got their Bible only after independence” (p. 34).

Today majority of the Naga people in the state are Christians except a few who still follow their traditional religion. The Aos were the first to embrace Christianity and by the beginning of the twentieth century a good number of them became Christians. Downs (1983) wrote, “the second largest ‘Christian’ tribe, the Semas, began to become Christian in significant numbers in the late 1920s and were followed by the Lothas in the 1930s. These three tribes represent the main concentration of Christians” (p. 133). In the early part of 1950’s when the Baptist missionaries had to leave the Naga Hills, the leadership of Baptist church passed into local hands (Puthenpurakal, 1993). As a result the churches grew in large numbers and work was extended to nearby tribes as well. So after this there was a steady progress in the conversion of people to Christianity.

2.7 CATHOLIC CHURCH IN NAGALAND

It was only after the Independence of India the Catholic Church could make her entry into Nagaland. The first Nagas embraced Christianity were Baptists due to the policy of the British not to allow other Christian sects into Nagaland. Syiemlieh (1990) wrote,

The different Christian missions had almost distinctly marked out areas of their operation. The Baptists were in Upper Assam, the Naga Hills and the Garo Hills. The Presbyterians were in the North Lushai Hills, the Khasi

and Jaintia Hills and had some activity in Cachar. The Lutherans and the Anglicans worked among the plains people in Assam, particularly the tea garden labourers. These missions had generally agreed not to encroach upon each other's fields (p. 35).

One reason for assigning one area to a particular denomination believed to have been to avoid rivalries. In Nagaland the Government had insisted on even the Baptist missionaries to seek their permission before exploring new areas because of the hostile nature of the Nagas especially towards foreigners. For example they had warned the missionaries not to venture into the unadministered areas where people themselves had the say in administration and not the government. The Baptists were not at all pleased to have the Catholic missionaries in Nagaland. It is evident from the remarks made by Clark in 1873 when he compared the non-responsive Assamese Hindus to the "stiff, bigoted Roman Catholics of America" (Puthenpurakal, 1984, p. 88). He also did not want any part of Assam or of the Naga Hills being occupied by other Christian denominations (Puthenpurakal, 1984). He was shocked to hear the plan of Major Michell to ask the Bishop of Calcutta to "send one or two missionaries to open a school in Kohima" (Puthenpurakal, 1984, p. 89). Clark and other missionaries also decided to prevent the Church of Scotland from opening a mission station among the Lotha Nagas. That may be the reason why he was too haste to send W. E. Witter and family to Wokha to establish a mission there. Meanwhile the Catholic Church in Assam and Meghalaya had been deeply rooted along with the Baptist and the Presbyterian churches. It was through the Diocese of Shillong (now Archdiocese), the mother diocese of the North Eastern dioceses, that the Catholic Church in Nagaland made the first contact. The Church made her first contact with the Angami tribe and then the Lotha tribe. About the freedom to move into the hills, Puthenpurakal (2000) wrote,

It is true that the so - called Chin Hills Regulations was abolished in 1946, thus removing from the police sweeping powers to expel from the North East anyone they thought harmful and who was not a native of the place. Thus the law that kept the Church out of the region was finally abolished. So with the dawn of independence the Church was free in principle to enter anywhere in the North East to preach the Good News (p. 281).

2.7.1 MEANING OF THE TERMS 'CATHOLIC' AND 'THE ROMAN CATHOLIC CHURCH'

Common but strange and derogatory remarks commented against the Catholics like 'Catholics are not Christians', or 'they are worshippers of Mary', or 'Satan worshippers' or 'idol worshippers' etc, by some section of the people of other denominations to confuse ordinary people are actually a blot on the very nature and spirit of Christianity. The meaning of the word 'Catholic' will perhaps clear some of the doubts people have of the Catholic Church. Jesus did not give any name to his followers or the church but they evolved in history. Just as the name 'Christian' originated in Antioch, so also the name 'Catholic' was used for the first time by St. Ignatius of Antioch, in 109 A. D. In his letter to the Smyrnians, he said, "Where Jesus Christ is, there is the Catholic Church" ("Searching for the truth", 1985, p. 5). St. Cyril of Jerusalem (315-386 A. D) said, "If you are sojourning in cities, enquire not,...merely where the Church is, but where is the Catholic Church. For this is the particular name of the Holy Church, the Mother of us all" ("Searching for the truth", 1985, p. 5). St. Augustine (354-430 A. D) one of the great defenders of the early Church also used the term 'Catholic Church.' The Encyclopaedia Britannica says the term 'Catholic' was used since the 2nd century to distinguish the Christian Church at large from local communities or from heretical and schismatic sects. The gradual use of the word 'Catholic' was due to

the negative attitude of the Jewish Christians towards the non-Jewish Christians who were considered as inferior. Some of the early Jewish Christians insisted that non-Jewish Christians should follow the rules, traditions and customs of the Jews. To counteract these unhealthy feelings, the early Fathers of the Church, especially Bishop Ignatius of Antioch, stressed the universal aspect of Christ's church and called the Church Catholic (i.e. universal or equally meant for all peoples) (Chacko, 1990). Another explanation for this is that Jesus Christ established a church of which he made Peter head (Mt. 16: 13-19) and which he intended to last for all time (Mt. 28: 20), thus presupposing successors to Peter. This apostolic Church became known as the Catholic (universal) Church (Sheedy, 1978).

As the headquarters of the Church from St. Peter onwards was in Rome, the Church started to be called later as Roman Catholic especially by others (Chacko, 1990). The word *Catholic* is derived from the Greek adjective, *katholikos*, meaning "universal" and from the adverbial phrase, *kath' holou*, meaning "on the whole" (McBrien, 1994, p. 3). Hence, it means "according to or in relationship to the fullness of (means)" which Jesus gave to the Church he founded. Plathottam (2001) wrote,

We may also add that the word "Catholic" does not have anything to do really with geography or statistics. The first group of Christians about whom we read in the Acts of the Apostles (1: 14-15) too were "Catholic", because they possessed as in a seed the fullness of the means given by Jesus to His Church. It is because of this fullness of means that the Church is "universal", and not necessarily because it is "all over the world"! It becomes present all over the world, because it is "universal" (uni-versare = moving to the same goal marked out by Jesus) (p. 33).

2.7.2 FIRST CONTACT

The first contact the Nagas of Nagaland had with the Catholic missionaries was in the middle of nineteenth century and then later after a gap of fifty years. On September 4, 1847, Fr. Freycenon of Dhaka paid a visit to the foot of the Naga Hills after paying visit to the Christians of Bondashill. He had reported that he found Naga tribes (Zeliangrongs?), well disposed to Catholic religion (Menamparampil, 2006). The first Catholic missionary to enter Nagaland was Fr. Marcellinus Molz, a German Salvatorian from Bondashil (present Bangladesh) (Puthenpurakal, 1993), who reached Tamlu in the Phom Naga area under Longleng District in 1908. He stayed with the Aos for some time to get acquainted with this tribe and to explore the possibility of introducing Catholic mission work among them. In the words of Syiemlieh (1990), “he was the guest of the British officer of Mokokchung and was at Tamlu, a military outpost, twenty-five miles from Nazira” (p. 38). Becker (1980) quotes the words of Molz which he wrote to the Prefect Apostolic of Assam regarding the possibility of evangelization among these tribals from Tamlu on 15 May 1908,

It was very tiring to travel in these areas up and down hills and valleys.

Tamlu is military outpost, twenty five miles from Nazira. Around the fort there is a Naga village with about 1000 inhabitants. I am completely fascinated by these Nagas. Not far from here there is an area still independent of the British where all the people go about almost naked. They wear a small leather apron in front about the waist. For the rest they have no clothing at all. I could write many pages about the great hopes and possibilities of evangelization among the Nagas, but what is the use? You know better than I do how things stand and what can we achieve without adequate means! The American Baptists are making great progress in their missionary work here. I think the Naga Hills are sparsely

populated. Yet there are villages ten to fifteen miles distant from each other and each one has at least 500 inhabitants! (p. 132).

Another Catholic missionary to visit the Naga Hills was also a Salvatorian, Fr. Ansgar Koenigsbauer in 1912 (Puthenpurakal, 1993), on his way to Manipur via Dimapur. It has also been reported that a fourth missionary to have had contact with Naga Hills was Leo Piasezcki in 1920 who made a number of visits to Manipur (George, 1990). Bishop Ferrando opined that the Manipur Hills, the Garo Hills and the Naga Hills would probably be the most fruitful fields in India for the growth of Christianity. He (1949) wrote,

These words are true after ten years, but we could not yet start our work in the Manipur and Naga Hills. How great is our responsibility before God. These tribes are ready for the good seed,...in spite of many difficulties the prospects of our entering in the Naga Hills are much brighter than two years ago. From many villages we receive invitation. These messages say: 'We like the Catholic Fathers because they love the children, enter our houses, stay with us and do not destroy our tribal life.' We are in touch with the highest authorities and we hope that this day will come soon, as it came for another Hill-Tribe, the Lushai, where after long years of expectation a beautiful spring has begun,...A good friend of ours who by order of the Central Government is always travelling amongst the hill-tribes of Assam to study their conditions told me: 'Monsignor! Now or it will be too late.' Dear Benefactor, help us to open the Naga Mission, to win to Our Lord one of the most picturesque primitive Tribes of the earth (p. 2).

2.7.3 WORLD WAR II AND THE CIVIL HOSPITAL

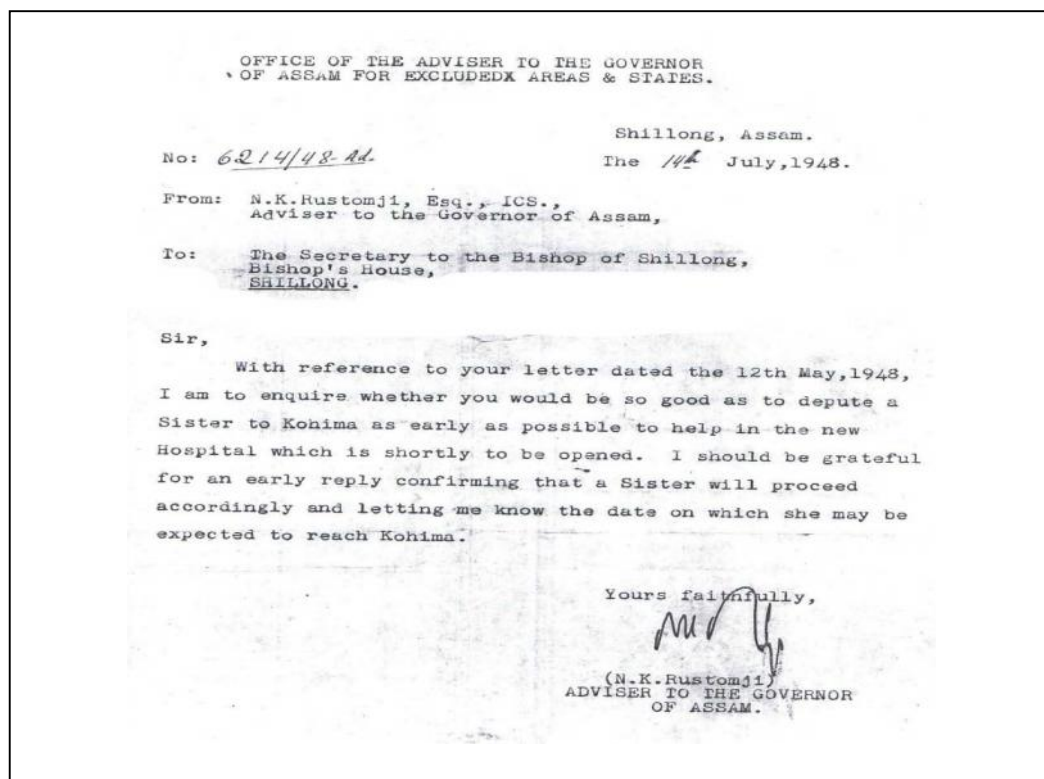
The World War II had been the turning point for the Nagas in general and the Catholic Church in particular. After the Indian independence in 1947, Naga territory remained a part of Assam and so the Nagas renewed their demand for a sovereign state, independent of India. And the voice of this demand echoed by different factions since many decades did not die down but is heard louder and louder today. On the other hand efforts were made and renewed for an amicable solution. During the War the British could count on the trust of the Nagas to fight the enemy in April 1944. They cooperated efficiently and loyally with the British and American forces to repulse the enemy who had to retreat (Ferrando, 2003), forever from this land after the 64 days of battle. The War Cemetery at Kohima is a memorial of this war where hundreds of American, British, Indian and Japanese soldiers died in that battle lay interred there. The dead included Reverend Callahan, an Irish Catholic and Chaplain of the forces. A thought provoking caption in the cemetery is read as, ‘When you go home tell them of us and say for your tomorrow we gave our today.’

Actually the Civil Hospital at Kohima was a gift from the British for the Nagas of the state for their loyalty and dedication during the War. The people helped the British as porters, guides, interpreters, spies etc, while some joined them fighting the enemy (Suosahie, 1994). A hospital was a much needed requirement for this hill state. The need for the staff in the hospital is described by Syiemlieh (1990), “the British soon left the hills without filling in the requirement and the district administration of the Naga Hills had then to look for suitable staff” (p. 41). The noble service rendered by two trained Salesian Sisters at Guwahati hospital was appreciated by the Government. At the time Akbar Hydari was the Governor of Assam and the two Princely states of Manipur and Tripura (George, 2007). Hoping the Church might respond positively to the request, Hydari appealed to Bishop Stephen Ferrando of Shillong for help. The diocese of

Shillong then comprised a very vast territory which included the whole of the North East (Puthenpurakal & Mampra, 2006). Never to miss the opportunity which was the gateway for the Church in the future Bishop agreed to the request. Upon his request the congregation of the Sisters of Christ Jesus from Spain came forward to help. Given below is the letter written by N. K. Rustomji, Advisor to the Governor of Assam, on 14 July 1948 requesting the Bishop of Shillong to depute a sister to the civil hospital at Kohima.

Letter 2.1

Letter to the Secretary to the Bishop



Upon receiving the letter Bishop through his secretary Fr. M. Bianchi wrote on 17 July 1948 assuring him of the medical service of two sisters at civil hospital (Appendix, Letter B 1).

2.7.4 ARRIVAL OF CATHOLIC MISSIONARIES AND THEIR WORKS

The Congregation of the Sisters of Christ Jesus obliged to the request of the Bishop and on 31 December 1948 Sisters Margarita Cifre and Guadalupe reached Kohima along with their chaplain Mgr. Emmanuel Bars (Mgr. Bars). The sisters expressed the need of having a chaplain for their spiritual care. Mgr. Bars was the first resident Catholic priest in Nagaland. They were accompanied by one John, a Naga boy who had studied in Shillong and who would be helping them and studying in Kohima ("Kohima-Nagaland", 1984). This boy was S. John Longyao who worked with Fr. Marocchino and Fr. Mgr. Bars for a short time in Kohima. The Government had signed a six year contract with the Church. The sisters and their chaplain were forbidden from exercising any pastoral ministry other than medical care (Kottuppallil, 1990). Since their arrival, the Naga Hill was open to the Catholic Church. Sr. Margarita Cifre (1949, January 2) in her diary wrote about her work in the hospital in the following words,

2nd January was the first day of our work in the hospital. The first thing we did was to prepare the beds of the patients,...we gave good baths to some of the patients,...tended to the wounds,...5th January we changed our residence to the hospital campus,...Mons. Bars encouraged us and told us not to worry, that even if we do not know the language to preach to the Nagas, it is enough for them to see us and know that we are their sisters who work in the hospital,...we were just happy and gave thanks to God for bringing us to this mission.

Later Ferrando (1951) wrote about the hospital and the service of the sisters,

During the last war the Japs opened a new road through the jungle carrying their cannon and ammunition on elephants. After fierce battles the Japs were stopped at Kohima. Masters in jungle warfare, the Nagas

made no small contribution toward the victory. As a reward for their (Nagas') services, the government gave them the most up-to-date hospital in Assam. I am happy to tell you that this hospital is run by a new order of Spanish nuns. Right Reverend Monsignor Bars is their chaplain and our pioneer missionary among the Nagas (p. 6).

After the entry of the Catholic Church into the Naga Hills Ferrando (1951) wrote in the chronicle of the diocese about the possibility of evangelization there in these words,

The American Baptists have worked here among the Nagas for 100 years. It has always been closed territory to Catholics. However, now we have Catholic nuns running the hospital at Kohima, and Msgr. E. Bars, the resident Chaplain, is making many useful contacts. As yet Catholic Missionaries cannot preach in the Naga Hills. But the Nagas themselves repeatedly petition the Government to allow us to open schools and churches.

Sr. Guadalupe, said that since there was a contract signed between the Government and the Bishop, they could not openly propagate catholic faith as it would lead to violation of the agreement. Under this circumstance she felt that doing good to someone was equal to preaching the good news. She said, "Mgr. Bars used to tell us, let us go to the town and Kohima village to preach in silence" (personal communication, December 2, 2008). Mass was celebrated in a small chapel in the hospital. At times Mgr. Bars used to celebrate it in the open-air in which people of the village used to attend out of curiosity to know what it was all about. By seeing their life and work people started enquiring about Catholic faith from them. Sr. Guadalupe also said that a few people who came into contact with Mgr. Bars expressed their desire to become Catholics. According to her they were loved by all patients in the hospital even though the only language they knew then was the language of service and love. One day Mgr. Bars took the photo of

him, John and two sisters and said jokingly, “This is the first Catholic Church in Naga Hills” (Personal communication, December 2, 2008). While being in the hospital for some time, Mgr. Bars came to know some local people who invited him often to their homes. He would distribute books on catholic religion; and many came to like the religion (Suosahie, 1994).

The sisters’ service in the hospital was also a healing remedy to break some of the barriers of hatred and prejudice the Baptists had of the Catholic Church for years. Within two to three years time the suspicious nature of the people had been narrowed down, curiosity about the Church had been aroused and a bridge of friendship had been built. Quoting the words of Thepfünilhu, Vattoth (2010) wrote, “they really changed the attitude of the Baptists, though they did not go about preaching. They took good care of the patients,...changed the attitude about the Catholics” (p. 52). A few young people like, Suosahie Philip, Sasielie Belho, Khriesalie Antony etc used to visit him in the hospital, and their interaction with him made them come closer to the church and later on Fr. Marocchino baptized them. On her second coming to Nagaland, on 9 August 2004, after 54 years, Sr. Guadalupe once again recalled her experiences in Nagaland and shared how the Church took roots in the village. “We were strictly forbidden by the authority and other Christian denominations of the area to teach the Bible or about the Catholic Church, yet by and by they found us Christians with a difference worth following,... and the seed of Catholic faith was sown” (Vattoth, 2010, p. 55). Mgr. Bars and sisters thus sowed the seeds of the catholic faith in Kohima.

Mgr. Bars and sisters strictly adhered to the orders of the administration from involving in religious affairs of the people of the state. It is evident from the chronicle of Catholic Mission Golaghat which states that they used to attend Christmas and Easter services at Golaghat Church in 1950 and 1951. Besides that in the chronicle of Catholic Mission, Golaghat (1941-1958) on 10 March 1949 Neyens wrote, “it is a pity that no

direct work can be done for the conversion of the Nagas, at present, but we hope the difficulties will disappear and so we shall have a good field wherein there is much hope.”

2.7.5 ARRIVAL OF FR. MAROCCHINO

In 1952 Mgr. E. Bars, was succeeded by Fr. Hubert Marocchino as the chaplain of the Sisters (Kerketta, 1998). Vattoth (2010) described Marocchino as “one person who is responsible for the beginning of the Catholic Church in Kohima, Nagaland, is none other than Fr. Umberto (Albert) Marocchino, (1909-1991) who alone as a one man force struggled to get a foothold in the American Baptist Mission stronghold” (p. 38). According to the chronicle of Catholic Mission, Golaghat (1941-1958) dated February 4, 1952 he took charge of the new assignment in January 1952. He was destined to make history as far as the Catholic Church in Nagaland is concerned.

Fr. Marocchino too had been given strict orders by the then Deputy Commissioner, Mr. Pawsey, not to go out to do any mission work outside the hospital or in the villages. As he landed in a new land with totally a different type of people his consolation was his meeting with a few friends of Mgr. Bars. It was from his residence in the hospital he started distributing literature on ‘Catholicism’ to his new friends and asked them to translate into Angami dialect. Slowly a small group was formed. They participated in Sunday services in the hospital chapel (“Christ King Parish, Kohima”, 1999). Thus as a missionary to the Angamis, he began his ‘silent’ mission work.

Bishop Ferrando was optimistic about the opening of the Naga Hills to the Catholic Mission. He wrote in the chronicle of the diocese (1951-53), “Nagas seeing the self-sacrificing and humanitarian work of the sisters and the Salesian father began to take interest in Catholic religion and are attracted to embrace the Catholic faith. Many Nagas came to me asking about the true religion,...and wanted us to enter the Naga Hills.” It had been confirmed by the Bishop that for two years the Naga people had been sending

letters to the governor to allow the Catholic missionaries to enter Nagaland and work. But the Governor said that the permission to work in the Naga Hills would not be granted. What saddened the Bishop was that the Catholic religion is known only through the false teachings of the American Baptists who are in the Naga Hills. He mentions also in the same chronicle, “many Naga students studying at Shillong are preparing themselves to become missionaries to their own villages. They are translating the catechism and small prayer books.”

2.7.6 NEW DISTRICT COMMISSIONER

The new District Commissioner/Deputy Commissioner (DC) to the Naga Hills, Mr. S. J. D. Carvalho was a devout Catholic whose presence in Kohima was indeed a solace to Fr. Marocchino and his close associates who were intending to become Catholics. He served as DC from 1953-1957. He was a Goan Catholic, helped Marocchino to stay on in Kohima, even when the sisters left at the expiry of their contract in 1955 (Kottuppallil, 1990). Suosahie (2002) has this to say, “on Sundays he used to come for mass which was celebrated outside Father’s residence, and impressed many by kneeling on the bare ground with his well pressed suit. It was an inspiration for many and perhaps for the first time people had come to know that even Catholics have such respectable officer” (p. 1). Fr. Marocchino and Sisters breathed a sigh of relief when the new DC allowed them to visit Kohima village. They started visiting Kohima village on Sundays and during free time. Meeting and interacting with the people brought them closer and gradually people began to shed their feelings of antagonism and prejudice against the Catholics.

2.7.7 FIRST BAPTISM

“14th December 1952 remains a red letter day in the history of Catholic Church in Nagaland” (“Christ King Parish, Kohima”, 1999, p. 15). On that day, the son of Mr.

Kevipralie Paulus was baptized as Kevipele John Bosco in the sisters' chapel in Naga hospital. Even though the parents had not been Christians at the time of the baptism of their child, what prompted them is not known until today. Unlike other years there was a change in the venue of the Christmas and Easter celebration of 1953. In 1953, the solemn Christian festivals like Easter and Christmas were celebrated in Kohima village for the first time. The presence of large number of people at these two gatherings was quite encouraging. Dr. Das, the Naga Civil Hospital surgeon who was a Bengalee had all praise and appreciation for the Sisters who worked there. He got permission from the police to let Sr. Annie and Sr. Pilar distribute clothes to the poor children in Kohima village and to visit and care for the pregnant women.

2.7.8 REQUESTS BY PAST STUDENTS

Many Naga students from Nagaland and Manipur had been pursuing their higher studies at St. Anthony's college and St. Edmund's College, Shillong, since their establishment. By 1953 many Naga students returned from Shillong after their studies. About the conviction of those students Syiemlieh (1990) wrote, "they did much to dispel the illusions of what the Catholic Church stood for and were convinced that the Roman Catholics, as they were called till recently, were not as bad as what the people were made to believe" (p. 44). Fr. Marocchino was quite optimistic as to the result of their activity among the Nagas. He looked forward with hope to the abrogation of the law which forbids Catholic propaganda among the Naga tribes. Ferrando (1953) quotes the words of Fr. Marocchino,

Since the past 6 years there is a real movement towards the Catholic faith going on in the Naga tribes and the Tangkuls of Manipur. We might say that the movement was "self started", that is we almost did not mean it. It was due to some few Naga students who chanced to be reading at the Shillong Catholic schools and there discovered the 'Romans' and of

course they found out by first hand experience that they were not those that crucified Our Lord!,...The factor that we have such Catholic Schools at Shillong where Non-Christians and Non-Catholic students are attracted must therefore be given its due credit (p. 2).

2.7.9 SISTERS' DEPARTURE

On January 22, 1955 Sisters left the Naga Hospital on the expiry of six years contract (Puthenpurakal, 2000); however, the military authorities were interested that the sisters continue. But it was the time of political turmoil in Nagaland and the Central Government was apprehensive and suspicious of the Christian missionaries as they believed the force behind the political upheaval. The fledgling Catholic Church was caught in between. And the then Bishop of Assam felt he could not take responsibility for the foreign sisters ("Kohima-Nagaland", 1984). On the other hand it had been mentioned in the institute's biography that the Government asked them to leave on completion of their six years contract with the hospital. When it was time to renew the Government did not want to renew it again and the sisters had to leave. The sisters were actually a leaven in the dough. During the meetings of the heads of the Hill Districts of Manipur and Nagaland, of the diocese of Dibrugarh from 17 to 18 February 1965, Fr. Bernick said that the Sisters were told by the Union Government of India that their services were not required any more (Rosario, 1965) as a result they had to leave the place. He also mentioned that after the 1956 attack, Fr. Marocchino went out of favour with the underground.

2.7.10 CONTINUATION OF THE WORKS

By the time the Sisters had left the hospital there were already a number of Catholics who came from different parts of India and were serving in the army and administration. A few of them used to attend services whenever it was celebrated either

in the hospital chapel or in Kohima village. It was very essential, therefore, to have a priest to take care of the pastoral needs of these people. It is believed that Fr. Marocchino was granted permission by the DC to stay on at his request or at DC's own discretion after the Sisters had left the hospital. The DC helped the Church in many ways, and impressed many people who earlier did not like the new religion (Suosahie, 1994).

There upon Fr. Marocchino was also granted permission by the DC for free movement and this permit helped him to reach out to many adjacent Angami villages. After the Sisters' departure, he moved into a small shed in the war cemetery, close to Mr. Samuel Mezbur's quarters. Vattoth (2010) wrote, "on some Sundays the service was shifted from the hospital to the War Cemetery, where there is an altar, which could be very conveniently used and the custodian of the War Cemetery, Mr. Samuel Mezbur, had no objection to Fr. Marocchino conducting his service there" (p. 69). Seeing the need for a school in Kohima both started the 'Kohima English School', presently known as Mezbur Higher Secondary School. One day the Superintendent of Police invited Fr. Marocchino to his office and asked many questions and sought much information about the Catholic Church. One of the questions he asked was, "tell us if you feel safe for your life here in Kohima or if you encounter any sort of opposition from the Naga Hostiles." To which he replied, "the only opposition I meet is the Baptist warriors" ("Civil hospital Kohima II", 1950, p. 1). The police officer was pleased with his answer.

It was during the midnight of 24 December 1954 nine young people led by Mr. Kevipralie Belho, who were very closely associated with Fr. Marocchino from the beginning of his stay and often received instruction about Catholic faith from him received baptism. So officially the Catholic Church came into being in the Angami area on that day. These nine prior to their baptism had obtained permission from their parents to become Catholics despite the latter expressing their fear that they were following a wrong religion. Those who received baptism on that day were, 1. Kevipralie Paulus, 2.

Neizo Louis, 3. Deinuo Diana (Kevipralie's wife), 4. Sasilie Samuel, 5. Kezesuohie Sylvester, 6. Vayolie Valentine, 7. Suosahie Philip, 8. Miapho Marcus, and 9. Neipiei Noemi (Vattoth, 2010). Father did not administer baptism to few boys even though they too had received instruction, as they were too young. Ferrando (1955) quoting the words of Fr. Marocchino, described the unforgettable Christmas celebration of 1954,

Also this year we had the grace and happiness of celebrating Christmas up at the Naga village of Kohima: in the heart of the Angami Tribe. As the school building was at our disposal the Sisters could transform it into a well decorated chapel. The projector show attracted quite a large crowd and so we had the best of opportunities towards the presentation of Catholic faith. At midnight mass most of the people remained in the church and mingled with our Catholics and catechumens. They (people-both Christians and non-Christians) were following all the proceedings with interest and respect. We know that they are greatly attracted by the vestments, ornaments and ceremonies used in the Catholic worship,... for us the best aspect of this 'Naga Christmas' was the baptisms of adults and children: the real first-fruits of this lead Tribe among the Nagas (p. 5).

On being asked the reasons for his conversion to Catholicism, P. Suosahie, said that late Kevipralie Paulus' brother Samuel Belho who was his classmate used to attend Holy Mass at hospital regularly and he invited him also to join him. This participation gradually led him to the Catholic Church (Persoanal communication, June 14, 2011). He also said that people who became Catholics were mostly from the non-Christian religion and very few from Baptists.

In the year 1954 Fr. Marocchino had taken a few Angami Nagas to Shillong so as to have first hand information about Catholic practices and to get acquainted with the Catholics of Shillong. It was indeed an eye-opener for them and the feedback he received

from them was beyond his imagination. He also wanted to inculcate various catholic practices of piety in the new converts and so, he took the first group of Nagas to attend the Corpus Christi procession in Shillong in November 1955 (Vattoth, 2010). This annual pilgrimage to Shillong continued for some more years as it helped to instill deeper faith in the people.

Before he moved out of Nagaland he had stayed at six different places - hospital, War Cemetery, a house below Baptist Mission compound, Levi's house in D' Block, Neizo Louis' house at the Veterinary hospital and Kohima Village. Since it was inconvenient for people of Kohima village to go to War Cemetery for service he conducted them from Neizo Louis's house in T. Khel. When the number increased with the baptism of 51 people in 1955 he had to look for a suitable place to gather them for worship. Finally the T. Khel elders allowed them the ground floor of the Lower Primary (L. P) School to be used for this purpose. So he looked for a place to stay nearby and he got a house below the Baptist Mission Compound, in Kitsubozou. Meanwhile the search for a leader for full time work began. Although Mr. Kevipralie Paulus and Mr. Neizo Louis were the first and second choices to lead the community, they could not as the former was an Agricultural Inspector and the latter a businessman. Finally the lot fell on Mr. Suosahie Philip, who while working in the Government High School as a lower division clerk, was free from 2 O' clock onwards, (Vattoth, 2010), to help Fr. Marocchino. And he continues his service to the Church to this very day.

During the course of their work the sacramental and non-sacramental rites and services of the Catholic Church attracted both Baptists and non-Christians of Kohima. The funeral rites of the Catholics accompanied by the holy mass, use of candles, flowers, incense and prayers always won the appreciation and admiration as they felt that their dead have been duly paid the honour and respect for the next life. In the year 1958 two important people of Kohima village asked for baptism at the point of their death and they

were baptized. In the funeral service some of the pagan rites were also added to. This gesture increased the appreciation of the non-Christians for the Catholic Church (“Civil hospital Kohima II”, 1950, p. 1).

2.7.11 ATTACK OF 1956

The 1950s and 1960s were considered the most miserable time for the Nagas. Imchen (2008) described the then situation as, “these decades saw the emergence of the Naga freedom fighters against the defiance of the inalienable rights of the Nagas to sovereignty. The consequence was the deployment of the Indian armed forces in the Hills, and hostilities between the Nagas and the Indian army” (p. 164). Meanwhile Fr. Marocchino decided to stay in the village. Before he moved into the rented house of Mrs. Vilanuo he shifted most of his belongings to Mr. Philip Suosahie’s house. On 8 June 1956, he had gone to Imphal to get some hosts and wine by bus escorted by a convoy. He reached his destination safe and sound but the next day; however, the very bus was attacked by the militants. Back home on Monday the 11 June, the Naga Home Guards attacked the Indian Army stationed in Kohima village. As a consequence, those who supported the Naga cause left for the jungles while others took refuge in the town and sought help from the Indian army (Suosahie, 2002). In the course of fighting the houses of those who joined the underground army and also others were looted and burned down. In this arson father’s belongings kept in Mr. Suosahie Philip’s house were also looted and burnt (“Kohima”, 1957). After fleeing from the village to the nearby forest, it is said that the Catholics were the first ones to return to the village. Fr. Marocchino eagerly waited for the situation to cool down and after few months took a flight to Guwahati and reached Golaghat. He joined a convoy that was coming toward Kohima and when he reached he was shocked to see the vast devastation of the village. As he had no place to stay Mr. Carvalho, the DC accommodated him happily as his guest in his bungalow for

few days before he moved to the house of Mr. Levi Zeliang who was a head assistant in DC's office, in D'Block, where he stayed for four years till 1960.

Nothing of the Church was left in the war. At this time the number of Catholics and the catechumens began to increase and this period could be considered a period of conversion. The first people to become Catholics were from the T. Khel Kohima and the plan to build the Church was also in T. Khel. So father decided to build a Church for the community. It was Mr. Keviselie Sekhose, then a non-Christian, who offered a plot of land in Sozieba, the second highest viewpoint in Kohima village, when everyone else turned down father's request. Through the collective efforts of the Catholics and with help from one Major D'Souza and one Colonel Adam the Church building was constructed and it was blessed on 20 April 1957 by Bishop Marengo. It was especially for the blessing of this first Catholic Church in the Naga Hills that the Bishop was allowed to visit Kohima again after two years. To his great surprise and joy he found that the number of neophytes had increased fourfold ("Kohima", 1957). On the façade he had written 'One Lord, One Faith and One Baptism' ("Fr. Marocchino Visits Kohima again", 1984, p. 3). Thus with the blessing of this Church the Catholic Church made her visible presence for the first time in Nagaland.

2.7.12 BOSCO PRIMARY SCHOOL

While staying at Levi's house in D' Block, Fr. Marocchino established Don Bosco Elementary School in 1959. This move was welcomed by the Baptists as well. This school imparted basic education to about 60 students. One of the teachers Ms. Dierheninuo Helena who taught there for two years from 1959-1960 said that Fr. Marocchino himself was one of the teachers. Among the many other teachers, Ms. Lhouze-ü Lucy and Ms. Sabina Belho were sent to Montessori, at Calcutta for training ("Civil hospital Kohima II", 1950, p. 1). The school was later shifted to the present Veterinary compound at Pezielietisie. All the teachers of this school were good

missionaries for the church as they used to tour villages with Fr. Marocchino for evangelization works.

There were also many young Catholic boys and girls in Kohima who collaborated with father closely in teaching catechism and doing other missionary works. While he was at Levi's house many boys from Kohima and Khonoma, stayed with him to help him as well to pursue their high school studies. Among them Mr. James Vilasalie, Dr. Thepfünilhu Francis Kuotsu and Dr. Rüünguto Augustine are to name a few. Mr. James Vilasalie who stayed with him for 3 years was also a touring companion of Fr. Marocchino (Personal communication, April 24, 2012). These boys after being with him for some time received baptism.

Marocchino had sent some young Naga boys to study in Assam. They studied Assamese fluently and this ability of the students was appreciated by the authorities in Nagaland. They observed that language could bridge the people of Nagaland and Assam and could live peacefully with each other. Once the District Commissioner during one of his meetings with his subjects said, "the only person who can change the Nagas is the Catholic Priest" ("Civil hospital Kohima II", 1950, p. 1). The Catholic community now spread over to a number of villages in and around Kohima received a big morale boost with the baptism of Jasokie, popularly known as J. B. Jasokie. On 20 September 1963, Jasokie John Bosco Zinyü, who eventually became the Chief Minister of Nagaland, joined the church together with his wife and three children (Vattoth, 2010). In 1963 the Government of India declared this area as sensitive and exclusive zone due to warfare and as a result being a foreigner Fr. Marocchino had to leave the place. In his place Fr. Felix and Fr. Bernick who were Indian citizens came in to continue the mission. So after 12 years of hard work Fr. Marocchino left this land on 3 October 1963 to Golaghat. While he was in Damra, Assam the Indian Government decided to expel foreign

missionaries from Assam and he had to leave Assam in 1969 and after a year of rest in Italy he landed in Philippines for the missions.

2.8 CATHOLIC CHURCH IN LOTHAS AREA

After years of wait gradually tribal areas particularly Nagaland and Manipur began to open up to Catholic missionaries. An added advantage was the creation of a separate diocese of Dibrugarh which comprised of the entire Nagaland and Manipur and part of Assam. On 12 July 1951 the Diocese of Dibrugarh was formed by a special decree of Pope Pius XII and Fr. Marengo was elected as the first Bishop. But his installation as Bishop took place only in May 1952. On the day of his installation there were two Naga delegations to meet him. One composed of Lothas Nagas from Lakhuti the other of Tangkhul Nagas from Hundung. Nagaland and Manipur were at last opening to the Catholic Church (Marengo, 1976). The plains of Assam provided the basis of the Hill evangelization. In the words of Marengo (1976), “the vast diocese of Dibrugarh has today been trimmed down to its Adivasi flock. But our plain Christians must be happy to have served as spring board for our venture among the hill-tribes of Nagaland and Manipur” (p. 38). He poured out his heart for the hill people when he (1976) wrote,

I have said, as in truth bound, that as Bishop of Dibrugarh my great concern were the hill tribes of Nagaland and Manipur who were beckoning to us for the first time, and for lack of personnel I had to assume direct care of our Lothas neophytes until God sent His man and their man in the person of Fr. Larrea whom they called ‘our Lothas Father’ (p. 37).

When the Church began to establish contact with the Angami tribe, the Lothas tribe on the other side invited the Fathers to enter their area. The Lothas used to come down to Furkating and Golaghat to sell their produce of fruits, vegetables and

manufactured goods. The first known contacts of the fathers at Golaghat with the Lothas go back to 1946, when Fr. Nyans, the then father in charge of the mission engaged a large number of them to clear jungle in the mission compound (Pallikunnel, n.d). About the mission to the Lothas Larrea (1960) wrote,

In the course of a conversation, Fr. Nyans, told them: ‘one day your children will come to study here.’ Prophecy or not, these words were narrated to Fr. J. Larrea in 1963 by one of the workers, a Baptist who came to Golaghat with some Catholic friends, when he saw the Lotha boys happily playing after class. ‘I am really surprised’, he said, ‘to see how the words Fr. Nyans pronounced 17 years ago have become true’ (p. 2).

2.8.1 GOLAGHAT MISSION, THE GATEWAY

Golaghat Mission, the gateway to the Lotha mission, was inaugurated and blessed on the 24 of August 1941 by Bishop Stephen Ferrando of Shillong. Recalling to his mind the beginning of the Lotha mission from Golaghat, Fr. Felix Bollini (1991) who spent 23 years in Golaghat mission wrote thus: “on December 28, 1950 I had a surprise visit by 5 Lotha Nagas. They invited me to go to Lakhuti” (p. 7). The names of the five are Shanpano Humtsoe, Yantsao Lucas Yanthan, Yanpansao Humtsoe, Niemsao Humtsoe and Renzamo Humtsoe. Among them three had been expelled from the Baptist church. Kottupallil (1990) wrote, after two days of lengthy discussions, they left Golaghat with rosaries, medals and crucifixes and holy water, for their village of Lakhuti where the Baptists had expelled them from their church a year earlier.

2.8.2 BACKGROUND OF THE EXPULSION

Lakhuti is a village situated about 45 kilometers away from Wokha district head quarter. The American Baptist missionaries came into contact with this village in the

year 1920. At that time the people were non-Christians (pagans). Prior to the arrival of the Catholics there were many rumours spread against them. Mr. Marcus, said that the Baptists had spread the news “the Roman Catholics are the ones who crucified Christ. So they are not Christians” (personal communication, January 10, 2007). By the time the Catholic Church came to establish many people in the village had already become Christians. Nkomo mentions in his letter entitled ‘Establishment of catholic church in Nagaland’ that in 1949 the Lotha Baptist Church Council passed an order to the Lakhuti Baptist church that its pastor Tsumongo Yanthan’s salary should be increased by Rs. 2.50/ per month. It is said that this order was made known to other Lotha Baptist churches throughout the Lotha region. Following the order, the Lakhuti Lotha Baptist Church discussed the matter two to three times. In all the meetings they could not come to a consensus as some were in favour while others against. The reason for opposing the increment is known only to them even now (Y. Daniel, personal communication, May 1, 2012). There had been some confusion and misunderstanding cropped up into the functioning of the church before and after Christmas 1949 and as a result some deacons had resigned and there was a time the church functioned without a pastor and deacons for six months. According to Ntheo Louis during that time he took over the overall responsibility of the church and he presided over funeral and marriage ceremonies. On 19 march 1950 Ntheo was appointed pastor of Lakhuti by Rev. Ahamo (N. Louis, personal communication, January 10, 2007). On 29 August 1950 another meeting of the Lakhuti Baptist Church Council was called to discuss the matter again in which Chenisao Humtsoe-deacon, Shanpano Humtsoe-treasurer and Yantsao Yanthan-chowkidar suggested to have the salary of the pastor increased as other churches had already increased and besides their pastor was doing well in his duty. At this deacon Nyansao, the key holder, angrily threw away the key of the church at the door of the church and walked away (N. Louis, personal communication, January 10, 2007). At this Shampano the church treasurer expressed his displeasure over the incident and said that such people

should be corrected then and there and should not behave in this manner. He then expressed his inability to continue as treasurer of the church and asked the council to take away the chest from his house and he waited for two to three weeks. The group that was against the increment meanwhile selected Nyansao as the treasurer of the church. When Shanpano came to know Nyasao had been selected he took the chest from his house and kept it at the house of the latter (H. Marcus, 1976). When this petty quarrel reached a volatile situation the church requested the Lotha Baptist Church Council to settle it amicably. Yantsao and Shanpano reported to the council the fact of the trouble in Lakhuti and warned them if they sided with the other group they would fight to the end. But the council without studying the pros and cons of the situation favoured the opposition and accused the three as culprits who betrayed the faithful in the name of the church. They were also branded as anti-church members and excommunicated them from the church. The Council published the excommunication of these three people in the Lotha news in October 1950 and circulated it all over the Naga Hills for others to know (Humstoe, 1976). Discouraged and unhappy with the unpleasant situation the three excommunicated members requested the Council and community not to do so and not to strike off their names from the church. But the Council did not listen to them.

Disheartened by the state of affairs they again went to the church to ask pardon and to attend service but told to go away as they were no more members of the church. The *Gaonbooras* said, 'go to the pagan priests as you have been handed over to them. Pay your tithes to them and they will solve your problems. Either you follow any religion or you serve under the pagan priests. Even during jubilee time you will be excluded' (N. Louis & H. Marcus, personal communication, January 10, 2007). They repeatedly told them that they were Christians and didn't like to 'go back.'

2.8.3 CONTACT WITH THE CATHOLIC CHURCH AND THE RESOLUTIONS

Despite the setback, the three took a firm resolution not to go back to their ancient religion. Until then no Lotha in Lakhuti had heard of the Catholic Church. But these three remembered at this juncture having heard of another 'Christian church' at Golaghat from a friend Rhansümo Humtsoe. He had told them he had heard of a church called 'Catholic' in Dibrugarh when he had worked first as a servant with an Anglican Bishop and then as a servant of Fr. L. Piasecki, a Catholic missionary from Poland, when the latter was building a new church there, which is now called the Catholic Cathedral of Dibrugarh. He also told them this Catholic Church had a mission centre at Golaghat (Larrea, 1988). Soon there began a new turn of events in the life of these three expelled members. A great desire to know of this new Christian religion began to take roots in them. With a firm determination, they discussed and resolved on 2 April 1951 that they would 'not to go back'. In a resolution written by them they said that they had already requested the church to take them back, but they did not listen to them. It is, therefore, decided that they would bring another denomination (Appendix, Document B 1).

On 4 April 1951 the three- Yantsao, Shanpano and Chenisao signed with thumb impression, their decision to join the Catholic Church. They said that it was in deep sorrow they had to take a firm decision to join another church which no Naga has accepted so far that is the Catholic religion. They also resolved to practise whatever might happen to them (Appendix, Document B 2).

Since they were law abiding citizens they decided to inform the Lotha Baptist Church Head quarter of their firm decision to embrace new faith and to enquire if anything was wrong if they did so. On 7 April Yantsao and Shanpano left for Vankosung Mission which is the mission centre of the Lotha Baptist Church Association, (near Wokha) and asked Rev. Houston, Lotha Baptist missionary if they would be committing

a sin by joining the Catholic Church. Rev. Houston told them, “this is something you must decide on yourselves; I will tell you nothing. I cannot forbid you to join the Catholic Church, since this is the original church” (Larrea, 1988, p. 3). Then they approached Nchemo. Kinghen, Lotha Bench Court Chairman and sought his opinion about their intention to become Catholics and he said, “according to the Indian constitution one is free to practise his or her religion” (Y. Daniel & N. Louis, personal communication, May 1, 2012). The third person they approached was M. Mhondamo Kithan, Lotha Tribal President who also gave the same reply as that of Nchemo kinghen.

They returned back to Lakhuti on the next day having obtained ‘No objection Certificate’ from the Baptist Church authority. There they signed another document based on the consent of the Baptist Church authority to have another faith in the village. They reported the matter to the Lotha Bench Court, President of the Lotha Tribal President and the missionary of the Baptist Church about the acceptance of the Catholic faith and their reply was to follow their own conscience and none of them told them not to do so. Having obtained the permission of the Baptist authorities they decided to meet the priests at Golaghat.

2.8.4 MEETING WITH CATHOLIC MISSION GOLAGHAT

Yantsao, Shanpano and Chenisao left on 10 April for Golaghat on foot and reached Kurajan (Gorajan - on the border between Nagaland and Assam) where they met with the Catholics of the place. This place is near Champang where there was a considerable number of Adivasi Catholic population who were looked after by the priests from Golaghat. There they must have shared their experiences to get moral and spiritual support from them so as to embrace the new faith. On 11 April they visited Fr. Bollini in Golaghat and narrated all their experiences and hardships during past few months and latter received them kindly. They stayed there for two days - April 12 and 13 and most probably they got instructed in Catholic faith and received baptism. Father prayed over

them and presented them with holy water and crucifix. Thus officially, Chenisao Humtsoe, Yantsao Yanthan and Shanpano Humtsoe were Nagaland's first Catholics. Fr. Marengo who had gone to Golaghat to preach a retreat to the nuns was present at baptism (Syiemlieh, 1990). After their return from Golaghat on 14 April as Catholics their main concern was to find a place to put up a church for them and their families. They were prepared to accept mounting opposition from their own people for bringing in a new faith. It is said that the people of Humtsoe Khel opposed them tooth and nail from the inception. Any way in the midst of all these expected troubles they selected a place for the construction of a church and blessed the site with holy water on 15 April and started collecting materials and on 1 May they held their first religious service there (Larrea, 1988). After the erection of the 'house of God' the news spread all over the Lotha area that 'Lakhuti village has brought the Roman Catholic Church.'

After a while there was an epidemic in the village and it mainly affected the catholic families. A rumour began doing the round in the village that since they brought the catholic faith God punished them. Soon they were excluded from going to the field for *jhum* cultivation together. The Baptists refused to attend the funeral service of the Catholics and even unwilling to visit the sick. They were deprived of Government grant and in the school the students were told not to become Catholics lest they lose Government jobs (H. Joseph, personal communication, May 5, 2012).

2.8.5 GENERAL MEETING

The new faith was definitely a subject of concern, discussion and deliberations for various organizations including the Baptist Church. Perhaps when the three people expressed their intention to become Catholics nobody might have thought of its serious consequences for the future. And a lot of groundwork might have been done before a letter was drafted by K. Yanthan (Khodao Yanthan) to Fr. Bollini in Golaghat asking him to wait to venture into Lotha mission as it is a concern for the Baptists and Naga

administration in general. The Baptist church was eager to have the expelled members back to their fold and so they were in earnest pursuance to rectify the error to prevent more members leaving to their fold. To remedy the situation and concerned over the new Church, the Lotha Baptist Church Council, called a general meeting consisted of Wokha public and students at Wokha Church, on 16 May 1951 in which 36 delegates from 15 villages took part. The subject matter of the meeting was 'Remedy for the Roman Catholic Members of Lakhuti Village.' It was presided over by Rev. Ahamo, chairman and Mr. Khodao Yanthan, secretary. The following resolutions were passed in the said meeting: (i) to send a selected body with a letter to Lakhuti on behalf of this General Meeting (ii) the selected body would be consisted of two members from each of the villages present; including the members of the Church Council, Rev. Houston, Rev. Ahamo and some other older members from the churches and (iii) the selected body was authorized to settle the matter (Larrea, 1960). It was also agreed that the selected body would meet on the 26 May 1951 at Lakhuti. In the said meeting the catholic members stood firm as not to go back to the Baptist fold again. They told them that despite repeated requests and apology from their side to take them back, the latter refused. Even if they cut their heads off, they won't go back. They were also promised various positions in the church. As they were not yielding to the pressure, the last word was said by Mr. Khodao, who said, 'Catholic church will never die away' (N. Louis, personal communication, January 10, 2007). Syiemlieh (1990) wrote, "nothing came of the delegation that went to Lakhuti on 26 May to try to convince the 'dissidents' not to become Catholics" (Syimlieh, 1990, p. 51).

2.8.6 INFORMATION TO THE PUBLIC

Meanwhile the Lotha Baptist Church published the happenings at Lakhuti Baptist Church in the October 1950 edition of the publication from Vankosung, Lotha Baptist head quarter. It was written that is in view of the misunderstanding arose in the Baptist

Church at Lakhuti, the Baptist Church Council from Vankosung had gone to Lakhuti on 29 August and stayed there till 31 August with a view to settle the matter amicably. In the name of the church, if any person wrote against the Church and spread it without the permission of it shall be excluded from the church's membership. Accordingly three members were found guilty who went against the resolution. So the Church council resolved that henceforth if anybody was doing against the church without the consent of the pastors, council, church, would be excommunicated from the church. 'Dear brethren, we regret the loss of the members. Some people made mistakes yet they point fingers at others. Those persons who commit mistakes and not admitting are Christians in the flesh and not in the spirit. Good Christians don't do that (2 Cor. 10: 4)' (Appendix, Document B 3)

2.8.7 NEW DIOCESE

The Catholic Diocese of Shilling was comprised of the entire North East India till 1951. With the ever increasing number of Catholics in the region it was found extremely difficult to administer. So the need for a division and creation of a new diocese became imperative to care for the spiritual and material welfare of the members. On 23 July 1951, the Vatican accepted Bishop Ferrando of Shillong's suggestion to divide the diocese. "A new diocese was erected, with its headquarters at Dibrugarh and comprised the Dibrugarh and Sibsagar districts of Assam, the Lohit and Tirap districts of the then NEFA., Naga Hills and Manipur" (Syielieh, 1990, p. 52). Fr. Orestes Marengo, was appointed the first Bishop of the new diocese. In the course of his shepherding he learnt the Lotha dialect, translated the prayers into their dialect, took special care of the catechists and appointed a full time priest exclusively for them, in the person of Fr. Larrea. With his appointment as new Bishop the Catholic Church in the Lotha area entered into a new era of mission work.

2.8.8 BEGINNING OF THE MISSION

Even in the absence of a resident priest and trained catechists the church began to grow in number and vitality owing to the guidance of the pioneers and constant encouragement they received from priests whenever they visited them at Golaghat. For example, the first group of catholic families was six but 24 pagan families extended their help in the construction of the church (Larrea, 1988). Fr. Bollini of Golaghat, the first Catholic priest to visit Lakhuti, whose care the new promising community of Lakhuti came under could visit Lakhuti only after two years from March 16-19, 1953. The elders of Lakhuti said that during two days of Fr. Bollini's stay at Lakhuti he instructed the new community in faith and visited a few pagan families in preparation for the first visit of the new Bishop of Dibrugarh. Meanwhile the new Bishop had started preparation for the upcoming visit to Lakhuti by learning the Lotha dialect. Some young men were given training at Dibrugarh during the year, and a prayer book was printed in the same year prepared by Bishop Marengo with the help of Peter Yanthan (Pallikunnel, n.d). One of the great missionaries of the region particularly of Manipur Hills was Fr. Ravalico whose great desire to visit the Lotha area, was met with success when he visited Lakhuti on 24 November 1953, which was coincided with the first visit of the Bishop. He instructed people in faith and prepared them to receive their Bishop. Marengo (1989) wrote on his visit,

I visited Kohima the first time when Mr. Carvalho, the then D. C. having granted me permit to visit the Catholic community of Lakhuti. He wanted me to meet him in Wokha where he happened to be visiting with the Kohima S. P. My plan was to leave for Wokha after one night in Kohima where I offered mass for the sisters, then nursing in the Military Hospital; but the truck on which Fr. Marocchino had booked a seat for me would not start unless I was prepared to help the owner to get two new tyres. After

hours of waiting an old Khasi friend from Malki, Shillong, who was a mechanic in one of the military posts, got me a seat in a military truck that took to the Sema area, to Pokoboto, where I had to spend the night. Next morning I said Holy Mass for a motley congregation of Catholics, Baptists and Pagan soldiers before proceeding to Wokha where I had to spend one more night before starting my long strenuous trek to Lakhuti (p. 34).

On 28 November 1953, Bishop and Fr. Ravalico baptized 240 men, women and children of Lakhuti including those came from Sunglup, and Akuk. The following day, 29 November, they administered Holy Communion and Confirmation to the newly baptized Christians. During his stay and during ceremonies no objection was raised from any quarter. It was reported that even the pagan priests were happy and they even praised Catholic Christianity and in the years to come many did become Catholics. In the words of one of the pagan priests, “sir, I am happy that you have come to Lakhuti,...I respect Christianity and am glad that my people follow you. I am the priest of all this area. I only offer sacrifices to the God of Heaven as you do” (Puthenpurakal, 2000, p. 275). Three years later he became a Catholic.

It was indeed difficult for priests from Golaghat to come and lead the community often as they were foreign nationals and many restrictions were placed on them by the Government. Even though Fr. Ravalico had Indian citizenship, he was already assigned to the Manipur Hills. So the need for the service of a catechist was felt and Mr. Nkomo Humtsoe was made the first catechist of the new community. He was somewhat a learned person and knew Assamese well (Marcus, personal communication, May 2, 2012). For two years Bishop personally looked after the Lotha mission. Being a promising area the need for a full time priest was felt. Bishop Marengo, therefore, proposed to Fr. J. Larrea who at that time was in Salesian College, Sonada (near Darjeeling) to cater to the needs of the growing Lotha community. Fr. Larrea generously

volunteered to come and help Bishop Marengo (Puthenpurakal, 2000), and joined the diocese of Dibrugarh and moved to Golaghat, the base of Lotha mission, in September 1955. Fr. J. Larrea paid his first visit to Lotha area, together with Bishop Marengo, from March 26 to April 2, 1954, visiting lakhuti, Sunglup, Yimpang and Longayim (Larrea, 1988).

2.9 CHURCH IN DIMAPUR

Much before the Church officially came into being among the two major tribes of Nagaland namely, Angami and Lotha, in the early part of 1950 the Church made her presence already at Dimapur (earlier known as Manipur Road) in three smaller communities of Advasi, Garo and Rongmei. Priests from Golaghat and later on from Kohima used to visit these communities and looked after their spiritual needs.

Before the first baptism had taken place in Lakhuti and Kohima, some people at Burma camp had already been baptized by priests from Golaghat. On 31 October, 1950 Fr. Bollini celebrated the Holy Mass and baptized the first four Nagas: one Angami boy of 16 years old, three Kabuis (Rongmeis) - a boy of 12 years, a girl of 6 years and another girl of 2 years (Neyens, 1949, chronicle). Burma Camp is the Bethlehem of present day Holy Cross parish. Mr. Lawrence Gudinho, a devout Catholic from Burma who was an English teacher in Dimapur led two communities of Burma Camp and Samaguri to the Catholic faith. Being a learned person and staying at Burma Camp he instructed some boys in Catholic faith and two of them, namely, Lawrence Rongmei and Paulus Rongmei were baptized in Golaghat in 1953 (Mandal, 1993).

Singrijan Community is an old Catholic community of Nagaland. A few Adivasis, originally from Jharkhand, but settled down under Golaghat district and Upper Assam as tea garden labourers, came to the present place under the leadership of the first catechist Mr. Joseph Chelekchela in 1948. Another earlier Catholic community of Nagaland is the

community at Samaguri. They belong to the 'Garo' scheduled tribe. Majority of the Garos are inhabitants of the state of Meghalaya. But, a good number of them are also settled in the state of Assam. The chronicle of the Catholic Mission at Golaghat shows that there were Garos already in Dimapur area as early as 1946-47, who wished to become Catholics and priests used to cater to their spiritual need by visiting them often and evangelizing them. Six Garo families with some 20 members settled down in Erali Bill in 1949 (Mandal, 1993), under the leadership of Racansing Sangma received baptism.

Thus the Catholic Church in Nagaland took birth despite opposition from the Baptists and non-Christians, and lack of support from administration. It is from this small beginning among the Angamis and the Lothas that the church could reach out to other tribes of Nagaland and to different villages.

CHAPTER THREE

GROWTH OF THE CHHURCH

From a small beginning at Kohima and Lakhuti in Wokha district in the early part of 1950 the Church began her journey to other parts of the state. But this journey was not without hurdles and often she met with successes and failures. Lack of personnel and finance, inaccessibility to the villages, poor transportation and communication, insufficient knowledge of the customs and culture of the people, absence of proper lingua-franca, hostility and persecution from the Baptists, indifferent attitude of the people, vast area etc are some of the hurdles to be mentioned. While God's providence, love for the mission and people, people's desire for good education, able leadership of Bishops, indomitable spirit of the missionaries and Catholics, and total support from few bureaucrats, village elders, and people helped the Church keep growing. In forty years' time, against all odds the Church was able to get rooted in the soil here.

3.1 GROWTH OF THE CHURCH IN LOTHIA AREA

From the starting at Lakhuti the church began to reach out to its neighbouring villages in Lothia area. Even from the very beginning of the church, many people in the villages voluntarily expressed their desire to embrace the new faith. The community of Sunglup was started with just two families in 1953. The pagans, however, decided not to extend any help when the small community decided to build a church, as a result the Catholics of Lakhuti came to help. On the day of the blessing of the church the elderly people of the village (Sunglup) did not allow it to be blessed as according to the pagan tradition that year was the year of building the '*morung*.' But the Catholics, however, began to use it from that day. Later on some elders of the village informed the

Government that they would not allow the Catholic Church to be in the village and if anyone was found practicing they would be expelled. To strengthen their stand they approached Nchemo Kinghen, Wokha Bench Court Chairman who told, if they expelled them from the village for accepting the Catholic faith then the village was responsible to build the latter's houses and shift their belongings wherever they went (Yanthan, 2003). With this ruling things got settled down and no more harassment was reported.

3.1.1 APPOINTMENT OF FR. LARREA TO THE LOTHAS MISSION

In the beginning Bishop Marengo, the new Bishop of Dibrugarh cared for the Lotha Nagas personally, since he had no personnel to spare. Mattappally (2007) wrote, "to this end, he studied the Lotha dialect and got the first catechism, prayer books and hymn books ready" (p. 252). It was indeed a great need to appoint a full time priest for the promising Lotha mission. In December 1953 Fr. Larrea, fondly called by the Lotha Catholics as 'Our Lotha Father,' joined the diocese of Dibrugarh, and was put in charge of the Lotha area. He worked for the Lothas till 1965. Larrea (2005) wrote, "for two long years, 1956 and 1957, I could not obtain permit to visit Lotha area until March, 1958. So the only way to instruct you in the Catholic Faith was the leaflet NTSA" (p. 5). One of his successful missionary efforts was the Naga School at Golaghat for the Lotha children which started on 15 February 1958 with 17 boys. From 1953 onwards church had been sending Lotha children (boys and girls) to different schools situated at Dibrugarh, Tezpur, Nahargatia and Shillong. And in 1958 he brought these children back to school at Golaghat. This school was shifted to Wokha in August 1965. A number of Lotha girls too had been sent to Golaghat from time to time and were residing with sisters to have training in home science along with catechesis.

In 1955 a small community at Mekokla was started at the initiative of the Catholics of Lakhuti village and they were baptized by Fr. Larrea. Shanpano Humtsoe and Yantsao Ynthan from Lakhuti village used to visit Akuk village regularly to teach

Catholic faith to the people. Also from 1951 to 1954 some people from Akuk also used to visit priests at Golaghat and Catholic families of Lakhuti. Thus the Catholic Church was established in the village in the year 1955 by Fr. Larrea.

Fr. Larrea had often heard from Peter Yanthan his first catechist in Lakhuti about Lungsa village, where some people had expressed their desire to become Catholics. But it took him another long six years to reach the place as he had been denied visa by the government. After 12 hours of walk when he reached Lungsa he was not welcomed, however, he and his team were lodged at the house of one Nyamo, who was a police and a citizen of Dimapur. He then visited some sick and went back to Wokha. On 24 January 1963, Fr. Larrea made his second visit to Lungsa. In the chronicle of Catholic Mission Golaghat 1954-1965, Fr. Larrea (1963) commented, “people are still sympathetic. It is a pity no more headway has been made so far. A precious time has been lost in this village still predominantly pagan”. It was during this visit that he visited a sick child and quietly baptized him by pronouncing the words, ‘I baptize you in the name of the Father and of the Son and of the Holy Spirit’ (Larrea, 1988, p. 5). The baby died soon after that. He was the first person in Lungsa to be baptized. Fr. O’Hara’s first visit to Lungsa was in the end of 1963. Eventhough three families wanted to embrace Catholic faith, at the end one Mothungo’s family could become on 1 January 1964. In 1966 four more families joined.

While on their way to Golaghat the three pioneers of Lakhuti used to go through Yimbang and stay with their relatives and in the process they heard about Catholic faith. There was one Charles Stonor (C. R. Stonor) a Catholic European; a Surveyor in the Naga Hills during the British period who had good acquaintance with Yimbang village. When he and his servant, Oremo Kikon from Yimbang were in Bombay before the Second World War, used to attend Holy Mass. We read in the chronicle of ‘Catholic Mission Golaghat 1954-1965’, Stonor used to tell Oremo, “the day in which the Catholic

Father goes to your village you must become a Catholic.” Oremo never forgot the advice, and he said this story on 22 October 1954 the day he was baptized (Y. Vincent, personal communication, May 5, 2012). One day Mr. Mantsuo Yanthan, church secretary of the Baptist Church, Yimbang, called Phychümo Peter from Lakhuti to bless his house. So he received Catholic faith on 26 December 1953. On 31 December he was followed by three more families. Bishop Marengo and Fr. Larrea visited Yimbang on 31 March 1954 and baptized six families on 1 April 1954.

On his first visit to Pangti in 1955 Fr. Larrea was vehemently opposed by some leaders of the Baptist Church. He slept in the house of a gaonboora, Nyansao Ngullie and celebrated Mass at three o’ clock in the morning before anyone got up. The next morning, Mr. Mensemo Kikon, an elderly man invited him to his house. He was received into the church on 15 May 1957. A few families followed him and they formed a community with the help of people of Lakhuti.

Another village under Wokha district to receive Catholic faith was Riphyim. On 22 January 1960 Fr. Larrea went to Riphyim and preached about Catholic faith to the people gathered but his preaching fell into deaf ears as nobody believed him as they had never before heard about Catholic faith. On 24 evening he went down to Yikhum and there he stopped for a while in a friendly house but the Protestants sent him a memorandum stating that in that village there was no place for Catholics. It is mentioned in the chronicle of Catholic Mission Golaghat 1954-1965 that after he returned to Riphyim a non-Christian approached him and said, “there is hope for you in this village.” He came back to the village once again in April 1961 to preach and found people were more welcoming than the previous visit. Later on to his third visit to this village he baptized the first person in Riphyim, Mr. Yanchamo’s mother Nanshumi, who was sick and asked for prayers and baptism. On 2 April 1962 four people, Yanchamo Abraham Humtsoe, Ngheo Robert Patton, Jobhao Patton and Tsatemo Peter Patton received

Catholic faith (Humtsoe, 1986). As Catholics they were denied the right to cultivate their fields.

3.1.2 RECEPTION OF NTHEO YANTHAN INTO THE CHURCH

Mr. Ntheo Yanthan, the pastor of Lakhuti Baptist Church for two years from 1950-51 used to visit pagan families speaking about Christianity and as a result of his strenuous effort 27 pagan families became Christians. Many pagans did not want to become Christians as Baptist Church forbade them from drinking rice beer. In the second year, Ntheo, however, resigned as pastor on his own. He said, "I had no qualified degrees to be a pastor and also my desire to bring more people to God could not be fulfilled as the pagans were not willing to get converted to Baptist religion" (N. Louis, personal communication, May 3, 2012). Meanwhile he decided to change his denomination, as he thought more people (pagans) would follow Christ as Catholic Church had no aversion to rice beer. In the year 1953 he met Bishop Marengo and expressed his desire to be a Catholic. The Bishop sent him to Dibrugarh for Catechist training and in 1954 he was baptized and in the year 1955 he was appointed the catechist. He was accused as a 'deserter' by the Baptists. He encouraged Lotha children to avail the education imparted at Golaghat, which he said was same as in foreign countries and as a result many went to study there (N. Louis, personal communication, January 10, 2007). The high turnout of people to become Catholics disturbed the Protestants. The protestant pastor of Lakhuti had, therefore, written a letter to Bishop and Fr. Larrea threatening to complaint to the Government against the Catholics. The chronicle of 'Catholic Mission Golaghat 1954-1965' further informs that Father had prepared a series of a cyclostyled newspaper, "NTSA"(Truth) to meet Protestant objections, explain Catholic religion, and counteract the action of a number of Protestant pamphlets spread in the area by American Baptists. This was written to help the Catholics as a defense in case they were caught unaware and also to attract many Protestants still in good faith.

3.1.3 WOKHA

Mr. Nchemo Kinghen, the Political Assistant to the Deputy Commissioner and the authority among the Lothas was sympathetic to the Catholic cause. He insisted that priests should move to Wokha as early as possible as he saw future prospects for the rest of the Lotha range and also the possibility to evangelize the Semas and the Rengmas. The chronicle of Catholic Mission, Golaghat 1954-1965 stated, “round and about Wokha there are a number of villages, non-Christian in the majority, less sophisticated than those of the middle and lower ranges, and with less protestant influence,...a station in the Upper Range would open our work to the Semas and Rengmas close by.”

Fr. Larrea had been insisting with his superiors for years that an Indian priest be put in charge of the mission. It did not sound well to keep a foreigner there any longer and it was absolutely essential for the proper running of the mission that a priest free to visit the communities may be appointed. Fr. Larrea applied for Indian nationality since 1954 but denied. After the Naga agitation began it became all the more difficult to get permit to visit the Hills. For the whole of 1959 he could not visit the communities. In fact some new converts had already returned as there was a pastoral negligence and there was a fear more could follow the suit. Finally the request was felt as an urgent need and so in 1959 Bishop Marengo sent Fr. Roland O’Hara to join the Lotha mission at Golaghat. With his arrival frequent visits to the villages became possible. He realized occasional visits from Golaghat would not lead to a fruitful ministry in the hills. Though the Naga School at Golaghat catered exclusively to the Lotha boys, it was realized that no lasting work could be done without a residence in the hills. As the number of Catholics as well as the students at Golaghat increased, the urgent need to build a residence for the priests and to shift the Naga School to the hills was felt (Mattappally, 2007). After the Baptist foreign missionaries had left Wokha the people approached Fr. Larrea with a request to open a school in Wokha in 1962 (O’Hara, 1990). In January 1963 another delegation met

Fr. Larrea and they discussed about the possibilities for opening a school and for which he laid down certain conditions which they agreed. And so on 5 December 1963 Bishop and Fr. Larrea had a meeting in Woka and once again the request to shift the school from Golaghat to Wokha was given a serious thought.

In the meantime many allegations had been leveled against the Catholic Church particularly in the area of marriage wherein one Etssonyimo Kikon, Commissioner, Lotha Province, Federal Government of Nagaland, wrote a complaint letter addressed to Fr. Larrea on 4 January 1964 that Roman Catholic religion was unwelcome religion in Nagaland, because it challenged and did not respect the age old customs and traditions of the Nagas particularly of marriage (Kikon, 1964). In a written reply, Fr. Larrea clarified the position of the Church regarding marriage stating the Catholic Church had never violated any rule but only followed the church law to keep up the sanctity of the marriage.

As the Church was reflecting on the idea of establishing a centre at Wokha and shifting the school from Golaghat, Baptists came into the scene with strong opposition. They tried all possible means including the might of the underground to dissuade the people from selling land to the 'Romans.' Fr. O'Hara came to Wokha in 1964 to stay. He, however, managed to get land, by end of 1964 at an exorbitant rate as people were anti-Catholic, perhaps they thought if the land price was fixed at a higher rate the Church would not buy. O' Hara (1990) wrote, "in fact, the story that spread was that, the Romans have come to disturb the peace of Wokha" (p. 17). There were no Catholics of Wokha origin at that time but a few Catholics of floating nature were present (R. O'Hara, personal communication, December 29, 2008).

3.1.4 NEW BISHOP AND SHIFTING OF THE SCHOOL

In the meantime there was a change of guard in the Diocese; Bishop Marengo was transferred to the new Diocese of Tezpur and in his place was appointed Bishop Hubert D’Rosario. He visited Golaghat in February 1965 and decided to open a Catechist Centre at Dibrugarh and to shift the Lotha mission from Golaghat to Wokha. On 10 April the work of the school began in the midst of strong protest, both from Baptist leaders and underground. The landowners were told to rescind the deal or else face consequences. No local support came for the construction of the school building except the help of few Catholics staying at Wokha. Hence Fr. O’Hara and a few masons and labourers from the Khasi Hills did the construction. In two months’ time the first building took shape which could house the primary school, church and a hall which also served as the dormitory. On 1 September 1965 the first batch of 27 Lotha students arrived from Golaghat and started the Don Bosco School at the present campus. Lotha was the medium and only boys were admitted. On 8 September 1965 the parish of Wokha was officially erected comprising of the districts of Wokha, Mokokchung and Tuensang and Fr. O’Hara was appointed the parish priest and Fr. T. J. Chacko as assistant (Mattappally, 2007). In 1966 the Lotha medium was changed into English medium and began to admit girls too in the school. Fr. O’Hara’s ministry was cut short due to some serious misunderstanding he had with Fr. Larrea and Bishop Hubert. He favoured English as the medium in the school while Fr. Larrea ‘Lotha’. Secondly, Bishop Hubert strongly opposed his healing ministry to the sick particularly women at child birth (R. O’Hara, personal communication, December 27, 2008). In short Fr. O’Hara left priesthood at the end of 1968 and was replaced by Fr. Paul Bernick. Fresh life was poured in with the coming of the Daughters of St. Ursula from Ranchi in January 1969. The sisters started visiting villages, giving medicines and teaching catechism (“St. Paul’s Wokha”, 1999). In the later years communities were established at Bhandari Village, Khomchoyan, Lio-Longidang, Lio

Wokha, Longayim, Merapani, Pantong, yamhon, Yampha, Yanlum and Yimpang, Lotsu, Pynagsa villages.

3.2 GROWTH OF THE CHURCH IN ANGAMI AREAS

As the church was growing in Lotha areas many villages in Angami area requested Fr. Marocchino to preach and teach Catholic faith to them. After the Sisters had left the hospital Fr. Marocchino had asked for two boys to stay with him in the hospital in 1955. While Zhazolie and Zedeilie of Nerhema village stayed with him they also learnt about Catholic Church. During vacation they shared their knowledge about church and some people showed interest in it. For two years they remained as catechumens. Then the fight between the Naga army and the Indian army started on the hills of Chiethou on 14 March 1956. This resulted in villagers finding shelter in the forest. Their agony lasted for eight months and when they returned to the village they built a church. On 9 March 1959, Fr. Marocchino baptized six people. The reason for members joining the church is given by Vattoth (2010) in these words, “among the pagans all are not allowed to sow seeds but only an appointed person. This delays cultivation. With the Catholics, all began to sow and cultivate and thus speeded up the process. Seeing this advantage, many pagans became catechumens” (p. 112).

Between the years 1959-1960, Mr. Kramhio and Mr. Lhouphfelie of Zhadima Village, formerly known as Keruma Village, had the privilege of meeting Fr. Marocchino from whom they came to know of Catholic Church, at Christ King Church Kohima. When the Baptists and pagans came to know of the plan to establish Catholic Church in the village they opposed. However, Fr. Marocchino sent Vilalie Victor from Kohima village to teach them and on 30 October 1960 Fr. Marocchino baptized seven of them of which except one, Neile-ü Nelly, the rest left the Church after some time (“Catholic kehou dze”, 2010). After sometime, around 30 of them joined the Church. Since it was a strong pagan village, the Catholics had to go out of the village and start a

new village and church. The desire of Khrielhoulie Christopher to establish a Catholic school in his village Chichema led to the establishment of Catholic Church there. Through Mr. Thakrie the church was established in Merema in 1966.

Khonoma, the first green village of Nagaland and a historical place is dearly associated with late A. Z. Phizo, the father of Naga nationalism. Pelie Elias Chase from the village was fortunate to have had an acquaintance with the first missionaries of the church at Naga Hospital, the five Spanish sisters-Guadalupe Velasco Galos, Margerita Cifre Cerda, Pilar Gonzalez, Doleres Borga and Albino Bronte; and Mgr. Emmanuel Bars and Fr. Marocchino. After his baptism in January 1955 two more joined the church. From the year 1955 to 1965 a good number of people embraced Catholicism. In 1965 Fr. Felix started a school to impart good education to the people of the area (Alangimattathil, 1977).

In Rukhroma Catholic faith reached in the year 1965 with the baptism of Mr. Lhoupfelie Linus. The first missionary to visit Jotsoma was Fr. Bernick along with some people in 1967. After a number of days of instruction Mr. Vitsütha Joseph and Mr. Guovi embraced Catholic faith. Their desire to open a school was thwarted by the learned people of the village as they had been instigated by the Baptist Church. Even though the church could not establish a school at that time the church continued to grow in strength and in number with the help of touring catechists Mr. Neichüwhelhou and Thekrunei Edward (Rino, 1992). Zubza was the next village to hear about the Catholic Church. Mr. Guovi of Jotsoma preached to some of his friends and they became Catholics in 1969. Mezoma, a few kilometers away from Khonoma received Catholic faith in the year 1975.

Mr. Chavi Xavier of Phesama village had the privilege of knowing Catholic faith from Mr. Neizo Louis and Mr. Kevipralie Paulus of Kohima village. On 24 December 1959 he and his wife were baptized at Christ King Church, Kohima village by Fr.

Marocchino. They were followed by a few more people in the following year. In 1961 a small church was built and Fr. Marocchino blessed it and named it as 'Sacred Heart Church.' Phesama village thus became the first blessed village in the Southern Angami region to have received the Catholic faith (Xavier, 2009).

Mrs. Vicha-ü and her children from Phesama brought faith to Viswema village when they moved in there. They were assisted by Mr. Chavi and Fr. Felix. The Catholic community of Kigwema too owes its indebtedness to catechist of Jakhama village who played a key role. Mr. Visazo Paul and Thino were the first people to get baptized in Kigwema in 1965 through the instrumentality of Mr. Chavi Xavier and Kehozecha Zacharia of Jakhama.

3.3 KOHIMA

It was the desire of the Catholic community of Kohima village to have a permanent site for the establishment of the mission. Fr. Marocchino paid for five acres of land in 1959. As the community began the work, there were objections raised against the construction by some people saying Catholic Church could not own land in the village. They accused the Catholics of buying land with Roman money. So it was decided to settle the case in the Panchayat Court. The Court declared its verdict in favour of the Catholics as the case was heard by members who were mostly pagans who judged it impartially. However, the Catholics could not build the Church as the said land and the surrounding area were requisitioned by the Deputy Commissioner for the directorate of School Education. In the meantime some of the Baptist leaders sought the help of the underground army to murder Kevipralie Paulus Belho, Neizo Louis Solo and Suosahie Philip Dzuvichu and also accused them as traitors and of buying Naga land for Rome (Vattoth, 2010). Finally in their search for a new plot of land they managed to acquire it in P. Khel of Kohima village, where the present Christ King Parish stands. In the year

1963 Fr. Marocchino was transferred, for the Government was not willing to renew the permit of the foreign missionaries.

At the departure of Fr. Marocchino, Fr. Paul Bernick from South India, an Indian citizen by registration was appointed as his successor on 4 January 1964. As he could not reach in time Fr. Joseph Felix was asked to look after the Kohima mission. For some time he stayed in the rented residence where Fr. Marocchino stayed at Pezilietsie, Kohima. It was during Fr. Bernick's time the Church spread to Jotsoma, Rukhroma, Phesama, Kigwema, Zubza, Zhamai, etc villages. Fr. Felix was going around preaching and at the same time opening schools in many places. His argument was that only through English education church could win over the hearts of the people and respect from the Baptists. On the occasion of Christmas he made a big star made of red clothes and placed it on top of the church for everybody to see. But Fr. Bernick did not like it because he was an anti communist (J. Felix, personal communication, December 28, 2008).

While Fr. Marocchino was staying at Mr. Samuel Mezhür's quarter in the War Cemetery they started the Kohima English School in the hope that one day sisters would take over the school and run it. In fact when the sisters of the congregation of the Daughters of Mary Help of Christians (Salesian Sisters) came on 14 may 1964 they started teaching there, but gave up the idea of taking charge of the school, as the place was not sufficient and suitable for them. So they started the Little Flower School in 1965 in the present location.

The presence of the young Catholic Church in Nagaland was felt at the International Eucharistic Congress at Bombay at the end of the year 1964 when 25 Angami delegates of Nagaland participated in it. In February 1969 the Bethany Sisters took the initiative to establish the Christ King School. When Fr. Bernick was transferred to Manipur in July 1969, Fr. Ittiyachen Manjil was appointed parish priest. He started the

Don Bosco School in 1971 with class V upwards. Students who completed class IV at Christ King School were absorbed by Don Bosco School. Later on both the schools became independent. In the year 1972, the Medial mission Sisters arrived in the parish and established their Medical Unit in the Child and Maternity Centre at L. Khel, Kohima Village (Suosahie, 2002).

3.4 BEGINNING OF THE MISSION TO THE CHAKHESANGS

The Chakhesangs are a major tribe in Nagaland and the Catholic Church's association began with them in the latter part of 1960. The first village in Phek district, inhabited mainly by the Chakhesang and Pochuri tribes to have contact with the Catholic Church was Zhamai village. The original name of Zhamai is known as 'Zevame' meaning people of the 'enchanted lake' (Dukru, 1993, p. 1). The preaching of the Catholic faith and the subsequent consequences faced by the Catholics of this village could be compared to that of the early Christians. The people were open to the Catholic faith because of the influence came from Mao area in Manipur, where a large community was established by Fr. Peter Bianchi (Syiemlieh, 1990). On 18 October 1964 a group of traders namely Akha, Tho-o, Theba and Thezü of Zhamai village were told about Catholic faith by Mr. Panü of Liyai village under Mao centre on their way to Imphal. They then approached Fr. Bernick, at Christ the King, Kohima, who sent a group of youngsters under the leadership of Mr. Suosahie Philip to preach Catholic faith. Fr. Bernick baptized the first 11 members on 20 March 1966, the day the church was blessed. Soon there began an unleashing of accusations against the Catholic community and they were branded as 'anti Christ.' The chorus of accusations was supported by the Naga army which arrested Mr. Akha, the pioneer of Catholic faith on 16 December 1966 and took him to Khomi village, the Company Headquarter of the Naga army, where he was placed in a dungeon. He returned on the Christmas day of 1966, giving up his faith

because he was threatened that he and his family would lose their lives if they did not go back to their original faith.

On 18 April 1967 K. Yevecho Nenuotso, Razou Peyu, Phek, Federal Government of Nagaland, sent a letter to the leaders at Kohima in reply to the letter sent to him in respect of Mr. Akha who was taken into custody for becoming a Catholic. Nenuotso (1967) wrote, “so we, the Chakhesang people have determined to abide by the resolution of the Federal Government and no other religion will be allowed to be mixed with our religion; we ask you to keep this in mind” (p. 1). He further said that all the land was grouped into a state and the state was divided into districts and now the Catholics, without consulting him started a new religion that would create trouble in the land. Fr. Bernick kept up his visits to this village despite various threats from the Baptist Church and the undergrounds. During this time the Baptists published the “Citizens’ Voice, The Voice of Nagaland Baptist Churches,” accusing the Roman Catholic Church of “naked intrusion” into Nagaland thereby creating serious tensions (Longri, July 5, 1967). The Catholic Church immediately responded through her reply entitled, “An Echo” to “The Voice of the Naga Baptist Churches” (Sousahie, July 11, 1967). In this they refuted the allegations made against them. Again on 23 July 1967 the Nagaland Baptist Churches Council (NBCC) brought out another leaflet entitled “Roman Pope or Christ”?

The underground Naga Army at this juncture joined hands with the anti-Catholics and abducted five Catholics namely Sasü Dukru, Mekho Nukhu, Nasü Dukru, Thekhru Dukru and Tho-o Dome from Zhamai on 19 July 1967 and lodged into a dungeon where they were fed with a single meal a day (Dukru, 1993). About the unreasonable behaviour of the outlawed people Coelho (1984) wrote, “the majority of the outlawed Naga Army were Baptists and the *Yehzobo* (constitution) of the Naga Federal Government which proclaimed ‘Nagaland for Christ’ stated that in Nagaland only Baptist Christianity and the Naga religion but no other would hold a monopoly over the Naga people” (p. 38).

After 83 days of detention which consisted of two terms they were released. While in detention they had to bear up with mental and physical torture. Bishop Hubert Rosario visited them, consoled them and as a reward for their faithfulness built a church in 1970.

When they were released they were told to report on 29 November 1967, but got delayed owing to the visit of the Bishop. This time together with the earlier five people two more namely, Khazi Dukru (Head *Gaonbura*) and Limo Dukru were taken as captives to the camp. Nasü Dukru, one of the survivors of the imprisonment, said that on reaching the place they were thrown into the dungeon and as usual fed them with meager food. They were made to carry wooden benches from Khomi to Sakraba village as a punishment (D. Nasü, personal communication, June 7, 2012). Later on Mr. Suosahie Philip along with Major Neitsülie, a Federal representative to the Peace Mission met Mr. Zasheyi, President, Federal Government of Nagaland and apprised him of the situation of the Catholics under custody. The latter replied saying involvement in religious affairs of the people was not a matter of concern of the Federal Government. As a consequence of their meeting, the arrested Catholics were released on 7 January 1968. In all they were imprisoned for 120 days.

The Catholic community's woes did not end there. They were forbidden from harvesting crops from their fields, beaten up with wooden poles, made to stand naked with hands and legs tied and exposed to inclement weather and attack of the flies, and so on. Once two women, Lhouzeü Lucy and Pfulhouzeü Lucy from Kohima village, came to teach Catholic faith were forced to leave at midnight as several pleas made to let them leave next morning fell on deaf ears. All these cruel activities were carried out by Nühü and Yevecho of Khomi village, the then Captain and Rayopezu of the Naga army respectively (Dukru, 1993). The firm faith in the Catholic Church and extraordinary courage displayed during the persecution, inspired many neighbouring villages like Zelome, Chobama, Chizami and Thenyizumi to come forward to accept Catholic faith.

The next village to accept Catholic faith was Zelome village. The name 'Zelome' was originated from the word 'Ze' means 'lake', 'Lo' means 'on the side of' and 'Me' means 'the people.' Thus, 'Zelome' means 'the people who settled on the side of the lake' (Joseph, 1996). Having heard of new faith in Zhamai Mr. Potokho Philip and Mr. Lhinizo of Zelome went to Kohima and met Fr. Bernick in 1966 (M. Mosonyi, personal communication, June 7, 2012). The same year Mr. Potokho and his family received baptism and thus established the Catholic Church at Zelome. Soon the first family was joined by five more families. On 29 November 1967, Fr. Bernick baptized 19 members and thus the church was officially established. The underground forbade them from harvesting their crops. Unable to bear humiliation and harassment many returned to their earlier faith.

3.5 CHURCH IN THE LATE 1960s

In the late 1960s Catholic Church began her mission among the Changs, Rengmas; Semas in Kohima District and in Dimapur.

3.5.1 TUENSANG AND NEIGHBOURING VILLAGES

Catholic Church in Tuensang is the 'Mother Church' of many communities in the region like Kiphire, Tobu, Longleng, and many villages. St. John's School was first opened in 1965 by Mr. L. J. Graves under the direction of Fr. J. Felix. But it was handed over to the Bishop in 1967. He appointed Fr. Mani as in charge of the new mission and sought the goodwill and service of the Adoration Sisters.

Akum Imlong, the then minister who was the Tuensang Affair Minister, took the initiative to invite Fathers and Sisters and he expressed his desire to Fr. Mathew Uzhunalil. Fr. Mathew informed Bishop who sent him to Kerala to approach the Adoration congregation (Blessilia, 1992). On 28 February 1967, Fr. P. C. Mani with a group of five Adoration Sisters: Sr. Epephrasia, Sr. Rose Tresa, Sr. Blessilia, Sr. Cicily

Kattakayam and Sr. Lilly Therese came to Tuensang and took charge of the mission and St. John's School (Blessilia, 1992). The Baptists were not too happy about establishment of a Roman Catholic institution in Tuensang and were trying to destabilize it. The firm decision was, let no one sell land for a permanent establishment. So fear had already gripped the minds of the people about the arrival of the 'Romans.' Fr. Mani, however, with his gentle ways and approach and with the goodwill of many people, especially the civil authority, managed to soften the hardened hearts and won over them. A few bureaucrats of Tuensang district namely Mr. Aliba Imti, Mr. Lanu Toshi, Mr. N. I. Jamir IAS, and R. L. Jamir; the army, the civil officials and a host of public leaders including GBs and DBs extended all possible help to the mission. The Town Club was given to run the school in. There were about 130 students from Nursery to Class V when the church took over the school. This school, since it was doing well, made church's presence a necessity in Tuensang. One day on his return from Dibrugarh to Tuensang Fr. Mani noticed that no children went to him and when he called them they ran away. One boy, however, said to him that many leaders from the Baptist church had visited all the houses and advised the parents not to send their children to catholic school. Fr. Mani was told by some friends, including Mr. Chubalan Kinghen, circular officer, that there were moves to send the Catholic Missionary and 'his women' (sisters) away from Tuensang (Parenkulangara, personal communication, November 3, 2007). Then and there he decided to collect youngsters from different tribes of Tuensang district and train them as catechists, although they were not Catholics. So he sent twelve of them to the Catechist Training Center at Dibrugarh. Parenkulangara (1999) wrote,

This act of mine was pointed as 'high handednesses' on my part by one of the officers, Mr. Lanu Toshi, in front of the Minister for Tuensang affairs. I was asked to bring the students back. However, our D. C. Mr. N. I. Jamir had the good sense to tell me that it was better that those

students remain on in Dibrugarh even during holidays- of course for other reasons (p. 37).

On 13 April 1968 during the Easter vigil baptism was administered to Zamila and her two sisters and two brothers, who are sons and daughters of the place. Despite all the efforts by the fathers and sisters offering free medical aid and educational facilities, Tuensang village, with a population of over 4000, has remained indifferent if not openly hostile to the Catholic Church and its message (Mannookhuzhy, 1987). In February 1973, the Jesuit pioneer, Fr. Edwin Goveas died of diabetes in Tuensang, the first priest to die in Nagaland. After Mr. Peter Chingmak, a Baptist, became a Catholic he was threatened by the Baptist church either to give up his faith or he would be stripped off his Chang citizenship and lose his government job. He was cursed at by some people for his decision, and soon his wife left him (P. Chingmak, personal communication, January 4, 2007). Another person who had to pay heavily for his faith was C. Simon from Chakba village under Mokokchung district. He was threatened to give up faith and asked to pay a heavy fine (C. Simon, personal communication, January 4, 2007).

In the initial stage attempts were made to contact villages to speak about Catholic faith and education. The first evangelization tour of Noklak area began on 2 January, 1969 by Fr. Felix and Fr. Lucian Miranda. Few months later, Fr. T. J. Chacko, with his indomitable spirit and missionary zeal began touring Tuensang and Mon districts from August 1969 to July 1971. He was a stranger to peoples, language, customs and practices and yet met and spoke with public leaders, *gaonbooras* and *dubashis*, pastors and teachers about Catholic Church and the need to sending children to a good school. On three occasions he made extensive tours of the Noklak area. Fr. Chacko (1968) mentioned in the chronicle of St. Thomas Church Tuensang that from Noklak Town he moved to Noklak village where people already had anti-catholic feelings. Then he toured Nongkyen, Nokhu, Khengyu, and Penso- the biggest and the mother village of all

Khemungen tribe. The population was very thin in proportion to the number of houses due to large scale head-hunting practiced till 1963 and also due to high infant mortality rate. From there he went to visit Yokao, Tsawao and Lengyu villages. From all these villages the leaders had agreed to send their children to the boarding at Tuensang. A lesson he learnt from this tour was that as soon as the Baptist leaders, field directors and evangelists learned about his tours, they alerted all the pastors and school masters not to accept him or cooperate with him or to be deceived by him in any way and not even allow the film show. They even forbade villagers from sending their children to the boarding. So, many among those agreed to come to the boarding backed out after some time.

Fr. Chacko began his second tour of the Noklak area from 12 to 24 February 1970 to bring about 15 students who had been arranged for the boarding. But people boycotted his programme and those who had given name for the boarding had withdrawn except at Tsawao village where he got three boys for the boarding. In all he managed to get four Khemungen boys for the boarding. Not discouraged by the second tour he undertook the third tour from 3 to 13 December 1970. In Noklak the boys who agreed to tour with him backed out. In all the villages the Baptists objected to the film show. The non-Christians too were indifferent. On being asked about the intention of his tour Fr. Chacko said, “my intention was to make the first contact to announce our presence at Tuensang headquarters and to get children for the boarding so as to sow the seeds of Catholic religion; in short evangelization, for vast majority in villages were non-Christians” (Chacko, personal communication, November 5, 2007).

A decade later seeing the fast progress made by the people of Tuensang through Catholic education people began asking for a school at Noklak, With this the work of the Catholic mission among the Khamungans entered a remarkable period with the establishment of St. Paul’s School on 7 March 1984 and baptism of 5 families into

Catholic faith in 1997. A similar request was made from Tuensang Village where a school named 'St. Thomas School' was established on 19 March 1984. The people of Anganba belonging to the Sangtam tribe were the next group to ask for Catholic mission in Tuensang District. The peoples' wish was fulfilled on 3 March 1986 when Christ King School was opened for their children. In August 1993, 25 families accepted Catholic faith. Opening of St. Peter's School at Trongor on 5 March 1987 saw the long standing dreams of the people realized. With the baptism of 7 families from the place on 18 May 1993, the church ushered into a new period.

3.5.2 DIMAPUR

Fr. Joseph Felix, from Christ King, Kohima used to visit Catholic families scattered in places like Burma Camp, Singrijan and Samaguri in and around Dimapur who had been there from early 1940 ("Holy Cross Dimapur", 1999). Fr. Felix constructed a chapel in 1964 in the compound of Thehuohie Felix Angami who was a Catholic (Mandal, 1993). Having perceived the urgent need for schools and good education, Fr. Felix invited his father, George Felix, who just retired from the Tata Iron and Steel Company, Jamshedpur, to come and help him in his work. Accepting the request of his son, Mr. George Felix came to Nagaland and opened Holy Cross School, at Dimapur on 16 April 1966 in the premises of Mr. Felix Angami (Lucious, 1992).

Meanwhile Mr. Namgangheing, former Tribal Council President of the Zeliangrong requested Bishop Hubert D' Rosario, to establish a Catholic centre in Jalukie. But the latter told him the urgency was to establish one at Dimapur. In 1969 Fr. Mani shifted the school to the present site bought with the help of Namgangheing. The first group of Bethany sisters arrived in January 1969 to help in the mission. The parish took care of a community of about 1000 members, most of who were residing in the Mikir Hills (Karbi Anglong). In the subsequent years communities were established in places like Diphupar (Rongmei) (1970), Zeliangrong Village (1971), Diphupar (Angami)

(1972), Thenyphe (1975), Razaphe (1980), Kacharigaon (1980), Chekeye village (1983), Vidima (1984) and Hakhize (1993).

3.5.3 AMONG THE RENGMA

From the inception of the Church in Nagaland, a man who played a key role in making the Church known to many parts of Nagaland was Mr. Pralie Paulus Angami from Kohima village. The Rengmas who inhabit the land between Kohima district and Wokha district heard of the Catholic Church only when Mr. Pralie Paulus was appointed in Tseminyu as an Agricultural Instructor in 1966. In his urge to establish the Catholic community he started visiting and meeting people. When he began contacting people at Tseminyu he faced some opposition from certain quarters, so he turned his attention towards Tesophneyu. He won over the hearts of some of the leaders of the village like Mr. Lotsuo Dobashi (D. B), Mr. Nphuseng D. B, Mr. Nighewa D. B and Mr. Mezuchü Gaonbura (G. B). He taught all the prayers in Angami dialect till Peter Tep became the touring catechist and translated the prayers into Rengma dialect. After the initial instruction Fr. Bernick from Kohima, came on 5 January 1967 to instruct them in faith. With the baptism of 83 people on 19 November 1967 by Bishop Hubert D' Rosario, the church came to exist.

Many a time Pralie took a group of people from Tseminyu to Tesophneyu to instruct the newly formed community. They in turn showed keen interest and formed a solid group to be the future members of the Catholic Church in Tseminyu; chief among them were Mr. Khikebu Khing, Mr. Ngabu Khing and Mr. Kejwishe Khing. It was a felt need to instruct the newly formed group in their own dialect and so it was decided to send Mr. Ngabu Khing, for catechist training. He resigned as a teacher and received baptism from Christ King, Kohima on 31 July 1968 and took the name 'Albert.' Thus he became the first Rengma Catholic from Tseminyu (George, 1993). After a two and half year of training at Dibrugarh, Ngabu Khing returned and was made the local catechist

in 1971. Instruction in Catholic faith continued and the first batch of 15 persons received baptism on 1 December 1968.

Through the effort of Mr. Pralie the village of Kandinyu, heard about Catholic faith and a few people remained as catechumens for three years and they were baptized on 6 December 1970 by Fr. K. P. Antony from Wokha. As the church was being established at Tseminyu and Tesophenyu one Mr. Kapa from Nsunyu learned about Catholic faith and got baptized at Tesophenyu.

3.5.4 SEMAS OF LAZAMI

Lazami is the biggest and oldest village in the Sema area. The first contact with the Catholic Church was established by Mr. Punakha Sema, an accountant at Civil Hospital, Kohima, and Mr. Vihokhu and Zekiye both primary teachers, who came to know about Catholic faith through Mr. Philip Suosahie and Mr. Paulus Pralie. They visited priests at Kohima and requested them to open a school in their village (Leo, 1985). When they heard, without a Catholic community the school wouldn't be opened they started approaching people who were willing to become Catholics. Fr. Bernick visited the place in December 1967 along with a group of people. But the underground opposed the establishment of the Catholic Church there. Ponnattil (1988) wrote,

Mr. Vihokhu one of the would be members of the Catholic community and the leader of the group was caught by the underground and kept under their custody for three months. He was a man of strong faith and said to them 'whether I live or die, it does not matter, I want to be a Catholic and I shall be one'. His friend Xekiye Swu reported the matter to the higher authorities and got him released (p. 43).

Some people, expelled from the Baptist Church for their habit of drinking rice beer, wanted to become Catholics as they did not wish to go back to earlier faith. Later

on Fr. John Med continued to visit and stayed in the village for a longer period. In 1971 he printed a small prayer book in Sema dialect containing the morning and evening prayers and also the Mass prayers entitled “Short Prayers in Sema Naga” (Ponnattil, 1988). After due preparation, he baptized the first batch of catechumens numbering 76 of them on 4 April 1971 and thus officially the Catholic Church was established in Lazami village. The village has three Khels, Lazakito Khel, Izüka Khel and Iyinu Khel. Among them Iyinu Khel is commonly known as the Catholic Khel as the majority of the people are Catholics. This parish has three more sub-centers namely Pughoboto, Natsumi and Ghatashi.

3.5.5 JALUKIE

The initiative of Mr. Namgaheing Iheilung, the Tribal Council Chairman, led to the opening of the Catholic mission in Jalukie. As he was convinced of the role of Catholic institution for the development of the area and the uplift of the people, he went to Kohima and met Fr. Felix who directed him to Bishop Hubert D’ Rosario. At the saying of Bishop that the priority of the church was to open an institution in Dimapur and later to other areas Namgangheing took initiative to get the present plot of land for Holy Cross School, Dimapur. Once again he discussed the matter with the Bishop in Dibrugarh and the latter gave permission to open the centre in Jalukie (Mao, 1994). In the words of Parenkulangara (1999), “Mr. Namgaheing was called the Bishop of Jalukie. It was this one man’s persuasive skills that brought the Tribal Council members of the area together to support the opening of a Catholic school and the Church in Jalukie” (p. 37).

On 18 October 1965, Namgaheing made an appeal to the Zeliangrong people to come and settle in Jalukie area from outside Nagaland. On 1 February 1967 some people from Longzang and Sangzee in Manipur came to Samzuiram, Mhainamtsi and New Jalukie and established villages, among them few were Catholics. The Baptists at that

time passed a resolution that no Nagas of other denomination would be allowed to settle in the village in order to discourage further settlement. So the minority Catholics had to face endless harassments at the hands of the majority non-Catholics. It was so cruel that some Catholic families were even sent out of this young community (“St. Xavier’s church Jalukie”, 1999). Against this action, Mathew Chandy and Ambrose Melengmai filed a case with the Tribal Council. On 23 February 1972, an order was passed by Z. Sakhrie, the Sub-division officer of Jalukie upheld the petition of the Catholics that they and others were allowed to reside at Samzuiram besides that the Indian Constitution guaranteed freedom to profess any religion. Prior to this order the Baptists had resolved to allow only three groups in the village namely, the Baptists, the Herakas and the non-Christians. After the order had been passed the Baptist youth of Jalukie wanted to kill Mr. Mathew Chandi in 1973 and he managed to escape. In the same year Mr. Anthony of Nkoreo came from Manipur and built a hut for him in New Jalukie. But it was burnt down on 24 December 1973 by some unknown people. So Mr. Namgaheing gave him a place in Nkoreo to settle down (M. Chandy, personal communication, July 29, 2012). Subsequently some more people came and made a new settlement at which is the present ‘Nkoreo’. Others came to stay at Ekiesangram, New Beijampui and Mhaikom (Syiemlieh, 1990). In 1979 the Baptists of Mhainamtsi village refused to give land or accommodation to three Catholic families, who came from Charoi village in Tamenglong district of Manipur. So Bishop Abraham bought land for them in the same village for a sum of Rs. 10000/ and they got settled there (M. Chandy, personal communication, July 29, 2012). The cooperation extended to by some prominent people like late Lungalang, the Commissioner, Ilkising, Ex. Member of Legislative Assembly (MLA) and P. Nampeung, sub Inspector in establishing the Catholic mission is praiseworthy. With the permission of the Bishop and support and wishes of late Namgaheing the mission took to its start on 29 May 1969 with the official inauguration of the St. Xavier’s school by Bishop Hubert D’ Rosario on the two hundred and sixty

acres of land for the mission freely given by Namgaheing. The Missionary Sisters of Mary help of Christians came to assist the work in the parish. The first native Catholics were Mr. Kevipele Iheilung, Mr. Blaize and Mr. John Bosco Heikiding who received baptism on 15 August 1970.

3.6 CHURCH IN THE 1970s

The church began to spread out to other parts of the state in the 1970s due to the contribution of a good many men religious congregations like the Missionaries of St. Francis De Sales, the Society of Jesus, the Salesians of Don Bosco and the Diocesan priests.

3.6.1 SHAMATOR

Fr. T. J. Chacko undertook a missionary tour to the Shamator area from 4 to 15 April 1970 and met with severe hostility from the Baptist leaders. He was confronted at Langkhanger village and warned with severe consequences if he entered the area again. Chacko (2010) wrote, “they started shouting, ‘get out you Roman,...you are not Christian, we are Christians we believe in Christ not in Mary, only Christ saves us’,... others shouted together ‘go back,...go back,...Roman” (p. 28). Hostility and indifference continued for many more years. Whenever the Baptist leaders had a clue that the Catholic Church was going to start mission work at the request of the general public they would object either through personal confrontation or threatening letters. In the early part of the year 1980 letters had been sent by them not to open Catholic mission. In 1983 Mr. P. Akhum Yim, Executive Secretary of the Yimchungru Baptist Association sent a letter to the priests at Tuensang purportedly written by him on behalf of the public of Wongphunger villages not to establish the school as it might lead to misunderstanding among the villagers and would also divide the villages on this issue. However, in the latter part of the same year, in 1987 and in the 1990’s letters had been pouring in from

the public of the area to start the mission with assurance of full religious freedom and protection. In February 1987 the head GB of Shamator wrote a letter on behalf of Shamator Area Public consisting of seven villages namely Shamator village, Shamator town, Myleangkur, Leangkonger, Chessor, Sangphur and Yakor villages requesting to open a Catholic school in Shamator. Again after repeated requests and keeping it at an abeyance, the Church opened the centre only in the year 2002. Today many public leaders of the place lament that they are many decades behind in education, religion and development due to the faults of few.

3.6.2 JAKHAMA AND JESUIT MISSION

In October 1965 having heard of a new religion in Kohima and Phesama a group of Jakhama villagers had invited Mr. Chavi Xavier, to visit them and to preach to them. Sensing a good opportune time Mr. Chavi approached Fr. Bernick and requested him to enlighten those who came in search of truth. Due to the concerted effort of Fr. Bernick and both the communities a small community was born in the year 1966.

The Jesuits are the second religious congregation after the Salesians of Don Bosco to have come to work in the Diocese of Kohima. In 1967 Fr. J. Verstraeten, was deputed to explore the possibilities of a Jesuit centre in Nagaland. An extract of his report reads as, “Prospects: glorious, Peoples’ needs: extreme, Educational standards: low, Co-operation: promised, Likely response: overwhelming” (Syiemlieh, 1990, p. 72). As per the promise and assurance given by the superiors, three Jesuits namely Fr. Ligouri Castelino and Brother Raymond arrived on 21 April and Fr. S. Coelho on 11 May 1970 in Nagaland.

The search for a suitable location led them to Jotsoma but having denied entry there they finally pitched their tent at Jakhama. The mission opened a school for the children of the area and named it as Loyola School in 1971. In 1971 a small group of

young men from Kidima village invited priests to instruct them in faith (Coelho, 1984). A small community was formed and St. Xavier School was established there in 1979. The community at Khuzama was formed in 1974 and Sacred heart School was opened in 1978. Mima was the next village to invite priests to establish Catholic Church there. A small group of people accepted Catholic faith in 1978, amidst opposition. Various women religious congregations like Sisters of the Apostolic Carmel (AC) in Jakhama (1971), Bethany Sisters (BS) in Viswema (1977) and the Franciscan Clarist Congregation (FCC) in Phesama (1981) came to offer their service. St. Paul Institute of Education, a Teacher Training School was inaugurated in September 1977 by Bishop Abraham to meet the educational backwardness of the state. The Jesuits opened an Agro Industrial Training Centre, 'Eden Gardens' at Khuzama to provide non-formal and rural education to poor students.

3.6.3 KIPHIRE AREAS

The church in Kiphire, one that got into storms of life and tossed in accusations and threats and always stood firm against all adversities from the beginning till today, is the mother church for many churches in Kiphire area today. This area is inhabited mostly by Sangtam tribe followed by the Yimchunger (Makory, Tikhir and Chiri) and Sema tribes. The work of evangelization of Kiphire sub-division (now district) dates back to 1968, through priests stationed at Tuensang. The Church had its first members when Mr. Kirimog Joseph from Salumi Village and Mr. Yasong John Sangtam were baptized on 9 June and 15 December respectively by Bishop Hubert Rosario at Dibrugarh in 1968. Fr. L. Miranda was the first missionary priest to tour the areas reaching Phelungre on 7 January 1969 (Mlakuzhiyil, 1997). But the priest who toured widely the Kiphire Sub-division was Fr. Chacko, in all he toured 23 villages on three occasions from August 1969 to November 1971. His first tour of the area was from 2 to 17 December 1969 to Kiphire Town, Kiphire Village, Langkok, Singrup, Amahatore, Chanchore, Rutsütsü,

Inscur, Phelungre and Anatongre. In all these places he spoke about the importance of education and religion in the lives of people. Other villages he toured include Thonoknyu, Chaliso, Tokchur, Pessu, Sanglao, Pungro village, Pungro Town, Thanamir, Penkim, Salumi, Luthor, Zanger, Chomi, and New Minic, now called Longkhimong Village. From all his visits he had taken a few boys to the boarding at Tuensang. Fr. Castelino, who was also in Tuensang, went to Kiphire at the pressing invitation of Mr. I. K. Chankija, the Civil Sub Divisional Officer (SDO).

In the first week of December 1971, Fr. Castelino, a frontier missionary particularly to the Pochuri and Chakhesang tribes in the early 1970s and 1980s, made his maiden tour to Kiphire area from Tuensang together with Fr. Edwin Govias. During this tour he confirmed the information he had gathered from the visits of earlier priests that this area was a fertile land for missionary activities. On his maiden visit Mr. I. K. Changkija, the Civil SDO arranged a meeting with all the public leaders to discuss about the prospects of opening the school at Kiphire. Castelino (1997) made clear the intention of the Catholic Church, “but as priests we are primarily missionaries who have come to preach the Good News of the Gospel, though we will be ready to extend our services in the field of social uplift in whatever we can, including education” (p. 27). Everyone promised of their support and willingness to cooperate with him. In their eagerness to have the school they wanted to start the school in the following academic year and offered the Council Hall in Kiphire to conduct the classes and to accommodate the staff. The school, named ‘Loyola School’ started functioning on 6 March 1972 with 43 students. Like Tuensang, the school was started without a Catholic community in Kiphire. Some people were against the establishment of the school, as rumours spread that Catholics were not Christians and therefore, they were against Christians. Mr. Akumba, the Ex. MLA admitted that the face of Kiphire district was changed by the

Catholic School and it showed the door to advancement (R. Akumba, personal communication, July 29, 2007).

The first village under Tuensang district, to have a Catholic community was Phelungre. The church's first contact with this village was on 8 January in 1969, by Fr. Miranda, who was allowed to preach in the Baptist Church. Fr. T. J. Chacko during his first and second tours, from 2 to 17 December 1969 and 28 December 1970 to 13 January 1971 respectively visited many villages including Phelungre. He collected 12 boys as hostellers from different villages and reached Phelungre village on 12 January and left for Tuensang on the following day (Thongsukiu, 2000). With the establishment of Loyola School at Kiphire the visits to Phelungre, mostly by Fr. Castelino, became frequent. And the man who was responsible for the beginning of the church was John Yasong, the touring catechist.

Fr. Mathew Keemattam, the new in charge of Kiphire visited Phelungre on 18 August 1974 and stayed there from 20 December to 25 December 1974, visiting the people and giving medical aid to the sick, showing Bible films and conducting meeting with gaonbooras and elders of the village. During this visit the first baptism in Kiphire sub-division was administered during the midnight mass of 24 December 1974 in the presence of a large gathering of people, to Mr. Francis Yangtsakui of Longthonger Village (Thongsukiu, 2000). Due to the missionary zeal of Fr. Mathew Keemattam and untiring effort of John Yesong and James Kiosukiu, a student of St. John's School Tuensang, many people expressed their desire to embrace Catholic faith. These people were taught the basis of Catholic faith and 30 of them, including 7 boys from Chomi village were baptized on 7 May 1975 by Bishop Abraham Alangimattathil. Thus the first Catholic community in Tuensang district was founded.

The Church in the initial days had to face many obstacles. The gaonbooras and leaders of the Baptist church threatened Bishop Abraham and Fr. Mathew Keemattam

with dire consequences if they propagated Catholic faith and asked them to quit the village. In June 1975 the Sangtam Baptist Church Association held a meeting to attack the Catholic Church with the agenda, 'the birth of the Catholic Church in Phelungre village'. The church also faced mounting pressure from the Executive Committee of the United Sangtam Students' Conference (USSC) during mid 1970s and even complained to the Governor of Nagaland not to allow the Catholic Church and school at Phelungre village. But the governor in his wisdom said to them that the Constitution of India guaranteed freedom of religion to every citizen. Mr. S. K. Sangtam an ex-minister and president of the then USSC, cautioned the people not to become Catholics. He said that let all those became Catholics may remain but no more new members would join and let no Catholic school be opened. If the school is opened the Catholic strength would increase and that would be a threat (Y. Moses, personal communication, July 22, 2007). Catholic School in the village could not be opened till 2000 because of the threat of the USSC and some people of the area. At the height of the situation the Additional Deputy Commissioner (ADC), Kiphire wrote a letter asking people not to go against the freedom of religion guaranteed by the constitution of India (Appendix, Document B 4).

The Catholic Church's first contact with Chomi village under Kiphire subdivision was in January 1971 by Fr. Chacko. He spoke of his first visit to this village as fruitful as people were kind, co-operative, helpful and appreciative. During that tour he got 12 boys from different villages to Tuensang to join the boarding and one among them was Pewsang from Chomi village who later became an instrument in starting the Catholic Church. When Fr. Chacko visited the village children ran to meet him out of curiosity as they had been told 'a Satan had come into the village in a white cloth'. When Pewsang joined St. John's School, Tuensang the people told him it was Satan's school (M. Pewsang, personal communication, July 24, 2007). In 1972 Fr. Castelino and John Yesong started instructing people in Catholic faith. When Pewsang returned home for

winter holidays in 1972 he persuaded his two friends Rukhiukiu and Y. Shahoto to study in St. John's School. The three youngsters learned about Catholic faith, and then back at home during their vacation started to share their experience (Hosito, 2002). As a result of their faith-sharing many youth began to take interest in the Catholic religion. Sensing that it was a golden chance for the youth of the village who intended to become Catholics to be united, Mr. T. Korakui, the chairman of the village strongly supported and encouraged them to form a united youth group with P. Tsakui gaonboora as their fellowship chairman. They also selected 8 youth to monitor and execute important decisions for the visible Catholic community.

In April 1975, Fr. Mathew Keemattam visited Chomi village to meet people at the requests of Pewsang, Rukhiukiu and Shahoto. St. Peter's church chronicle 1967-1979 mentioned that the villagers asked for a school but he told them the priority was to establish the church in Chomi and Pungro circle. In the meantime on 7 May 1975, 30 people, including 7 youths from Chomi village received baptism from Bishop Abraham at Phelungre. Since then these youths were having their own service in one house but soon they were prohibited from doing so. On 11 July 1976 some of the Baptist leaders came and took away from their possession the document of permission signed by the GBs. It is mentioned in the petition submitted to the ADC, Kiphire, 31 October 1976 that later in the day they also took away their church box with its contents- Rs. 159.60, church register and few other articles. This incident was reported to the district administration by end of July and on 2 August, the ADC sent message to the village to allow the Catholics to have their own worship. Again this matter was discussed with the ADC in Kiphire in October. Finally things taken from the Catholics were returned at the order of Mr. Rai, Commanding Officer (CO) of Pungro.

Again on 3 December 1976 the ADC Mr. T. P. Imchen issued an order that Catholics were allowed to practice their faith as guaranteed by the Constitution of India.

Since the Catholics were denied land to construct a church in the village they filed a case in the DC court Tuensang and the latter ordered the village council through the ADC Kiphire to give land and they managed to build a church (M. Pewsang, personal communication, July 24, 2007).

On 24 December 1976 the Baptists did not allow the Catholics to have their service and so they had it in the public ground in the presence of a large gathering (M. Keemattam, personal communication, June 17, 2012). This had further strengthened the faith of those 7 young men and all those were gathered there. The Catholic youth constructed a church on 15 February 1977 but the very next day the Baptists dismantled it. The determined Catholic youth put up another church within a day at another place and named it as 'Christ King Church.' On the occasion of the solemn blessing of the church 13 families accepted Catholic faith.

3.6.4 MISSION TO THE POCHURIS AND EXTENSION OF MISSION TO THE CHAKHESANGS

Catholic Church's contact with the Pochuri tribe was mere accidental. Meluri, the head-quarter of the Pochuris was only a resting place for Fr. Castelino. One day in the year 1973 while on his way to Kohima from Kiphire he halted at Meluri and came across Mr. Joseph Lushai, a Catholic police Officer-In charge (OC), stationed at Meluri, who hailed from Manipur. This natural acquaintance led Fr. Castelino to speak about Catholic Church and led to the formation of the Catholic community at Meluri against many odds.

One day in December 1973 when he was in Kiphire, Fr. Castelino received a message from the Extra Assistant Commissioner (EAC) of Meluri to meet him the following day. On his way to Meluri he was wondering what crime he might have committed to be summoned to the EAC's court. In fact it was a meeting arranged with the public leaders of Meluri with a request to open a Catholic school. It was in fact a

blessing in disguise for him as he was requested by his superiors to begin the work in Chakhesang area which included Meluri. Castelino (1999) wrote, “I was too happy to oblige them, as that would provide a base from which I could operate until a more permanent location was found for the mission centre which eventually proved to be Chizami” (p. 22). The people insisted that he started the school at the beginning of the academic year 1974 and placed two police department buildings at his disposal to start the school. With the permission of the Bishop and his superiors St. Xavier School Meluri was opened on 29 February 1974. Soon there was a threat that if the school and mission centre were not closed immediately, the entire set up would be burnt and destroyed. The curtain of this episode was brought down permanently with the full cooperation and involvement of the civil and local administration. According to Mr. Rashutho, Ex. MLA of Meluri, even though he had taken initiative to open the centre he was later accosted by then cabinet minister Vamuzo and an MLA of Pfutsero who told him that he made a mistake in inviting the Catholic Church to open a school as majority of people in the state belonged to Baptist Church. But he told them if his people wanted good education only the Catholic Church could provide and therefore he didn’t make any mistake. After the establishment of the school the pastor of the Baptist Church of Meluri came to his house and prayed and requested him to send half of his children to Baptist school and the rest to the Catholic school (Rashutho, personal communication, June 2, 2012). According to him all progress in the Meluri area owes its credit to the Catholic Church.

Encouraged by the visit and inspired by the words of Fr. Castelino, Mr. Joseph started talking about Catholic faith to his close friend, Mr. Khazhipa Nyusuo, a sweeper at the police station. Mr. Khazhipa was a national worker in the Naga Army before he took up this job. He was jailed by the Indian army and on his release requested his authority to discharge him from duty as he had no strength. Whenever father halted for the night at Joseph’s house and celebrated the Holy Mass, Khazhipa was present (N.

Khazhipa, personal communication, June 3, 2012). One day Fr. Castelino saw fishing net at Khazhipa's house and asked him what he was doing with it. In reply he said that whenever he had no work his only hobby was to catch fish in the Tidzu River at the foot of Meluri hill. Castelino (2000) wrote, "I told him then the story of St. Peter, how Peter too was a fisherman before Jesus called him to be his disciple, and how Jesus had told him that from that day he would catch not fish but man" (p. 8). Khazhipa took these words seriously and began to work for the church from that day.

Before he could forget the bitter experience of the jail he landed in another fresh trouble of an alien religion which he was not so sure for being an illiterate man. Yet going against the tribal resolution of the Pochuris that no other religion in their land other than Baptist religion, he decided to become a Catholic. At this juncture there came to his rescue two people in the persons of Nyiluotho, his friend and Zhulatho, his brother who too decided to embrace the new faith in 1974. Outraged by the decision of these people there came a group of leaders who asked them to promise that they would abandon their new faith. Khazhipa (2000) wrote, "having declared, some leaders one day called upon us and gave us a bullet to bite and promise, that we will not take up the catholic faith. As our stand was firm we replied we will not turn back whether they kill or do anything" (p. 5). In the background of these troubles and threats eleven members were baptized in January 1975 in a small church built in Meluri village at Zheterüna within the perimeter of the Non-Christians, and Khazhipa took the name 'Peter.' The mission received a new impetus with the arrival of the Ursuline Franciscan Congregation Sisters in July 1975.

The new community's trouble did not end there but it was just a beginning of a new volcano of agony. No sooner did they receive baptism than they were threatened with dire consequence that their church would be burnt down if they did not give up their faith. Besides, the pagan king asked the Catholics to return to their former religion or else to face the following: to quit the village since they became Catholics against the

existing traditional law of the village, to pay for if the harvest failed, and would be responsible for any natural calamities and epidemics that would befall on the people in case their god cursed them when their rituals and worship were disturbed by the worship of the Catholics. Courageously the neophytes shifted their dwellings from their ancestral site in the village and settled on the periphery of the village, near Meluri gate. After a few days sensing that some more pagans were planning to join the Catholic Church (Lewis, 2000), the king called for another public meeting in 1976 and again issued an order to quit the village.

To escape from the unending troubles, Khazhipa finally decided to settle down with the new community at a new place where he had his own land and soon began the Catholic exodus from Meluri village between 1977-78. Thus Khumiasü, the new village, three kilometers away from Meluri, down the Kohima road was established under Meluri sub division in July 1976. With the help of Bishop and Catholics of Chizami the new Catholic community consisted of four families of Tsivütho, Khazhipa, Nyiluotho and Kümatho and managed to settle down there (N. Khazhipa & J. Poji, personal communication, June 3, 2012). On the occasion of the silver jubilee celebration of the village on 20 June 2012, Mr. Yitachu, Parliamentary Secretary for tourism, law and justice, the Government of Nagaland said “it was not only celebrating the recognition of 25 years of the village but a celebration of history as Khumiasü happened to be the first Catholic village in Pochuri tribe” (“Yitachu graces silver jubilee of Khumiasü village”, 2012, June 22). Later on communities were established in Laphori, Old Thewati, Akhegwo, etc.

While Fr. Castelino was in Meluri, he was also busy preparing a permanent base of operations at Chizami which is 80 kilometers from Kohima. On 31 July 1974 Chizami was made as the main centre/parish in Chakhesang area and Meluri was made as its first sub-centre. In 1974 it had only five villages among them was Zhamai with a community

of 300 people who were proud of having with them the first martyrs for their faith (Coelho, 1984). The sparkle of faith reached Chizami through Tsilito Peter who had a friend in Zhamai who explained to him about Catholic faith. He in turn encouraged many of his friends and they accepted Catholic faith. In the beginning all those who joined the Catholic Church were not rich or educated (Puro, personal communication, June 5, 2012). From here the church extended her service to the nearby Mezhulomi village.

Thenyizumi is one of the villages of Chakhesang settlements in Phek district, 57 kilometers away from Kohima. The news of the persecution of seven men in Zhamai in the hands of the undergrounds for accepting Catholic faith had its influence on Dusayi, an Agricultural Inspector from Thenyizumi who decided to become a Catholic. He and his family were baptized on 13 April 1969. With the help of the catholic members of Thenyizumi, and Mr. Zhyoti Mark, the touring catechist, Catholic faith was preached to other neighbouring villages like K-Basa, Yoruba, Thevopisumi, Chozuba Town, Sakrumi and Chetaba Town. Sisters of the Holy Cross came in 1984 to work in the mission. As requested by the people a school was opened in Pfutsero in 1986.

3.6.5 MISSION AMONG THE ZELIANGRONGS

The parishes of Jalukie, Peren and Tenning are situated among the Zeliangrong tribes in Peren District. The name 'Zeliangrong' is a combination of three kin tribes: Zemeis, Liangmeis and Rongmeis. These three kin tribes decided to merge into one with the name 'Zeliangrong'. Leangmei means 'north', Rongmei means 'south' and Zemei means 'border.' The Zeliangrongs, particularly the Zemeis had much contact with the Kacharis who ruled from Dimapur and later from Maibong. A big number of Zemeis live scattered among the Kacharis. Thus the Zeliangrongs have been spread over three states: Western Manipur, North Cachar in Assam and Jalukie area in Nagaland. Diphu and Lumding are supposed to be Zeliangrong names.

One Jadunang of Nungkao village in the Tamenglong area in Manipur state started a new faith in 1925; it came to be known as the Haraka cult. He rallied round him a big number of followers from among the Zeliangrongs (“The empire of the Zeliangrong”, 1985). Jadunang declared himself as the ‘messiah’ of his people. The new cult had a great influence on the socio, political and religious life of the people of the area. Even now there are people who practise this faith and at times quite opposed to Christianity. In the year 1964, Fr. Joseph Felix was invited by Mr. Namgaheing Iheilung, to open a Catholic school at Peren. (After four decades, Namgaheing received baptism from Fr. Mani). Soon after Fr. Felix’s visit Mr. Namgaheing went personally to Dibrugarh and invited Bishop Hubert to pay a visit to Peren. In complying with the former’s request the latter visited Peren in January 1965 with Fr. Felix (Mao, 1970). He had a meeting with Mr. Ikising, the head *dubashi*, Government officials, elders and gaonbooras and discussed about religious, educational and cultural life of the people. Even though some of the Baptists present there were aggressive at the visit of the Bishop, the latter assured the gathering of his fullest cooperation in opening a school. When he stepped forward to shake hands with them they insulted him in public saying, “we never shake hands with a dog,” reports late Namganheing in his A.Z.C.C. souvenir (Parenkulangara, 1999, p. 12). Mao (1970) wrote, “the next morning Bishop celebrated his ‘first mass’ in the new soil at my residence and my two children Pauline Asosa and Anthony Kholi were given baptism” (p. 4).

The school took its wings to fly with the coming of Fr. Felix’s brother Mr. Bony and his wife Mrs. Ivi, after having made them resign from their lucrative jobs at TELCO, Jamshedpur. So the first Catholic School in the Zeliangrong region of Nagaland was opened in March 1965 under the name ‘All Saints’ Home Cambridge School’, in Mr. Ikising’s building. Started with much hope but to the despair of many it began with barely 30 students. To counter the Catholics, the Baptists started the Baptist English

School. Whatever may be the obstacles, Mr. Bony and his wife worked hard and did their duties marvelously and people even today speak highly of the “Bonnie-Period” (“St. Paul’s parish Peren”, 1985, p. 2).

Though Catholic presence had been there in Peren since 1965, it was only from 1974 serious efforts in evangelization work began. Mr. Mathew Chandi, the touring catechist of Jalukie parish, sent by Fr. Mani Parankulangara, the parish priest of Jalukie, initiated the mission. The first person to receive baptism from Peren area was Mr. Peulu Franky who was baptized on 31 January 1974 at Dibrugarh (“St. Paul’s parish Peren”, 2005). The spark of faith lighted by Mr. Vikietuo and family helped the church grow in the town. Mr. Rachi Richard and Mr. Athong Michael, two trained catechists of the parish played a significant role in establishing and strengthening the Peren mission which includes six substations today.

During the visit of Fr. Felix to Peren in 1964, three elders of Tenning village extended an invitation to start a mission there. It is learned that all the Liangmei villages of Nagaland are situated in the southernmost part of Nagaland. Tenning is the centre of the Liangmei tribals (“Tenning mission”, 1985). Fr. Mani and Mr. Mathew Chandy evangelized this area and with the baptism of Mr. Athong Michael and Mr. Ramka Peter in 1974 Catholic Church in Tenning took her roots. A school was opened in 1981. Due to the influence of Heraka Cult Christianity could not be easily penetrated into this area. At the same time conversions to Christianity are from the followers of the Heraka cult. Of 20 villages in this area only eight villages namely Tenning (Town and Village), Nzau, Nchangram in Liangmei area and Nsong, Njauna, Nchan and Nkialwa in Zemei area have Catholic communities.

3.6.6 MEDZIPHEMA

Medziphema town had the visible presence of Catholic community from the early 1960s with the migration of the families of Neivonyü Savino, Chavi-u-Xavier Sanyü and Neivihu Savino from Khonoma. The first recorded baptism at Medziphema was on 5 May 1964 when Mr. Megovotuo Petrus son of Neivihu was baptized by Fr. Joseph Felix. It was followed by a few more baptisms in the same year but the community didn't grow as expected. Majority of the early Catholics of Medziphema, however, had gone back to Baptist churches for reasons best known to them ("Catholic mission Medziphema parish", 2003).

A new lease of life was given to the community by a group of widowed Catholic women from the place in the early part of 1970, namely Neisoü Whiso Elizabeth, Neiphenuo Rachael, Mekhrienuo, Khrieketulie-ü, Yievizo-ü, Tunuo, Vitsonuo Sara, and Khekhonuo Martha, who came together for Sunday services in some selected homes. From this time onwards priests from Dimapur parish too started caring for the community. A small church was built and blessed on 15 December 1974 and this centre was entrusted with the Missionaries of St. Francis De Sales (MSFS) congregation and Providence Sisters. On 28 February 1978 a Home Science training centre for the girls was opened. In February 1979, SFS School was inaugurated with 72 kids in the enrolment. To foster local vocation, the SFS seminary was inaugurated on 4 November 1988. The apostolic spirit led to the establishment of communities' at different places including Kukidolong, New Sociunoma, Ruzaphema, Punglwa, Ruzaphema Block III, Gaili, Piphema, Pherima etc.

3.6.7 CREATION OF THE NEW DIOCESE OF KOHIMA-IMPHAL

Due to pastoral reasons and vastness of the territory the diocese of Dibrugarh was divided and a new Diocese of Kohima-Imphal was created on 29 January in 1973.

Abraham Alangimattathil, the then Vicar General of the diocese of Dibrugarh was appointed its first Bishop. With the creation of a new diocese and appointment of the new Bishop the Catholic Church in Nagaland entered into a new era of pastoral, medical and educational fields. For pastoral reasons on 29 June 1980, the Diocese of Kohima-Imphal was divided into the Diocese of Kohima and the diocese of Imphal.

3.6.8 MISSION AMONG THE KONYAKS

Konyaks are the inhabitants of Mon District in Nagaland. They are of two different major linguistic groups- the Upper Konyak and the Lower Konyak. They are one of the backward tribes of the state. Their dialects differ from village to village. Tobu falls under Upper Konyak region. The church extended her service to this tribe by middle of 1975. In the words of Puthussery (1978), the first resident priest at Tobu,

It is to this politically hot, socio-economically under developed, culturally fertile, religiously volatile, medically helpless and educationally backward area that the Catholic Church has taken a daring leap by the opening of the upper Konyak Catholic mission with its headquarter at Tobu with one priest and five sisters engaged in religio-socio-medico, educational activities sponsored by them (p. 2).

The first recorded entry of a Catholic missionary into the Upper Konyak area was in 1969 when Fr. Lucien Miranda toured this area from 21 to 27 February 1969. In all he visited 6 villages, namely: Changlangshu, Minyaksu, Yei, Yonghong, Kenchenshu, and Chingnyu. Except in Changlangshu, in other villages, people were quite indifferent and hostile and did not welcome his suggestion to take few boys from the villages to the boarding at Tuensang. The people of Minyakshu were quite surprisingly anti Baptist, highly superstitious and inclined toward black-magic. According to him as he mentioned in the chronicle of St. Thomas church Tuensang 1965-1971, there was a great scope for

the church in Changlangshu and Minyakshu. The first acquaintance with Konyak people was through five Konyak students of St. John's School Tuensang.

As in other places the invitation to open the mission centre came from the people; here in Tobu from the parents of those students from Tobu studying at St. John's School. Head *Dubashi*, Mr. Kussam Samniok whose son Anden was a student at St. John's one day met Bishop Abraham and expressed his displeasure over priests' failure to visit Tobu. In his own words, "fathers don't like us, fathers don't like our tribe" (P. Puthussery, personal communication, April 25, 2012). Fr. Devassy asked Mr. Kussam to convene a meeting of all the leaders of Upper Konyak region to discuss the possibilities of opening a Catholic centre. In the meeting held on 14 December 1974 in which Fr. Devassy and Sisters Rose Teresa and Blessilia were present, they said that they wanted a Catholic mission. On 14 January 1975, all the public leaders of Tobu circle together with Mr. Anden Konyak, MLA of Moka constituency signed the resolutions to invite the Catholic mission among the Upper Konyaks (Augustine, 2003). When Mr. Anden Konyak submitted the resolutions he wrote to Bishop Abraham, "we are eagerly awaiting your arrival here to open the eyes of this backward area people" (Cheruseril, 2001, p. 5). The assembly of public leaders of the Upper Konyak and people of the Tobu Circle adopted another set of resolutions on 5 May 1975 in the presence of Bishop Abraham. They resolved, "that the Catholic missionaries be given fullest freedom to preach, propagate and practice the Catholic faith in the entire area" (Cheruseril, 2001, p. 5). Accordingly on 10 February 1976, Fr. Devassy together with sisters Mary Punnathanam, Jane Mary Kaithakary and Mercy Kottiyani of the Medical Mission Sisters (MMS) and sisters Blessilia and Celine Jose of the Sisters of the Adoration of the Blessed Sacrament (SABS) arrived at Tobu to begin the mission. This centre was officially erected on 1 march 1976 and on the same day Newman School was inaugurated with 35 students in

the Area Council Hall at Tobu Town. In the words of Karinthayil (2001), one of the priests who worked there,

No mission in Nagaland has started with similar co-operation from people. The public leaders put all their resources at the disposal of the mission. The jeep of Mr. Anden MLA, the residence of Dobashi Kussam and the resources of the village of Tobu given by Mr. Khamba (Gaonbura of Tobu). It is not just Tobu village, but all the village leaders of Upper Konyak area came to the support of the mission” (p. 8).

The sisters were engaged both in educational and healing ministry. The healing ministry proved to be a great blessing for the people as hundreds of them began to flock to the dispensary from far and near. There was still another invitation from the public leaders of Monyakshu village on 30 April 1976 to start the Catholic mission there with absolute assurance of freedom to propagate the Catholic faith. However, the Konyak Union, Konyak Students’ Union and the Underground could perceive well in anticipation that some people might become Catholics in due course of time, started threatening people. The wrong seeds had already been planted in the minds of the people of the Upper Konyak region by the Ao pastors who were the ones who evangelized the Konyaks as in many places in Nagaland. They had leveled several allegations against the Catholics including going to their school and getting treated at their dispensary were sins, Catholics had crucified Jesus etc. Mr. Chungo Thomas Lempa, catechist of the Tobu Catholic mission said that soon after receiving Catholic faith he started receiving threats from the apex bodies of the Konyak tribe and the underground (C. Lempa, personal communication, December 30, 2006). He was asked by them to resign from the job of the catechist of the parish so as to close down the Catholic Church. There were some leaders like Jackson, Vincent Homang and Peter Neamnei worked hard against all sorts of threats and calumny even before they received catholic faith. While Vincent

Homang and Francis Wanmai were doing their Teachers' Training Course at Phesama they were offered government jobs by the then minister, Mr. Yothern Konyak. This offer was made to prevent them from becoming Catholics because he heard that they were exhorting people to become Catholics. Vincent was offered a job at Secretariate while Francis in the Agriculture Department in Aboi. If both were placed at two different places they would be dissuaded from becoming Catholics (V. Homang, personal communication, December 30, 2006). Jackson's story is different from others regarding his conversion to Catholicism. There was a serious problem between the Konyaks and the Changs of Tobu village. The Baptist Church of 'A *Khel*' insisted that all those who went to the Baptist Church should become Changs. At this Jackson took some 20 people from the 'A *Khel*' and met Fr. Chacko and discussed the matter of becoming Catholics as they were forced to change from one tribe to another. They started visiting the families of non-Christians and encouraged them to become Catholics (L. Jackson, personal communication, December 31, 2006). On 7 October 1984, the mission bore its first fruits in the Upper Konyak area at Tobu, when about 135 people accepted Catholic faith.

On 13 May 1988, the Catholic community of Mopong came to exist with the baptism of 133 people and Hongkong Christ School was opened. The Angjanyang mission was started at the initiative of three villages, Changlang, Jakphang and Angphang. In January 1993 they had collectively decided to start a new model village (catholic village) and requested the Catholic Church to start a school with the promise that whoever came to that village would become Catholics. On 25 January 1994, about 54 people (adults) received baptism (30 families). Thus the Catholic community was established and a primary school was opened. It is to be noted that no one from Jakphang village became Catholics even though they too participated in the meetings of the three villages (Augustine, 2003). Later, the Konyak Baptist Bumeinok Bangjum (KBBB), the apex body of the Konyak Baptist Churches, took a different stand and established a

Baptist Church besides a Mission school with many incentives like low tuition fees, hostel facilities and admission and books on credit. And much of the members of the Baptist church there are from Jakphang (Augustine, 2003).

Forgetting all the previous resolutions passed by leaders of various villages that there was no objection to starting the Catholic Church in the respective villages, the Konyak Union started issuing threatening letters against the Catholic Church even in the recent past. The Catholic Church at Tobu receives innumerable letters of such sort asking the Catholics to go back to Baptist Christianity. When the Church initiated a plan to open a mission centre at Pessao village, at the request of the people in 2011, the Konyak Union and the KBBB, threatened both the villagers and the church.

Mon is the head quarter of the Konyak tribe. The earliest contact the Catholic Church had with the Lower Konyak was when Fr. T. J. Chacko from Tuensang visited Mon from 5 to 7 October 1970. The ADC of Mon welcomed him but told him the following day that some local Baptist leaders had objection to his visit and therefore, he had to get permission from the field director at Wakching. But he told him he was touring all Nagaland without the permission of the Baptist leaders. Chronicle of St. Thomas church Tuensang 1965-1971 mentioned that his next move was to the Mon village where he met the King who was very indifferent because it seemed that he was not presented with any gifts. So the king said that he had nothing to do with the priest. He had more than 30 wives and 50 children. Anyway he said that he would send some of his children to the school later on. Then he visited Chui, Wakching Town, Wakching Village and Thonkai. The impression he had on the visit to these villages was that the Baptists were quite strongly hostile. The people were quite indifferent, unconcerned, non-cooperative and most unreliable.

On number of occasions the people of Mon requested Bishop Abraham to start a school at Mon and he thought it as an opportunity to begin evangelization work among

them. Accordingly, on 6 July 1976 he visited Mon and met with Mr. Chingai Konyak, the leading man in Mon Town Committee, whose children had been studying at Catholic schools in Dibrugarh. He showed him two plots of land to choose from and the latter chose the one on the Mon-Tobu Road. But the Baptist pastors compelled the Town Committee to give away the land to the Border Road Department and the other was disposed off. So it was the Baptists' first sign of hatred towards the Catholics. Later on in 1980, another request was made to Bishop. A meeting was arranged with the headman and the elders of Mon town and it was agreed that the mission would buy 30 acres of land on the Sonari Road before reaching Mon Town (Arokiasamy, 2005). On 10 June 1980, the first group of missionaries Fr. Peter Bianchi and Fr. Justin Lyngkhoi came to Mon to begin their work. The mission bought a school, 'The English Medium School' which had up to class VI, belonged to Mr. Chingai at a price of Rs. 20,000/ and renamed it as 'Don Bosco School, Mon.'

It is true that the Catholic Church managed to establish a school at the district Headquarter of the Konyak tribe. The Konyak Union, the apex body of the Konyaks, however, is up in arms against the Catholics from the beginning till today. Their slogan, 'one tribe and one religion,' is haunting and pervading the whole Konyak region, from village to town; from illiterate to literate. The majority of the Catholic community of Mon town is originally from Tobu area where the Church has a parish. Mr. Liangen and family, the first Konyak Catholic family of Mon town since 1980 had to bear untold and silent sufferings as they were a small drop in the mighty ocean of the Baptist brethren. One day their child Stella heard from her friends that it had been discussed by the Konyak leaders and the undergrounds that nobody among the Konyaks should follow any other religion other than the Baptist religion. So she asked her mother, "if they come to know we are Catholics, will they kill us"? Her mother replied, "they are free to kill us.

We will live and die in it”. She then said, “if they come to kill then I will say, you can kill us” (H. Liangen, personal communication, June 20, 2012).

3.6.9 TO THE AOS

Repeated requests from the past students of St. Anthony’s College, Shillong to establish a Catholic School at Tuli was given a serious thought despite opposition from the Baptist Church pastors. To compensate the absence of a Catholic school, soon the Baptists opened a school, named it as ‘Koinonia.’ The past students, however, argued with the Baptist Church leaders that even though they studied at a Catholic institution they did not become Catholics nor was there a compulsion from any quarter to become Catholics.

When a delegation of past pupils approached Bishop Abraham again with a request he thought it as an opportunity to reach out to the Ao tribe who are apparently against the Catholic Church. During the visit of the Bishop, in September 1978, the public leaders of Tuli promised them freedom of religion and freedom for their children to become Catholics if they desired so. The initial plan of the priests to stay at Jorhat and look after the school until a Catholic community was formed at Tuli was abandoned due to the insistence of the people. On 8 December 1977, Fr. Tom Karthik took charge of the centre and accommodated in the house of Mr. Mar Temjen, opposite the Paper Mill office in Tuli Town. In the same building in the two ground floor rooms, opened two classes (Karthik, 2002), and the classes started in February 1978. From the very beginning, the Tuli mission entered into rough weather. No sooner had they begun the construction of the school at the new site than problems one after another mounted on, like demand for an increase in the rent, to award contract to the land owners, occasional change of demarcated boundary by people, stoppage of work, demand for plots of land within the campus in exchange for some other land, encroachment of land, etc. However,

the school is run today by the priests with constant interference and intimidation from the people.

Mokokchung town had the privilege of having its first Catholic School in the year 1979. The contact with the Aos dated back to October 1954, when Fr. John Larrea of Golaghat celebrated the first mass for a small group of floating Catholic population of Mokokchung town. In the 1960s and 1970s the Church had been making some contacts with the town folk through one Mr. Varkey, SDO, in Public Works Department (PWD) and one Mrs. Bernadette Lama, teacher at Model English School. Both of them offered their place for the missionaries passing through Mokokchung. Lama's rented house in Aongza ward was served as chapel. Sebastian (1994) wrote,

The history of the Catholic Church at Mokokchung is practically the history of the Catholic school. As early as 1965, public leaders like Mr. N. I. Jamir, had requested Bishop Hubert Rosario of Dibrugarh diocese, to open a Catholic school at Mokokchung. In the second half of 1978, Fr. S. Coelho S. J. came to explore the possibility of opening a school there. By the beginning of 1979, the public at Mokokchung felt the urgent need to open a Catholic school and an Ad hoc committee was formed with Mr. Kariba MLA, as chairman, Mr. M. Bendangnukshi as secretary and the following as members: Mr. A. Shanmugan, IAS, DC, Mr. Tali Longkumer, SDO, Mr. Imchalemba MLA, Mr. Takoyaba MLA, Mr. Imtimeren MLA, Mr. S. I. Sungit, Mr. Apong Pongener, Mr. Tokishe Sema, Mr. Tinuwati, Mr. L. Chuba Pongener, Mr. T. Chuba Walling, Dr. T. Walling, Mr. Tsukungpokba, Prof. Jongshi, Mr. Bendangmayang Longkhum and Mr. Temsu Kietzar. The united move by the public leaders, Government machinery and the civic bodies was perfectly matched by a positive response from the Catholic Church's side. Many

rounds of meetings were held and the site finally selected was the present plot which was then occupied by the army. This land for the school was gifted by the Ao Mokokchung Village, from the Aotsuba Semchar and Achimbong Semchar families, with the helpful mediation of Mr. Maputemjen Ao as the landowner's main representative (p. 4).

Queen Mary School at Mokokchung was opened on 21 May 1979 by Fr. Stanislaus Coelho on behalf of the Diocese of Kohima. Like in many places, here too people offered the Town Hall to have the classes conducted for first few months. Until the first resident priest, Fr. Joseph Alancheril took charge of the school from December 1980; Fr. Coelho supervised it from Khuzama, by visiting it occasionally. The school and administration received new life with the arrival of the Ursuline Sisters on 27 January 1981. Recommending the recognition of this school, Mr. A. Shanmugam IAS, the then Deputy Commissioner, has written to the Education Department that Queen Mary's School "has come up due to the popular upsurge of the people and public leaders to have a Catholic School in Mokokchung town" (Abraham, 1992, p. 2).

Some of the ex-service men of Chungtia village approached the Catholic Church at Mokokchung for a school in 1981. While they were on duty at different places of the country they came to know of the Catholic Church. Bishop Abraham said to the people that unless a Catholic community was established to support the school it was not possible. So under the leadership of Mr. Hengen, a signature campaign was undertaken but many of the ex-service men decided not to cooperate. So the council Chairman Mr. Sunang Senangshiba requested the public that for the sake of the school even if not all at least few people who were ready could become Catholics, or else there would be clashes between the churches (A. Michael, personal communication, January 6, 2007). From the very beginning Mr. Hengen had expressed his desire to become a Catholic and the Village Council had no objection to him but forbade him to canvass more people to be

converted to Catholicism. On 6 January 1983, 29 members came forward to join the Catholic faith. “On 7 August 1983 Bishop Abraham officiated at the baptism ceremony of the new converts amidst a large gathering of priests, sisters and faithful from various parishes of the Diocese. On this day the first Ao Catholic community was born” (Sebastian, 1994, p. 6). As per the wishes of the people, Christ King School was inaugurated on 12 February 1983. There came threat from the Ao Baptist Arogo Mungdang (ABAM), the apex body of the Ao Baptist Church on 29 March 1984 asking the Catholics to give up their faith or else face severe consequences. On 5 April 1984, the ABAM once again issued a threat to them to return to their fold by 31/7/1984 or else face consequences including being chased away from the village (Ao, 2007). In reply to the accusations and threats, the Catholic Association of Nagaland (CAN) through its president Mr. R. Rocus Chasie sent a three member delegation to Chungtia (Chasie, June 8, 1984); to encourage the community and not to fall victims to the threat of the Ao Baptist Church apex body.

On 17 February 1984, Mother Teresa, accompanied by Bishop Abraham, visited Mokokchung at the invitation of the Bishop, the Rotary Club and the people of Mokokchung. Shri Mayangnokcha, the first graduate among the Aos and Mokokchung’s most illustrious educationist, welcomed Mother Teresa on behalf of the public. Later Mother inaugurated the Mother Teresa Home for orphans and the disabled at Khensa (Sebastian, 1994). St. Joseph’s School at Khensa was opened on 28 February 1987 with the Sisters of the Adoration Blessed Sacrament to look after the same.

3.7 TO THE SEMAS

Coincided with the request of the then Governor of Assam for the Sisters’ help at the Naga Hospital, Kohima, a group of Sema past students of St. Edmund’s College, Shillong who were already baptized as Catholics there, appealed to the Bishop of Shillong in 1948 to send priests to Akuluto Range as the administration had already

granted religious freedom to the people of the Naga Hills (Appendix, Letter B 2). The Church may have had her own constraints, for not responding positively to the repeated requests. As the Bishop had not given them a reply, they again appealed to the Secretary, the Government of Assam for Tribal Areas, Shillong with a renewed appeal to allow the Catholic Church to function in their area. The following is the letter/memorandum submitted by them, dated 15 August 1951.

Letter 3.1

Letter Written by the People of Akuluto Range

(MEMORANDUM)Letter No. AR/PRC/51/136,
Dated Akuluto the 15th August, 1951.

To,

The Secretary,
to the Government of Assam for Tribal Areas, Shillong.

Sir,

We the Baptise Roman Catholics beg to lay down the following few facts for pur kind consideration and generous order.

That Sir, nearly three years have elapsed since we asked for permission to be grated to Catholic Priests to go over the Naga Hills as well, for reaching their faith. We beg to point out to your honour that it ws not through the agency of R.C. Fathers but we ourselves became onverted into R.C. religion; and now we want to acquire our knowledge both spiritually and educationally.

That Sir, it is officially learnt that the Government would permit the R.C. Præsts to go over to the Naga Hills after one year only: ie after eciding the political situation of Naga Hills. It is very difficult to understant why Government should intervene in religious matter. However, we assure your honour that R.C. Priests are not coming to Naga HILLS to interfere in Naga Politics, but we want them just for religious service-ministration: in accordance with the freedom of religion granted to us under the constitution of India. Consequently, we request your honour to give permission to any R.C. Father to come to Akuluto Range of Mokokchung Sub-division, Naga Hills; for our religious service-ministration.

We shall be higly obliged if you would kindly treat it as EXTREMELY URGENT.

Yours faithfully,

1. Kishikim

2. H.S. Asuni

3.

On behalf of whole Akuluto Range.

Letter No. AR/PRC/51/136, dated Akuluto the 15th August, 1951.

Copy forwarded to:-

1. H.E. Bishop's Secretary, Shillong for favour of H.E. Bishop's information and necessary action. He is further requested to send one Priest to Akuluto as soon as permission is g

2. H.E. the Governor of Assam, Shillong for information and necessary action: We should be most grateful for any assistance ~~given~~ that your honour could give in this connectic

3. The Deputy Commissioner, Naga Hills, Kohima for information.

4. The Sub-divisional Officer, Mokokchung for information. (Civil).

Memorandum 15-8-51

As early as 1951 a small group of Sema Nagas from Akuluto Range had obtained necessary permission from the Governor of Assam for the Catholic missionaries to enter into their area and to start a centre. Meanwhile Baptist missionaries Andersons built a mission school at Aizuto in 1937. It was followed by a mass conversion movement among the Semas, helped and supported by the Aos, Lothas and Angamis. A Sema association was formed in 1946, and a Bible School was started in Aizuto in 1949 (Ponnattil, 1988). It was against this background that some Sema Nagas got permission from the administration to invite the Catholic missionaries to work amidst them. So a natural chain of reaction was expected to explode from the Baptist quarters against the Catholic missionaries. "Sensing a danger at the door, Mr. De Lano, who was in charge of the Aizuto Sema mission centre wrote to the Baptist mission in America, "uppermost in our minds is the Roman Catholic Church" (Ponnattil, 1988, p. 42). Ponnattil (1988) wrote,

Following the Governor's green signal, the Naga Hills Church Advisory Council in its meeting at Wokha took a firm stand against the entry of the Catholic missionaries into the Sema area and communicated its 'strong resolution regarding the Roman Catholic Situation' to the Sema Tribal Council and to the Naga National Council. As a result, in May 1950, the Deputy Commissioner at Kohima rejected the plan of the Sema group, which had favoured the entry of the Catholic missionaries and prevented the latter from coming to the Sema area (p. 42).

Most probably due to strong opposition, those three Catholics who sought permission to allow the Catholic missionaries to begin the work in the Sema area were silenced into obscurity never to appear again with the same request because nothing is heard about them in the later days. V. C. Khutovi, the present chairman, Shichimi Village Council, who studied at Shillong, who had the desire to become Catholic and to

establish Catholic Church, brought Fr. Marocchino from Kohima to Sutemi village in 1959, but due to strong opposition from the people father had to go back. In the later years when he became the Gaonboora the people told him not to become a Catholic and not to bring the Church (S. Khutovi, personal communication, May 23, 2012).

After a wait of two decades the people again renewed their request during the time of Hokishe Sema, the then Chief Minister of Nagaland to start a Catholic school in his home town, Akuluto. This was made possible by the positive efforts of Mr. Viswadel from Viswema Village who was the EAC of Akuluto and was formerly a student of Don Bosco School Shillong. He was very much interested in the development of the people told them that only a good Catholic school could give their children good education (Ponnattil, 1988). With the support extended by Hokishe Sema, a school was opened at Akuluto in 1972 by Fr. P. K. Anthony. It was shifted to its permanent site from the government buildings in Akuluto town to Sutemi village, in 1975, nearly two kilometers away from the town which drastically brought down the enrollment. Bokato Robert of Akuluto, a boarder was the first Sema boy from Zunheboto district to have been received into the Catholic Church in 1982 (Ponnattil, 1988). As there were several requests from Aghunato, Zunheboto, Atoizu etc, Fr. M. M. Michael, a veteran missionary of the Diocese of Kohima was appointed in charge of the Sema area. He established his centre at Sutemi in the month of July 1985. The school ran classes till VIII. (M. Lhovito, personal communication, May 22, 2012). Upon Fr. Michael's transfer, Fr. Job decided to shift his residence as there was no Catholic community in Akuluto and there was no immediate possibility of evangelization. So either at the end of 1990 or beginning of 1991, just before his transfer he started staying at Atoizu, where there was a small community. The school was entrusted with some teachers. Due to non-cooperation, persistent trouble from the people and the ill-treatment meted out to Fr. N. J. Francis, the school at Atoizu had been closed down and priests left the place (K. Job, personal

communication, October 27, 2012). With this the first part of the Sema mission came to an end. Not discouraged by the problems and difficulties faced there the church opened the centre once again at Akuluto for the good of the people in the year 2003 at persistent requests.

Some of the goodwill ambassadors of the Catholic Church from her inception in Nagaland have been district administrators and past pupils of the Catholic institutions, who are not Catholics. “The first attempt to have the Catholic presence in Aghunato came in 1979 from Mr. Khekiye Sema the then civil SDO of Aghunato who requested Bishop Abraham to open a Catholic centre at Aghunato” (Mariadoss, 2010, p. 22). Fr. Mathew Ponnattil visited Aghunato on 13 October 1981 to have an on the spot study. In the public meeting that was followed, the public expressed their eagerness to have a Catholic school. As a response to their request Fr. Mathew said that a school was possible only if a Catholic community was established.

After Fr. Mathew’s first visit the people extended a formal invitation and so his next visit took place on 20 February 1982. He spoke to people in the Baptist church on Catholic Church and hers mission (M. Ponnattil, personal communication, September 20, 2012). He also said that a community should be established first and other institutions like school and dispensary would follow. They argued that a school was a means to know and study about the catholic faith (Ponnattil, 1988). The contact with the fathers continued and Bishop Abraham visited the place on 14 February 1984 along with the touring catechist Mr. Leo Kiyelho. Mr. Leo from Lazami, Mr. Edward from Kohima and Mr. Marcus Angami Civil SDO were requested to instruct people in faith from 14 March. Finally in October 1985 Fr. Michael baptized four families of Hozheto Henry, Nitovi Michael, Kikheli, and Khekiye and officially the Catholic Church came to exist.

The school was closed down in 1988 due to lack of cooperation from the people. In 1989 the church was dismantled by some miscreants when none of the members of the

Catholic community was present at Aghunato. Problems and lack of cooperation from the side of the people of the area compelled the Salesian priests to withdraw from the Sema mission including Aghunato in 1993. The school at Aghunato is one of rare schools in the diocese which has seen a number of openings and closures till 1998 (*Sharing*, 2006). From Aghunato the church branched out to Zunheboto, Viyilho (Vilo), Tokiye, Sathakata, Hugher (Huker) towns and villages.

Atoizu is a small township between Akuluto and Zunheboto. One who took the lead in contacting the church since 1983 to start a school was Mr. Lhozhevi Isaac, a retired Assam police personal, who on duty at different places in the North-East India had seen and been to Catholic Churches. He was overwhelmed by the discipline and behaviour of the students of Catholic Schools. On his retirement he convinced his friends that they could ask the priests to start a school at Atoizu. Upon their request Fr. Michael told them a community was a must to have a school. In the meantime the Baptists raised objections to the establishment of the Catholic institutions. They also instigated the people that Catholics were worshippers of Mary and there was no salvation in the Catholic Church (I. Lhozhevi, personal communication, May 21, 2012). Added to that a group of representatives was sent to the then Education Minister, Mr. K. L. Chishi, who represented that constituency to block the plan. As Mr. Chishi was a student of Catholic institution, could explain to the people the positive contributions the Catholics could make for the Sema area. After Fr. Michael took charge of the Sema area he visited a number of times and instructed people who expressed their desire to embrace Catholic faith. In 1985, 10 families were received into the church. Before the Salesian society left the Sema area they had shifted the centre from Akuluto to Atoizu as the majority of the Catholics lived there. There was already a school by the name 'Modern English School, Atoizu' established in 1974, run by some teachers with class up to IV. The church took over it and renamed it as 'St. Peter's School.'

The third centre opened in the year 1985 by Fr. Michael, was at Satakha. The mission had flourished well from 1985 to 2000, but then it started decreasing gradually due to various reasons especially owing to the migration of some of its members to other places like Kohima and Dimapur (“A brief history of St. Mary’s catholic church at Satakha”, 2010). The V. K. Town Catholic community under Queen Mary Parish was born on 18 June 2000.

Since 1960, the public of Zunheboto too had been asking for a Catholic school in Zunheboto, the head quarter of the Semas. So Fr. Felix opened St. Paul’s Home Cambridge School, Zunheboto in May 1965 on his own will. In September same year Fr. Bernick, however, entrusted the school with Mr. R. A. D’Cruze, the headmaster, as there weren’t enough priests to look after personally. The public through their MLA expressed their displeasure by writing a complaint letter to the Bishop. Yeshito (16 July 1966) wrote, “this we feel is an infringement of the agreement previously done.” On being asked the reason for opening schools Fr. Felix said that only through English education, the message of the gospel could be communicated (J. Felix, personal communication, December 28, 2008). Finally a community was formed at Zunheboto in 2003 and a school was also opened.

3.8 CHURCH IN THE 1980’S AND 1990’S

By the end of 1970, Catholic Church came to be known by people in most parts of the state and a good section of the people including those from the rural areas began to enjoy the fruits of her service. Braving different types of accusations and allegations she went on to reach out to other areas of the state.

Lozaphuhu village, situated 14 kilometers away from Phek district headquarters came to know of Catholic faith from late Vesacho Vincent Hoshi who heard it from his relative at Lai village of Manipur. Back home he shared his desire for the Catholic

religion with Mr. Tavehu Chizo and Mr. Veniekhu Vincent Khamo who in turn too showed interest. In August 1980 they declared themselves as Catholics (“A brief history of catholic church Lozaphuhu village”, 2007). The then MLA of Meluri, Mr. Chiekhutso promised them that if they established a community he would request priests to set up a school in the village. Accordingly fathers Castelino and Boniface visited the village and met with the people. The proposal to establish the Catholic school first at Phek village or at Phek Town was rejected by the leaders and landowners on the ground that people might embrace Catholic faith; and so finally it was established at Lozaphuhu. On 7 November 1982 fifteen members received first baptism (“A brief history of catholic church Lozaphuhu village”, 2007).

As years went by, many Catholics from different parts of the state started settling down in Kohima town. Seeing the urgent need a small chapel of Christ King Parish was established there in 1975. The mass in this chapel, located in the house of Kevipralie Paulus at D’ Block was offered usually by priests from Don Bosco School. In November 1977 the laying of the foundation stone of the present Catholic Publication Centre (CPC) building, where St. Francis De Sales Church is located, was done by His Eminence, Lawrence Cardinal Picachy, S. J. of Calcutta, when he came for the Silver Jubilee celebration of Christ King Church in December. Sometime in the early part of 1980 Fr. Thomas Vattoth was posted as the first resident priest to look after the Catholic Publication Centre and the Catholic community of Kohima Town. It was on 15 August 1980 that St. Francis De Sales Parish/Church was officially erected with the installation of Fr. Thomas as its first parish priest (Chasie, 2005).

The Catholic Cathedral is the mother church of a diocese. The term ‘Cathedral,’ drawn from Latin means ‘chair’ and therefore is the ‘church where the Bishop of a diocese resides (Parish priest, 2008). The Catholic Cathedral of Kohima Diocese is situated high on the New Minister’s Hill in Kohima which is a parish with more than 400

families belonging to different tribes and linguistic groups. This church was inaugurated on 14 December 1989 with the beginning of centenary celebration of Catholic Church coming to North East India. The aim and scope of this church is well expressed in the words of Bishop Abraham. “My wish and prayer in building this church,... it becomes a center of prayer,...dedicated to Mary Help of Christians,...may turn out,...to be a place of pilgrimage, seeking the help of Mary Help of Christians (“Cathedral parish, Kohima”, 1999, p. 17). The lion’s share of the three crore financial expense came from the Japanese, who wished the church to be a place of prayer especially for the Japanese War victims who lay down their lives for their nation in the Second world War battle fought in Kohima. This is affirmed in the prayer inscribed in English and Japanese script in the Cathedral campus. “It is with thankfulness that we heard that Catholic Cathedral was being built at Kohima, where Mass would be offered every morning in memory of the fallen” (Parish priest, 2008, p. 1).

The most controversial Church of the 1980s which was dragged into allegations and counter allegations and finally led to destruction was the church at Penkim. Penkim is a village situated just below Saramati inhabited by the Yimchunger tribe. There had been requests to start community in the village. On 15 April 1983 accompanied by students from Penkim, studying at Loyola School Kiphire, and Mr. Yansekiu, Fr. Kurien set out for Penkim. At the residence of John Kiutsumong at Pungro, the Baptist pastor of Penkim Mr. Trongwo intimidated Mr. Yansekiu; and John refused to go with him during the rest of the journey (Mannookuzhy, 1983). He met those expressed their desire to become Catholics, and 15 May was fixed for the next visit. During this visit, representatives of the catholic communities of Phelungre and Chomi, few students and Mr. Yansekiu accompanied him. On the way there was a heated verbal exchange with the pastor of Pungro Town and the evangelist of Pungro who tried to stop them. During this visit it was decided to have a temporary church put up and that the Bishop of

Nagaland would bless it and start the community on 29 June 1983. On 15 June the situation was rather tensed and some people including pastor Trongwo tried to manhandle the Catholics who were clearing the site for the church that belonged to GB Merimong who by then was a Catholic. As suggested by others Mr. Trongkhiba, the ex head DB of Pungro, one of the founders of the village was brought from Kiphire to settle the issue. Before he set out for Penkim, he met the EAC of Pungro Mr. Yimkhong Temsu at his residence in Kiphire and told him of his plan and sought the latter's opinion. The EAC replied: "if there are Catholics in Penkim, then they have a right to build their church. You see that it is done and then come back (Mannookuzhy, 1983, p. 2). Before the church was constructed a complaint was lodged to the principal of Loyola Kiphire by someone from Penkim village stating that the public leaders and gaonbooras had a meeting and in the said meeting most of them expressed their displeasure over opening a Catholic mission in the village.

Catholics from Chomi helped in building the Church in the presence of Mr. Trongkhiba and the blessing of the church took place on June 29, 1983 by Bishop Abraham as planned. The chronicle of St. Paul convent Kiphire 1973-2010, mentioned that on this day 33 people received baptism. Tension continued following the baptism at Penkim and so on 3 September father and sisters were blocked at Pungro village when they were on their way to Vongti at the invitation of the people there. From his petition to the ADC dated 6 December 1983 we learned that the Yimchungru Baptist Borubo Amukhongto, the Supreme Baptist organization instigated the people against the Catholics. It accused the Catholic Church as the cause of division and so no Catholic Church be allowed in Yimchunger area and decided to dismantle the Church. The Baptists led by Head GB Hilumong, Mr. Pensukin and pastor Trongwo dismantled the church on 8 November 1983. The great sacrifices and sufferings of the family of Mr. David Yanseki (teacher) that were expelled from the village for becoming Catholics are

unforgettable. However, the people did not lose heart and some of them used to come to Kiphire for instruction and got baptized there in the month April 1984 and again a few of them were received into the church at Penkim later. Due to continuous pressure and threat, some Catholics had to flee the village. The ADC stood for justice and truth and finally the case was settled in favour of the church. As such the dedication of the reconstructed church of Penkim took place on 14 November 1985 by Bishop Abraham and on this occasion many people received baptism. In the following year a new church was dedicated by the late Bishop Abraham and a good number of people received baptism (Thuniyampral, 2008). The community, however, got completely disintegrated due to internal strife among its members.

It was Fr. T. J. Chacko who established the first contact with Pungro region between 28 December and 13 January 1971 accompanied by his touring companion, Mr. Joseph Kirimong. This area is inhabited by the Makhori group of Yimchunger tribe. In New Minic village, a troublesome village due to the presence of army and underground, he baptized Kirimong's father who was a gaonboora of some six villages. Then he visited Thanamir, Penkim, Salumi, Luthor, Zanger and Chomi. In Chomi he met a boy named Chiusume, who was studying at Impur High School in class X, agreed to translate his speech. Fr. Chacko in the chronicle of St. Thomas church Tuensang, 1965-1971 quoted the words of Chiusume, "at Impur children are taught Catholics are not Christians; they don't teach the bible; but preach about Mary and the pope and they follow practices like drinking, worshipping statues etc". From these villages he collected 12 boys to the boarding. Of all the areas he visited, the Pungro area was the happiest place and children were honest. Chacko (2000) wrote,

During the June 1971 summer holidays while attending the church service at Pungro Baptist church, the boarders from St. John's heard the pastor speaking against the Catholic Church. One of them challenged the pastor

saying, ‘Sir, what do you know about Catholic Fathers and Catholic Church? You were never with them. We are with them and we know who they are and how they are doing. You are telling lies. Fathers are not like you, they don’t tell lies and teach like you’. The pastor had to pacify them saying that if Catholics were to come they would destroy the unity and peace of the area (p. 79).

Towards the last part of 1970 some of the early Catholics from Chomi came and settled down in Pungro town. On 28 May 1983 Bishop Abraham visited the Catholic community at Pungro town. As the number of Catholics increased the need for a new church was felt and as such on 25 October 1983 Fr. Kurien blessed the church. On 22 October 1983 six people from Vongti village including the head gaonboora received baptism.

It was through the farsightedness and missionary zeal of Fr. Mathew Thuniampral that the new community at Sitimi took its origin. In the last part of 1984 Mr. Sukuto Abraham and Mr. Shikiye Stephen from Sitimi met Fr. Mathew with a request to open a Catholic school. When he explained to them the need for a Catholic community to support the school there came the immediate reply that they were willing to accept Catholic faith and there won’t be any objection in preaching and establishing the church in the village and would not prevent anyone from embracing Catholicism. In the first part of January 1985 a two member delegation from the village consisting of Mr. Sukuto Abraham and Kiyeh (Head GB, Sitimi Town) together with Fr. Mathew met with Bishop. Bishop said, “without a Catholic community we are not interested in opening a school as it will not grow up without a community to support it” (Thuniampral, 2010). In the presence of Bishop Mr. Sukuto Abraham positively assured that he would embrace the Catholic faith.

In the aftermath of the discussion with the Bishop there was a meeting on 17 January 1985 at Sitimi Town hall in which the assembly (council) assured that the missionaries could work fearlessly. As a result, many came forward to receive Catholic faith. On 9 March 1985 the school was inaugurated in Sitimi town. On 15 November 1985, Bishop Abraham received five families into the Catholic Church. Thus the Catholic community of Sitimi was born. After the establishment of the community there communities were established in Thonoknyu, Kiusam, Vongti, Seyochung etc.

Invitation to the Phom tribe came through Mr Yingsham, an employee in the Public Health Department Longleng, whose son Chingchei was a boarder at Tobu Catholic mission. The *dubashis* and the *gaonbooras* of Longleng pledged their support towards the establishment of the mission in Pongo, nine kilometers away from Longleng town. Besides them, the Pongo village council, Hukphang village council and Yongphang village council also jointly extended their full cooperation towards this venture. Since the Baptists, however, would not part with land for the Catholic mission at Longleng it was decided to establish the mission centre at Pongo (C. Chingmei, personal communication, July 1, 2012). After the first visit on 12 November 1986, frequent visits were made for instruction in faith. On 6 February 1987 one hundred Catholics from Tobu went to receive the new members of Phom tribe of Pongo village to Catholic faith. About the establishment of the Catholic community at Pongo village, Alencheril (1987) wrote in the chronicle of St. Thomas church Tuensang 1987-2012 that on 7 February 1987 Bishop Abraham established the Catholic community in Pongo Village by baptizing about 150 people including the sacrament of confirmation administered to people 12 years and above. After the baptism the school was inaugurated.

On 20 February 1990 a small community of 11 families accepted Catholic faith at Tamlu closer to Tuli. The people of Yongnyah village met priests at Tuensang many times with the request to open a school. The chronicle of St. Joseph Convent, Longleng,

1990-2010, shows that on 17 April 1986 with 63 students a school was opened with the motive of future evangelization of the area. Gradually 27 families accepted Catholic faith on 4 May 1995. The first visit to Sakshi was made on 28 April 2002 and a community was established there too soon.

In the course of time a number of churches including one at Chumukedima in Dimapur district and a host of educational institutions including colleges, formation houses, convents, dispensaries, training centres etc have been established at different places in the state. In fact most number of churches and institutions has been established in the 1970s and 1980s, by which the people of the state strongly felt the presence of the Catholic Church and they began to enjoy the fruits of her works. By this time the church also became an independent entity and overcoming many of the hurdles and accusations through her service to humanity.

CHAPTER FOUR

IMPACT OF THE CATHOLIC CHURCH

The beginning and growth of Christianity in Nagaland after the arrival of Baptist missionary E. W. Clark had great significance on the erstwhile non-Christian religious traditions and beliefs, customs and practices. In due course of time vast majority of the non-Christians accepted Christianity. Conversion to Christianity was a turning point in the life of the Nagas as it took them to a new era of civilization, progress and identity. One noted achievement of Christianity is, as a link it has brought different war-like tribes of Nagaland together under a common umbrella of identity called 'Naga'. The role played by the Catholic Church in this process of evolution is great as she always insists on the 'unity of humankind'. Contribution of Christianity towards the process of modernization of the Nagas is also significant. In the words of Sanyu (1996), "if one responsible dynamic factor were to be singled out for an overall change in the life of the Nagas, it would undoubtedly be the introduction of Christianity among them (p. 508). The Catholic Church has been at the service of the people of the state for more than 60 years rendering valuable services in the religious, social, economic and educational fields. She has contributed immensely in all these fields and thus becoming a service oriented organization in the state committed to the cause of humanity. She is one of the strong instruments in bringing about religious, social and economic transformation of the state. Every organization assesses its function and performance periodically so as to know its strengths and weaknesses. Based on the strength, the organization moves ahead and in the process rectify its errors. This chapter analyses with the help of the questionnaire, interview schedule and secondary sources the contributions this young

church has made to the society and the impact the people of the state has felt and experienced.

4.1 BACKGROUND TO CHURCH MISSION

A lot of discussion, planning and deliberations precede prior to an event being actualized. All what the Catholic Church could do for the people in the state has been made possible because of many seemingly unseen factors that play in the background.

4.1.1 GOAL: COMMON GOOD AND WELFARE OF ALL

Social activism has an importance place in the Catholic Church as she envisages the overall development of the person through medical help, educational service, economic uplift and wellbeing of the poor. The only aim the church has in mind, therefore, while discharging her mandate is the common good and welfare of all. While in Naga society social activism does not necessarily trigger this aspect the church instills it through her service (M. Abraham, personal communication, September 19, 2012). Puthenpurakal (1993) wrote,

Different aspects of the church tells us that in contrast with the Baptist form of mission work with its emphasis mostly on the Word of God, the Catholic evangelization, following the traditional integral approach made use of as many opportunities as possible to be of service to the community both spiritual and material. Hence attention was given to the Word of God, the sacraments, inculcation of Christian virtues, emphasis on Christian living, education, medical care, training of lay leaders, their in-service training, promotion of local vocations, establishment of Catholic associations, celebration of feasts, efforts at inculturation, organization of youth, teachings of saints, welfare programmes and a host of other aspects of Catholic life. As a whole in the matter of a few years of Catholic

presence in the Naga Hills where the Baptists are the vast majority the people have come to realize that the Catholic Church's approach is for the welfare of the whole man and of all men irrespective of tribal divisions. This, we believe, is a big contribution in the Baptist stronghold. It has removed prejudices and is opening, the people's hearts to welcome the Catholic form of Christianity (p. 228).

Hence it is to be mentioned that the benefits the Church has brought to the people of the state through her humanitarian works are enjoyed not only by Catholics who are hardly 4% of the total population but majority non Catholics.

4.1.2 ALLIED SERVICES

Traditional Naga religion is not missionary, while Christianity is missionary in nature. There is a special call to proclaim the message of Christianity so as to be an agent of change in the world. That is precisely the reason why the church felt the need to be established in Nagaland too. "An overall look into the evangelization work by the Catholic Church in Nagaland shows that the principle followed has been, if we may put it, *place the pastor and the sheep will follow*" (Puthenpurakal, 1993, p. 228). So the pastor in due course of time could launch into many areas and form communities by making use of the synergy of resources at the disposal of the church for the betterment of the people. Through various services and agencies like personal contacts, school and college education, boarding houses, vocational training centres for men and women, teachers' training institutes, dispensaries, promotion of lay leaders, training of catechists, scholarship to deserving students, financial assistance from Catholic agencies abroad and within, service and availability of religious personnel, printing of religious texts, cooperation from active Catholic lay associations, goodwill of the general public, promotion of local vocations, village visits, development agencies of the diocese, etc the church grew and brought developments and created opportunities. Besides these, two

most important factors that favoured the growth of the church and her subsequent contribution are the Naga people's desire to have good and efficient educational institutions run by the church and the strong leadership provided by Bishop Abraham Alangimattathil, the first Bishop of the Diocese of Kohima.

4.1.3 WORK FORCE

From the very beginning of the establishment of the Church no efforts were spared to do whatever possible for the good of the people. In all the undertakings, the presence, hard work, diligence and commitment of large number of religious men, women and laity particularly the catechists and various lay associations in the church are seen throughout. Besides the diocesan priests who are the close collaborators of the Bishop, the latter had invited a large number of religious congregations of men and women from outside the state to work in the mission. The Salesians of Don Bosco (SDB) were the first to volunteer to work in the state; followed by Society of Jesus or the Jesuits (SJ), the Missionaries of St. Francis De Sales (MSFS), Order of Friars Minor Capuchin (OFM Cap), Congregation of the Mission (CM) and Society of the Missionaries of St. Francis Xavier or the Society of Pilar. Some of the women religious congregations working in the diocese include Sisters of the Adoration of the Blessed Sacrament (SABS), Daughters of Mary Help of Christians (FMA), Sisters of Bethany (BS), Sisters of Charity (SCCG), Sisters of Providence (Sd.P), Missionary Sisters of Mary Help of Christians (MSMHC), Apostolic Carmel (AC), Missionaries of Charity (MC), Sisters of Ursuline Franciscan Congregation (UFC), Franciscan Clarist Congregation (FCC), Franciscan Sisters of St. Mary of the Angels (FSMA), Congregation of the Mother of Carmel (CMC), Congregation of the Sisters of St. Joseph of Chambery (CSJ), Sacred Heart Congregation (SH), Pious Disciples of Divine Master (PDDM), Sisters of Mary Immaculate (SMI) and Medical Mission Sisters (MMS). Montfort Brothers of St. Gabriel (SG) or The Gabriel Brothers too work in the diocese to enhance the mission work.

What makes the Church distinct from other churches in terms of commitment and dedication is the vow of celibacy practised by the priests, brothers and sisters. Celibacy for the sake of Kingdom is a gift, a call that is not granted to all, or even most people, but is granted to some (Mt. 19: 11-12). In fact, it is precisely the holiness of marriage that makes celibacy precious; for only what is good and holy in itself can be given up for God as a sacrifice. Just as fasting presupposes the goodness of food, celibacy presupposes the goodness of marriage (Brom, 2004, August 10, www.catholic.com/tracts/celibacy). These dedicated bunch of celibate men and women offer their life for the good of all, and thus make a difference in the lives of people. They are called to be contemplatives in the midst of active works and therefore commitment to their duty is unquestionable though at times being human there could be some failures from their side. Without enthusiasm, no mission will be effective and fruitful. In the words of Alengaden (2007), “in spite of a strong infrastructure and financial support,...schools run by the government fail to attract students; hospitals run by the government are mismanaged. On the contrary, institutions run by committed persons excel because of their passion for mission” (p. 153). Nearly 180 priests and brothers and 260 sisters are the work force behind the success of the church in Nagaland.

4.2 RELIGIOUS AND CULTURAL IMPACT

It is after 75 years of the existence of the Baptist Church that the Catholic Church could make her entry into Nagaland. Though the latter began her activities in an organized manner after 1960, within a span of six decades she could reach out to all the tribes of Nagaland and Manipur. It was only in 1980 that Manipur became a separate diocese which means simultaneously in both the states evangelization work went on with earnestness.

Absence of quality education in the state was indeed a setback for the church at the beginning. All those who opposed Catholic Church especially the pastors who were

prejudiced and didn't have correct information about Catholic Church spread false rumours and half-baked information to innocent, simple and illiterate people. Incidentally most people who embraced Catholic faith in the initial stage of Catholicism were also illiterate and so they had neither good understanding of faith nor the teachings of the church and as a result they couldn't defend themselves. This had resulted in Catholics becoming more reclusive. Notwithstanding the setback faced by the Catholics, education came as a great relief. Unlike the teachings of other denominations, the teachings of the Catholic Church are deeper as it is centered on the sacraments. In the course of time education helped the Catholics to deepen their faith, learn the teachings and defend their faith and rights. In this venture religious sisters played a great role empowering them through catechizing, visiting families and praying with the families. In the words of D. Puro "earlier the Baptists prevented their youth from mingling with the Catholics, denied equal opportunities in the village and refused to send their children to the Catholic school for fear of being converted. This discrimination came to an end when the younger generation got educated and Catholics protested" (personal communication, June 6, 2012). In fact education enabled people to have better understanding of the other and pickup whatever is good in other religions. It is evident from the imitations of some of the practices of the Catholic Church by other denominations. For example, pastors started using religious vestments during church functions which was an uncommon practice in the past. Conscientization of the importance and meaning of the Easter season, particularly observance of Palm Sunday and Good Friday enabled them to shift from a mere external celebrations to a spiritual celebration. These days many churches celebrate Palm Sunday by carrying palm leaves and turned Good Friday from a day of celebration/picnic into a Holy Day.

4.2.1 GRADUAL ACCEPTANCE OF THE CATHOLIC CHURCH BY THE MAJORITY CHURCH

It is an undeniable fact that no forceful entry was made to establish mission centres in any part of the state by the Catholic Church as she has often been accused of by some people. There has always been a standing invitation from the village authority both in word and written form to start a Catholic mission in their place. In case of any dispute or misunderstanding that arose in the village or in the community at the news of the plan to establish the church, the people themselves settled it and then invited the priests to establish the centre. Today opposition to the establishment of the Catholic Church in the state is not as ruthless as earlier days even though periodic opposition is faced in some parts of the state. It is an indication that people have been raised from the level of ignorance to understanding through educational and social services of the church.

Even in the recent times in many parts of the state, especially in the rural areas, people have been preached to that ‘Catholics are not Christians, but Hindus; the only religion in the state is the Baptist Christianity’ etc. As in early years in Palestine and India Christianity was labeled it as ‘foreign,’ in some corners of the state, people labeled Catholic Church also as ‘foreign.’ From time it came into existence as a body, the Church has been under suspicion as being foreign (Talibuddin, 1993). The verbal propaganda, devoid of truth, is the one, majority people in the state know of the Catholic Church and that only helped induce further the prejudices. In the words of Yanthan (2005), “some view Catholics as out-cast, anti-Christ or a branch of Hinduism, which clearly suggests not only ignorance but also pure prejudice” (p. 53). Through education and embracing of the Catholic faith, people began to open up their mind to the realization that there exist religions other than Baptist Christianity. To quote an example, Baptists in the beginning of Catholicism refused to go with Catholics to their field. But

the educated youth managed to break this myth later on (W. Tsuha, personal communication, June 6, 2012).

The very structure of the Catholic Church has narrowed down the prejudices people have of her and they have been brought to a realization of the universality of mankind (Jala, 1990). Works of the foreign missionaries over the years till the middle of 1960 and the visit of Pope John Paul II in 1986 have created awareness in the minds of the people of the existence of a Church that exists beyond the borders of North East, while being a true and fully local church. As a result the negative propaganda, suspicion and hatred towards the Catholics and Catholic missionaries have been reduced to a minimum. This has also been made possible through people's contact with missionaries from India and abroad who took pains to widen the people's horizon of knowledge about Catholic religion, culture and practices. The Naga people's interaction with the foreign Catholic missionaries followed by the Indian missionaries exposed them to a different world of knowledge and truth. Added to that the active ministry of a significant number of local clergy and religious people today has made people realize Catholic Church is not alien or foreign but universal. Fr. Abraham Lotha (2012) says, "the presence of the local clergy in Nagaland is the beginning of acceptance of the Catholic Church. It is a sign that the Church is being rooted deeper into the land and people know, therefore, she can be Naga and she is Naga" (personal communication, September 19, 2012). The influence of many of the sons and daughters of the soil who had the privilege of studying in Catholic institution outside the state in places like Golaghat, Shillong, Dibrugarh, Tezpur, Nahargattia and Darjeeling, in the 1940s to 1960s, who later on became public leaders and bureaucrats helped to broaden the vision of the people about the Catholic Church. The teaching staff from outside the state in our educational institutions has been a source of unity, integration and connection between Naga tribes and mainland India. The non-availability of qualified teachers from the region at the initial stage compelled the

missionaries to look for teachers from outside the region (Thoppil, 2003). In actual sense the teachers too were missionaries and the great service rendered by them in the absence of basic amenities, transport and communication facilities is to be recorded in the annals of the history of the church. Often these teachers were the only non-local persons the people of the village had ever come into contact with (Thoppil, 2003). Dr. Chenjei says, “Catholic schools bring in teachers from all over India and they have opened the eyes to wider perspectives and lessened narrow-mindedness. Students’ familiarity with these teachers helps them feel at home when they are outside the state for their studies” (personal communication, June 20, 2012). The services of the Catholic Church especially the educational, medical and social services enabled the majority Baptist Church in the state to accept the fact that the former is one of the main churches works for the welfare of all irrespective caste or creed. The people realized that Catholic Church had something better to offer and they marveled at the self-sacrifice of the church. Besides these, the universality of the church and the expertise she provides help to bridge the gap that engulfed the two peoples set apart for a long time and enlighten all for the need to work together for the common good.

4.2.2 SYMBOL OF UNITY IN DIVERSITY

The Catholic Church is associated globally while the Baptist Church when it began in Nagaland was primarily connected with America. The universality of the Church makes the Catholics in Nagaland feel united with all Catholics in the world and hence the Church stands as a symbol of unity. “This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic” (Theological Publications in India, 1995, p. 164), and these four characteristics are inseparably linked. This is expressed in the profession of one faith, common celebration of worship and apostolic succession. The three closely linked fundamental principles which guard and rule the church universally are scripture, tradition and magisterium.

In this universal church all those who become members practise the same faith, follow same tradition, offer same worship and learn same teaching. Through this common bond all are united whether they are tribals or non-tribals. All over every member is known by the same code 'catholic.' Because of this common identity and bond, for example in Nagaland, as in elsewhere, there is no Angami Catholic Church, or Lotha Catholic Church, or Sema Catholic Church but only 'Catholic Church.' The church is not identified after the name of a tribe. This culture of unity has sent out a message to the people of the state who are multi lingual and multi tribal in character that it is highly possible to come together to live as one and achieve common goal. In the church there is no difference between rich or poor, white or black, tribal or non-tribal. Wherever the church may be situated, the members belonging to different tribes go to the same church. In Manipur during the ethnic clashes in 1992, the local priests (belonging to different tribes) pledged and signed in unison for peace and this gesture had a great consequence in the society and in peace process (P. Haokip, personal communication, March 9, 2009). Fr. P. Haokip, a tribal, a professor of theology for many years opined that "if all tribals are Catholics there are fewer chances of ethnic violence or clashes as we preach about one church, one people, one language and no differences inside or outside the church about any group" (personal communication, March 9, 2009). Adaptation to culture is one of the successes of the church. The Catholic Cathedral at Kohima is a symbol of unity of all the Catholic Churches in Nagaland. It is the church where the Bishop of the Diocese of Kohima resides and it is the mother church and in it all the tribes of Nagaland are united as one. It is also a parish whose members are drawn from various tribes, cultural background and linguistic groups.

4.2.3 SYMBOL OF HOPE

To great many people the establishment of the Catholic Church in their locality was a beacon as it could enthuse fresh energy in their religious, educational, social and

cultural life. In the beginning many people objected to the establishment of the church but welcomed Catholic school. Many voluntarily embraced Catholic faith knowing fully they didn't make a mistake. The outcome drawn from the religious, educational and social services of the church like exemplary lives, non-prejudicial to other faiths, employment opportunities to local people etc made people realize that church has come to stay and work for the welfare of all people irrespective of religious and tribal affiliation. The church welcomes all because of the conviction that 'church is for all,' and never denies entry to anyone whatsoever be the reason. She received all those who had been denied entry into the Baptist fold due to their habit of drinking rice beer. Prior to their admittance into the church they were branded as 'pagans' or 'heathens' which they did not like to be known by when majority of the people in the village had already accepted Christianity but after their entry they were proud of having an identity for themselves. In fact all conversions are protest against inequality, lack of acceptance and ill-treatment. Catholic Church and Catholic education enlighten people to be equals and make them feel 'equal'. Ambrose Pinto (2012), quotes the words of Ambedkar "I may have been born a Hindu, but I will never die a Hindu", and he became a Buddhist (personal communication, March 28). The failure to pay tithe does not lead to cancellation of membership from the church unlike in other denominations.

In the past differences between the Christians and non-Christians in the village were quite visible together with the discouragement of tribal customs. Fürer-Haimendorf (1989) wrote, "seeing his own customs condemned by the missionaries, he (new convert) learnt to despise his own tribe and cultural inheritance" (p. 52). When Clark established churches in the beginning the village was divided between the Christians and non-Christians and as a result he started a new village for the converts.

The fundamental duty of the church is to offer meaning to man's existence and to work for his 'conversion.' In ordinary sense what people understand by evangelization is

‘conversion’, or changing from one religion to another. In fact it is essentially a change of heart. Bharati (2008, October 27) confirms this view when he says, “more than a mere change of name, or place and form of worship, real ‘conversion’ according to true Christian faith is essentially a ‘change of heart’ whereby one becomes a ‘new creation’ in Christ” (p. 32), who becomes a true witness in word, deed and faith. All the efforts of the Catholic Church in the state, therefore, aim at the conversion of the individuals and offer hope to the people in concrete forms.

4.2.4 ENHANCEMENT OF RELIGIOUS LIFE THROUGH LOCAL CHURCH

The scope of the church includes the establishment of the local church through active collaboration of the laity and ministry of the local clergy and religious. The future of the church lies in the hands of priests, religious and dedicated lay people of the soil. Puthenpurakal (1979) quotes the words of Pope Leo XIII, “thy sons, O India, are the ministers of thy salvation” (p. 254). Bishop Abraham strongly believed that unless the Church earnestly fostered vocations to priesthood and religious life from the local Naga Catholic families, it had no future. This view was further reflected at the meeting of religious superiors in the Diocese of Kohima in 1984 in which it was suggested, “all to give great attention to the promotion of local vocations to the Diocesan clergy-to build up the local church with its own clergy” (Alangimattathil, 1984, p. 8). It was also decided at this meeting to set up houses of formation for religious vocations. Ferrando (1948), in his “The mission becomes the church” mentions, “the missionaries come from Europe and America, but as the Church grows, the Priests and Nuns must be chosen from the people of the country. Unless we have an indigenous clergy, we shall have a mission, not a Church.” Early missionaries sowed seeds of vocation and many responded to this call positively and they steadily grow in priestly and religious life. One of the first steps Bishop Abraham took to build up a truly local church and enhance Catholic faith was the founding of seminaries in the diocese. In 1978 Good Shepherd Seminary at Dimapur was

blessed and inaugurated by the then Apostolic Pronuncio to India Rt. Rev. Mgr. Luciano Storero. Thus the dream of a seminary for the students of Nagaland and Manipur came true (Rector, 1985). From 1984 it was raised to a major seminary for philosophy and degree studies. Today this seminary forms students hailing mainly from the North East region and a few from the rest of India. Salesian College of Higher Education, Dimapur, a Philosophate was established in the year 1984 for same purpose. It is also a college affiliated to the Nagaland University and provides degree course in Arts with specialization in philosophy. In order to nurture vocation to priesthood at very young age, Bishop founded St. Xavier's Seminary at Jalukie in 1981. With the amalgamation of the Newman Bible College at Chumukedima in 2004 this seminary forms students from class eight and above. In the 30 years of this seminary more than 400 students have passed through the portals of this house. The first fruit of this seminary was ordained a priest in 1997. Ever since, year after year, one or two past pupils are being ordained. All those who discontinued their studies from this institute are rendering their active service to the society at various capacities in different parts of the state (Rector, 2005, p. 2). In the following years many seminaries like the SFS Seminary of MSFS (1988) at Medziphema, Savio Home (1995) and Emmaus Home (2003) at Zubza belong to the Salesian congregation, Jesuit Training College (pre-novitiate) (1994) at Phesama founded by the Jesuits and Vincentian seminary at Dimapur of the Congregation of the Missions, have been founded to recruit students who desire to become priests.

On 17 December 1989, Fr. Neisalhou Carolus Angami and Fr. Mhonchan Abraham Lotha, the first two local priests were ordained at Cathedral Church, Kohima on the occasion of the formal inauguration of the centenary year of the Catholic Church in North East India (in the Diocese of Kohima). It was the beginning of the real presence of the local church in Nagaland. Once ordained, he is set apart for all people; he sheds his tribal identity and affinity to live for all and to be with all. On the occasion of the

ordination of Rev. Shikaho Isaac Swu, Bishop Jose Mukala said, “Fr. Shikaho Isaac will no more be for Lazami or for Sumi Nagas alone but for all people in the diocese” (“First Sumi catholic priest ordained”, 2008 April 28, p. 3). Today this diocese (State of Nagaland) has more than 40 sons of the soil (Kamei, 2012), ordained as priests belonging to Angami, Lotha, Pochuri, Chakhesang, Sangtam, Sema, Yimchunger, Rengma, Mao, Tikhir and Zelianrong tribes and more than 70 daughters of the soil as nuns belonging to different tribes working at various places in the state and outside the state. Establishment of religious formation houses of both men and women and acceptance of religious life by the sons and daughters of this land opened the minds of the people who are convinced now that like missionaries from outside the state their children too could enter religious life and offer their life unconditionally to God and human beings. This is indeed a great contribution to the society where its own children serve own people for their all round betterment and uplift.

Attraction to a selfless and reward less service in the modern world requires courage, sacrifice and willingness. And many local men and women entered religious life- a life of commitment, sacrifice and austerity. They in turn have encouraged many young boys and girls to follow their example. It is indeed a great achievement and blessing for the state that has been exposed to Christianity for less than 150 years (Catholicism for 60 years). People have more accessibility and feeling of oneness with their own sons and daughters as they can communicate well with them than with missionaries from outside. Local priests and nuns have the great advantage of living the culture as they are from a classless society and so their approach is more homogeneous. “They can easily understand the ethos of the people unlike priests from outside” (R. Ruokuoheü, personal communication, August 30, 2012). According to A. Kikon, “they are more approachable and come forward more generously to help the needy” (personal communication, August 29, 2012). F. Thepfünilhu observes the advantage of being local

religious in the following, “local priests can sense areas of sensitivity. One thing they should keep in mind is ‘tribalism.’ The moment tribalism gets in; justice is sacrificed” (personal communication, August 22, 2012).

On being asked about his strength and the contribution he has made to the church and society as priest, G. Keduolhou feels that he knows the likings and dislike, and the genre of expression of the people and so he is able to materialize this possibility in socialization and communication. He says, “the church and society,...bestow respect and honour and are happy with our involvement in various organizations in the state like Forum for Naga Reconciliation (FNR) and Nagaland Christian Forum (NCF) that are engaged in peace building measures, ecumenism and other humanitarian works” (Personal communication, August 22, 2012). C. Neisalhou a priest for 22 years has this to say, “my decision to take the first step toward priestly vocation and becoming the first Angami Naga priest could be the best contribution,...my association with various churches in Nagaland and involvement with different civil organizations are appreciated by all irrespective of denomination or religion (personal communication, August 31, 2012). In the words of J. Latsutho, “my best contribution is giving my life for the church and making use of the opportunities I get to unfold the truths about the Church to leaders of other denominations” (personal communication, September 18, 2012). Sr. Roseline Chani, says, “my being as a religious sister has helped Catholics and Baptists to clear doubts about religious life. As a single catholic family in the village, we held on to our faith and as a result many more joined us later” (personal communication, October 6, 2012).

The religious life of the people of the state has been enhanced by the committed religious life of many people. It has challenged the young people of the state to respond to religious life. Many local vocations to religious life have stemmed from the influence, these nuns have wielded in the life of the young ones and many have respond to this

challenge positively. Thus a priest or a sister becomes an evangelizer and a true witness in life and in death. Sr. Jane Mary (1991) quotes Pope Paul VI “modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (p. 71)

4.2.5 APPRECIATION OF NAGA CULTURE THROUGH INCULTURATION

Inculturation is a term used in Christianity, especially in the Roman Catholic Church, referring to the adaptation of the way Church teachings are presented to non-Christian cultures, and to the influence of those cultures on the evolution of these teachings (“Inculturation”, 2012 December 24, www.en.wikipedia.org/wiki/inculturation). Vadakumpaden (1989) stresses the importance of inculturation, “it expresses the idea that the faith, like a seed, must sprout and grow in a culture, using the resources and genius of that culture” (p. 257), by preserving the essence of the gospel message. It is a fundamental component of mission which the church has been insisting for centuries, particularly with the Second Vatican Council. It can be applied in forms of worship, catechesis, theological formulation, architecture, etc. The church needs to identify signs and symbols, stories and folklores, feast and festivals of the peoples in a particular context and inculcate their values into the daily religious practice and worship.

Inculturation and culture are interdependent. The word ‘culture’ has been defined differently by authors as it encompasses the entire life system of man. It revolves around belief, language, social life, and attitude of man. In culture one has his identity, and in his culture he discovers the meaning of life. “It is a sum total of ideas, images, myths, language, laws, values and institutions that express a given society’s analysis of itself and of the world as it knows it” (Haokip, 2006, p. 15). Actually culture is a way of life. It is acquired through learning. By the end of last century many thought the world was immersed in inventions and discoveries and so lost in modernization. At the dawn of the century, however, even the most advanced societies have clamored to identify

themselves with a history and heritage that would provide meaning to their present and direction to their future (John, 2006).

Religion and culture are inter-linked. When a new religious perspective is presented to a culture, the socio-cultural life of the people is bound to undergo a transformation. More the absorption of religion into the cultural life of the people better would be the God-experience of the people. The Catholic Church encouraged inculturation from the beginning and the Baptist Church in the later days. Today inculturation is also called contextual theology. “A small ancient Chinese poem aptly depicts the reality of the process of the Christian faith into a local culture: “go to the people, live among them, learn from them, love them, start with what they know, build on what they have” (Haokip, 2004, p. 269). Every culture exists in its own right and no culture will be justified if it dominates another.

There had been accusations in the past that introduction of Christianity in Nagaland had led to the destruction of age old tribal customs and cultural values owing to the missionaries’ ignorance of the ideals attached to them. Despising most of the older practices as ‘heathen’ and ‘satanic’, was something unacceptable. Many anthropologists have condemned the missionaries for lack of concern for the tribal culture. In the words of Chenjei, “Baptist religion threw away the Naga culture. People were prevented from wearing even their ornaments. But this attitude has undergone a lot of change and today there is tolerance and broadmindedness among people” (personal communication, June 20, 2012). Christian education, in Nagaland was also criticized for being one-sided. In the words of Longkumer (2003), “the role of Christian education was reduced to transplant the teachings of Christianity as it was developed in the west. They ignored the native context and culture” (p. 183). The American Baptist missionaries were the first who forbade taking part in tribal dances, singing tribal songs and other indigenous customs (Sanyu, 1996). But everything of what people accuse the missionaries is perhaps

not true. On the one hand the missionaries may have done with good intentions as they knew, Nagas were war-like and so it was essential to erase from their minds past activities, which they considered as 'heathen', in order to make them 'civilized'; and on the other hand it was their ignorance of tribal culture. The church gives importance to inculturation as an essential tool for religious life. Jala (1993) wrote,

In 1974 Pope Paul VI pleaded for efforts to bridge the gap between Gospel and culture, saying: 'the rift between the gospel and culture is undoubtedly an unhappy circumstance of our times just as it has been in other areas'. Accordingly we must devote all our resources and all our efforts to the sedulous evangelization of human culture or rather of the various human cultures (p. 379).

From the writings of Ferrando (1947) one could know discouragement of the tribal culture in the Naga Hills when he wrote,

The American Baptists suppressed dancing and removed a very happy and healthy variant to the ordinary monotony of the village life. In fact I hear it said by the Nagas themselves in many places: 'If only some missionaries would come who would allow us to keep our dances, our village club-houses, and not break up our tribal life!' the Protestant Baptists had the absolute monopoly of spreading the Gospel amongst the Nagas. The Catholics have been entirely excluded. The Baptists made many conversions by means of their schools and hospitals, but they were not spared bitter criticism for having destroyed the charm of a simple life. Civilization does not consist in wearing trousers, abstaining from tribal dances, and not drinking rice-beer. Their crude dances, which are accompanied by horrifying and savage cries and the threatening

brandishing of their long lances, are mostly associated with religious festivals! (p. 94).

Ferrando (1951, chronicle) wrote that the church had an incredible appreciation for Naga culture and according to him the Nagas considered them very dear and inseparable from their lives,

The Nagas are a proud and virile race and have some of the warlike traits of the American Indian tribes. There is a strong sense of nationalism among the Nagas,...Neither a century of civilization nor catastrophic events of World War II followed by a new era of progressive resurgence, have taken the glamour, picturesqueness or enthusiasm out of their ancient feasts.

Ferrando (1947) further wrote,

We had to open schools and give an education where none had ever been given, for these tribes have no literatures, nor alphabet of their own, but like all primitive people there have an abundance of folklore. We had to bring about a work which in the spiritual sphere may be compared to the clearing up of a thick hill-jungle and converting it into the wonderful green carpet of the Assamese tea-gardens. But, while preaching the gospel, the Catholic Church always respects the folk-lore, the simplicity of these people, because Jesus Christ belongs to all time and to every nation (p. 11).

Sanyu (1996) quotes the words of M. M. Thomas, who makes a valuable comment on the need for inculturation in the life and religious practices of the people as saying, "Naga Christianity has yet to become truly indigenous by adopting the Naga arts and festivals and cultural artifacts into its life. It has yet to know the other religion and

culture in depth” (p. 510). Imposition of an alien culture would alienate a people from their roots and thus they tend to lose their own identity. “Although envisaging a Christian identity for the Nagas, they (Baptist missionaries) looked down on the local culture, especially the local beliefs in the same perspective as that of the British colonials” (Iralu, 2012, July 11, p. 7).

While the Baptist missionaries forbade much of Naga traditional and cultural life, the Catholic Church seems to have had a much better understanding as far as the implications of culture and tradition are concerned. The church has encouraged indigenous songs, music, symbols and dialect in the worship. She incorporates them into liturgical life: vestments, altar, sanctuary, rituals, sacraments, burial services, architecture, theology, songs, etc. in as far as they fit well in the system. Cultural symbols like spear, *mithun* head, rice plate, Naga cup etc are symbolically depicted in places of worship and during celebrations. The Catholic missionaries have always exhorted the Catholics to hold on to their own folk lore and customs which were not against the spirit of one’s faith. In the words of Bishop Stephen Ferrando (1951, chronicle), “we Catholics have always allowed the principles so dear to Pandit Nehru to approach the tribal people with love, to preserve what is good in them, not to destroy their dances and song and joy, and at the same time to give them the advantage of civilization”. Almost 50% of the respondents have expressed that the church has encouraged them and expressed the view that it is important and meaningful to incorporate these into practice as it would help the whole person in worship. Competitions on folklore, song and dance are often conducted to keep in touch with the tradition. Parents are encouraged to update their children with the age old valuable tradition to draw examples from. The table below illustrates the importance Catholic Church gives to indigeneous songs, music, symbols etc in worship and also encouragement given to uphold Naga culture.

Table 4.1

Catholic Church Encourages and Influences Indigenous Songs, Music, Symbols etc

Encourages indigenous songs, symbols, music	Encourages cultural elements like symbols, folklore, dialects etc in worship/religious life					Total
	No response	Nil	Little	Much	Great	
Very much	2(2.0)	2(2.0)	31(29.0)	47(44.0)	24(23.0)	106(100.0)
Not much	2(2.0)	0(.0)	45(48.0)	36(38.0)	11(12.0)	94(100.0)
Never	2(10.0)	7(35.0)	7(35.0)	1(5.0)	3(15.0)	20(100.0)
Rarely	0(.0)	2(4.0)	34(69.0)	10(21.0)	3(6.0)	49(100.0)
No response	8(73.0)	0(.0)	3(27.0)	0(.0)	0(.0)	11(100.0)
Total	14	11	120	94	41	280

$$X^2 = 201.065^a$$

$$df = 16$$

$$p = .000$$

$$C = .646$$

Catholic Church always stands for the promotion of culture. She respects the culture of the people and tries to incorporate them into religious practices. In Catholic worship the songs and dances of the Nagas are very much encouraged. Many of the songs sung during worship are done in tribal tune. The altar in many churches is a symbolic expression of rice plate. Vestments worn by the priests during celebrations are woven after tribal attire. The above Table 4.1 shows that, a considerable number of respondents that constitute 44% are of the opinion that Catholic Church has very much encouraged indigenous songs and music and also have a much influence on the cultural elements, where as 10 respondents with 21% are of the opinion that Catholic Church rarely encouraged them but agree that she has much influence on the cultural elements. It also shows that 31 respondents with 29% are of the opinion that Catholic Church very much encouraged indigenous songs and music but have only little influence on the cultural elements, where as 34 respondents with 69% are of the opinion that Catholic Church rarely encouraged indigenous songs and music and have little influence on the cultural

elements. It can be concluded that a good number of respondents are of the opinion that Catholic Church very much encouraged and influenced the cultural elements. It was also found that the relationship between the variables is statistically significant with the table showing the significant value of .000 and the association was found to be substantial

Catholic Cathedral at Kohima is a perfect example of inculturation where efforts have been made to integrate local culture into Christian art and worship. It is modelled after Naga traditional house and it is filled with cultural symbols and images. Inculturation is the driving force behind the design of this church. Its façade is shaped in line with the traditional Naga House. The roofing and flooring are divided into seven sections signifying the seven sacraments (Mathew, 1989). The building (cathedral), paintings, furniture etc, are modeled after the Naga tradition and heritage. The fourteen stations, pose a real replica to the faithful with its beautiful arrangement on slop of the hill (the houses of the Nagas are on the slopes and on top of the hill) leading to the Cathedral (parish priest, 2008). The interior design, architecture and beauty of Cathedral church have been described as:

The structure centres on a unique blend of western and Naga art. From the grills on the windows to the doors are motifs of Naga art-from the hornbill to the *mithun*-set in unison with scenes from the bible, the Last supper and the Baptism of Jesus Christ. The cross in the church is placed between two spears 'to signify that we all subject our weapons to the cross, the sign of our salvation.' In these mountains of the north-east where the first guns were fired in rebellion, the church is now a beacon of peace that has a large following ("Heaven, the Naga way", 2004 May, p. 11).

The bell tower is a symbol of 'bamboo,' an inevitable thing in the life of the Nagas. Imchen (2003) observes the Naga art and culture in the Cathedral and the importance of other signs and symbols as follows,

One scholarly work has a photograph of an icon of Jesus and the Cross ensconced within a ‘*mithun*’ head and also a Cross hemmed in by two hornbill and ‘*mithun*’ heads in the Christian themes adapted to Naga cultural elements of the Catholic Church in Nagaland. Among the Nagas, the ‘*mithun*’, buffalo, hornbill, pig, dog, cock and lesser creatures of the earth and sky are accorded their rightful place in the social structure in descending order of significance (p. 50).

One of the characteristics of the Catholic Church is her commitment to build up local church at the same time being united with the universal church. With the increasing number of local priests, one can hope that much more will be done in this field and make inculturation really meaningful, not just particularization of a universal gospel, but also universalization cultural values (Manjaly, 1990). Reason for Christianity being alien to people who are already Christians and unaffected by its spirituality but just contented with empty visible manifestation of faith is due to lack of realization of cultural elements and the use of them in the worship. “Religious symbols from traditional religions are coolly dislodged from their cultural and recognized contexts, *emptied of their religious depth and meaning*, and of their relationship to religious convictions and moral principles within a believing community” (Menampampil, 2009, p. 14). The Church has translated many hymn books used in the church into local dialect incorporating local tune to suit them. Inculturation has not taken still deep roots as we need to study further the tribal philosophy and theology, of the myths and folklores of the people.

4.2.2 RECOGNITION TO CHURCH’S ROLE

There were objections raised from some quarters in the past when someone embraced Catholic faith. However, there are also people with balanced judgment question the narrow-mindedness and arrogance of the intimidators. When some of the Baptist leaders are disturbed by the very thought of Catholicism and annoyed at the

Catholic missionaries, there are some enlightened people among them who speak of one's freedom of choice and support the church through their words and actions. Jamir (2008) wrote,

In 1956, when a youth delegation of the Naga National Council visited Lakhuti village, a remote village in those days, we met an Italian Missionary who was a Roman Catholic; it was dismissed as a minor issue. Slowly, as the Baptist Churches were giving way to secularization, the Roman Catholic Churches kept on growing in many parts of Nagaland. When I visited Chnagki in 1958, I was fortunate to meet a great man of God, Rev. Nikenmeri Ao. He said in tears that the Nagas must not allow the Roman Catholics to come to Nagaland. I told the old man that I knew of no law in India that could stop the people to become Catholics, if they choose to. Later, Rev. Longri Ao came to meet me and discussed the problems of the spread of Roman Catholicism in Nagaland. No law can stop the Nagas becoming Roman Catholics. Perhaps, the RCs provide the people with good and better education and care for their physical needs more than the Baptists do. Before you ask the people not to become RCs and to stop opening of good schools, the Church leaders should stop sending their children to RC schools in Shillong and other places ("The Christian state of Nagaland", February 24, p. 4).

The church receives great support from many public leaders and past pupils of her institutions. For example, many of the bureaucrats, politicians and social workers educated in the Catholic institutions apparently don't indulge in politics of hatred against the Catholic Church but rather uphold the great role the church plays in the life of the people. They give credit to the church for making them what they are and are proud to proclaim it. According to Chacko (2007), "the greatest impact of the Catholic Church on

Naga society is education. It has helped people to shed their prejudices about the Catholic Church and they cooperate with her in all endeavours for the good of all” (personal communication, November 3). Pastor Joshua Shohe, a past student of a Catholic school says, “if we freely mingle with all denominations, there can be healthy relationships. One of the ways is to let no church engage in politics of attack but work hard to distinguish between love and hatred” (personal communication, July 27, 2007). Catholic Church in Nagaland receives recognition from people of all walks of life as she has positively enhanced the life of the people.

4.2.7 ROLE OF WOMEN IN SPIRITUALITY

One of the significant impacts of the Catholic Church is her attempts to reinforce the role of women in spirituality which has already been there in the Naga religion. In the Naga religious life women have been accorded great importance especially during sacrifice. Catholic Church brings in the role of women in spirituality especially through the teachings on Mary Mother of God and other holy women in the church. Her teachings on them who are closer to God than any human being and who are part and parcel of people’s life and religion have been given a new thrust. In Baptist Christianity they have no role to play. The church’s teachings on them have helped people to have their religious horizon widen and their spirituality more personalized.

4.2.8 VIRTUOUS LIFE

Virtuous living is a hallmark of one’s identity. Virtues are the fabric of a society, group or organization for quality living. They are inherent in human beings; also taught at home, in the school, in places of worship etc. In all these religion plays a significant role in acquiring qualities like honesty (sincerity, truthfulness, faithfulness) and work culture. Catholic Church’s effort to instill virtuous life found little success as few people are found to be truthful and acquired the quality of work culture. It is a difficult task to

change the mentality, as all are lured into availability of easy money and caught up in the web of corruption. An essential element that helped many people to true to themselves is the sacramental life in the church. The Holy Eucharist and the sacrament of confession pull one more to God and feel his presence within and make his conscience pure. On being asked what made him a different person from others especially in his attitude towards his works, F. Thepfünilhu said, “if I were not a Catholic, I would not have the conscience that I have now, it is because of the sacramental life, especially the Confession. When you are sincere with your work you become a good church worker (personal communication, August 29, 2012). Mr. T. Aier, Additional Chief Secretary and Finance Commissioner in one of his meetings with the officers of Nagaland Secretariat Service spoke about the virtue of honesty and work culture. He said, “all present here are Baptists including me; but there is one Catholic here (and he pointed at him), let us follow his example he is sincere and has a deep sense of work culture” (H. Sebastian, personal communication, August 29, 2012). He then mentioned the names of some more Catholics in other departments and told them to follow their example. “I gave up my bad habits, became regular to church and faithful to duty”, are some of the qualities found in S. Sepicho after he embraced Catholicism (personal communication, July 28, 2007). “People don’t feel my presence in the office but my absence,” says P. F. Solo. He continues, “My religion has influenced my profession, the way I think and I do (personal communication, August 28, 2012). A general impression created in the minds of the people is that a good number of Catholics are honest in their work and this happens due to the church’s teachings and worship.

The basic unit of any society is the family. Catholic Church’s teaching on the unity, indissolubility and sacredness of marriage contributed to the stability of married life. Jala and Shangpliang (1993) wrote,

The Catholic code (the Code of Canon Law) embodies a belief in the sacramental sacredness of the marriage bond which is one and indissoluble. The church's insistence on the sacredness of marriage and the stability of family helped pave the way for a society where the family will not be easily ruptured and where people can better find means for coping with eventual crises in family life (p. 472).

Family apostolate is an important ministry of the Church as family is referred to as 'domestic church.' Marriage preparation courses, post-marital care and family visits are important aspects of family apostolate. The church does not encourage live in relationship without a blessed marriage. In case of failure they are given instructions in faith, made aware of their duties towards God, church, children and society and then their marriage is rectified. Occasionally Christian teachings on family and its sacredness within the plan of God are made known to the families in general and their duty towards children especially in bringing them up in faith for which unity of marriage is essential is stressed. Hence, the families are transformed and children are better looked after. The teachings of the church issued by the Pope on various issues relating to family are sources for stability especially in the context of the so called 'convenient marriages' and broken relationships of the modern world. Thus, Catholic families are more stable than others and the rate of divorce among them is much less. The Christian vision of life imparted to children in the family and the insistence on equal treatment of children within the same family has led to the education of all children whether they are male or female. Catholic Church in India observes 'Girl Child Day' on September 8 realizing her moral responsibility to educate the people by dedicating a day to honour girl children. It aims at building confidence in the minds of every young girl child of her equal position in the society, making her feel that she is cared for, of creating awareness among the people regarding the crimes against her and to enable everyone to consciously break

away from spreading evils against her. This has been done by organizing programmes such as seminars, prayer sessions and role plays regarding violence and atrocities perpetrated against her and to make every family a home of love, of sharing, of mutual respect and equality.

The message for the 'Girl Child Day' is that she be regarded as a sister to everyone, a compassionate and loving wife of tomorrow, a sensitive and caring mother and the one who nurtures the destiny of many, to treat her with honour, protect her with all the rights, empower her with knowledge and allow her to grow in dignity ("Catholic church observes girl child day", 2012, September 10, p. 3).

In the context of Nagaland there are many girls in different parts of the state who have discontinued their studies to support their brothers who are studying within the state or outside with their meager income. There may be very few instances; where boys discontinue their studies to support their sisters.

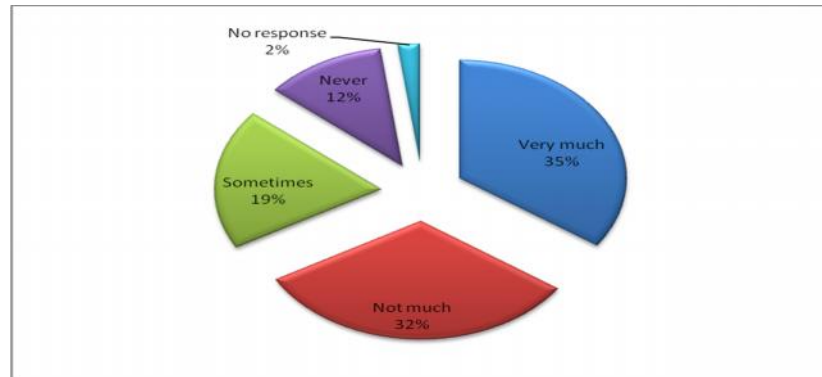
The Sisters belonging to different religious congregations in the state engage in various apostolates like education, health, social work and family. They visit families regularly irrespective of religion or denomination and keep contact with them. In due course of time through their patient listening and understanding some families strengthen their ties with them and begin to confide in them. What man cannot achieve very often women is able to do because of their patience and commitment. This intimacy with the families builds up a strong relationship especially with the women folk, and it helps to maintain peace and harmony in the families. In this way family unity is maintained and Christian faith is transmitted to other members of the family. As a consequence, stability of marriage and family is somewhat enhanced. Through their instrumentality many irregular marriages are settled and broken families are reunited. Instruction on the need of family prayer and praying with family helps to maintain a praying family. To most

people the essence of religion is morality. Thanks to the efforts of other denominations in the recent past who also speak out vociferously against the practice of polygamy. It is true in the past many people in the state practised polygamy even though it was not an officially accepted practice. When the Chief Minister of the state allegedly spoke in favour of polygamy as saying, “ marrying and living with more than one wife was accepted in the Naga society,” the Nagaland Baptist Church Council, Council of Naga Baptist Churches and Kohima Baptist Pastors’ Fellowship vehemently criticized his statement and said “it is obvious that government rules civil affairs. However, God is the ruler in moral realm and wherever civil and moral affairs overlap; God’s standard is to be followed” (“Church response to polygamy remark”, 2009, April 14, p. 3).

The church’s effort to eradicate superstitious beliefs met with only little success. Deep rooted belief in the power of the devil could not be done away with from the life of the Naga people. The plea, not to take a patient who they believe is afflicted by the devil, to a prayer house for fasting and prayer instead of availing modern medication falls at times into deaf ears. In the words of A. Gwasinlo “Our priests preach to us not to seek the help of the visionaries or to attribute the cause to the devil when unfortunate events occur in life. We know what they say is true. But we fall again, because it is in our blood” (personal communication, May 12, 2010). J. Latsutho has this to say,

Catholics who were converted from non-Christian belief has transmitted their beliefs and concepts about life, death, sickness, spirits etc to their children. Church teaches ‘don’t believe in the power of the devil but God’, but people say, ‘how can we deny the truth because we have seen the devil (personal communication, September 18, 2012).

Pie Chart 4.1
Catholic Church Successful in Eradicating
Superstitious Beliefs from the Lives of the People?



Among the respondents as shown in Pie Chart 4.1, 35% agree that the church has positively worked for the eradication of superstitious beliefs while little more than 30% are of the view that she could not make much progress.

4.2.9 UNDERSTANDING THROUGH ECUMENISM

There have been attempts to create unity and cooperation among hundreds of Christian denominations in the world through ecumenical approach. Wider meaning of the word 'ecumenism' is from its Greek root *-oikoumene*, meaning "the inhabited earth." Ecumenism aims at the unification of the churches of the world separated by doctrine, history, and practice ("Ecumenism", 2013, January 20, n.wikipedia.org/wiki/ecumenism) and ultimately of all humankind. Unity octave is a weeklong prayer for unity in the church observed by the churches (Augustine, 2010). The general understanding of the ecumenical movement is that it came from the Roman Catholic Church's attempts to reconcile with Christians who had become separated over theological issues. Secondly there is a felt need that church should involve in social issues. The World Wars had brought much devastation to many people and the church became a source of hope to those in need. In 1948 the first meeting of the World Council of Churches took place.

The council and the movement went forward to continue the efforts of unity with the idea of helping all those in need whether it be a physical, emotional, or spiritual need. The movement led to an understanding amongst the churches that despite difference they could join together to be an agent of hope and peace amongst the chaos and destruction and to be an element of great change in the world.

In the past there had been rivalry and competition existed among the Baptists and Catholics in the North East. In the first place the missionaries came to the Naga Hills from a situation of intense anti-Catholic propaganda in the United States; and secondly, the Baptists were the only Christian group in the Naga Hills up to about 1950 (Puthenpurakal, 1983). It was during the time of the British rule that most of the Christian missions started in the North East. It was essential to come together when there is a common enemy. “The Sangh Parivar does not care whether we are Presbyterian, Roman Catholic, Baptist, or else, but simply targets us as Christians. So we have to respond to it as Christians” (Tochhawng, 2004, p. 42). The church should, therefore, involve in socio-political uplift of the people. For example in Mizoram, the church had been the main instrument in reconciling the insurgent group of Mizo National Front and the Central Government during the two decades of Mizo independence movement (1966-86). According to Lalsangkima Pachuau, “the Church was the first to condemn the violence and the first and leading instrument in bringing the peace” (Simte, 2004, p. 39). Jala (2002) wrote, “there are already signs of unity in search of common solution to problems that afflict society such as violence, poverty and illness” (p. 205).

The traditional model of ecumenism limits itself to church unity and refuses to address social divisions and mutual rivalry and did not make significant impact. In the North East it is driven by the goal of social harmony and integration. Social unity is difficult in a multicultural society, but social harmony is possible. There is a very strongly felt need for the church to come out more courageously to promote peace and

harmony. On being asked her contribution to the society Sr. Teresa said that she could bring Catholics and Baptists together for meetings, talks and common programmes in her village. Earlier Baptists did not allow Catholics even to enter hospital run by them but that barrier has been broken (personal communication, October 6, 2012). Oratories, or youth ministry by brothers of Salesian College and Good Shepherd Seminary are steps towards ecumenical dialogue, openness to accept one's service irrespective of denominations and religions. The NCF comprising of church leaders from all the different churches in Nagaland is a common platform to come together to discuss and settle common issues pertaining to all Christians. They voice their concern over attack on Christians, discriminations meted out to them, human rights violations, and social issues like corruption.

Catholic Church with its emphasis on religious values of love, concern and forgiveness, has helped people to reflect positively on the need for peace. It has been said by many that the church helps to overcome inter-clan rivalries in the village and tries to maintain peaceful atmosphere. It is due to the constant instruction in the church by priests and their contact with people to respect each other's religion promotes unity in the village. No lie is uttered and no mind is prejudiced against other denominations from the pulpit. According to Fr. Mani the great impact of the Catholic Church on Naga society is, "we loved them and so they love us still" (Mani, personal communication, November 3, 2007.)

4.2.10 LITERATURE

The general life of a community largely depends on its literature-both oral and written. The origin, customs, practices, and language of a people and their religious, social and economic life is expressed through literature. Christian literature has 2000 year old history and it has one of the biggest collections in the world. In order to promote Christian literature a press and a book stall, named 'Catholic publication Centre (CPC)

was opened at Kohima in 1983. CPC and Pastoral Centre Dimapur promote Christian literature which includes spiritual and value education books, religious articles and audio-video series. Many of the tribes like Lotha, Angami, Pochuri, etc have their own literature committees and they translate and publish church hymnals, prayer books, life of saints and sacraments into their own dialects. The church has translated Bible and other literary works mainly based on faith and teachings of the church into the vernaculars using the Roman character. The Translation of the Deutro-canonical books (7 books of the Bible not accepted by the Protestant Churches) has been printed in many local dialects. The diocesan newsletter, 'Sharing' published bimonthly covers the news and views of the diocese and the universal church. The monthly circular of the Bishop is a piece of literature on various activities of the church. 'The Echo' published from Pastoral Centre, Dimapur contains teachings of the universal church, faith and moral. A major achievement in the field of literature is the publishing of the series of Catechism books titled 'Grow in Faith Series' meant for teaching catechism in the school and church. Books on different subjects meant to be used for various occasions and books on important lay leaders of the church have been published. Religious cassettes, containing devotional and liturgical hymns have been released.

Many books have been published in English containing basic teachings of the Church and also in question –answer form to help people to reply to numerous doubts they have of the church. 'The Bible and the Church' by T. J. Chacko, 'Christian Religion in a Biblical and Historical Nut-Shell' by Joseph Edakudan, 'The Christian Faith' by John Med, 'Searching for the Truth' by St. Thomas Church Tuensang, 'Lay apostles and their Apostolate' by the Diocese of Kohima, 'A Brief History of the Catholic Church in Nagaland' by David Syiemlieh, 'Corruption of Christianity' by Jonas Yanthan, 'A Star Over Tenyimia' by Thomas Vattoth, 'Christianity through the Centuries' by Isaac Padinjarekuttu, 'The Original Root Church the Mother Church' by Tom Karthik, etc are

a few to name. A monthly bulletin 'Emmanuel Dielie' in Tenyidie with a view to defend the catholic faith and doctrines through writings is very educative and informative. Lotha Literature Committee, the sub-committee of the Lotha Catholic Union has published many works which include Catechism book in Lotha dialect, My Catholic Faith, God Speaks to His Children etc. Book of Blessing, Christian Funerals, Baptism for Children, Holy Week, Catechism Books, Deutro-canonical books, Rite of Marriage, Missal, etc are being translated. The church is thus trying to enhance the religious life of the people through literature.

4.2.11 OPPOSITION TO THE CHURCH

On the one hand there is an acceptance of the Catholic Church and tolerance shown to her but on the other hand she still faces opposition and open challenges chiefly from Ao and Konyak tribes. Two reasons that favour this opposition are firstly the insistence on the so called policy of 'one religion in a village' and secondly people's belief in the rumours spread against her. In the words of C. Wati, a social worker in Mokokchung,

Catholic Church faces unfavourable situation in Ao area because of the wrong seeds sowed by the Baptist leaders in the minds of the ordinary people about her faith, practices and beliefs. False preaching like 'Catholics are anti-Christians, no Catholics outside Nagaland, as the Hindus worship idols Catholics worship Mary etc are often preached from the pulpit. Before the arrival of the Baptist missionaries the Nagas were pagans. Missionaries taught them to read and write and made them Christians and so it was natural that they believed whatever they said. People in the Ao area are against the Church, but not school (personal communication, June 28, 2012).

According to L. Yabang, “people observed all round development in Kohima and Wokha at the establishment of Catholic schools. In the beginning Baptist leaders opposed the Catholic mission later many approved it. But still many are not in favour of the Catholic Church but Catholic education (personal communication, June 29, 2012).

It was the Ao pastors who evangelized and educated many of the tribes in Nagaland as they were the most educated people in the beginning of Christianity. In their preaching and teaching they told people not to follow any other religion other than Baptist Christianity to receive eternal life and the elders got stuck to it. So it was a natural tendency to oppose and react to when they heard about Catholic religion in their village. Being illiterate it was also not possible for them to distinguish one from the other (K. Angnyei, personal communication, June 20, 2012). Those who have studied in a Catholic institution or associated with the Catholic Church won't speak openly against. There is also a fear of losing the religious and social fabric in which they felt protected for so long, to a life of insecurity and alienation if embraced Catholicism as there aren't significant number of Catholics in a given area (K. Chinkai, personal communication, June 20, 2012). In the remote villages there is a possibility of anti-Catholic propaganda because of the church leaders (Y. Yonwang, personal communication, June 20, 2012). Angnyei opines that one reason for the opposition is the fear of financial insecurity of the church. If there are more churches the income of the church will be divided and the church would become poorer (personal communication, June 20, 2012).

Many people in Mon district claim they are not against Catholic religion, however, written records show even now Konyak associations and leaders are up in arms against the Catholics and they do preach against the church and force Catholics to become Baptists or warn them of serious consequences. The Konyak Baptist Bumeinok Bangjam (KBBB), the apex body of the Konyak Baptist church, Konyak Union, Konyak Students Union and national workers issue warnings and threats from time to time. The

main content of their warning letters is ‘only one religion in Konyak land (L. Jackson, personal communication, June 22, 2012. When few people accepted Catholic faith in Pesao village under Tobu division in the year 2011, these associations made a hue and cry against them. In the meeting that followed at Pesao on 17 June 2012 they said that both Pesao Catholic Church and Tobu Catholic Church would have to be closed down. When the Pesao community said that nobody forced them or induced them to become Catholics; it was at their own free will they accepted Catholic faith and so they would remain as Catholics, the said associations told them to close down gradually (L. Jackson, personal communication, June 22, 2012). Wanmai, ex- Pastor of Tobu Town Baptist Church said that if the leaders don’t change their mindset and they would continue to say that there should be only one religion. He also added he was accused of being friendly with the Catholic priests. People said, “you are a Baptist pastor, then why do you mingle with the priests” (personal communication, June 22, 2012). According to Dr. Chenjei, “Konyak, people have benefitted much from the school, but from the religious point of view church as a whole did not make any impression and so people don’t feel the presence of the Catholic Church in Mon town” (personal communication, June 20, 2012). Catholics face discrimination not only in the field of religion but also in the run up to the selection to government services. During an interview Catholic candidates are asked reasons for their being Catholics.

In some parts of Phom area there is a strong opposition to the Catholic Church. Door to door campaign against the Catholics forced many to go back to the Baptist fold. “Baptists are conservatives because they are ignorant,” says B. Phom. “Since they have doubts they cannot accept others. But I tell people, living together, learning together and helping each other is the best way to acknowledge each other’s contribution” (personal communication, June 30, 2012). On being questioned by others for sending his children

to Catholic school and not to the Baptist school, he tells people to have open-mindedness.

Catholics in the state face opposition in the form of intimidation, verbal abuses, mental torture, warning etc. In the given questionnaire more than 50% of the respondents said that Catholics face opposition like intimidation, verbal abuses and curses. Little more than 25% said that mental torture by the Baptists is a constant harassment. In fact during the interview many Catholics too shared this same view. The most quoted argument among the Baptists is the 'one religion theory'. The presence of other religions will disturb the peaceful atmosphere and it will bring about disunity in the village. These are unfounded statements and so they are uncalled for.

Table 4.2

Education Qualification and is Catholic Religion, an Intruder into Baptist Majority?

Education Qualification	Intruder into Baptist majority					Total
	No response	Strongly agree	Agree	Disagree	Strongly disagree	
Under Matriculate	1(20.0)	1(20.0)	2(40.0)	0(.0)	1(20.0)	5(100.0)
Matriculate	0(.0)	0(.0)	1(7.0)	6(43.0)	7(50.0)	14(100.0)
Plus Two	4(6.0)	1(1.0)	12(17.0)	42(60.0)	11(16.0)	70(100.0)
Graduate	8(6.0)	3(2.0)	33(23.0)	73(52.0)	24(17.0)	141(100.0)
Post Graduate	0(.0)	1(2.0)	1(3.0)	31(72.0)	10(23.0)	43(100.0)
Others	0(.0)	0(.0)	1(14.0)	5(72.0)	1(14.0)	7(100.0)
Total	13	6	50	157	54	280

$\chi^2=38.942^a$

df= 20

p= .007

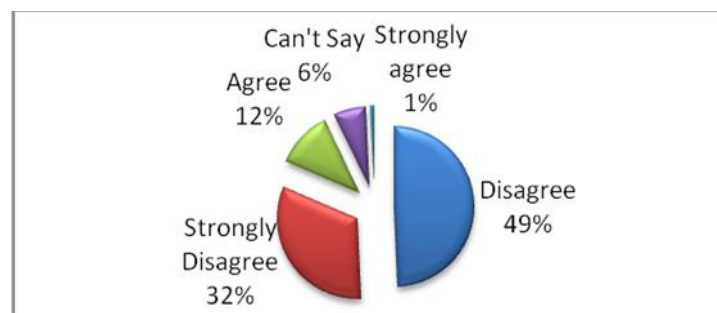
C= .349

One of the accusations against the Catholic Church has been she is an intruder into the Baptist majority. However, majority of the people in the state do not agree to this view as it is evident from the findings of the questionnaire. Among the 280 respondents, the vast majority of whom happened to be Baptists, as shown in Table 4.2, 52% from the

graduate category and 72% from the post graduate category disagree that she is an intruder. 23% from the graduate level and 3% from the post graduate level say that she is an intruder. It is, therefore, inferred that vast majority of the respondent disagree that she was an intruder. It also shows there is an association between the two variables. On the question whether the Catholic religion was an intruder into Baptist majority and divided the Naga society, a substantial of 61% of the respondents disagree that she is an intruder and divided the Naga society, while 11% agree that she is both an intruder and divided the society. 26% agree that she is an intruder but disagree that she caused division. 18% agree that she is an intruder and divided the society. It can thus be inferred that large number of respondents disagree that Catholic Church is an intruder and divided the society. It also shows there is an association between the variables and the strength of association is found to be substantial.

Pie Chart 4.2

Catholic Religion Divides the Naga Society by Establishing Church?



From the above pie chart 4.2 it is clear that nearly 50% of the respondents from the educational qualification of graduation and 70% from the post graduation level disagree that catholic religion divided the Naga society. 15% of the graduates and 14% of post graduates agree that Catholic religion divided the society. It is thus concluded that a good number of respondents disagree that Catholic religion divided the Naga society.

The fact is that some villagers are against the Catholics because of the wrong indoctrination. The people who are responsible for it are religious fanatics with deep anti-Catholic convictions. In the aftermath of the dismantling of the Catholic Church at Anatongre village under Kiphire district, on 9 July 2010 the Deputy commissioner of Kiphire has issued an order that the village council's resolution to deny the right to some of the village members to become Catholics and the subsequent dismantling of the Catholic Church under construction has no legal sanction because it goes against the fundamental rights of the citizens. Fr. Abraham Lotha defends the fundamental right of the citizens to practise their religion saying that some people wrongly interpret the article 371 A of the constitution. He (2010) writes,

Another argument put forward is that in Nagaland one has to keep in mind the culture of the Nagas to preserve the unity of the villages. Specifically, an argument put forth by some Nagas is that allowing a section of the people to become Catholics will destroy the unity, communal peace and harmony of the village. This kind of argument speaks of double standard practices, a misunderstanding of culture, and an abuse of culture for one's advantage. According to my observation, in many parts of Nagaland this reasoning is applied only when one some people want to become Catholics. When in, the late 1800s and the 1900s the Baptist converts in Nagaland were suffering a similar fate from the non-Christians, the Baptists didn't say they were dividing the village. The NBCC even has a target of sending 10,000 missionaries to different parts of the world. But if these Naga missionaries are destroying the cultures and unity of these mission areas, then they should be brought back immediately. Nagas should not be associated with destroying others' cultures (pp. 11-12).

For the calumny and prejudices spoken against another religion or denomination, ordinary villagers are not to be blamed for because they believe and listen to the leaders. What is, therefore, needed is an open mindedness to accept the reality and have the generosity to speak the truth.

The contribution of Catholic Church in the religious and cultural field is very significant. In the first place the church is accepted by most people as an independent entity with an identity. It has shown to the society as a symbol of unity, universality and hope. It has its own distinct practices, worship and prayers. The Catholic spirituality leads to inner conversion. It has morally and spiritually affected the lives of the people. Many Catholics bear testimony to exemplary life. They have created good impression about themselves to others. However, in general, it will take more time to get the spirit of Christianity deeply rooted into personal life and into local culture. It is now at an infant stage and it is difficult to part with the influence of the immediate past. People need God, but mammon is nearer than God. Sunday gatherings are more of a social gathering than spiritual. One cannot claim himself as a Christian by the very fact he is a baptized person and the state need not be called a Christian state because majority of the inhabitants are Christians. Yanthan (2010, April 6) wrote,

There is a dichotomy between what is being called a Christian and being called a Christian state, in actual practice. There is much puzzlement created by the notion of being citizens of a state that is numerically known to be inhabited by 90% Christian on one side while on the other hand the prevalence of 100% non-Christian ethics in every walk of Naga life; be it in the church, society or politics. Christian life is a call to a life of constant challenges against the evil forces of personal and social or tribal selfishness, greed, jealousy, dishonesty and self-righteousness. If we have

not overcome these then, there are no Christians in Nagaland, but beginners and novices (p. 7).

4.3 EDUCATIONAL IMPACT

Education plays an important role in the development of a nation and human beings. Palamattam (1993) writes, “one of the main requirements to solve the problems of national development is the judicious development of resources; of physical resources; and above all, of human resources” (p. 397). Etymologically, the word ‘education’ is derived from the Latin, ‘*educare*’ meaning ‘to bring up,’ which is related to ‘*educere*,’ ‘to bring out,’ to bring forth what is within, to bring out one’s potential (John, 2010, p. 45). An ideal system of education should enable individuals to know and develop to the fullest, their physical and intellectual potentialities and promote their awareness of social and human values, so that they can develop a strong character and live better lives and function as responsible members of the society. It is by transforming the human being that social transformation can be brought about (Malik, 1997). According to National Policy on Education 1986, education is fundamental to one’s all-round development, material and spiritual. “Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit-thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution” (*National policy on education 1986*, 1986, p. 3). With the Right of children to Free and Compulsory Education Act of April 1, 2010, India joined a select group of a few nations where education is a fundamental right, making elementary education an entitlement for the children in the 6-14 years age group. If implemented properly, the Act will ensure that no child is deprived of the right to learn in a school environment. Nagaland literacy rate today stands as per the 2011 census above the national average. The Catholic Church has a definite role in this great feat achieved by the state.

4.3.1 CATHOLIC EDUCATION POLICY

Christian concept of education is based on Christian anthropology and Christian humanism. Man is both body and soul and all human beings are brothers and sisters. Hence education consists in the integral development of the whole person (Pulimoottil, 2011, April 2, p. 4) Quoting the words of Cardinal Telesphore Toppo, Mukala (2007) wrote, “Catholic education is integral to the very mission of the Church. That is why it is so much involved in the education apostolate and has invested a huge amount of personnel and money in education” (p. 3). The greatest contribution the church today makes to the national mainstream is in the efforts to build up the human resources by means of her educational services so that the nation will stand firmly on its ground. “The Catholic School is a major constituent of the image of the Catholic Church in India. The longstanding commitment of so many institutions and persons,...make the Gospel known and to contribute to the development of persons and of the nation” (*Pastoral Plan for Catholic Schools in India*, 1994, p. 11). Today the nation is proud to have so many illustrious men and women studied in the church run schools and colleges, working in the social, political and administrative fields. Even in the North East many past pupils of the Catholic educational services are at the helm of politics and administration.

Schools and colleges are centres for building up human communities and therefore, education by its very nature is a transformative process-transforming human persons, and through them society and its structures. “This activity of transformation is a spiritual, humanizing and liberating activity and constitutes the core mission of education” (*All India Catholic Education Policy 2007*, 2007, p. 11).

In India, Catholic educational institutions are second in numbers behind government run schools. There are 13,004 primary and secondary Catholic schools, 243 special schools, 448 Catholic colleges, and 534 technical institutions (“Catholic school”, 26 January, 2013, en.wikipedia.org/wiki/catholic_school). So the church comes forward

with the general policy based on the gospel values that binds all institutions. “Building a New India, where every child is educated, where the marginalized are empowered, where the educational system seeks to transform the society is Christian dream” (Thumma, 2006, December 11-17, p. 25). The All India Catholic Education Policy of the Bishop’s Conference of India insists on religious instruction to students in the institutions. The education of policy of the Catholic Church in India unfolds thus:

Education, from the standpoint of Christian faith, aims at the all-round formation of the human person with a view to empowering the person to create a society inspired by the Gospel values of service in love, peace rooted in justice, and fellowship based on equality. This education is meant to lead a person to an ever greater openness to the transcendent – for us, Christians, to God become one-of-us in Jesus Christ. Hence, one of the important aims of Catholic education is faith-formation, deepening the Christian commitment to Jesus in His Church (*All India Catholic Education Policy 2007*, 2007, p. 15).

Catholic education gives importance to the spiritual formation of students of other faiths too, who form the vast majority in our schools and colleges. As in conformity with the teachings of the church in order to strengthen the faith of the Catholic students Catechism is taught to them, while for the others Moral Science. So irrespective of religious practices in Nagaland both Catholics and non-Catholics are given good education based on good morals. In the words of Bishop Stephen Ferrando, “the Central Government of Delhi has a grand plan for the education, uplift of these hill tribes. The government can throw in millions and millions of money; but the moral values are on the side of the missionaries (Ferrando, 1949, July, p. 2). According to P. Haokip, “in our efforts we are to project and communicate the qualitative signs of our schools mainly character formation and inculcation of values as priority also by

introducing good aspects of tribal culture in schools (personal communication, March 9, 2009). The validity of the catholic school is not to be judged from immediate efficiency in discipline, results and achievements in cultural activities. Gospel values have to mark the educational atmosphere and the tone of the whole institution (Jala, 2002).

4.3.2 CATHOLIC EDUCATION-A GATEWAY TO NORTH EAST INDIA

The Catholic Church's hold in the North East India was mainly through its educational institutions. "Catholic schools used to be known as providers of the best education in the country and in the region carrying the brand name for quality education" (Thomas & Elizabeth, 2009, February, p. 1). "In the minds of many especially outside the Church today, the Catholic Church seems to be synonymous with quality education" (Jala & Mukhim, 1993, p. 338). This identification is not totally wrong as we see the monumental contribution made by the church in the field of education. Education is an integral part of evangelization for the North East India in general and Nagaland in particular. According to Downs (1983), "the key to Roman Catholic success, often at the expense of established protestant groups, from which they draw some of their members, was their educational policy" (p. 154). The Christian schools and colleges are the only means of contact with the non-Christian world in most places (Jane Mary, 1991). "The developments in free India would have remained outside the reach of the people of the region, were it not for the education imparted to young people over the years by the church" (Jala & Mukhim, 1990, p. 60). In the earlier days in the North East males were given preference over females for education. A frequent reply to appeals to the parents in the plains to send their girls to school was, "you will next be asking to send our cattle to school!!" the Nagas would reply "you cannot teach our females; they are trained to bear burdens, to bring wood and water, and to make the salt by which we make our sustenance" (Sangma, 1987, p. 42). While in Nagaland both boys and girls are given somewhat equal treatment in respect to education.

4.3.3 EDUCATION IN NAGALAND BY GOVERNMENT AND BAPTIST CHURCH

Nagaland has achieved an important milestone in the field of quality education. Today the state of Nagaland runs 1794 Primary Schools, 880 Upper Primary Schools, 547 Secondary Schools, 103 Higher Secondary Schools, 2 B.Ed/CTEs and 7 D.Ed/DIETs (Directorate of School Education, 2012). One of the problems faced by the private schools in Nagaland is that the government absorbs all the qualified persons in government run schools and colleges but the outcome is not reflected much in reality. There are government schools with more than 30 teaching and non-teaching staff and less than 100 students but produce nil results even today while private schools toil hard and produce better results without much financial assistance from the government. The private schools are left with no option but to desperately search for subject experts from outside the state. It has been criticized since 1970s that government schools lag behind private schools in the state. Few years ago, Mr. Shürhozelie, then Education Minister, admitted that schools were better managed by private individuals, “particularly those run by Missions (“Lesson for the teachers”, 1984, June 14, p. 4). Discrepancies and disparities from the side of the government need to be studied and the government should also shoulder the responsibility for quality education. Often with untrained teachers and insufficient fund the private schools perform satisfactorily and continue to remain the chief agency for providing quality education in the state. However, there have been marked improvements in some government schools in Dimapur and Kohima districts as efforts have been made by both the administration and students.

Education was unheard of among the Nagas prior to their conversion to Christianity. The arrival of the American Baptist Missionaries marked the beginning of renaissance in Naga history. They opened the mind of the Nagas to learning followed by the Catholic missionaries and others. Earlier, the only education known particularly to

the youth was the teaching of their village chiefs or parents or elders about social, religious and traditional practices in a training centre called the *Morung* (Ennio, 2008, April 11). “Nagas educated by the Baptist missionaries eventually became leaders of the society and became wealthy too. So it was fashionable to become Christians. Even children started writing their identity as Christians even though their parents were non-christians” (F. Thepfünilhu, personal communication, August 29, 2012).

The British left the task of educating the tribals to the missionaries (Islam, 2003), but they had rendered all possible helps. From the very 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, 1988). Education imparted by the Baptist missionaries in Nagaland met with some success, as Nagas showed keen interest in learning. Rev. E. W. Clark, the first missionary to the Ao Nagas, Rev. D. E. Witter, to the Lotha Nagas and Rev. C. D. King to the Angami Nagas, tirelessly worked in the midst of head-hunting to introduce formal education in Nagaland. The British government introduced western system of education assisted by the Christian missionaries to bring Nagas in touch with modern civilization and to use educated class as a link between the ruler and the ruled. The progress in education till 1908 was not quite encouraging due to various factors (Uzhunnalil, 1975). It was in 1910 that Rev. Dr. S. W. Rivenburg (1886-1923) established a school at Kohima. Angami dialect was reduced to writing and some Biblical literature was translated from Greek into Angami. Jointly they established as many as 161 Lower Primary schools, 3 Middle English Schools and one High School (Uzhunnalil, 1975). Barpujari (1982) wrote,

The missionaries wanted a workable literacy among the hill men and with this end in view they opened mostly primary schools and a few training schools for teachers. Those who had received education were sent to the

villages to teach as well as preach the principles of Christian religion among the Nagas (p. 4).

Initially, however, the missionaries used the Assamese language both in teaching and preaching, the local dialects being suitably adopted afterwards reducing them to the Roman (Barpujari, 1982), as the Nagas did not have a script of their own. Without much delay the teaching of the English language was undertaken in these schools.

There was a change of attitude in the educational system in the Naga Hills after the Independence of India as the government assumed the responsibility for education. Imchen (2008) mentioned that “the Baptist mission and churches gradually began to withdraw from the educational field on the ground that Christian schools were no longer necessary in the light of government’s decision to take over education” (p. 162). It was decided to discontinue the Middle English department at Impur and open a training and Bible school instead. The Vankhosung School at wokha and Aizuto Mission School were closed down. The years between 1950 and 1960, at the peak of Naga insurgency, the growth of education in the Naga Hills further suffered.

4.3.4 EDUCATIONAL INITIATIVES OF THE CATHOLIC CHURCH

Nagaland has achieved an important milestone in the field of quality education on account of the contributions of the Catholic schools that have been a major player from the 1960s. Despite many hurdles like transportation and communication, lack of personnel and finance the church invests hugely for the benefit of the people and socio-economic development of the state. With the involvement of Catholic Church in the educational service of the state, the state emerged as one of the leading states in the country in terms of quality and literacy. Even though there had already been schools established by the government and the Baptist church at different places there was a great demand for quality education in the state. Nagaland being a rural state, Catholic

education is meant to uplift people-both urban and poor but particularly the latter who have otherwise no ways and means to achieve it. Hence the church gave equal importance to both urban and rural areas by establishing schools in Tuensang, Kiphire, Peren, Dimapur and Kohima from the beginning. The fact of the matter is that through the launching of schools in the interior places, the ratio of academic balance between the rural and the urban could be balanced. Thus Catholic education has helped to achieve socio-economic transformation in the state.

4.3.5 INVITATION AND ACCEPTANCE

On the realization that education was an urgent need, the people invited the catholic missionaries to start schools even though there were Primary and Middle Schools in many of the villages and High Schools in many towns. It was also the time the Baptist church had withdrawn from serious educational ministry in the wake of the government's decision to take over education. The situations that favoured the church growth in Nagaland is the people's desire to have good and efficient Catholic educational institutions in the state. Much before Nagaland attained statehood many young people from the state had studied in Shillong at St. Anthony's College and St. Edmund's College, and proved themselves successful citizens of the state like politicians, bureaucrats, social workers, educationists, etc. There were repeated requests from the public including late J. B. Jasokie and K. L. Chishi, both the ex-Chief Ministers of Nagaland who were also alumni of Catholic institutions, to start schools and colleges. In the same way wherever Church established the mission centre, invitation came from the public. The present Chief Minister and many of his cabinet colleagues and bureaucrats, police officers and administrators have had the privilege of being the past pupils of Catholic institutions. The values they had inherited and the leadership qualities fostered in them by the institutions became the determining force in their lives. On the occasion of the silver jubilee of the Don Bosco School, Kohima, Jasokie (1996) wrote,

The essence and importance of education hardly needs elaboration in Nagaland. The noble task of imparting quality education to our people have fallen onto the shoulders of institutions like Don Bosco and other Catholic schools. Hence, the resulting responsibilities of these schools are all the heavier because it will be they and they alone who will mould the destinies of the younger and upcoming generations in Nagaland (p. 30).

Namgaheing of Jalukie pressurized Bishop to open catholic mission in Jalukie and surrounding areas. When he offered one square kilometer land for the mission Fr. Mani told him the church may not be able to do any development works immediately. But he said, “ten years or twenty years or thirty years are nothing for us. I know that the Catholic Church alone will do something good for our people when it is possible” (Parenkulangara, 1999, p. 37). W. Tsuha has this to say, “earlier many used to say, ‘don’t send your child to catholic school, if you do so they will convert him/her.’ This suspicious attitude has, however, been changed” (personal communication, June 6, 2012).

In the words of B. Longkumer (1992), the Ex-chairman of the Mokokchung Town Committee, “many of our prominent leaders had the good fortune of an early Catholic education. Even though Mokokchung already had a number of schools, people opted to invite the Catholics to impart better education to our children” (p. 13). One of the strong supporters of the Catholic Church from the initial stage was Mr. N. I. Jamir, former Deputy Commissioner, Ex-Chief Secretary and Ex-Minister, Government of Nagaland, who supported and encouraged Catholic mission and stood with it in time of trouble especially in Tuensang, Kiphire, and Mokokchung. He (1992) wrote,

Catholic mission has opened a lot of good schools and colleges in India which has given great progresses and development in the field of education,...the Catholic mission does not preach from the platforms but

they help progress the people through education,...in 1966 the Catholic mission came with an interest to open schools but we Aos were not so interested then. Instead the Baptist English School that we have today started to take shape. Later the Mokokchung village citizens provided a plot of land for establishing the Queen Mary's School that we have today (p. 60).

P. Mayang of Mokokchung says, "the contribution of the Catholic Church among the Ao areas is not much because they have just one church. But regarding education, Queen Mary School is one of the best in Nagaland" (personal communication, June 29, 2012). "The Catholic church's best contribution to Naga society is quality education. Today people don't make much discrimination on the ground of religion. As convenor of the Phom People's Council nomination committee I selected a Catholic as president" (P. Leisha, personal communication, June 30, 2012). Other bureaucrats helped to establish catholic mission in the initial stage are Mr. I. K. Changkija, Civil SDO, Kiphire and Mr. Lima Aier, ADC (later, Director, Higher Education).

4.3.5.1 SCHOOL EDUCATION

The Catholic Church runs 28 High Schools, 20 Higher Secondary Schools, three Degree Colleges, two Teachers' Training Institutes and 63 Primary and Middle Schools (Thuniampral, commission for catholic education, 2010), besides many Open Schools and IGNOU Study Centres. In the beginning the schools and boarding houses were very important as they were channels of contact in building up the church as well. The first school and boarding house was a Naga School for the Lotha children started at Golaghat in Assam in 1958, that was shifted to Wokha in 1965 and named it as Don Bosco School. In 1959, Fr. Marocchino established Don Bosco Elementary School at Kohima which was closed in 1963 upon his transfer. The first school in the remote area was St. John's School, at Tuensang in 1967, followed by Loyola School at Kiphire in 1971. Little

Flower School at Kohima in 1965, Christ King School at Kohima in 1969 and Holy Cross School at Dimapur in 1969, were opened to impart education to the students of the urban areas. The church then started establishing schools in many parts of Nagaland, and by 1985 all the district headquarters except Zunheboto, had a Catholic School each besides a number of primary and Middle schools in many villages. Although the church originally started schools in order to help with the missionary work, eventually these institutions benefitted the region in many other areas (Jala & Mukhim, 1993). From 1960s to 1990s Catholic schools were in the fore-front in providing quality education in the state. Later on when other private schools emerged in the field of education, there began healthy competition in providing quality education and improving academic performance of the students in the state.

4.3.5.2 COLLEGE EDUCATION

The church runs three Degree colleges in the state to impart quality education to the students of the state. All these colleges are in the forefront regarding academic performance and quality. Salesian College of Higher Education, Dimapur was established in May 1982 and got affiliated to Nagaland University as a full fledged Degree College of Arts in 1995. The college offers honours in Philosophy, History and English. Besides the Bachelor of Arts (B.A) course, the college offers courses in Western and Indian Philosophy, World Religions, Christian Theology, Educational Psychology, social Analysis etc (principal, 2012-13, brochure). College has an excellent library, perhaps one of the best in the state, with over 35000 books and a host of journals and magazines. Number of students passed out from the college and general pass percentage from 1982 to 2012 are the following: total number of students passed out till 2011 is 1,874 and the overall pass percentage for B. A is 96%. This is one of the good colleges in the state that is known for its good result and discipline.

St. Joseph's college, Jakhama, a premier institute of higher learning in the state and the first degree college of the Catholic Church, was established in the year 1985. A cradle of higher learning it began with plus two classes in Arts and Commerce and in the subsequent years it was raised to a degree college. The mission of St. Joseph's College is to form men and women who are intellectually alert, morally upright, religiously oriented, socially conscious, culturally distinct and nationally integrated (principal, 2009-10, brochure). From the year 2010 the college introduced science stream in the Higher Secondary and in the year 2012 it de-linked the Higher Secondary from the College so as to make it a full fledged Degree college offering courses in Arts, Commerce (B. Com) and Science (B. Sc). Bachelor of Business Administration (BBA) and B. Sc are offered from the year 2009 and 2012 respectively.

At present the college has 2260 students hailing from all districts and belonging to all tribes of Nagaland besides a few from Manipur. Angami students top the list in enrolment followed by Lothas owing to their accessibility and proximity to the college. The following are the total number of students passed out in each stream and the pass percentage from the inception till date: B. A, over 3000 students and pass percentage is 83%; B. Com, 1000 with 77%; BBA, 22 with 100%; Plus II Arts, 4800 with 77%; Plus II Com, 1800 with 77% and Plus II Science, 34 with 71%. The college tops the list in ranks every year for higher secondary and degree studies: for B. A 10 to 15 ranks, B. Com 4 to 5 ranks and Plus II 2 to 3 ranks. Students have access to a well equipped library with nearly 16000 books, over 70 national and international journals and over 40 magazines for qualitative education.

St. Xavier's College, Jalukie, affiliated to Nagaland University was inaugurated in 2005. A co-educational institution, it admits students to Arts stream with honours in Political Science and Sociology. Jalukie is a sub divisional centre under Peren district, which is a home to the Zeliangrong tribe. From early 1960s the people of the region have

been requesting the Catholic Church to open a mission centre and a college. Many people in this district are economically poor and this institute, therefore, is a great help.

4.3.5.3 TEACHER TRAINING INSTITUTES

Teachers and educators are the beacons of light in a society, and they lead others by example. Being the architects of the future generations their responsibility is a noble and dignified one. One can teach better with one's life than with lips (principal 2010, brochure). St. Paul Institute of Education, Phesama, is an Undergraduate Teacher Training College affiliated to the State Board of Teacher Education (SBTE). It is also recognized by the National Council for Teacher Education (NCTE), Government of India. This institute was established in 1977 in order to prepare professionally qualified primary school teachers to work in North East India in general and Nagaland in particular (principal, 2012, brochure). In the words of Coelho (1984), "this institution is meant for training local teachers for Nagaland's schools which are badly understaffed with a vast number of untrained and even unqualified teachers who, for all their good will and good faith, are greatly responsible for the educational bankruptcy of Nagaland" (p. 19). The two-year residential course equips them well to suit to the North East situation and the trainees prove themselves as effective teachers. There is a full-fledged High School attached to the institute where the teacher trainees gain practical experience. There is a centre for National Institute of Open Schooling for both secondary and Sr. Secondary located on the campus to bring the dropouts to the main stream through distant education and improve their lot, and the Indira Gandhi National Open University (IGNOU) centre for degree studies. Added to these, the institute also offers short term In-Service Training Programmes and refresher courses for teachers working in different schools in North East India. During the 32 years of its existence, the institute has trained more than a thousand five hundred teachers, men and women, now working in different parts of North East India (principal, 2012, brochure).

The first Bachelor of Education (B. Ed) College of the Catholic Church in Nagaland, Bosco College of Teacher Education, Dimapur was established in the year 2003. It is affiliated to the Nagaland University. The college offers a wonderful opportunity for the teachers to learn and teach, keeping in mind the triple mission of a sound education: to form, inform and transform (principal, 2010, brochure). The in-take capacity of the college is 100 seats and the pass percentage over the years is above 90%. So far more than 800 teachers have been trained in this institute. The college stands as the first choice for study in terms of quality and academic performance in the state.

4.3.6 BOARDING HOUSES

Catholic boarding houses are abodes of learning and character formation. From the initial stage of the establishment of the church in Nagaland they have been serving many poor and rural children who otherwise would not have gone to study. Most parishes in the diocese are attached with two boarding houses - one for boys and the other for girls. Most of the boarding houses have more than 50 students. Many orphans and poor children are educated freely while others enjoy the benefit of concession. In the beginning the boarding houses played a key role in the evangelization of the area as the missionaries did not know the people's language nor did they know anyone personally. Through these children villages were contacted and informed about the educational and medical facilities available at church's side and many started availing these facilities. Sisters during their tour to the villages identify poor children and encourage parents to send them to our schools and boarding. Chacko wrote,

The church could reach out to non-Christians in the parish through boarding children. Boarding was a centre for direct preaching solely with the intention of making them know of Catholic faith so as to shed off negative thoughts about the Church and they in turn tell parents what the Catholic Church stands for (personal communication, November 7, 2007).

In order to facilitate poorer children, Church opened Self-cooking hostels in many interior areas of the state. They are not a new phenomenon in the rural context of any state. There are hundreds of poor children especially in the remote areas of the state unable to go to a good school or stay in a boarding. Children who are desirous of study are admitted into church run school and provided with facilities to stay, to cook and to study. Every weekend parents bring provisions required for their children from the village. Children themselves cook before and after class. Their study is monitored by the warden. They are treated equal with other students in the boarding. They are provided with all other facilities as that of other borders. Don Bosco Hostel Lakhuti, St. Xavier's Hostel Meluri, St. Ignatius Hostel, Razeba, Little Flower Hostel, Pungro, Sacred Heart Chizami etc are such examples. Hundreds of children from these hostels have passed out in flying colours and are doing well in their higher studies and many have been employed. If the church had not offered facilities for these downtrodden and underprivileged children today many would not have come to the forefront of the society and would have remained a cause of concern for everybody. Through this noble venture, the church has, therefore, helped out a number of poor families in the remote areas and led them from darkness to light.

While being with the priests and sisters many non-Christian and Baptist children expressed their desire to become Catholics; and so many voluntarily received baptisms either in the boarding or back home during or after their studies. Some continued their studies and formed themselves as good lay leaders and even became catechists. A few committed young men among them were instrumental in establishing churches in some parts of Nagaland especially in Kiphire district. In the words of T. J. Chacko, "it was difficult to convince parents to send children to the boarding as many villages were hostile to the Catholic Church. We picked up boys from interior places and kept in our boarding. As they could not pay their fees, we looked after them" (personal

communication, November 7, 2007). While a few who became Catholics were opportunists only to continue their studies in the school and boarding.

There are also two boarding houses for the college going boys; one at Jotsoma and the other at Jakhama and four women boarding houses for college going girls; one at Jalukie and three at Jakhama.

4.3.7 SCHOLARSHIP

Since the year 2005 the church has been giving scholarship to many poor students in the state through financial assistance received from various funding agencies. It is being distributed to students of a few selected centres in Dimapur, Kohima, Peren, Phek and Kiphire districts. Each student is paid Rs. 2500/ each per annum. Besides education, the programme also monitors the health level of the children and the all round personality development of the sponsored children (Karinthayil, 2005). ‘Bishop Abraham Memorial Scholarship’ for students who intend to pursue higher studies has been instituted with the fund available locally by the Church. Besides these, always poor students in the schools irrespective of religion and denominations are given scholarship to pursue their studies.

4.3.8 PEACE EDUCATION

Peace education has become a necessity in schools and colleges in the background of increasing violence like human-trafficking, sexual abuses and exploitation particularly against most vulnerable in the society namely women and children. Some of the aberrations like lack of control over children, substance abuse, violence and tendency to have too much individual freedom among children etc are also a cause of concern these days. “Peace education has to become a part of the school curriculum, for in the absence of peace no true progress can take place” (Jeyaseelan, 2004, p. 162). In order to create awareness among youth and children on the need for peaceful co-existence and to

make them tread the path of peace and not to violence, a movement named 'Peace Channel' was introduced. It is a movement of the youth led by the gospel values, motivated to bring peace in the troubled region of the country (Director, 2011, brochure). It aims at transforming children, youth and individuals as peace lovers, peace makers and peace promoters. An initiative of the Diocese of Kohima, founded by Fr. C. P. Anto, on 21 September 2005, it reaches out to all sections of the society. Peace education is achieved through formation of peace clubs in schools and colleges. The peace clubs have been established in nearly one hundred schools spread throughout the state and also in some schools in other North Eastern states.

4.3.9 OUTCOME OF CATHOLIC EDUCATION

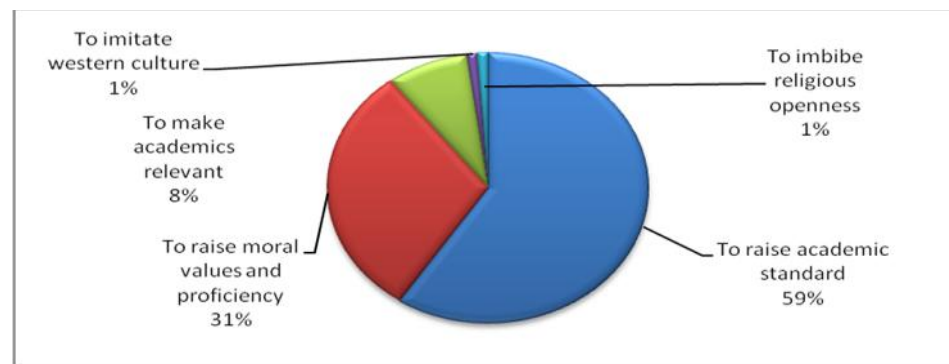
Fifty years of service in the educational sector in the state has brought many benefits to the people and the state. In the first place the outcome is reflected with the rise in the number of Catholic schools that are a major constituent in the increased literacy rate of the state. The literacy rate in Nagaland as per 2011 Census stands at 80.11% which is higher than the National average of 70.04%. There is a marked improvement from 66.59% in 2001, and 61.65% in 1991. In 2011, the total literate population rose from 1,132,323 in 2001 to 1,357,579 in 2011, according to Census of India 2011 ("Nagaland literacy rate", 2012, July 16). This has been made possible because of the contribution of the Catholic schools. By operating more than one hundred schools the church has helped the state to be at par with many of the Indian states. The spread of literacy in Nagaland has helped to create some sense of responsible behaviour in people towards progress and modernization. The educated people especially in the urban areas begin to judge critically socio-economic-political and cultural activities of the government and other organizations. They begin to look at their society with new vision and feel the need to work towards its progress. The average matriculation result of the Catholic schools is 85%. It is a clear indication of the educational system of the state

that is moving towards right direction; helping people to come out of the web of ignorance, illiteracy and superstitions.

The following diagram shows the contribution of the Catholic Church in the field of educational system of the state.

Pie Chart 4.3

Contribution of Catholic Church in the Field of Educational System of the State



At the invitation of the people to provide quality education the church established schools, colleges, boarding houses and self-cooking hostels. The church also award scholarship to poor children to enable them to come up in life along with privileged ones. Education imparted especially in the rural areas balanced the gap between the haves and have notes which in turn benfited the rural poor and helped to increase the academic standard of the state. Pie chart 4.3 shows that nearly 60% of the respondents supported the view that catholic education has helped to raise the academic standard of the state and little bove 30% agreed that it has raised moral values and proficiency of the students. In fact it is one of the objectives of the catholic education to raise the academic standard of the state. In such a short period of time the church has achieved a great success.

The following table reflects the matriculation results of the Catholic schools from the year 2001 to 2010

Table 4.3
Matriculation Result

<i>School</i>	<i>2001</i>	<i>2002</i>	<i>2003</i>	<i>2004</i>	<i>2005</i>	<i>2006</i>	<i>2007</i>	<i>2008</i>	<i>2009</i>	<i>2010</i>	<i>Total</i>
D.SFS	75.51	67.12	92.7	94.37	91.01	84.81	89.41	100.00	87.06	85.39	867.45
D.HC	94.31	95.04	97.04	93.96	95.00	90.01	92.31	99.22	92.21	87.34	936.44
D.St Paul	92.31	93.51	93.83	100.00	96.77	92.59	96.06	100.00	95.39	94.55	955.01
D.DBS	92.98	84.16	80.73	98.95	94.74	90.28	91.08	90.91	83.61	94.96	902.40
D.Carmel	100.00	95.59	93.98	87.67	93.33	91.07	96.36	90.48	73.38	84.89	908.75
D.Assisi	95.45	86.21	93.02	75.00	88.89	75.56	84.09	73.58	94.87	97.67	864.34
D.St Clare	100.00	87.50	92.59	79.31	95.00	90.91	100.00	98.04	95.08	82.09	920.52
D.St. Mary's			96.55	100.00	95.00	96.97	97.06	98.08	97.22	98.85	
D.St.Joseph									100.00	100.00	
Aghunato DBS									90.00	94.44	
Atoizu,St.Peter's					100.00	100.0	100.00	63.16	74.19	91.30	
W.Baghty.Montfort	62.50	72.00	36.84	66.67	71.43	66.67	85.00	81.25	80.77	81.48	704.61
W.DBHr.S	96.84	87.20	91.97	86.13	86.78	81.90	95.00	93.60	91.67	92.91	904.00
W.Lakhuti	27.03	28.95	46.88	62.07	46.43	29.17	30.00	67.86	60.00	32.50	430.89
W.Bhandari	47.30	52.00	51.16	70.00	70.45	82.98	75.00	92.00	92.16	79.31	712.36
Chiephobozuo,DBS	80.00	42.86	100.00	100.00	66.67	44.44	69.23	65.52	57.69	56.00	682.41
Chizami,SH Hr.S	78.57	78.05	81.08	72.13	67.80	77.42	85.42	91.43	97.67	94.44	824.01
Jakhama,Loyola S	89.47	73.44	78.95	98.39	91.67	89.71	97.01	87.30	100.00	92.42	898.36
Jalukie,St.Xavier	42.19	31.08	71.05	63.51	62.50	70.77	84.38	88.16	67.09	78.46	659.19
Jotsoma,St.Andrew									66.6	92.86	
Khonoma,St.John	87.50	86.67	80.00	80.00	90.91	65.00	100.00	90.91	70.00	70.59	821.58
Kidima,St Xavier							60.00	88.89	50.00	55.00	
Kiphire,Loyola	40.37	48.41	94.12	93.65	87.36	84.69	53.24	100.00	53.44	87.30	742.59
Kohima,CK Hr	76.79	63.1	44.79	70.37	91.36	92.65	83.08	89.39	96.43	84.54	792.56
Kohima,DB Hr. S	99.00	89.01	89.09	97.87	97.94	86.81	98.89	97.03	100.00	96.91	952.55
Kohima, Little F	95.76	93.62	98.55	98.39	100.00	95.29	100.00	96.32	98.48	96.12	972.53
Kohima.St.Mary's				100.00	97.22	100.00	95.83	100.00	91.43	92.41	
Kuzama,SHS	63.16	81.48	72.73	82.35	100.00	71.88	85.71	52.94	91.89	70.59	772.73
Lazami,DBS		46.6	68.18	64.00	82.35	75.00	83.33	72.00	65.63	88.00	
Longleng,St.Josep					84.62	88.89	92.00	63.64	62.50	56.25	
Meluri,St.Xavier	47.22	72.41	91.67	86.96	92.59	91.18	89.80	98.04	97.01	92.68	859.56
Mokok,QueenMS	98.86	96.43	91.82	92.62	96.92	92.80	95.42	97.44	82.89	78.24	923.44
Mon,DBS	83.54	78.85	78.65	96.72	94.03	87.10	96.97	91.67	94.02	98.15	899.70
Niuland,St.JS										100.00	
Peren,All SHr.	40.74	48.23	71.88	91.43	94.87	91.98	91.11	95.83	71.43	80.00	777.50
Pfutsero,NS	90.91	90.91	90.00	82.22	91.84	83.33	88.89	97.73	98.21	95.74	909.78
Phesama,St.PS		100.00	80.00	100.00	96.00	94.12	96.15	95.65	89.74	93.94	
Pungro,LFS						90.00	83.33	100.00	94.44	95.65	
Sechu,DBS	100.00	100.00	100.00	97.30	100.00	100.00	100.00	97.73	93.48	89.41	976.92
Tening,St.Fr	26.67	58.82	80.00	72.22		62.96	73.80	76.80	57.69	31.82	
Thenuizumi,St.AHS	78.57	88.89	83.33	69.23	100.00	100.00	88.24	85.71	83.33	90.00	867.30
Tobu,Newman S		55.56	44.44	100.00	83.33	40.91	50.00	95.24	85.71	96.77	
Tseminyu,DBS	90.91	90.48	100.00	100.00	97.56	100.00	100.00	96.23	84.78	91.30	951.26
Tuensang,St.John	95.92	85.19	78.22	96.09	95.65	95.59	99.12	97.28	97.50	92.86	933.42
Tuli,DBS	84.21	75.61	64.10	85.71	89.74	88.37	83.67	91.84	87.76	94.74	845.75
Viswema,St.JS	70.27	68.29	75.61	92.31	80.43	78.95	86.27	78.00	86.05	96.67	812.85
Seyochung,St.M										100.00	

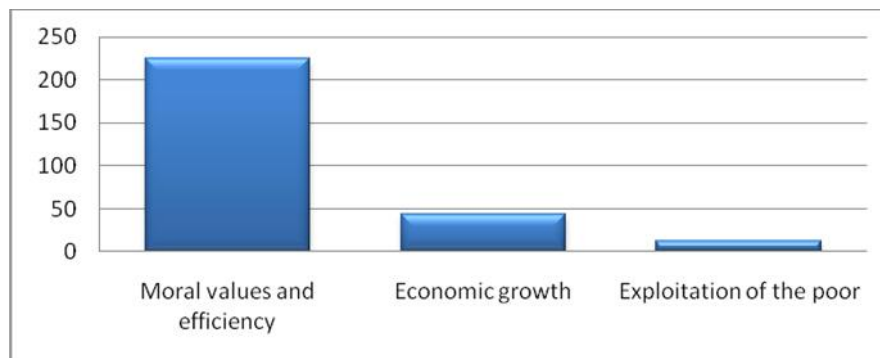
Every year the matriculation result of the state tells us of the good academic performance of the students of the Catholic schools and the efforts these schools make to

raise the educational standard of the state. The above table 4.3 depicts the pass percentage of the Catholic Schools which stands at 85% for the past ten years, starting from the year 2001 to 2010. Out of 47 schools shown in the table, the percentage of only 32 schools has been taken, as the rest of them have begun matriculation examination after 2001. The greatest contribution the church has made in the field of education in Nagaland is that it provides education to children of both urban and rural areas at an affordable rate. Thus it has provided equal opportunities to all and helped to reduce inequality in the society. By providing education and reaching out to all the tribes in the state it has made equal representation to all the communities. In fact the most educated people of the state from the beginning of Christianity till the arrival of the Catholic mission were the Aos. Most of the bureaucrats and considerable number of government employees were the Aos and this was reflected in their high living standard and education of their children in good schools and colleges. When the Catholic mission spread its wing of education, other tribes who were deprived of it until then, got the privilege and within three decades time they too came up to the standard. This has great consequences upon them as they too like the Aos started enjoying employment opportunities in the government and private sectors after their education. Today one will find bureaucrats belonging to different tribes occupying higher positions in various departments. This has balanced the tribal economy and standard of living. It has empowered the less privileged to experience the benefits of the society and raised up their minds to hope for a better future. A great transformation has thus begun in the state through Catholic education. “Sans electricity, potable water, schools, hospitals and roads, the church explored possibilities without hesitation in many interior areas to meet the spiritual, medical and educational needs of the people” (John, 2010, p. 44). Wherever mission centres have been established, except in the villages, there are also hostels for boys and girls. This has further reduced the gap between the rich and poor as many poor children could avail the facilities in the hostel. This has provided a platform for the poor

for creating a sense of equality and less chance for others to look down upon them. So the schools and hostels in the remote areas have rendered a great service to remove illiteracy and accelerate development. Added to these, thousands of children in our institutions and hundreds in our hostels receive scholarship for their study and stay, while some are given complete free education. Parents also make efforts to send their children to Catholic schools, if their village or town does not have one, by keeping them in their relatives house or in a hostel or in a rented house. Due to the presence of schools even far flung villages have showed signs of economic growth and improvement in all fronts.

Graph 4.1

Functioning of Catholic Schools' Contribution toward the State



The Catholic schools are known for their administrative efficiency, moral standard and contribution towards the economic growth of the state. More than 75% of its personnel, time and resources are invested into the educational service. Today more than 70000 students are studying in these schools. The church, therefore, is doing yeomen service to the state. Meticulous planning, saving and investment are other features of the success. While the state with nearly three thousand government Primary, Upper Primary, High Schools and Secondary Schools could not do much to raise the administrative efficiency, moral standard and economic growth of the state despite highly qualified personnel. It is evident from Graph 4.1 that vast majority of the

respondents who constitute more than 80% said that Catholic schools in the state have contributed substantially for the administrative efficiency and positively influenced the moral life of the people in the state and 15% agreed that the schools have helped to increase the economic growth of the state. Thus it is inferred that Catholic education has raised administrative efficiency, influenced positively the moral standard of the people and economic growth.

The Schools are channels for unity and strength. Many schools have been established in places where multilingual tribes live. The students of these schools come to know each other and they forge a sense of unity among themselves and pave way for tribal unity and integrity (Y. Khiumew, personal communication, July 24, 2007). Interaction among students from different villages and belonging to different tribes in the same school or in the same boarding help reduce tribalism and contribute positively towards unity and oneness. So education has been an important and effective means adopted by the church in instilling unity and integration. But there are certain fissiparous tendencies making national integration a great problem. To solve this problem the Secondary Education Commission suggests, "Education system must make its contribution to the development of habits, attitudes and qualities of character, which will enable its citizens to bear worthily the responsibility of democratic citizenship and to counteract all those fissiparous tendencies which hinder the emergence of a broad national and secular outlook" (Swaroop & Dargan, 2008, p. 478). The composition of the students in the school itself provided the first opportunity and ground for developing a broader outlook and national perspectives. The missionaries admitted students from different villages, tribes, regions and religions in their institutions (Thoppil, 2003). Many schools organize extracurricular activities like sports with a theme in mind. For example, children run marathon with a theme 'Sports for Peace'. If it is done in the context of a tribal conflict it would inculcate unity in the young minds According to many, the past

pupils of Catholic schools are more generous to work for the benefit of the general public as compared to others because of the bond they have of each other and the discipline they have acquired during schooling. Good behaviour, regular to church, sense of work culture, respect for elders, more sincere etc are noticed among the students of catholic institutions. In the words of Welhitso, “students of Catholic schools have an edge over others in getting employment because of their overall performance. They have improved the living standard of the people in the towns and villages” (C. Welhitso, personal communication, June 6, 2012).

Diversion of values in the educational system is being noticed all over and that might lead to disaster. Leadership is based on the value system acquired during studies. “Earlier value system was centered on God, cult and community. But now economy, individual, laws and rationality have become principal values of modern culture; and God, cult and community are at the service of finance and economy” (Pulimoottil, 2011, April 2, p. 4). With this shift today many communities take interest in educating young men and women who would stand up to the expectation of the community especially in matters of religion. These educated young ones are capable of reading and understanding the doctrine of the church and communicate well to the people. The emerging leaders have to a great extent helped to dispel ‘superstitious belief’ especially among the rural people, by having recourse to Bible and other Christian literature. As they are endowed with leadership qualities strong local churches are being realized in many places. They also gradually rise to the occasions of the community as leaders in social, religious and political fields. In the words of K. Angnyei, “Catholic teachers and those with catholic background are spiritually and morally strong to impart value based education. They have helped children to become men and women of good character and God-fearing and many have emerged as good leaders” (personal communication, June 20, 2012). K. Pelaii opines that Catholic education instills in students a sense of responsibility and the legacy

of the school is in them throughout. It gives a sense of purpose (personal communication, June 20, 2012). It is from our institutions emerge local vocations to priesthood and religious life. School education has influenced many people to embrace Catholic faith. For example in Mezoma village, under Kohma district, some people became Catholics because of the positive changes they had noticed in their children who were studying in Catholic schools.

For great a many, 'Catholic schools and Catholic education' became a 'brand' in quality in the state and admitting children to these schools was unquestionably a prestige. The Church was fortunate to play a qualitative religious and educational role along with the state government from the very beginning of statehood till today. Even though the government did not extend much financial assistance, it is appreciative of the works done by the church and extends moral support. It was vital for the church to have schools to educate Catholic children to keep their faith intact. Education imparted by the church is not biased towards any religion as all schools in the state follow the common syllabi. In our efforts, lasting and enduring outcome is given more importance than result oriented education. If the church considers the schools only as a source of income and prestige but not as an important means of evangelization, then it would be like just anyone who runs a school and makes 'no difference' in the students and society. The future of the church depends very much on how we educate and why we educate. Puthenpurakal (1979) wrote, "let us remember that we run schools not only because we have a right to run them, but because education is dynamically linked to the mission of the church" (P. 259). Jeyaseelan (2004) opined, "one thing they need to keep in mind is that there is neither a substitute for evangelization nor is there another way of educating the masses than opening educational institutions" (p. 156). The church does not run schools solely for baptism or adding numbers to its fold. Baptism is part of evangelization which includes education, health care, preaching, social uplift etc (P. V. Joseph, personal

communication, March 15, 2009). It is evident from the fact that through church's contact with the parents helped a great deal in getting rid of many of the prejudices the Baptists and other denominations have of the Catholics especially in the initial stage of the Church in the state and catholic schools provided a base for evangelization in the state.

The people in the state still counts on the education imparted by the Catholic institutions. In the year 2008, local daily 'the Morung Express' under the caption 'MEx speak-out Campaign' sought the opinion of the general public of their hopes and visions for the state so as to make the government aware of the genuine need of the people. One of the opinions mentioned is:

Please get in touch with the Catholic schools and start some very high quality schools in the most peripheral parts of Nagaland-especially in those areas where the literacy rate inadequate. The backward status of tribes is an insult to them. Nobody is backward-only had less opportunities. If you give excellent schools to these places-completely funded by the Government, but run independently by the Catholics, you will not have any more backward people in the next 10 years. These schools must have state of the art facilities and the teachers there should be paid twice the amount given to teachers in bigger places like Kohima, Dimapur or Mokokchung. These model projects must be completely under you (Chief Minister) and not any other minister ("MEx speak-out campaign", 2008, March 28, p. 7).

Even though in the state there are many government and private educational institutions still the people's desire for quality education is a felt need. A. Sedevi wrote,

Education in Nagaland came through the Christian missionaries-both Catholic and Protestant. The Catholics continue to give excellent service to Nagaland. They are extremely well organized and have single minded unmarried nuns and fathers to run their institutions and so are unbeatable,...enter into a public-private partnership with some good credible organizations in the state to run the schools. Partner with the Catholics and organizations like ECS in Tuensang. Fund them completely and scrutinize their activities aggressively so that they have to deliver the goods and maintain very high standards (2012, September 6, p. 2).

The same opinion is shared by K. V. Pusa, while gracing the Parents' Day celebration at St. Xavier's School Kidima in Kohima district. He said that Catholic school products have excelled in all fields and are now even contributing to the good of the state in various capacities.

Catholic schools in Nagaland have more than proven their efficiency,...one of the reasons why catholic schools could provide quality education with special considerations for the poor and the needy was the selfless way in which the nuns and priests render their services without prejudice. This is also what makes it possible for catholic schools to open in remote places and cater to the need of even backward areas where education is most wanting ("Catholic schools are contributory factor", 2012, November 6, p. 3).

The present Chief Minister of the state, Mr. Neiphiu Rio, who was also an alumnus of a Catholic college, appreciated the role of Catholic Church for their contributions towards the progress of the society, not only in the field of religion but also in education. Delivering his address after inaugurating the St. Paul's Catholic Church at

Chiechama village under Kohima district he said, “you have brought religion to save lives and the best of education” (“Rio lauds catholics”, 2007, October 15, p. 1).

The church in Nagaland has contributed greatly to the intellectual growth of the state especially through higher learning. The church has opened her doors for students of Nagaland in particular and the Northeast in general. Thousands have gone through these power houses of learning and are serving at various capacities in the state and outside; thus contributing greatly for the socio-economic-cultural, political and religious development of the state and family. Experience and practical knowledge received from these institutions help many to be ‘different’ from the rest in terms of their loyalty to the institution and in serving their society. One notable contribution from their side is they send their children to these institutions and recommend many others to join because of the rich legacy and tradition these institutions have had on them and the footprint they have left behind. It is amazing that Nagaland made tremendous progress in the field of education mainly due to the concerted efforts of the church. Minister for urban development and higher education Dr.Shurhozelie Liezietsu, said though Nagaland started late in the field of education “the progress we made within a short span is commendable” (“Progress in education commendable”, 2008, December 13, p. 2).

4.4 SOCIAL IMPACT

Man is a social being as such his environment is a contributing factor towards his very existence and growth. Education is a powerful tool used by the Catholic Church in Nagaland to disseminate knowledge in every aspect of life, in order to bring social emancipation from various ills that cripple society and individuals.

4.4.1 SOCIAL TEACHINGS

Social work is not a subsidiary goal of church’s mission but an essential vision to complement the actual mission. Its aim is to make the local beneficiaries not mere

consumers but organizers to shoulder social leadership. For this one needs to go to the needy, live with them, learn from them, think and plan together with them and animate them to shape a better future (“Training in project planning formulation”, 1986). The church considers promotion of justice as an integral and indispensable part of its evangelizing mission (Mawrie, 2009). Social responsibility is not merely the task of the leaders of the church alone but of the entire Christian community. Manjaly (2010), wrote, “social responsibility is not an appendix to Christian faith,...love of neighbor grounded in the love of God is a responsibility of each member and the whole ecclesial community” (p. 50). “Development is a continuous process of total and integrated human growth in all its social, political and spiritual dimensions. It should aim at a continuous process of change of communities with special emphasis on the deprived and the oppressed. It is an integral part of evangelization” (Diocesan Social Service Society, 1982, p. 8). Manjaly (2010) quotes the words of Pope Paul VI from his encyclical ‘*Evangelii Nuntiandi*’ which states that “it is impossible in evangelization to ignore,...the importance of justice, liberation, development and peace in the world” (p. 51). “Social involvement (*diakonia*) should be an authentic witness (*martyria*) of what we proclaim (*kerygma*) and what we celebrate (*leitourgia*)” (Manjaly, 2010, p. 52).

The church’s mandate to proclaim the Good news to all nations was never seen to include only the spiritual welfare of humankind. The church cannot remain a mere spectator and pretending to be a liberating church in the midst of struggles, illiteracy, poverty and unemployment. Chiten Jamir observes, “as it happened in America in Nagaland too, the church has become complacent merely by being a Christian state, and covenanting it to belong to Christ as ‘Nagaland for Christ’ and proclaiming it as a Missionary Country- it has become secularized,...materialistic” (2008, February 24, p. 4). Our society has gone against the traditional concept of justice and concern by widening the gap between the rich and the poor for a few individuals’ own selfish

interests. At times the church is silent about this reality not willing to change the system or making any positive efforts in tackling the situation. The church and the poor are not two separate entities when it comes to service. “Therefore, *Solidarity* with the ‘poor’ is the best way to exercise social responsibility and an antidote to ‘insulation’ and isolation. It requires that we identify the weakest and the most marginalized in our society today corresponding to the ‘biblical’ poor” (Manjaly, 2010, p. 54).

The Church is a liberating one affecting the lives of the people in concrete situations. She, therefore, cannot remain oblivious of social problems, indifferent to people’s genuine needs and silent about rampant corruption in the state. The churches as a whole pretend to be speaking but sympathetic in their actions as long as they receive benefits; supportive of principles but naive in her decisions. In the words of Stanislaus (2006), “liberation theologians insist that God’s concern goes far beyond compassion and charity; it involves *justice*. The prophets and their message have one central theme-justice” (p. 142). The victims of injustice and oppression always and everywhere are the poor. Hence love for the poor leads to liberation of the poor. “The social Gospel must stress on the public morality, problems of poverty, unemployment, low wages, disparity, secular solutions must be found for these secular problems” (Jamir, 2008, February 24, p. 4). And so Catholic Church in the state is involved in social issues to empower the unemployed youth, women and poor covering a large area in the state.

The document *Gaudium et Spes*/the Church in the Modern World (G. S) speaks of the mission of the church very much as a service of human promotion. Building upon G. S the document *The Church in Asia* highlights some important areas of ministry. In particular, the exhortation refers to the dignity of the human person, preferential option for the poor, peacemaking, education, health care, the possible dangers of globalization, and threats to environment (Mittathany, 2000). So evangelization does not mean mere preaching. It takes concrete expression in socio-economic services which include

charitable works, relief works, development projects, welfare programmes, and all the works we do for the good of all.

4.4.2 EFFORTS OF THE CHURCH

The first step the church had taken towards emancipation of people in a given area was educating the masses particularly children in the family. Through our formal and non-formal educational institutions in the state awareness has been created about the existing socio-economic problems. Together with education she tried to make her contribution to integral human development by promoting health services and health care by establishing many dispensaries in rural areas of the state like Tuensang, Mon, Tobu, Kiphire, Meluri, Chizami, Lakhuti, Thenyizumi, Wokha etc; and in Kohima and Dimapur in the initial stage. It was followed by food programme for women and children in the said places. In order to empower the dropouts and unemployed various vocational training centres for men and women were opened. Palamattam (1993) substantiates this point through the words of K. M Panikkar,

The work of the missionaries among the aboriginal tribes may be said to have created a tradition of social service which modern India has inherited. In the Indian Constitution included special provisions for the welfare of the tribal communities and *adivasis* and if the Centre and the states are making concerted efforts to bring them up to the general level of India, much of the credit must be given to the missionary (p. 403).

Significant contributions in the religious, social and medical services in the state would not have been possible without the role of Sisters. In the words of Kerketta (1998), “religious sisters have played a very significant role in the fields of education, health care, family welfare, evangelization, pastoral and developmental works, etc., and thus they have rendered yeoman service to the church and to the people of North East

India (p. 279). With the help of social service agencies like Development Association of Nagaland (DAN), and ANMA Integrated Development Association (AIDA), and other commissions like the Women Commission, Health Commission, Youth Commission etc the church has been enabled to undertake many developmental projects and self-help programmes.

DAN is the 'development wing' of the Catholic Church for planning, implementing and coordinating all activities and projects relating to social concern and development in the state, catering to all sections since its inception in 1985. It works in partnership with its 35 parish councils and 21 health centres covering 11 districts in the state assisting them through animation, planning, implementation, etc (Kizhakkeparampil, 2010-2011). The help and partnership of various organizations like Self-Help Groups (SHG) and Village Development Teams consisting of priests, sisters and lay-leaders is very essential to identify the project according to the priority basis in a given area and to execute them satisfactorily. DAN executes its projects through the assistance received from various local, national and international funding agencies. The major thrust areas of DAN in the development sector are: community development like formation of Self Groups, animal husbandry and self employment, microfinance and income generation; promotion of community health, safe motherhood and child survival programme, village health workers training, rural medical camps; control of communicable diseases, de-addiction counseling and rehabilitation services, HIV/AIDS awareness, infrastructural developments, child sponsorship programmes, peace education etc.

4.4.2.1 FOOD PROGRAMMES

Prior to the implementation of various projects in a given area DAN conducts several animation programmes including building up qualified staff to monitor the projects. These programmes are organized to encourage SHG members to take up

various income generation activities at the group level as well as to enlist community participation in promoting health for all.

The biggest humanitarian work in the field of socio-economic development undertaken by DAN is the Food Programme, supported by the Catholic Relief Services (CRS) which was founded in 1943 by the Catholic Bishops of the United States of America to assist the poor and the disadvantaged outside the country. This programme used to cover nearly one hundred villages spread over the state with 49 operating partners. Safe Motherhood and Child Survival (SMCS) or Mother and Child Health programme (MCH) enabled better health services for pregnant mothers for safe motherhood and improved children's nutritional status through child survival interventions. For this DAN has formed SHGs for mothers and hostel food programme. Wheat, oil, maize, milk, biscuits etc were sent regularly to the beneficiaries according to the need. Every year more than 10000 people benefited from this food programme. School Feeding is an important activity of DAN intending to increase the enrollment, retention and attendance of the students. Besides, through Individual Health Care (IHC), any individual, incapable of any kind of work and having no one to look after him/her will be provided food assistance. The food for work scheme for various works like digging well, constructing roads and foot paths, facilitating terrace cultivation was something noteworthy (S. Ouseparampil, personal communication, September 15, 2012).

4.4.2.2 HEALTH SERVICES

The church's role in the primary health care is unquestionable. "Health which is rightly defined in the World Health Organization (WHO) constitution as not merely the absence of disease or infirmity, but as a state of complete physical, mental and social well-being, will be attained not by setting up high-tech hospitals but by primary health and the community's involvement in its own health" (Kuttiankal, 1999, p. 47). The people's unrealistic knowledge about health and illness necessitated church's

intervention and helped improve the poor health scenario in the state. “The intimate link between healing ministry and evangelization seems to have been an established fact, already in the New Testament. The mission of the twelve is characterized by a double command *to preach and to heal*” (Varghese, 1993, p. 355). Wherever the missionaries went they used to speak about health and medicine. “Another sphere of missionary’s activity brought hope and new life to the Nagas hitherto steeped in superstitions and ignorance; and that was medical service” (Barpujari, 1982, p. 4). In fact in most places they were the first physicians to the tribals as a whole in the North East. For example, in Nagaland pioneer Baptist missionaries administered medicines to several patients even in the remotest villages and cured hundreds of them. In the earlier days of the establishment of the missions in different parts of Nagaland, Catholic Church had two important purposes in mind namely to impart quality education and promote health care. “It is absolutely clear that when Christians learned to read and write, their health consciousness also increased. They became curious, they wore clean clothes, they took bath more often and this in turn made them desire to learn more, or to become real ‘educated’ persons” (Ghonglah, 1996, p. 452).

Before tribal people accepted Christianity their life was controlled by animistic world view. Most illness and sufferings, they believed, were acts of the gods due to the sins of the sufferer or his kin. “Sickness, people think, result from offences against evil spirits and have to be propitiated. In every village, at all times, whenever the missionary goes he sees people needing medical and surgical help in great variety” (Syiemlieh, 2001, p. 192). So there was a paradigm shift from the earlier view to an entirely new one when they accepted Christianity. Ghonglah (1996) wrote, “whereas the Christian world-view,... propagates a new teaching that most illness and sufferings are due to germs, harmful water, unclean surroundings and they could be controlled or eliminated with pills, vaccinations, surgeries and at times even with prayers” (p. 452). In the initial stage,

church created awareness on health education in many villages and schools. “More than 60% of the illness that reinforces poverty in rural areas can be prevented by appropriate health education. Another 20% can be avoided by adequate health promotion programmes based on health education and social awareness” (*Training in Project Planning and Formulation*, 1986, p. 4). Fr. O’ Hara had a fair knowledge about traditional and modern medicines and wherever he went he treated patients. Along with the desire to know the new religion the people flocked to him essentially for medicines (R. O’ Hara, personal communication, December 27, 2007). Even now, when catholic missionaries visit villages to meet their flocks or to go to conduct services they carry a chest of medicines. The message here is very clear man longs for both spiritual and physical strength. There are extreme cases in the villages that at the right intervention of the missionary the sick got healed or else would have died.

Catholic Church in Nagaland began her activities with the healing ministry starting from the Naga Hospital from 1948. The health service of the church in the state is rendered by a group of trained sisters belonging to different religious congregations. Health is wealth, hence when one gets sick he rushes to the nearest church- run dispensary. Most of the time, in rural areas, the church-run health centre is the only one which the rural poor can approach for timely and effective medical intervention which also caters to the needs of neighbouring villages too, despite the number of government run dispensaries which are ill administered. Every parish has a health centre with at least a trained nurse sister to render this great humanitarian service. Awareness about better health, hygiene and sanitation including preventive measures and alternative system of treatment is exercised through school education and primary health centres in each parish. Sisters tour different villages and through seminars, exhortations, health camps etc create awareness about health. The focus is on priority programmes like immunization, control of diarrheal diseases, acute respiratory infections, malaria,

typhoid, maternal and child health care and awareness on dreaded disease like Acquired Immuno Deficiency Syndrome (AIDS). Besides, through the school curriculum, awareness is created about the facts of growing up, first aid, hygiene, the harmful effects of tobacco, drugs and alcohol, the spread of certain diseases like AIDS and other social evils (Kuttiankal, 1999). The practical approach is to make medical facilities affordable, accessible and acceptable to all.

The first Catholic centre in Eastern Nagaland was St. John's Tuensang opened in 1967. The sisters of the SABS congregation while educating children in the school set aside good amount of time for medical service of the people. Through health awareness programmes in the villages and family visits they managed to control various communicable diseases in the area. St. Xaviers dispensary run by them was frequented by a number of sick every day. The dispensary at Tobu established in the year 1976 is a consolation for the upper Konyak people who otherwise have to travel almost a day to reach Mon town for treatment. "Through the medical service the sisters have saved hundreds of snake-bite victims and malaria patients. Sisters visit sick people, distribute medicines and treat the patients in the dispensary" (Jessina, 2001, p. 7). Even today this dispensary is the only reliable health centre for people in many villages in the region. Sisters occasionally visit villages to create awareness on health and distribute medicine to the people. In 1978 a dispensary was opened at Kiphire sensing an urgent need. In the course of time thousands of people from the town and villages have been treated.

One of the first groups of sisters to have begun health ministry in the state is the Bethany Sisters who opened a dispensary at Dimapur in 1969. Even though Dimapur town has a number of small hospitals and clinics, patients especially from neighbouring villages frequented this dispensary. By the year 2000, they extended their services to nearly 28 villages in the outskirts and surrounding areas of Dimapur with curative and preventive measures. In the southern Angami area, they established the first dispensary

at Viswema in 1979. They conduct health awareness programmes, medical camps, immunization and MCH programmes in Viswema and neighbouring villages.

When the churches were just established at Lakhuti and Wokha Bishop felt the urgent need to control various communicable diseases and malaria, especially in the villages. St. Angela's dispensary at Wokha, started by the Ursuline Sisters of Ranchi in 1969 was a great relief at the start of the mission since there were no doctors and medical facilities in most villages.

The MMS have a wide-network of hospitals all over the world. Bishop Hubert Rosario, therefore, invited them to the diocese to work and to start a hospital preferably at Kohima. In May 1970 three sisters including a doctor arrived Kohima and they began their medical service in close collaboration with the Public Health Department and introduced mobile clinics to serve number of villages surrounding Kohima and few villages in Manipur. Later they were entrusted with the administration of the Maternity and Child Welfare Centre, under the Social Welfare Department of Nagaland, at L. Khel, Kohima village, which was somewhat non-functional from 1971. Meanwhile Sr. (Dr.) Marina Maliekal, a gynecologist, got an opportunity to work in the Kohima Civil Hospital for a term of five years. Besides rendering her services to the patients, she gave training to local doctors. The sisters extended their services, both in the preventive and curative aspects of health care through immunization programmes, health education and school health programmes. A notable achievement among many was that in the 1980's sisters trained many women as health workers and community leaders who would help sisters in their respective villages and render medical service to the people in the village in their absence. In the year 1989, Sisters started their own dispensary. When they began the work in Kohima Village, the pre-natal mortality was about 10/100 and infant and toddler death 10/100 (*Medical Mission Sisters Kohima 1967-1973*). In three years time they treated 12000 patients. School feeding, regular check-up for women, antenatal and

postnatal care for women, preparation of women for home deliveries etc. were some of the works rendered by them.

The FCC sisters took charge of the medical service in Lakhuti in 1985. St. Mary's Health Centre was the only working dispensary in the area for a long time. Despite bad road condition, medical assistance was extended to many inaccessible villages. Mother and child health programme and immunization, distribution of supplementary food like wheat, oil and corn flour, mobile clinic, home science training programme etc. were some of the important services rendered by the sisters (*St. Mary's health Centre, Lakhuti*, 1993),

The Sisters of Charity came to work at Holy Redeemer Health Centre, Chumukedima in 1980. In the field of medicine this was the first hospital in the area as such thousands of people availed the facility offered here. One of the aims of this hospital was to coordinate all the dispensaries (19) of the church throughout the diocese. After the survey conducted throughout the state, guidelines regarding administration of drugs, safety methods, working conditions of the sister nurses and health workers etc have been issued and all the dispensaries since then started functioning as per these guidelines. The sisters regularly tour the villages offering health education and medical assistance.

Most parts of Chakhesang and Pochuri areas were cared for by the Ursuline Sisters who began their work when the parish of Meluri was created in 1992. In all they reached out to more than 30 villages under Meluri and Chizami centres. SMCS programmes, health education on hygiene, sanitation, nutritious food; immunization programmes etc were the major services rendered to these villages. Many of the villages lie in the far-flung areas and therefore, the dispensaries were a source of great help. Later on when Thenyizumi was made an independent centre, Sisters of the Cross of Chavanod opened the Holy Cross Health Centre. In 1977 Bishop Abraham invited the Sisters of

Providence to work in Medziphema. Even though, Medziphema lies very close to Dimapur, people found it difficult, especially those from the villages to reach Dimapur for medical help. Providence Sisters also extended their service to Bhandari, a malaria-prone area; under Wokha district where the service of the sisters was immeasurable. The CMC sisters extended their health activities to Peren in 1980 and Tening in 1987 among the Zeliangs; and to Razeba among the Chakhesangs. The MSMHC sisters landed among the Zeliangrong people in Jalukie in 1972 before the CMC sisters arrived at Peren. St. Xavier's dispensary served hundreds of patients and through village visits and health education they reached out to thousands of people. When they established their convents in Tseminyu and later on in Longleng they extended their service there too. Longleng being a faraway place, the medical service was a great blessing for the people of the town and adjacent villages. Sisters' service in Tseminyu was commendable as they covered a large area including Lazami, a Sema village and its adjacent villages.

Sacred Heart Sisters started rendering valuable medical service to the people of Mon town and adjoining villages, one of the most backward areas of the state, since 1980. Congregation of the Sisters of St. Joseph of Chambery (CSJ) began their work at Bhakti, under Woka district, a malaria prone area recently. With their work the spread of malaria and other communicable diseases have been brought under control.

The Indian medicine which is holistic, integrated and traditional has been neglected and gave way for costly allopathic medicine which the poor cannot afford with their meager income. In an effort to provide relief to the rural poor in the state an attempt has been made in the field of herbal medicine by the church. Global Holistic Health Centre, Jalukie, founded in the year 2000 A. D, by Fr. Vilasal Godfrey, a priest of the Diocese of Kohima, treats people with herbal medicines. It trains local people, in the use of available herbal medicines. It conducts seminars and classes to make people aware of and get acquainted with herbal medicines and their usage. The trained health workers

are sent to interior villages to treat patients who cannot afford the luxury of the costly medicine in towns and cities. Thus this centre helps to serve the cause of socio-economic development of the people of Nagaland. It fosters and promotes the health of the rural people (Treasa & Godfrey, 2010). Patients from Nagaland, parts of North East and other parts of India throng to this centre for treatment. Seeing the need of the centre many people started growing medicinal plants and they sell to the centre to meet the shortage. Thus it helps many marginal farmers to make their daily living.

At the request of Bishop Abraham Alangimattathil, Missionaries of Charity, commonly known as Mother Teresa Sisters came in 1988 to render services among the poorest of the poor, the orphans, the abandoned and the sick. They focus their attention on patients suffering from incapacitating illness, the terminally ill, the disabled and the handicapped, mothers with unwanted pregnancies and the downtrodden (Kuttiankal, 1999). They have a home for the dying destitute and mobile dispensaries in Dimapur. Thousands of patients derive benefits from these mobile centres. Medicines are distributed free of cost to the needy. They visit the families of the poor as well as hospitals and bring to their house all those who have been abandoned by the family or nobody to look after. This centre welcomes all people without caste or religion. The humanitarian service rendered by the sisters at this centre is remarkable and appreciated by all.

DAN has taken up projects on Community-Based Rehabilitation for Persons with Disabilities under Chumukedima (Dimapur) block which include 24 villages. Its objective is to rehabilitate persons with disabilities (PWDs) with support from the family and community within the resources available from the village together with financial assistance from DAN. The Socio-Economic Empowerment Programme (SEEP) initiated by DAN in 2009 aims at strengthening people's organizations and promoting good governance through active involvement of the community by accessing government

facilities for education, health and livelihood by 2012. It is done through community mobilization and support with the help of Right to Information (RTI) Act. This project is being implemented in Dimapur, Peren, Jalukie and Tening areas since 2009 covering 25 villages. A noble phenomenon is the beginning of participation of SHG women in village council meetings, improvement of community health centres, sanctioning of loans to SHG groups from the State Bank of India (SBI), etc.

Shalom Rehabilitation Centre was founded in 1993 at Chumukedima as a response of the Catholic Church of Nagaland to the menace of substance abuse in North East India. It is managed and maintained by DAN together with Medical Mission Sisters. The mission of Shalom is to empower the dependents and their families to free themselves from their addictive thinking and support them in their efforts to stay clean (Director, 2011, brochure). It offers detoxification and rehabilitation facilities for the habitué, reconstruction of the families of the habitué, awareness on Substance Abuse Prevention Education and Training and HIV/AIDS at educational institutions and communities, Addiction Counseling Training for counselors and teachers; sex education, youth counseling, training candidates on drug abuse prevention, field work experiences for IGNOU students and other organizations for educational purposes, etc.

The inmates hail from rural and urban background; from financially sound and poorer families. So far more than one thousand people availed the facility at the centre and among them two hundred fifty to three hundred successful cases have been reported. Mr. Longshithung, the counselor at the centre says, “When I treat the patients, I also focus my attention on the family that suffers because of the addiction of their son. Had not this centre been here, many would have landed in jail or met pre-mature death” (Longshithung, personal communication, September 8, 2012). The Positive Living Centre (PLC) at Bank Colony, Dimapur is another major project of DAN aimed at caring

and nursing the people living with HIV/AIDS (PLHIV) and providing free health check-up, free medicine for opportunistic infections, counseling, home-based care.

Table 4.4

Service Rendered by the Catholic Church in the Field of Health

Response	Distribution of Respondents	
	Frequency	Percentage
Very good	222	79.3
Good	44	15.7
Satisfactory	14	5.0
Total	280	100.0

Table 4.4 shows the result of the survey conducted on the health service being rendered by the Catholic Church in Nagaland. Almost 80% of the respondents expressed that the service in the health field was very good. It is evident from the result that the church's one of the areas of interest was the complete well being of man for which she sets aside people and money. Through this great service the church has brought down the mortality rate and improved the health of condition of the state.

The church has brought the concept of health care, both personal and community, based on personal hygiene and clean living habits, in contrast to the harmful, superstitious practices that were in existence. Church is actively involved in activities that promote health and prevent diseases through training of grass-root level health workers, health awareness, health education, school health programmes etc. Training given to health promoters in villages and their interaction within the community has helped to improve the quality of leadership and increased cooperation among them. Pre-natal and post-natal care essential for a mother is made known through health education programmes conducted by sisters at various places and villages have considerably reduced the rate of infant mortality. Earlier in the village cattle, pigs, chicken, dogs, etc

roamed freely and they polluted water and air and they were one of the causes of sicknesses. The common idiom, 'educate a mother and you educate a family' helped to reduce health hazard drastically in the villages. From time to time the sisters and women leaders of the parish started conscientizing the women folk through seminars and talks and created in them greater interest in better health care, nutritious food habits, education of children, cleanliness of the home surroundings, keeping places of livestock neat and clean, and developmental activities like saving habits, kitchen gardens, plantations, etc. and thus the rate of illness in the village drastically reduced. Inexplicable courage shown by missionaries attracted people to Christianity. It is an undeniable fact that the Catholic Church took root in Nagaland also through health care extended to the people throughout.

4.4.2.3 SKILL DEVELOPMENT PROGRAMMES

Pioneer missionaries were aware of the limitations of purely academic education. They already saw the danger that schools alone could produce ever increasing number of educated unemployed youth. Hence they looked for opportunities to vocationalise education. The boarding houses were intended to be self-sufficient. Within this system, all students, besides attending the academic classes, would also be engaged in agricultural, horticultural, dairy, poultry, piggery, and other useful activities (Palamattathil, 1996). But today this area is being neglected. As part of skill development programme, the church took initiative to enable the underprivileged who could not pursue their studies either because of poor financial background or lack of facilities, to be self-sufficient and to lead normal life as rest of their peer group through various skill development programmes. AIDA, the development wing of the Salesians of Don Bosco, Dimapur Province, founded in 1985, which covers the states of Assam, Arunachal Pradesh, Manipur and Nagaland, situated in Dimpaur is also involved in development activities.

Don Bosco Vocational Training Centre (DBVTC) 3rd Mile, Dimapur, is a non-formal vocational training centre started in 2003, offers courses in welding, carpentry, motor mechanics, electrical and driving. It is pitiable that many of our Naga youth don't show interest in longer courses like welding and carpentry which take almost a year to learn. Every year at least 700 students pass out of this institute after their formal training course. Besides these long term courses, short term courses on live stock management, fishery management, organic farm management, wormi-compost, poultry etc. are offered.

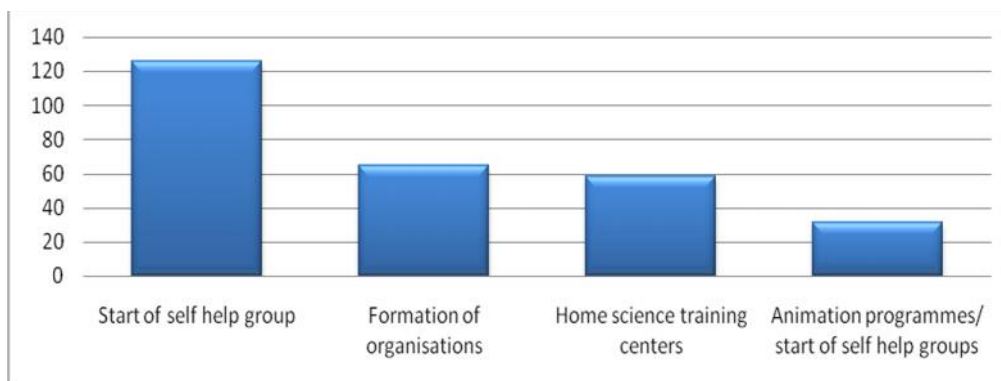
Don Bosco Tech (DB Tech) in the recent times initiated employment-linked, market-oriented vocational training of short duration (three months) to the economically and socially marginalized youth in the state supported by the Ministry of Rural Development, Government of India. DB Tech is a network of 125 Don Bosco skill training centres spread across 25 states in the country making it the largest NGO engaged in livelihood training in India. It attempts to bridge the widening divide between those who have access to opportunities and those who are increasingly being marginalized from the 'new economy' jobs (Director, 2011, brochure). In six places in the state they conduct these specialized training programmes. At AIDA, Dimapur, training is given in Hospitality-House Keeping, Hospitality-Spa and Hospitality Food and Beverages; at Peace Channel, Dimapur, Primary School Teachers' Training, Hospitality and Office management; at Women's Working Centre (WWC) Khermahal, Dimapur, Retail Sales and Hospitality-House Keeping; at DBVTC, 3rd Mile, Dimapur, Sales and Marketing, Tailoring and Nursing Assistance; at Don Bosco Youth Centre, Kohima, Retail Sales and Hospitality-House Keeping and at Don Bosco Youth Centre, Wokha, Retail Sales and Hospitality-House Keeping. Since the launching of this programme in the year 2010, hundreds of youth have passed out and subsequently got employed in different parts of

the state and the country and thus reduced the level of unemployment and poverty in the state considerably.

Women's vocational training centres run by Sisters are meant to empower women especially poor, illiterate and dropouts by providing them with training in weaving, sewing, tailoring, cooking, typing, shorthand, fashion designing etc in the state. This venture has helped hundreds of women to be financially independent and self-reliant and as such reduced the burden of the family. After their training many have taken up their own businesses. In many places home science centres teach these young women and prepare them to be responsible and better house wives.

Graph 4.2

Contributions towards Women Empowerment by Catholic Church



In Graph 4.2 it is shown that nearly 50% of the respondents have stated establishment of self help groups by the church are steps towards women empowerment and 11% have stated that animation programmes also as contribution towards women empowerment. A significant number respondents which constitute 20% agreed that home science training have enabled women to be self-sufficient.

'Providence Vocational Training Centre' at Medziphema established in 1978 is run by the Congregation of the Sisters of Providence. Bishop Abraham had asked the sisters to organize, educate and empower illiterate and drop-out Naga women /grown up

village girls who are deprived of normal opportunities to be self-sufficient. Courses offered at the institute are first aid, tailoring, embroidery, cooking, hygiene, home nursing, home management, faith formation, and Basic English.

Established in 1991, 'Alphonsa Home Science Training Centre' at Lakhuti was also to enable young women of Nagaland to manage their own house with self confidence by learning scientific method of living and to provide opportunity for employment in various fields by equipping them with technical knowledge of knitting and tailoring, embroidery, handicraft, health education, live stock management, kitchen gardening, typing, open school coaching, etc (Director, 1993, brochure). After their training model piggeries are constructed in their village and piglets are supplied to rear.

The Ursuline Franciscan Sisters of North-East Province started the 'Women's Working Centre' (WWC) in Dimapur in 1986. Like other training centre this centre provides vocational and skill training programmes like tailoring, knitting, embroidery, agriculture, health nutrition, food processing and home management; and technical training in typing and computer education. Basic literacy is imparted to illiterate girls and women; and school drop-out girls are given opportunity for the open schools. The WWC trainees are engaged at the production unit in weaving, flower making, stitching school uniforms, and dresses for women and children (Principal, 2010, brochure). Many of the trainees of this institute have been absorbed in government and private sectors.

'Women's Vocational Training Centre', formerly known as Nirmala Social Work Centre established in 2005 at Chumukedima is run by the SABS. Girls who are undergoing various training courses hail mainly from rural areas of Nagaland and Assam, and also a few from other North Eastern states. Some of the successful trainees run own business or in joint partnership with others and proved themselves self-dependent.

4.4.2.4 THE NEW PATH

Since past few years women in the state suffer from exploitation and discrimination and due to compelling circumstances many are forced into certain trades that compromise human dignity. 'The New Path' is a social venture of the Ursuline Franciscan Sisters of North East Province to rehabilitate women who are forced into professions that are injurious to them and to the society (Fernandes, 2002, p. 51). In collaboration with the church and civil authorities of Dimapur this organization conscientises, motivates and mobilizes women for their rights and for action against any form of exploitation, oppression and injustice. It also trains them towards socially acceptable and gainful occupation and to improve the health conditions of society by preventing communicable diseases like HIV and AIDS (Fernandes, 2002). Since its inception in 1999, the 'New Path' rescues women mostly the minor and teenage girls who are forced into flesh trade and are accommodated in the WWC, Dimapur to be trained in skills offered at the centre.

4.4.2.5 ORPHANAGES

Established in 1979, Eden Gardens at Khuzama, is not only a home for destitute and marginalized children, but as an emerging agro-industrial training centre. Coelho (1983) wrote, "all we want to do at Eden Gardens is to prepare them to claim and enjoy their own rights, thereby becoming responsible, self-respecting, independent individuals in their own villages, and thus save them from the ruin that awaits them" (p. 23). Earlier days Naga society was more accommodative and generous towards destitute, orphans, widows and poor children who were well looked after and cared for. Rich people used to educate children of poor relatives either by keeping with them or extending financial assistance. But as people have become more selfish sensitivity towards poor is becoming lesser and lesser. Eden Gardens provides a home for the growing number of parentless and abandoned village children and offers them an opportunity to grow and develop into

responsible and self-respecting individuals. Secondly it provides them with locally relevant vocationalized education. Poor children from Nagaland and Manipur are the beneficiaries of this centre. They constitute half the strength of Sacred Heart School Khuzama, the church run school. They are given training in farming, vegetable cultivation and skill development. Some children are sent for vocational courses/training according to their wish to different places. More than 2000 children have gone out after their studies from the institute. Even for the higher studies the needy children have been given financial assistance which is received from generous benefactors. A few past pupils of this centre have been employed abroad, while a few in their own states. Most of them work in the private sector (D. Raymond, personal communication, July 24, 2012).

A strong desire to help poor children obliged Fr. O. C. Abraham to found St. Joseph's Children's Home in Dimapur in 2004. He ventured into this mission in the year 2004 with 7 children as inmates and to educate them he established Holy Child School. Among 45 children, except four, the rest are orphans. This institute is run on the contributions of generous benefactors and income of the school. The rehabilitation plan of this institute is to help them to study to get a job for themselves and then entrust them with their family/relatives, so that they will be attached to their roots/village.

4.4.2.6 CHARITY SCHOOLS

An effort by the Ursuline Sisters to educate and empower economically backward children whose parents are either daily labourers or unemployed is realized in the establishment of the Assisi school in 1987, at Khermahal, Dimapur. "What makes it different from other competitive schools in Dimapur is the composition of its students-children of daily labourers, rickshaw pullers, scavengers, porters, tea garden employees, petty shop keepers,...includes child labourers of the age group 6 to 15" (*History of the Assisi School-Evening Section*, 2012, p. 1). Many of the children work as child labourers to earn a meal for the day or to pay the school fees. The parents of these children are

immigrants who have come in search of work and temporarily settled in colonies, bordering Nagaland and Assam. So Assisi Evening School provides facilities for these children to get education at the lowest cost and at their convenient time. A minimum of 80% of the students continue their studies after class VIII and complete their matriculation and a few pursue higher education.

‘Boscome’ is a new venture started by Fr. T. O. Sebastian in the year 2000 to help children who could not go to a private school or a government school for study. The students here are mostly children of the working class who specially live in the slums in and around Dimapur. There are also a few Naga children who are either very poor or working as domestic helpers. It is a home for the poorest children and so Fr. Sebastian calls it as an ‘educational shelter,’ for the young. The target group is children from the age of 4 to 14 irrespective of caste or religion. Boscome began with a small group of 50 children around Rio colony. Today there are 8 centres actively functioning in different colonies of Dimapur and the enrolment has gone up to 559 in 2012. Children are taught basic knowledge in English, Mathematics, Science, Social Science, General Knowledge and Hindi besides training in various skills. All children are given free education including text books and school stationary. It is run entirely on the charity of generous benefactors. The Directorate of School education, Nagaland has given permission to run these schools and so after class four these children can be admitted to class five in any recognized school.

4.4.2.7 YOUTH CENTRES

The Church runs many youth centres mainly to accompany and empower youth in different stages of their life. The Diocesan Youth Centre based in Kohima mainly reaches out to the youth with emphasis on faith formation, catechesis and family apostolate. While Don Bosco Youth Centres in Kohima, Wokha and Dimapur cater to the common needs of youth as a whole. The youth centres of Kohima and Wokha offer

intensive coaching for private matriculate candidates every year and the result rate is above 80%. Counseling and career guidance, computer course, music and games besides many value based educational programmes on leadership, study skills, time management etc are offered in all the centres. Many residential and non-residential animation and vocational training programmes especially for school and college going students during summer and winter vacations are conducted. Teachers' training programmes, skill development programmes, training for various groups etc. carried out on request.

4.5 POLITICAL IMPACT

Naga people have had a very long political history before the formation of statehood in 1963. The political struggle for an independent Nagalim led to armed conflict in the region and the struggle is going on. However, after the formation of statehood the state is slowly moving towards progress and development. Strictly speaking it is difficult to separate politics from religion, as religion is the watchdog of politics. Religion has to ensure that the political reforms and legislations do not go against the faith and morals of the citizens of the state. According to Mahatma Gandhi politics, divorced from religion, has absolutely no meaning (Andrews, 2007). However, it is the nature of religion to separate the spiritual domain from the temporal domain so as to enable man to concentrate on what he chooses. Karotemprel (1996) wrote,

One important factor that contributed to the growth of political consciousness in North East India is Christianity,...the process of creating political consciousness was accelerated by the considerable educational efforts of the Churches of North East India. As a result, the tribals were able to discover their tribal political identity, create political leadership, claim their political rights and contribute towards the political and administrative re-organization of the whole of North East India (p. 24).

4.5.1 TEACHING ON POLITICS

The first requirement expected from all citizens is to create political consciousness among the people for clean politics to take the state towards progress and development. While the church cannot be involved in political issues, she has to uphold morality and rights of the poor and the oppressed. “Church and political community both serve the vocation of human. Church has the right to pass moral judgments when human rights are at stake. Church should use the means of the Gospel to fulfill its mission” (Deberri, 2003, p. 66). The Second Vatican Council in its document ‘*Gaudium et spes*’ (Pastoral Constitution of the Church in the Modern World) teaches that the church has the right to enlighten the political leadership for the sake of human beings if their rights are not protected. Modern changes have increased the awareness of human dignity and the desire to establish a just political-juridical order. The political authority exists for the common good (Flannery, 1999).

4.5.2 INDIFFERENCE OF THE CHURCHES

No church in the state makes her stand clear on politics. Baptist Church being the majority church can take lead in all fronts to help frame some policies as she has an added advantage as all legislators are Baptists. Politics and corruption go hand in hand and they are inseparable. The state is known for corruption but nobody has the will power to eradicate it. Lack of political ideology among the politicians, give rise to indifference. Availability of easy money and lack of public action lead to corruption. Absence of accountability and the inability of the state government or administration in taking action against the erring officials also lead to corruption. Many of our departments are over-staffed; hence there is no need for a full time job/work commitment. An eight hour work supposed to be put in by an employee may be shared by two or more people. And lastly desire to be richer by overnight ignores ideologies of sincerity. According to the Supreme Court of India Corruption is human rights violation (“Corruption is human

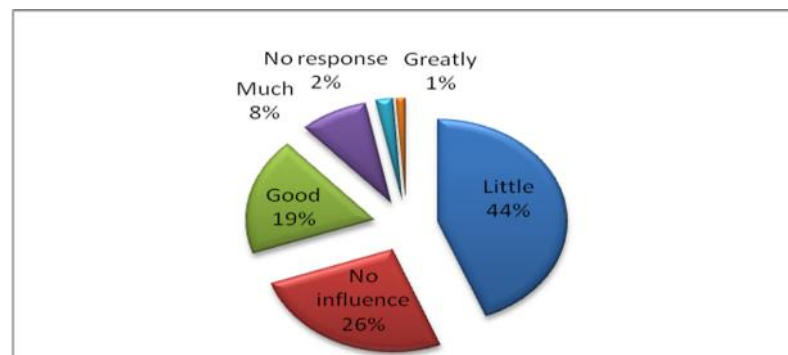
rights violation”, 2012, October 21). Election in Nagaland is mostly fought on easy money which gives rise to corrupt leaders. Everybody seems to be ‘lost’; and finding ‘no way,’ is a way to treat it as an acceptable reality. If the majority is silent, then the voice of the minority like the Catholic Church will not be audible. In the words of T. Solo,

the Church in Nagaland is not effective in making any dent against corruption in Nagaland because there is counterfeit corruption in the Church itself,...no pastor of any church in Nagaland was heard to preach or inform the congregation to give only honestly earned donations to the Church and only unblemished tithes alone to be given to the Church and pastors would do well not to call those who do not give tithes as thieves (2012, January 13, p. 4).

Education is one of the best means of conscientization. Catholic institutions have educated thousands of people yet corruption could not be checked. These institutions do speak and teach about work culture, honesty in dealings, faithful to God and religion, clean politics etc; but it would take more time due to deep rooted selfishness and individualism. The dream of a clean politics and clean administration has not been achieved so far.

Pie Chart 4.4

Catholic Church’s Influence on Politics in the state



Pie Chart 4.4 indicates Catholic Church's lack of influence on the politics of the state. A significant percentage of 44% have expressed that the church has little influence while 26% said that the church exercises no influence on the state. Perhaps the church needs to analyse her approach towards politics and should take some positive steps towards this end. One reason for this is the minority nature of the church in the state. As the first step, the church should inculcate good values in young minds when they are at home, in the church and in her educational institutions. Secondly exhort and educate the grownups from time to time with Christian values that promote service-mindedness, equality, oneness and good of all. In any case it will take some more time as most people educated are in the first generation, and the church a minority.

4.6 ECONOMIC IMPACT

Economic well being is essential for a happy living. To raise income, improve well-being and increase economic capabilities of peoples is the crucial social task of a nation. "Every year, aid is disbursed, investments are undertaken, policies are framed and elaborate plans are hatched so as to achieve this goal, or at least to step closer to it" (Ray, 2007, p. 7). It is not only the religious well being of the people is the concern of the church but also the all round well being. So the church has a holistic approach towards people's well being.

Every organization is expected to work for the welfare of all irrespective of creed or caste. *Gaudium et spes* (GS) teaches that human beings are the source, the center, and the purpose of all socio-economic life. Justice necessitates a quick removal of economic inequalities (Debarri, 2003). Unequal distribution of wealth leads to poverty, illiteracy and illness and they in turn lead to unemployment. In some states people take up arms to protect themselves from aggression, inequality and injustice. Maoist movement mainly in Central, North and East India is a clear sign of depression and suffering of the poor people owing to injustice meted out to them. At this juncture religion should come into

the lives of the people to help them to earn their living and liberate them from economic bondage for material well-being is an essential component of spiritual well being.

4.6.1 CHURCH'S ROLE IN DEVELOPMENT

The Diocesan Social Service Society/DAN in collaboration with many governmental and non-governmental agencies, have initiated many life saving plans like self help groups and other income generating schemes to make poor people self-reliant and improve their economic well being. It has been proved that economically backward groups can achieve social transformation and economic independence through SHGs. They play a major role in making the family and the village economically independent. They empower women and lead them to self-reliance and self-sufficiency. "Self-Help is a Trust, Belief and Conviction that the community, no matter how backward, has resources that can be mobilized for meeting individual's local needs and that of the community for making local improvements and bringing about social change" (Director, 2011, brochure). An SHG is a group of about 10 to 20 people, usually women, who come together to form savings and credit organization. Economic homogeneity is very essential, that is all belonging to the marginalized or poorer section of the community, irrespective of caste or creed. Main source of income for the group is their own monthly saving that is decided by the members themselves and these saving are made to make small interest bearing loans to their members. But they are helped by the animators to seek loans and other assistance from various banks and other financial institutions. DAN used to provide some interest free loans with the help of organizations like Caritas India, CRS, etc. In 1999, Jesuit fathers at Pfutsero formed the SHGs and over the years 25 of them have been formed there and 4 of them at Phesama.

In the year 2002, DAN officially launched a programme aimed at spreading awareness, animation, formation and strengthening of SHGs in many places in Dimapur, Peren and Phek districts. In the course of time 20 SHGs in Chumukedima 30 in Jalukie,

15 in Peren, 20 in Tenning, 15 in Meluri, 25 in Pftuzero and 30 in Razeza were established. The target groups were women from rural households but in Jalukie there were also some men groups around five. Some of the activities taken up by these groups were saving, credit and income generation, loans, vegetable and fruit cultivation, sale of vegetables, handicrafts, detergent and candle production, food and beverage, mushroom cultivation, biscuit production, Piggery, fishery, Poultry, bee-hive production, weaving, wormy- compost, sale of second hand clothes, running taxi etc. Often raw materials for weaving are supplied at below market rate to the beneficiaries to encourage them and to make them self-sufficient. Some take loan from DAN and invest in various businesses of their choice. Rural economy of these places has been strengthened through these SHGs. In this process the church has empowered women. Besides the financial gains, it helps the members to gain self- confidence and improve status in the society. It helps in improving their knowledge and skills. It helps to be involved in decision making at various levels, starting with their own families. It improves their bargaining power administration at the local, group and community level.

Economic self-sufficiency and urbanization go hand in hand. Jauhari (2002) wrote, “development is about improving the well-being of people. Raising living standards and improving education, health and equality of opportunity are all essential components of economic development” (p. 1). The church played a great role in the process of urban growth in the world. In the words of Pariyaram (1996), “in the first few centuries of its existence, the Christian Church did not give importance to institutionalized apostolic work in towns. The imposing and tall buildings in cities were interpreted as a lack of faith in God’s providence (p. 417). Later on the church was in the forefront in urbanizing an area. Pariyaram (1996) wrote,

My submission is that the Christian Church, both Catholic and Protestant, have contributed to urban revolution in the North East by primarily

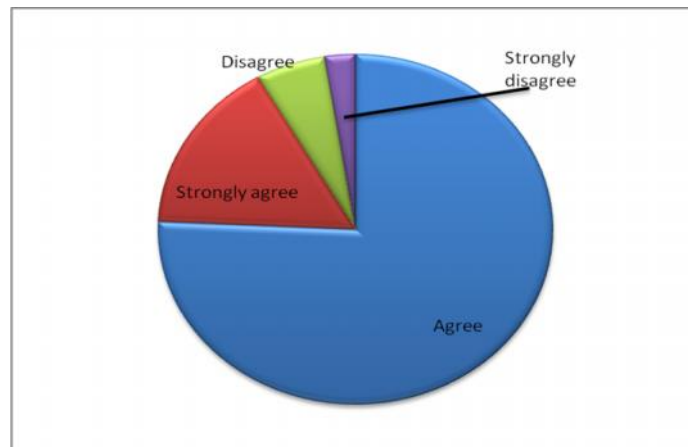
helping the growth of a new civilization, or by helping the transformation of the tribals from a simple society to a complex one. Its contribution to a new civilization and to urban growth mainly pertain to the following areas: the development of the art of writing and of education, the development of scientific knowledge, the beginning of new architectural designs for buildings, the growth of markets and of trading, the development of organizations based on universal criteria, development of specialization, willing compliance to a tax system, new consciousness regarding health and hygiene, the rise of a new ethical order and the spread of new styles in music and art (p. 418).

Many parts of Nagaland saw signs of development owing to the presence of Catholic mission centres and this in turn has brought about economic development of the state. S. Shikheho says, “I have good faith in the Catholic Church that only she could bring changes and development even to inaccessible areas in the state, much more than the Baptists (personal communication, July 27, 2007). A rural area that has a mission centre influences the economic activities and developmental plan of the area. It houses the beautiful buildings like church, school, hostels, convent, dispensary, staff quarters, etc. and in the course of time the area gives rise to a small township, later on a big town. People from different villages around the town come down to settle and as a result the town expands. Religious, educational, medical and marketing facilities attract people to get settle down near the mission centre and soon this becomes a meeting point for all economic activities in the region. To cite two examples: Tobu in Mon district was a very small area when the church began its work in 1976. Today it is an ADC centre. Another example is Jakhama, a rural area in Kohima district; because of the establishment of St. Joseph’s College in 1985, the area has developed and grown into a town and an SDO centre. With an enrolment of more than 2500 students and with more than 70 teaching

and non-teaching staff this college has proved to be the economic backbone of a good number of people in the village and surrounding areas. More than 50 private hostels which accommodate nearly 1000 students have provided employment and helped to improve the living standard of more than 50 families. Many other families are living on business establishments, like grocery shop, pan shop, hotel and restaurant, public call office, cyber net, cosmetic and stationary shops etc. Villagers don't find marketing problem for their village products especially vegetables as the students are the consumers. There are around 50 employees (daily wage earners,) in the construction and the whole area (village and its surrounding) has been urbanized/developed with the growth of this college (Singha, 2006, July 28). Many local people from the area are employed in the college and many are engaged in transport service by running taxis and buses to ferry students from different parts of Kohima and Mao area to the college. So the Church has provided direct and indirect employment to thousands of people in a given area. In all likelihood people become financially sound as they have access to doing different business. Even poor people have better opportunities in the town than in the village as there are different jobs available; some of them even take up small business. This phenomenon has taken place in places where the church has a mission centre. Thus, she has become a major player in the socio-economic development of the state and has, therefore, helped raise the living standard of the people.

Pie Chart 4.5

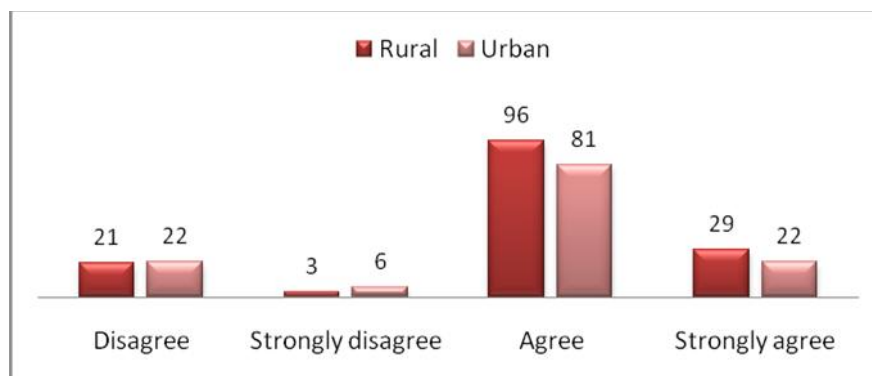
Catholic Institution Provides Employment Opportunities



Pie Chart 4.5 portrays the role of the church in providing employment opportunities to the people of the area. More than 75% of the respondents agreed that Catholic Church created opportunities for employment to the local populace, while little more than 5% disagreed with this view. Hence, it is concluded that Catholic institutions have created direct and indirect job opportunities and this has helped many people to be self-sufficient and ultimately resulted in better living conditions.

Graph 4.3

House Setting and Church's Role in Improving the Living Condition of the People



Graph 4.3 depicts the role of the church in improving the living conditions of the people in both rural and urban areas. A significant number of respondents constituting 64% (96 in the graph) from the rural and 62% (81 in the graph) from the urban house setting agreed that church has helped to improve the living condition of the people.

While 20% (22 in the graph) from the rural and 17% (21 in the graph) from the urban setting disagreed that church helped improving the living condition. It is, therefore, concluded majority of the respondents agree that church has helped in improving the living condition of the people.

4.6.2 ATTRACTION TO URBAN AREAS

Attraction to an urban area is a common phenomenon in the state. We notice an exodus of educated people from the rural to the urban. They do not stay back in the village nor are they willing to work in the field or pursue any other job. One reason for it is the absence of employment opportunities in the village. They prefer to lead an easy life in the towns while doing petty jobs or looking for government jobs. As a result there is a shift from a self-sufficient village economy to a dependent economy in the urban areas as demands of modern life are endless. Migration from the villages to the towns and acceptance of new occupation has led to erosion of family values. It is also responsible for the development of new values, attitudes and way of life. On the other hand economic growth and urbanization has a lot to do with the breaking down of tribalism and promotion of unity among various tribes, as urban areas accommodate people from all walks of life, irrespective of tribe or creed. Whereas lavish grants of funds to achieve economic development has led to availability of easy money in the state leading to corruption at different levels, there is a growing demand that Nagaland, like some other states should enter more decisively into the mainstream through economic prosperity.

In order to make our people self-sufficient the church has initiated rubber cultivation which would bring regular income to the family. Many people in Jalukie, under Peren district; Lakhuti and Bhakti under Wokha district have started rubber cultivation and people have started enjoying the fruits of their labour.

Even now help/fund is sought by the Church to develop mission centres. Actually the state owes its indebtedness and appreciation to the Catholic Church for partially shouldering the responsibility to bring change and development to the state particularly rural areas. Directly and indirectly the church has played a leading role in employment generation, establishment of business centres, migration to the towns for higher education and better living, urbanization, accessibility to transportation and communication etc due to her desire to bring all round development to the people of the state.

CHAPTER FIVE

CONCLUSION

Colonialism, independence and Christian mission have had great influence on the people of North East India. Among these, however, the key factor paved way for the transformation of the region and the tribal society is the Christian mission. Socio, political, cultural, economic and educational revolution of the region began with the establishment of churches, schools, colleges, technical schools, charitable institutions and many others. Quality education by the mission is solely responsible for the enlightenment of the people without which the history of the people could not have been altered. The introduction of Christianity helped to develop a common identity among the people and brought a qualitative change in the relationship of the people. In the words of Pugh (1992), “Christianity spread rapidly in the region particularly among the hill tribes as educational, social and economic advancement came to the adherent of this new religion” (p. 51). Today North East India marches toward progress due to the invaluable contributions of the Catholic Church and other churches and it is not much behind other Indian states in terms of developments, facilities, and opportunities. In this way the churches’ contribution in making a new India in this region cannot be ignored.

The Treaty of Yandaboo signed between the British and the Burmese in 1826 was the turning point toward Christianization of North East India. Even though the Catholic Church set foot first in the region she could not take roots because of her failed Tibet mission. The Arrival of William Carey in 1793 at Calcutta and the founding of the Serampore Mission were the beginning of the Baptist mission in the North East. The Charter Act of 1813 permitted the missionaries to preach the gospel in India. Making use of the opportunity the Serampore Mission started sending missionaries to the Khasi Hills,

in Meghalaya. After the establishment of a mission centre at Cherrapunjee, they opened another mission centre and a school at Guwahati in 1829 at the request of Davis Scott, the Commissioner of Assam. In 1838 their mission was handed over to the American Baptist Mission.

The foundation of Protestantism in England had its manifestation in the policy of the East India Company which came to India for trade but eventually took over the political administration of the country. Their policy regarding religion always directed against the Catholics all over, especially in India as they entrusted school education to the Presbyterians and the Baptists in the North East. This has reinforced the resources of these missions, and so they launched their missionary programme in India with fresh favour. Due to this selective policy, the Catholic Church was on her own in India receiving no favours from them in the days of the missionary advance in the 19th century, even though she arrived long before the Presbyterians and the Baptists. The British agenda included permitting only one mission to work in each hill districts. That is one of the reasons why the Catholics could not venture into Nagaland prior to the independence of India. With the annexation of Assam, few Catholics from different parts of India tried their fortune in the North East and gradually a small but a significant group of people got settled in different areas. Priests from Bengal looked after the spiritual needs of these people occasionally. Later on the Assam mission was entrusted with the Salvatorians. During the First World War, the Salvatorians were asked to quit the country as they were Germans and considered as enemies of Britain. The mission was then entrusted with Jesuits who left the mission after seven years of service from 1915 to 1922, citing lack of personnel. In 1922 finally the Salesians were given charge of the Assam mission. The turning point in the history of the Catholic Church in North East India came with the creation of the first diocese of Shillong in 1934.

Kottupallil (1993) quotes F. S. Downs, an eminent historian on Christianity in North East India, “without question, the most important post-war development has been the rapid expansion of the Roman Catholic Church” (p. 53). Both numerically and demographically Catholic Church is a significant presence in North East India. The church actively immersed in various activities which include health care, higher education, economy and livelihood, preservation and promotion of language, translation in the vernaculars, use of cultural symbols in worship, studies and researches in indigenous cultures, promotion of gender equality, care for the environment, development works, social justice, creation of socio-political consciousness etc.

Missionary influence was a major force in bringing about fundamental changes in the Naga ways of life. It is Christianity that led the Nagas from a traditional and animistic way of life to a new religious experience and modern way of life and thinking. Edward Winter Clark, his wife Mary Mead and Godhula Rufus Brown were the pioneer Baptist missionaries to Nagaland from the Assam mission of the American Baptists since early 1870. They were followed by missionaries like C. D. King to the Angamis, W. E. Witter to the Lothas and Dickson to the Semas. Through the untiring works of these missionaries many Nagas embraced Christian faith. Conversion to Baptist Christianity was a mass movement in many parts of Nagaland and as such there was strong opposition to the missionary activities from the non-Christians. The first real growth of the Christian community (in Ao and Sema areas) alarmed the custodians of the old ways and serious persecutions followed. For example in the Sema areas the first Christians (Baptists) were severely persecuted but the church grew steadily (Downs, 1983). As in the case of earlier Baptists, the Catholics faced stiff opposition from the latter in the past; and even now occasional intimidation and door to door campaign against them is being carried out in some quarters. The God of Christianity was easily got rooted into the belief system of the Nagas because he was presented with qualitative attributes like love,

mercy, pardon, forgiveness, acceptance, and mutual service. In the words of Barpujari (1982), “Christianity has struck its roots deep in the Naga soil,...prior to their conversion they were ‘lost souls’; they have now learnt the value of peace, toleration and co-existence with their own men and neighbours in the plains” (p. 3).

Catholic Church in Nagaland had its first official contact with the Nagas towards the end of 1940, when Akbar Hydari, the Governor of Assam requested the Bishop of Shillong to send Sisters to look after the newly built Naga hospital, at Kohima, a war gift to the Nagas for their unflinching support to the British during the World War II. Sisters Margarita Cifre and Guadalupe with the chaplain Mgr. Emmanuel Bars arrived at Kohima on 31 December 1948. Mission work began among the Angami and Lotha tribes from early 1950s. In the Angami area, Fr. Marocchino initiated the mission work while among the Lothas it began from Catholic mission, Golaghat. In the midst of strong opposition from the Baptists, Catholic Church began her journey forward with a vision and mission to offer maximum service to the people in all possible ways, particularly in religious, educational, medical and social fields. Although the Catholic Church was accused of being an intruder into the Naga society by some because of the reason that the Baptist Church came into the Hills earlier than the Catholic Church, it has been disagreed by the majority respondents and interviewees that the latter was an intruder. Another claim by some people that the presence of the Catholic Church would disturb the existing peaceful situation in the society and create division if she was invited or allowed to establish herself, too has been disagreed by the respondents. Majority of the people expressed their view that the Church did not divide the society because of the fact, as it is mentioned in the text, whichever places in the state the Church has been established, it was done with prior invitation extended by the people of the area. Even though the church has been receiving moral support from the general public, politicians, bureaucrats and administrators, still there are some Baptist leaders vociferously object to the

presence of the Catholic Church today. Reasons like jealousy, prejudice, wrong teachings and false information, lack of tolerance and open mindedness, fear of dominance etc are some of the reasons for the objection. Catholics face hostility in the form of threatening letters, abusive words and curses from Baptist leaders, students union and tribal apex body in Mon district and in some parts of the state. In the recent past even the church structures have been pulled down at Phokhungri under Phek district and at Anatongre under Kiphire district and Catholics from Phokhungri have been sent out from their village.

In the beginning, many Catholics felt humiliated and became helpless as they were ridiculed at for being from the lower strata of the society. Besides that they didn't have many educated people and public leaders in their fold to defend them. This had added injury to the already existing prejudices against the Catholics. T. J. Chacko says, "the Catholics are the latecomers in the area and often made up of the leftovers from the Baptists in many areas and so they are looked down upon as inferior. Hence it is a need to improve quality of life of those Catholics" (personal communication, November 3, 2007). In order to raise up the status of the Catholics the church makes attempt to educate every Catholic child in the schools and provide other socio-economic assistance, because of which majority of those who have been educated are doing well in the society.

The workforce of the church consisted of priests, nuns, catechists and church elders work hard to drive home the message and activities of the church to the people. The vision and mission of the church is to offer maximum service to raise up the dignity of each individual to lead a happy life. People have mightily started enjoying the fruits of the works and experiencing the change. The church's interactions with the people and various humanitarian works undertaken have helped remove many misconceptions about the Church. In spite of several mission centres in the state and the investment of vast

human resources at the service of the people, the church growth understood in terms of numbers may not be as exceptional as elsewhere in the North East. Today out of more than 1500 villages in Nagaland Catholic communities are found only in little more than 200 villages and the Catholics are about 60000 out of a total population of 1,980,602 as per 2011 census. It is evident from this statistics that there is absolutely no forceful conversion to the Catholic Church nor any incentives offered to become Catholics. All those who became Catholics in the state are those at their own free will decided to be so. Among all the works of the church, educational services, welfare schemes and health care brought great benefits to the people. Besides these the church also renders yeomen service to humanity through, pastoral care, bible apostolate, youth apostolate, catechetical works, technical education, fight against drug abuse, care for the poor and orphans and many other social works.

Nagaland has been described as a 'land of festivals' because of varieties of dances, music and songs that are rich in meaning. Religion and culture are intimately linked as the former provides the base for the latter. But attempts had been made in the past by the earlier missionaries to discourage and exploit these cultures in the name of religion as they believed ancient culture of the people was incompatible with the new religion. Their argument was that observances of dance, music, festivals etc would deter one from the true spirit of Christianity; therefore, refraining from them would make one free from 'satanic practices.'

The traditional belief of the people, rests on the foundations of fear, fear of unknown forces or spirits even that of the dead relatives, who could do them harm. In order to get protected from them one has to appease them with sacrifices. It is true when the Nagas got converted to the new faith the missionaries asked them to give up their traditional beliefs, practices and customs. It is said that they discouraged even the style of dressing because they believed everything revolved around headhunting. Bishop

Ferrando of Shillong also wrote that the Baptist missionaries had suppressed songs, dances and festivals, celebrations connected with cultivation, construction of houses, founding of villages etc of the people which were dear to them. But the missionaries failed to comprehend the significance of ancient old customs or practices as they provided foundation of their cultural life. Kunnunkal (2003) wrote, ‘whether art or architecture, music or dance, literature secular or sacred, its depth and complexity, the strength for the pursuit of the highest level of existence, these come from the meaning, vision and world views that religion or faith provides (p. 211). Catholic Church teaches that there cannot be a gap between the culture of the people and the gospel. So the church appreciates many of the customs of the people and tries to understand its role in theology and worship. Life cannot be uprooted from the culture of the people and so she inculturates tribal architecture, music, art, symbols and myths to a great extent. “If Christian faith demanded the abandonment of many traditional religious rituals, Catholicism did not leave the people in the lurch and empty handed. It accompanied them from birth to death with rituals that breathed hope and confidence” (Jala, 1993, p. 385). But today there have been attempts from the side of the Baptists too to encourage tribal customs and values. It is also evident through the publication of a journal from Jorhat Theological College, Assam, ‘Review on Tribal theology.’ “If we cannot understand the culture of other people, we also cannot translate the language of one culture into the language of another culture because translation always presupposed understanding” (Pal, 2005, p. 241). The church has a formidable task before the people who accuse her for destroying the culture to prove to them that church is not a destroyer but preserver and promoter of culture. She has incorporated songs, dances, signs and symbols, rituals and ceremonies into liturgy and worship and people could experience them in line with the Christian values and therefore, they are not alienated from their roots. It has been found in the survey that almost 50% of the respondents are of the opinion that Catholic Church has encouraged indigenous songs, music and symbols and

suggested that they are meaningful and important to incorporate. 33% of them feel it is rarely important or meaningful to incorporate. As there had been a lot of accusations against Christianity for destroying the age-old culture of the people, it was very necessary to prove that the Catholic Church preserved and promoted the same.

Ecumenical dialogue promotes better knowledge and communication between the participants. It is a meeting of heart and mind between followers of various denominations. The relationship between the Baptists and the Catholics of Nagaland had been tense in the past. Their attitude to each other has been tainted with suspicion and the work of evangelization has been carried out on a competitive basis (Puthenpurakal, 1983). But today a small beginning has been made; even though there are doctrinal differences both churches come together for discussion and planning for the common good.

The role of education is to bring about all round development in man by infusing positive energy and doing away with negative influence. "Education brings about awareness, insight, a cultural transformation, offers opportunities for a better standard of life, and scope for creativity" (Farias, 1999, p. 120). The people in general associate good education with the Catholic Church. The biggest impact the church has had on the state is school education from the 1960s and college education from the 1980s being imparted. "The Catholic Church in India knows that through her many schools, she has been making and will continue to make a handsome *contribution to the nation* at considerable sacrifice of personnel and resources" (Pastoral Plan, 1994, p. 13). All the activities of the church are centered on these institutions. And so, evaluation of the role of the church on development of Nagaland is essentially an evaluation of the kind of education, the church is imparting. One question we need to ask ourselves: 'Is our education relevant to the present situation?' The progress and quality of education under Catholic mission has been truly remarkable. So much has been achieved, but so much

more remains to be done. Through a wide network of primary, middle, secondary and higher secondary education the Catholic schools have raised the academic standard of the state and helped increase the literacy rate of the state above national average. Quality education imparted at an affordable rate throughout Nagaland is indeed a notable achievement. The number of economically backward students, passed out from these educational institutions is uncountable. In the words of F. Solo, “Uplift of the North East is attributed to the Catholic Church. They made quality education available to all at affordable rate. Church should identify areas that are favourable to us and launch more schools and colleges (Solo, personal communication, July 28, 2012). Holistic education imparted by the church has been one of the most important agents of social change in the state. It has helped many to lead a transformed life based on the acquired knowledge. Socio-cultural transformation among the people in Nagaland could not have taken place without education. But a very special effort the church ought to make is to make education more relevant to the situation and life of the people as it is evident from the survey. Of course the church has made to raise the academic standard but in terms of relevance the survey shows that only 8% agreed it has made it relevant. According to National Policy on Education, there should be systematic programme of non-formal education for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole-day schools. Non-formal education facility is offered at St. Paul’s Phesama, Holy Cross Dimapur and Assisi, Dimapur where hundreds of students have studied and passed out. But in the recent past the number of students enrolled in the programme is very low as the government through its Sarva Shikshya Abhiyan (SSA) programme has opened many schools in different parts of the state especially in the rural areas. Added to this many poor children admitted into our own schools are either given free education or charged a nominal fee.

Establishment of schools and colleges in the hills and plains of the state brought together students from different villages and non-Naga community; and teachers from outside the state to study and serve. For example in these institutions in the earlier days one frequently found teachers from South India. Of recently most of our teachers are from the state itself while some subject experts are from outside. Catholic institutions have, therefore, fostered better relationship with people from outside the state through knowledge exchange.

At a time when the world is losing the eternal values and man is not given his due respect it is important to teach personal, social, community, moral and spiritual and behavioural values to children in the school. Jeyaseelan (2004) wrote, “the world today is trying to forge ahead stampeding on time-tested societal values. On the one hand - corruption, oppression of the underprivileged, violence, terrorism, looting and arson, religious fundamentalism, unequal distribution of benefits have become very attractive values” (p. 161). It is very essential to make our students to know that education they acquire is not just meant only for government job or self-employment but for ‘life.’ It has been felt that the church ought to venture into imparting quality education both in the national and international level so that the illiterate will follow the literate and the uneducated will follow the educated. The essential role of education must be seen as giving people the freedom of thought, judgment, feeling and imagination they need in order to develop their talents and remain in as much control as possible of their own lives.

The indicators of development are never exhaustive. However, in a popular sense, the improvements in standards of education, economic, political and social spheres, in health care, housing facilities, status and dignity of women, social protection, social consciousness, etc., are some of the most common indicators of development. In the social field the benefits rendered by the church have been satisfactory. The church has

been able to establish good relationship with others, created conducive atmosphere in many families which led to the transformation of many families, many women are empowered etc. The children are better looked after in areas where schools have been run by the church. The empowerment of women through SHGs have raised the living standard of the people especially, women. The church works hard to maintain stability and indissolubility of the marriage among Christians. This has helped to reduce the divorce rate among the Catholics in the state.

The dispensaries or health centres in each centre or parish looked after by a trained nurse sister who is often the sole hope of an entire area in times of emergency have not only saved lives, but have contributed much to building up a healthy society. Conscientizing the villagers about health, hygiene, good diet etc could not be done better by others especially in the beginning stage of the mission. Together with health services these sisters have tried to improve the status of hundreds of women in the locality. In order to empower the women in general the church follows the principle, 'educate a woman, save a family.' In all her efforts she does give equal importance to both the sexes. The role these heroic women play in breaking down superstitions related to health cannot be underestimated. But the greatest contribution that the women religious have made to North East India is to give a great boost to the dignity and role of women (Kottuppallil, 1991). Health care is extended to hundreds of people through the service of the sister nurses and CRS food programmes on regular basis. The health scenario of the state needs improvement particularly in the rural areas where the performance and working conditions of government hospitals and dispensaries are below satisfactory even though they are fully equipped with manpower. As a major contributor in the health sector in all over the world, the church should involve more into it by being a close collaborator with the government and public.

Catholic Church is a provider of direct and indirect employment to many people in the state through her educational services. More than 80% of the respondents agreed to this view. This in turn has improved the living standard of the people and enhanced the economy of the state. The economy of the state got a facelift with the establishment of trade and other business activities in the vicinity of the institutions.

Many a time while noticing the fast development of a Catholic centre some tends to interpret the activities of the Catholic Church parallel with the 'state government.' Schools, colleges, dispensaries and other social projects have been great and it is graded above that of many other institutions and organizations. Some think of 'unknown source of money' available to the Catholic Church. The truth of the matter is that it is not the availability of the abundance of money, but it is the 'responsible management' of the limited available resources that is the key to the success of the Catholic Church (Yimso, 2012, July, 8).

Nagaland has a democratic village set up. The church in no way has interfered with the democratic structure and functioning of their system nor destroyed the system. On the other hand she only enhanced the system by adopting their model in her functioning by empowering various organizations and associations in the parish through their involvement in all the activities of the parish. The contribution of the Catholic Church in the general political sphere of the state, so far is not commendable. In the sixty member Assembly there isn't any Catholic MLA nor in the state do we find very influential political leaders. One reason for not representing people in the Assembly and not influential in the political arena of the state is the minority status of the community in the state and the nature of politics in the state. Nevertheless, the Church needs to conscientise people on clean politics, common good and common welfare. It has been found in the survey that the Catholic Church makes effort in creating better political consciousness among the people. For most people the essence of religion is morality.

Low political ideals lead to selfishness and this in turn lead to corruption. Had there been a little realization that money obtained through unjust ways and means would lead to destruction; there would not have been so much injustice and corruption in the state. The Supreme Court of India, has termed corruption as human rights violation. All churches have failed to convince their members and deter them from earning money through illegal means. Time has come to educate people not to donate the blood stained money to the church treasury. A beginning has to be made. Even though Catholic Church is a minority community in the state, like the yeast in the dough, she must promote values of justice, truth, equality and honesty and work for the total transformation of the society and common good of the people. Otherwise, Mahatma Gandhi's caution to a Christian missionary will continue to haunt: "I love Christ. It's just that so many of you Christians are so unlike Christ. If Christians would really live according to the teachings of Christ, as found in the Gospels, all of India would be Christian today (Raj, 2012).

On the one hand Nagas as a whole are proud to profess themselves as Christians irrespective of denominations but on the on the other hand, an introspection to know how deep the true spirit of Christianity will definitely make some sense. In the words of Jamir, "Nagas consider themselves as a Christian state; covenanted Nagaland for Christ,...we have miserably and shamefully failed to uphold the principles of Christian way of life ("The Christian state of Nagaland: Is it theocratic or secular?" 2008, February 24). A religion is not simply to be observed but to be lived according to its teachings. The spirit of Christianity should go into the heart and mind of the people and that should be reflected in the day to day life. Rampant corruption and lack of work culture in the state may be a sign of shallow Christian ethics. Most probably the churches have been busy in the past to get as many members to their fold while forgetting the obligation to give the message of Christianity. So the churches have failed to make them real 'Christians.' Padinjarekuttu (2006) wrote, "the crisis of credibility touches the

whole evangelization enterprise: words do not match action, the received teachings do not change the life of the believers, rituals do not energize life, and Christian values do not seem to transform; there is no honesty, fidelity, justice and compassion” (p. 171). It is time to evaluate the role of the church in the real life situations of the people whom we serve. Does the church come closer to the people or is she still distant from the people? In most cases the church is away from the people and if she does make willful attempts to change the life of the people then can there be meeting between the two.

With the arrival of the Catholic Church, the state of Nagaland has witnessed development in many fields. She is a major player in the social and economic development of the state. Her contribution in these fields is immeasurable and outstanding compared to other religious denominations in the state. In the spiritual realm she has done much but many more to achieve. Multiplicity of language is definitely a great hindrance to communicate teachings of the Church and to increase the faith of the people. Harassment and intimidation meted out to the Catholics in the past and now cannot just be ignored as nothing. However, all these have inspired her to face challenges and she has contributed to the wellbeing of the people in all possible ways, may not be much but what she has achieved is significant in terms of the minority status and commitment. The church has been planted in this soil and the benefits people enjoy are due to the unwavering support rendered by a good number of faithful lay leaders, people in public office like politicians, bureaucrats and administrators; parents, teachers, students, benefactors in India and abroad, education department, etc besides a band of committed priests, sisters and catechists. The vision and mission of the missionaries have been to offer maximum service to the people so as to bring in all round development by bearing untold sufferings and sacrificing their life. They share the fruits of their sacrifice in a spirit of ‘giving for the sake of others’. The goal, ‘wellbeing of persons’ enables her to build up presbyteries and mission houses, parish churches, schools, colleges, boarding

houses, formation houses, dispensaries, convents and other human resource centres. The Church has led from the front and showed a way for the people of the state to embark on a journey of peace and prosperity with renewed hope and confidence in the future. Through her works, she has managed to clear some of the misconceptions people had of her, primarily she came to disturb peace and divide the society. However, by enjoying the fruits of the labour of the church most people in the state realized that she has only 'good service' to deliver. In the words of Bishop Robert Kerketta, "Recognition must be given to the missionaries of yesterday for the work they have done notwithstanding their human failures and mistakes,...recognition implies respect" (Kerketta, 1998, p. 281). If Catholic Church had not come into Nagaland, people would have still been in the dark. But many don't acknowledge this fact (V. Yambemo, personal communication, May 5, 2012).

Absence of vocational education in the state is a major setback for the students who otherwise will have to look for white-color jobs. It will only add up numbers to the already existing unemployment in the state and will be a burden on the government. "Skill-based job-oriented vocational training facilities should be made available to the youth so that youth are given enough options and opportunities to either opt for higher studies or vocational training for self employment and their livelihood" (Rume, 2012, November 6, p. 7). Vocational educational programmes are crucial to prepare students for identified occupations. They are meant to enhance individual employability and to provide an alternative for those pursuing higher education without particular interest or purpose. It should be introduced in the schools especially from higher classes to equip children for all round development or else schools and colleges will be sending out thousands of children every year with certificate based on marks obtained on theoretical knowledge. Vocational courses based on agriculture, marketing and social services etc can be very useful for students. Establishment of vocational courses should be a priority for

the Catholic schools since they are in the forefront of imparting education. It is also the responsibility of the government as well as public and private enterprise. Implementation of this programme will bring about quality in our students and definitely bring down the unemployment rate in the state. “No country can improve its quality of life and standards of living, unless its human resources are wedded to its natural resources (“Seminar on development through social justice”, 1982, p. 5). With unemployment staring in the face of the ever growing number of educated youth in Nagaland, Chief Minister Neiphiu Rio has said that the “critical gaps” in the state’s education system was largely responsible for educated Naga youth unable to find gainful employment or suitable placement in the job market. “Although, Nagaland has already achieved a reasonably high rate of literacy, much above the national level, yet, there are still critical gaps in our education system, mostly due to the syllabus not being adequately updated to suit the ever changing job requirements,” (Critical gaps in state’s education system: Rio”, 2008, October 15, p. 1).

The current phenomenon is that modern development programmes have brought in a new influential minority growing rich day by day as a consequence the majority poor are at the mercy of this minority. The church is, therefore, now called to go beyond institutions to integrate rural development by modernizing agriculture, generating rural employment and strengthening people’s organization. People in the state still follow the old method of cultivation and most of them are unaware of the cultivation of cash crops. Agriculture needs to be made an attraction for all including educated youth. It is important to empower women, especially in the rural areas of the state like Kiphire, Longleng, Mon and Tuensang districts through SHGs and animation programmes to make their families self-sufficient. For a healthier and happier life the church needs to reach out to people in the remote areas through medical help. It has been found that medical help is still unreachable for many people in the villages. She can achieve this by

collaborating with and strengthening the existing government medical facilities available in the village or town.

It is also a felt need to strengthen the existing institutions so as to produce better results. Our educational institutions need to be modernized to compete with prestigious and standard institutions in the country and abroad. Establishment of schools in the villages and opportunities for technical education will be another contribution from the side of the church to uplift the people. Church should extend more assistance to educate more poor children in the state irrespective of caste or creed. The only way to remove backwardness of the state is education. Through this the rural youth can be brought at par with the youth of the town to reduce disparity in education, employment opportunities and distribution of wealth and above all poverty can be minimized or completely annihilated. Training the youth for tomorrow to take up leadership and face challenges is a task before the church. The church, therefore, needs to invest more for the promotion of human resource development. Initiatives to promote better understanding and cooperation among various denominations in the state to avoid misunderstanding and overcome trust deficit is an area the church needs to look into.

The church is actively involved in the development of this small hill state especially empowering the rural poor by enhancing educational facilities through the commitment of her personnel and investment of material resources. Today our educational institutions engage more than 75%, if not more, of our resources in terms of religious personnel (priests and nuns), money and time for the service of education to equip children to begin the process of changes this state is in need of. Over 70000 students studying in our institutions carry the service of love, peace and charity to at least 25000 families. Besides a number of educational institutions including formal and non-formal, vocational training centres meant for dropouts and illiterate women etc are run by the sisters equip more unfortunate ones in the state.

On the whole Catholic Church has been able to make a healthy combination of evangelization and socio-economic developmental activities from its inception to this day and thus making positive change in the state and contributing much towards the welfare of its people. She is an agent of change and a contributor for the growth and prosperity of the present and future generations. She has just started her work; she has miles to travel, yet the impact of her services is felt positively throughout the state. This study has proved that within a short span of time the church has reached out to all the tribes of the state though not comprehensively; and responded positively to the demands and wishes of the people for which she has been established.

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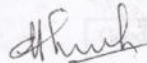
APPENDIX A: QUESTIONNAIRE SCHEDULE

NAGALAND UNIVERSITY DEPARTMENT OF HISTORY & ARCHAEOLOGY LUMAMI, NAGALAND [CAMPUS, KOHIMA]

TO WHOMSOEVER IT MAY CONCERN

It is to certify that, Thomas John, is a Ph.D Research Scholar, with Registration No. 334/2007, in the Department of History and Archaeology under Nagaland University. The topic of his study is “**Impact of Catholic Church on Naga Society.**” It may be mentioned that this research study is expected to benefit the policy makers, administrators, church, teachers, parents and the students alike. In this regard I hope you will extend your full support by way of responding to the statements/questions in the questionnaire; and cooperate with personal interviews. Thanking you in anticipation and I wish him all success in his effort and commitment to complete his study.

Yours sincerely,



Dr. N. Venuh,
Supervisor and Head,
Department of History & Archaeology,
Nagaland University.

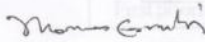
Dear friend,

Since past six decades the Catholic Church in Nagaland has been endeavouring in religious, educational, medical, cultural and social fields and offering service to the people of the State, irrespective of religion, caste or creed. Though comparatively very young, the Church has reached out to all tribes of the state. The purpose of this research study is to explore ways by which the church got rooted in this soil and the contributions this young church has made towards the Naga society.

In this effort I am in need of your help to gather information to complete my studies leading to Ph.D, on the subject entitled “**Impact of Catholic Church on Naga Society**”. Your valuable information will be a great asset to complete this project. I will be grateful if your kind self could help me by giving your response to the questions and statements given. Thus am privileged to have you as my collaborator in this study. You are assured that your identity will be kept confidential.

Thanking you in anticipation and seeking your help

Yours Sincerely



Thomas John,
Research Scholar
St. Joseph's College,
Jakhama, P.B. No. 39, Kohima Dt. 797 001
Nagaland.

Personal data:

1. Your Name

2. Name of your tribe/ community

3. Age

15-30		31-45		46-60		Above 60	
-------	--	-------	--	-------	--	----------	--

4. Sex:

Male		Female	
------	--	--------	--

5. Educational qualification.

Under matriculate		Graduate	
Matriculate		Post-Graduate	
Plus Two		Others: Specify	

6. Home setting of the respondent

Rural		Urban	
-------	--	-------	--

Family Details

1. Family's monthly Income:

Below 5000		5000-10000		10000-20000		20000-30000		Above 30000	
------------	--	------------	--	-------------	--	-------------	--	-------------	--

2. Present Status

Student		Unemployed		Employed: Govt/Private	
---------	--	------------	--	------------------------	--

SURVEY QUESTIONNAIRE

A. Social Impact of the Catholic Church on Naga Society

1. Did Catholic religion divide the Naga society [village] by establishing church

Strongly agree		Agree		Strongly disagree		Disagree		Can't say	
----------------	--	-------	--	-------------------	--	----------	--	-----------	--

2. Were the early converts [both Baptists and Catholics] known for virtues like honesty, sincerity and simple faith?

Always		Often		Sometimes		Rarely		Never	
--------	--	-------	--	-----------	--	--------	--	-------	--

3. How do they display these qualities [Number according to your priority]

Good Family Life		Regular to Church	
Committed and sincere to work		Not corrupt	
Concern for neighbor			

4. Do you consider the religious rites and performances of the people prior to Christianity meaningful?

Very meaningful		Meaningful		Rarely meaningful		Can't say	
-----------------	--	------------	--	-------------------	--	-----------	--

5. Is it important to incorporate them into the present rituals and practices?

Very important		Important		Rarely important		Not important at all	
----------------	--	-----------	--	------------------	--	----------------------	--

6. Catholics preach the message of salvation and liberation to those who are victims of injustice and oppression

Always		Often		Sometimes		Rarely		Never	
--------	--	-------	--	-----------	--	--------	--	-------	--

7. The need to train the catholic laity to meet the challenges for changing the unjust structures in our society.

First priority		Second priority		Third priority	
----------------	--	-----------------	--	----------------	--

8. Contribution of the Catholic Church towards Naga political issue is significant

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

9. What are the social benefits Of the services rendered by the Catholic Church?

Good Family		Better relationship with others	
Approachability and understanding		Economic life	
Social life		Religious life	
Any other			

10. What are the contributions towards women empowerment?

Animation programmes		Formation of organizations	
Start of self help groups		Home Science Training Centre	

11. Achievements of Home Science Training Centers[List them according to priority]

Employment for women		Opportunities for the poor	
Help for the drop-outs		Financial self-reliance	
Independence		Equality of status	
Respect from men and others		Any other	

12. How do you rate the initiatives of the church on women and children regarding welfare schemes?

Good		Average		Below average		Needs improvement	
------	--	---------	--	---------------	--	-------------------	--

13. Service rendered by the Catholic Church in the field of health

Very good		Good		satisfactory	
-----------	--	------	--	--------------	--

14. How many % of the people in the area/ town/village have been/educated in Catholic institutions?

1 to 10 %		11 to 25 %		26 to 35 %		36 and above	
-----------	--	------------	--	------------	--	--------------	--

B. Economic impact of the Catholic Church on Naga Society

15. Has the Church helped to improve the living conditions of the people?'

Strongly agree		Agree		Strongly Disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

16. Catholic institutions provide employment opportunities

Strongly agree		Agree		Strongly Disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

17. Catholic institutions provide indirect employment: in running canteen, bookstall, hotel, shops, transport etc

Always		Often		Sometimes		Rarely		Never	
--------	--	-------	--	-----------	--	--------	--	-------	--

18. The contribution of the alumni of the catholic institutions for the economic sustenance of the society is

Very good		Good		Average		Below average	
-----------	--	------	--	---------	--	---------------	--

19. Scholarship for economically backward students available from the church institutions

Always		Often		Sometimes		Rarely		Never	
--------	--	-------	--	-----------	--	--------	--	-------	--

20. Steps taken by the Church to improve the economic status of the people?

Providing self employment opportunities		Providing employment in the institution	
Free education [concession]		Making house for the poor people	

Buying land to put up a house		Constant moral support	
Giving instructions and guidance		Any other	

21. Opportunities provided by the skilled training centre -carpentry, driving, etc

Excellent		Good		Satisfactory	
-----------	--	------	--	--------------	--

22. Facilitating land for the landless for self reliance achieved its goal

Excellent		Good		Satisfactory	
-----------	--	------	--	--------------	--

23. In which way educated persons have been able with the help of the church to bring about more economic development in the area?

Encouraging education in the area	
Providing financial' assistance to poor students	
Collaborating with the institution to start vocational programmes	
Moral support	
Trying to get financial assistance from the Govt. and NGOs.	
Any other	

24. How did the church help people to adopt modern methods of cultivation and life style

Setup small scale business		Use of manure	
Use of machine		Migration to towns	
Adoption of modern education.		Housing pattern	

25. The establishment of the institution changes the source of livelihood of the people of the locality?

Modern method of agriculture/cultivation		Employment	
More income		Establishment of hostels	
Setting up business		Infrastructure	

C. Political Impact of the Catholic Church on 'saga Society

26. Nagaland is a Christian state. Has the Catholic Church in any way influence the politics in the state?

Greatly		Much		Good		Little		No influence	
---------	--	------	--	------	--	--------	--	--------------	--

27. Catholic Church creates a better political consciousness among the people.

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

28. Corruption has undoubtedly crept too much into Nagaland politics. How could this evil happen to our sty when it is Christian and the legislators are all Christians?

Selfishness		Shallow Christian ethos	
Consider, wealth sign of God's blessing		Lack of service mindedness	
Any other			

29. Could you identify at least one person who is sincere and not at all corrupt in Nagaland from your area [who was educated in a catholic institution]?

Possible to identify		Not possible		Can't say	
----------------------	--	--------------	--	-----------	--

30. Catholic schools have educated thousands of students. Give reasons if they are corrupt?

Selfishness		Laziness	
Easy life		Imitating the elders	
Lack of work culture		Lack of disciplinary action from the Govt.	
Easy availability of money		Indifference of the public	
Inefficiency of monitoring system		National freedom movement	

31. If many Catholics enter into active politics the situation in the state will:

Improve		Remain the same		Makes no difference	
---------	--	-----------------	--	---------------------	--

D. Religious and Cultural Impact of the Catholic Church on Naga Society

32. Contribution of the Catholic Church for religious uplift of the families?

Family Prayer		Family Day	
Religious practices		Religious education	
Providing health and hygiene facilities		Giving counseling to parents and children	
Religious institutions/churches			

33. Contribution of the Catholic church for explicit signs of growth in Christian faith.

Regular practices of faith	
Decrease in divorce	
Decrease in number of broken-families	
Educating the families on moral and social issues like HIV/AIDS etc	
Teaching people to be honest in their conduct	

Action against corruption	
Witnessing in words and deeds	
Developing work culture	
Any other	

34. Were there any superstitious practices existing at the arrival of the Catholic Church?

Yes		No	
-----	--	----	--

35. Name some of the evil practices

Witch craft		Worship and prayer to the evil spirit	
Worship of the dead		Black magic	
Any other			

36. Has the Church been successful in eradicating superstitious beliefs from the lives of people

Very much		Not much		Sometimes		Never	
-----------	--	----------	--	-----------	--	-------	--

37. Catholic faith is a direct threat to the indigenous religion and Baptist denomination

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

38. Catholic Church is an intruder into Baptist majority Nagaland

Strongly agree		Agree		disagree		Strongly		Disagree	
----------------	--	-------	--	----------	--	----------	--	----------	--

39. Catholics face opposition in the forms of:

Intimidation & threat		Verbal abuses and curses	
Warning-to be out of the village		Dismissal from Government jobs and other services	
Any other			

40. Do people appreciate the religious education imparted to our students?

Yes		No		Not much		Sometimes	
-----	--	----	--	----------	--	-----------	--

41. The church as the 'heaven of the gospel'. The church has to create a just society through her liberative and prophetic role. Is she active in this?

Very active		Passive		Silent		Can't say	
-------------	--	---------	--	--------	--	-----------	--

42. If not so active what could be the reasons?

Fear		Numerically small, so no voice	
Lack of educated people in the community		Church is too young to respond	
Inefficiency of lay leaders		Inefficiency of the church authority	
Feeling shy and lack courage		Any other	

43. Religious literature has contributed much to the growth of Christian life

Very much		Not much		Sometime		Never	
-----------	--	----------	--	----------	--	-------	--

44. Name some religious literature published by the catholic church.

1..... 2..... 3.....

45. Have they improved our local dialect?

Very much		Not much		Rarely		Never	
-----------	--	----------	--	--------	--	-------	--

46. Has-the Church incorporated or encouraged indigenous songs and music in the liturgy/worship ?

Very much		Not much		Rarely		Never	
-----------	--	----------	--	--------	--	-------	--

47. Catholic influence on the cultural elements like symbols, myths, folklore, language. traditional life has been:

Great		Much		Little		Nil	
-------	--	------	--	--------	--	-----	--

48. Has the church in any way changed the age old culture and traditions of the people?

Yes		No		Some times		Never	
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49. Do people appreciate this change?

Yes.		No		Sometimes		Never	
------	--	----	--	-----------	--	-------	--

E. Educational Impact of the Catholic Church on Naga Society

50. Specific contributions of the Catholic Church in the state of Nagaland is in the field of education

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

51. Do you find a difference in the education imparted by the Catholic Church from the others?

Very much.		Not much		Little difference		Can't say	
------------	--	----------	--	-------------------	--	-----------	--

52. If so how? [Number according to your priority]

Good education with moral lessons		Teaching respect for all and all religions	
Commitment of the teachers		Work culture	
Character formation and discipline		Commitment of the management	
Genuine interest in the teachers and students		Students are taught to perform better	

53. Does our educational system lead to a complete break with the past? [Does it help to move away from the traditions, values and practices of the past that were good?]

Yes		No		Somewhat		Same	
-----	--	----	--	----------	--	------	--

54. One of the objectives of the catholic education is to form people to work for social

uplift and social transformation of the people/society: Has our education helped a peaceful existence?

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

55. Do you think that the Catholic Church helps the educated in Nagaland raise their voice against corruption and other social evils?

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

56. Starting our/schools in most of the areas have reduced the number of students in other schools of the locality. This has affected other schools.

Strongly agree		Agree		Strongly disagree		Disagree	
----------------	--	-------	--	-------------------	--	----------	--

57. Catholic Boardings?

Centres of learning		Centres of religious formation	
Centres for character formation		Centre for success	
Any other			

58. Function of the Catholic schools in the state contributes towards

Administrative efficiency and moral standard		Economic growth		Exploitation of the poor	
--	--	-----------------	--	--------------------------	--

59. The catholic schools are making in the educational system of the state a contribution

To raise academic standard		To raise moral values and proficiency	
To make academics relevant		To imitate western culture	
To imbibe religious openness			

60. Catholic schools imparted holistic education to students.

Always		Sometimes		Never		Can't say	
--------	--	-----------	--	-------	--	-----------	--

APPENDIX B: LETTERS AND DOCUMENTS

APPENDIX: LETTER B 1

LETTER TO THE ADVISOR TO THE GOVERNOR

From: Rev. Fr. M. Bianchi, S.D.B.,
Secretary to the Lord Bishop of Shillong,
Bishop's House,
Shillong.

To : N.K. Rustomji, Esq., ICS.
Adviser to the Governor of Assam,

Shillong 17th July 1948

Dear Sir,

With reference to your letter No-6214/48-Ad dated the 14th July, I beg to inform you that two Sisters will be deputed to Kohima, to work in the hospital.

As regards the date on which the Sisters may be expected to reach Kohima, I am not in a position to say it now, because the two Sisters have not yet arrived from Europe. As I told you during our conversation at your office, the Sisters were expected to arrive last May. Having not yet obtained the visa on their passports, they are still in Madrid. But we hope that the Visas will not any longer be delayed and the Sisters will fly at once to India.

Yours faithfully,

Secy. to the Lord Bishop of
Shillong.

P.S.- I should be much obliged if a pass could be granted for myself (Rev. Fr. M. Bianchi, S.D.B.) and Rev. Fr. F. Mellino, S.D.B., to visit Kohima, so as to report to the Lord Bishop.

APPENDIX: LETTER B 2

LETTER TO THE BISHOP OF SHILLONG

Akuluto N.E. School
Compound
P.O. Mokokchung
Naga Hills.

Sir

We the people of Akuluto Range beg most humbly and respectfully, to state that we have been expecting and looking forward to the best result out of everything from you. But it is our great surprise that no attention has been paid to our answer with you by our two representatives whom we have send to you from last month.

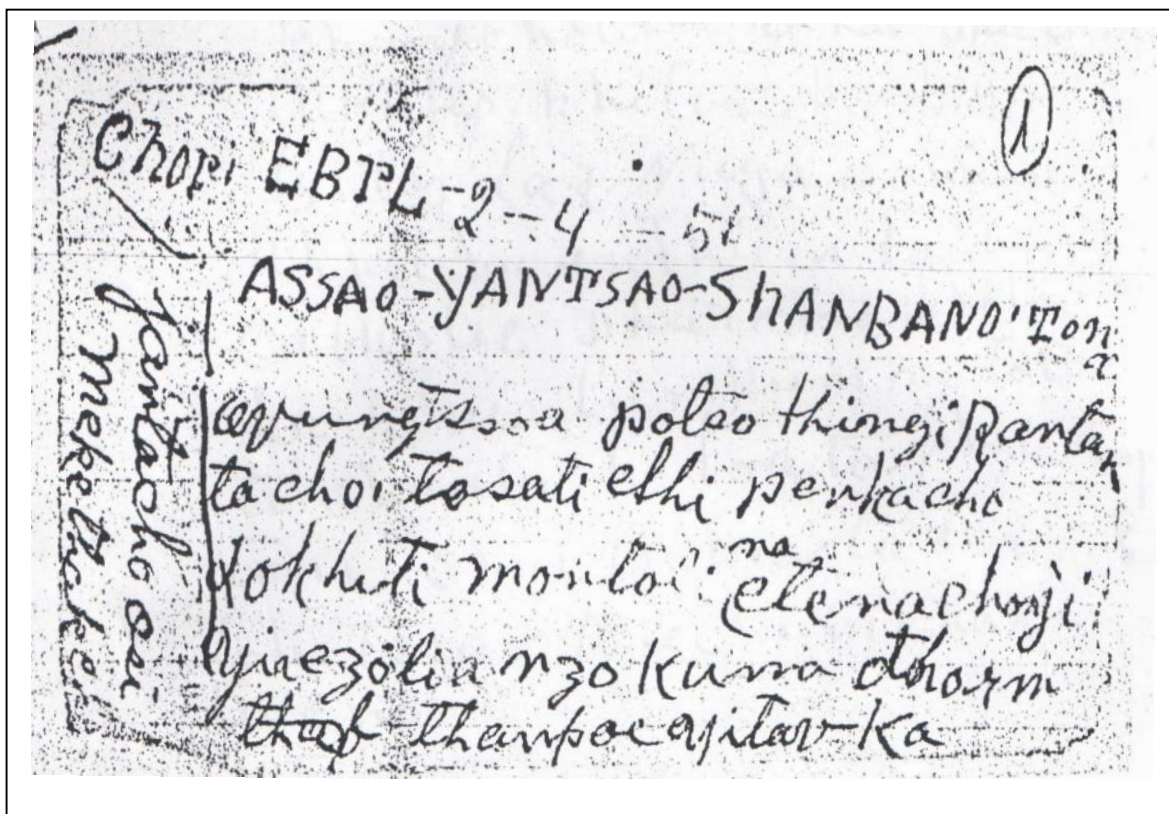
As we have been informing you that most of the people have determined to convert if you kindly allow a priest to visit our Akuluto Range and to construct us the new faith and the way of worship. We are not yet given the last decision, but have great hope that you are trying to enter in the Naga hills also.

We beg to add, that the Govt. also given us permission to accept the new faith and informed us that the Roman Catholic may enter in the Naga Hills for the religious matter. So it is your will, whether it possible to come or not. As you know well, we the Semas are the centre in the Naga Hills and we are sure, that your faith may spread to all tribe in our places, if you possible to come. We the people are ready now to accept your faith and it is our earnest hope and we trust that you will give this matter your immediate attention.

Your faith fully,
K. Shikhu
C. I. - 1. N. L.

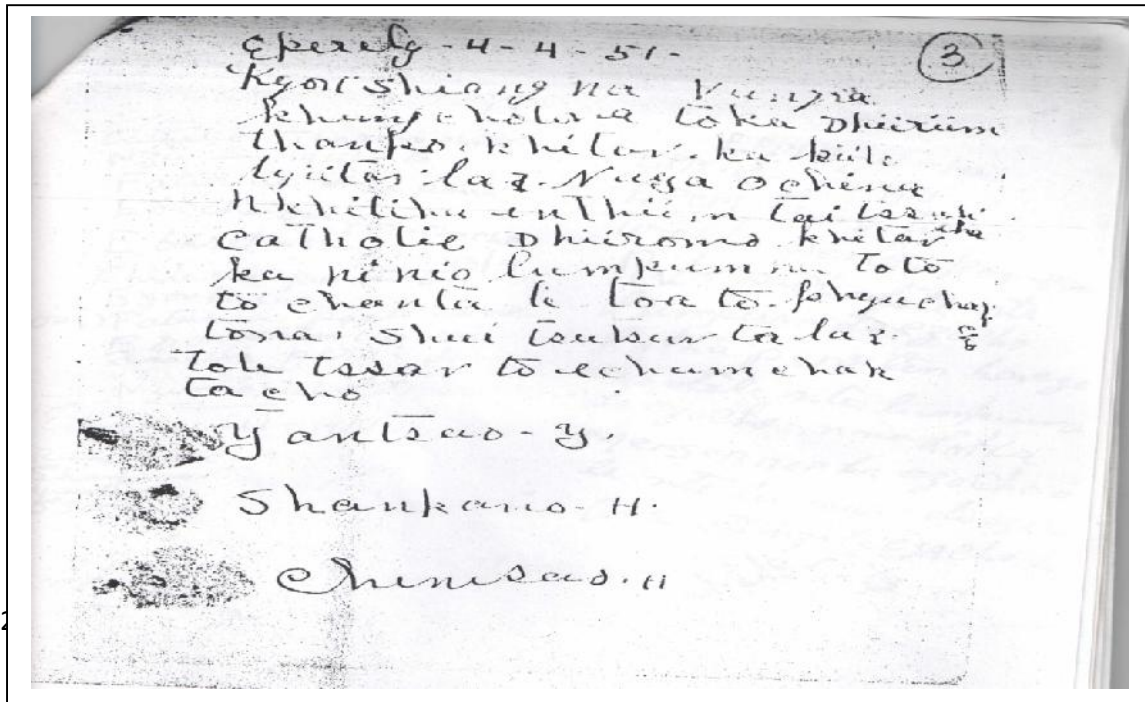
APPENDIX: DOCUMENT B 1

RESOLUTION BY THE THREE PIONEERS



APPENDIX: DOCUMENT B 2

RESOLUTION TO JOIN THE CATHOLIC CHURCH



8

LOTHA KRISTIAN YITHEN -

Clan Chi

Ntra Chi *E Krum Chi*

OCTOBER, 1960
Editor...Mr. Nphyo Kikon Treasurer...Rev. Ahmaw Paton

NSTITAV YI

Lukhuti monelli lo niayang tana lia te monelli i part (in-link) metana Church Council tanocho. Mochi tsakane Church Councils jwa August 29th lona 31st nandang tsangan tare mungchao monelli lo tsayang niyang tsangan nunglangichoo. Osi monellina a tsiam monelli party sob na pikani monelli muna sarak noppi kaza erasa monelli ovine yunghaa akvoo shing atak amia monellina miche. Osi einal Church Council na hoto am moneho. Monadicho monelli kulaa Pastor tons yelavai suaphi osi monellina a-taina monelli niyang (Executive party) shiyima heehiang party chi monellina oiv te metakono.

Hesam otonguton, monellilo kyen tsaka tao tasolia adira te phayna ediketo enagga atotassola lihaa shilo cho topid ama kyen tao. Tolia kyen ammanee oyaa alantokai cate-tasaa elna chi tana hangala. Hoonlangaa esole Kristian te tsain. Osolo Kristian (Catholic Christian) chiangna monellilo niyang ohivyitoku tao yaralo. Tolia Kristian a doeli chiangna heohito ntava lia. 2 Kristian 10:4. Yata chi chantaka. Mochi tsaka

On occasion of
the Blessing of the Catholic Church
at Lukhuti,
The Catholic Fathers
request the pleasure of your presence
at a familiar tea party
to be held at Lukhuti
on April 24, 1960, at 2 p.m.

APPENDIX: DOCUMENT B 4

LETTER WRITTEN BY THE ADC

GOVERNMENT OF SAIGALAND
OFFICE OF THE ADDL DEPUTY COMMISSIONER, KIPHIRE

FILE

NO. COM-68/79-80/
Dated Kiphire the 5th Jan/80

To,

The GBs of Phelungre village

Report received that one Deacon of the Baptist Church along with some of the villagers are forcing catholic church members to give up their faith and they even go to the extent of pulling down the Catholic church building. This is a clear violation of the fundamental rights of the constitution of our country. Nobody is allowed to infringe into the fundamental rights of other citizens of the country. Thus all citizens are free to profess any faith or religion according to their own choice.

Hence it is hereby warned that the Head GB who is also a Deacon of the Baptist church and others that legal action shall be taken against them in case they do not stop infringement into the fundamental rights of other citizens in the village.

(S. LINA AIEN)
Addl Deputy Commissioner,
Kiphire.

NO. COM-68/79-80/ 1455 Dated Kiphire the 5th Jan/80

Copied to:

1. Shri Nathes Khongsukhi, Catechist Phelungre village
2. Pastor Baptist church, Phelungre village
3. Father Nathes of Loyala School, Kiphire.

(S. LINA AIEN)
Addl Deputy Commissioner,
Kiphire.

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FILE

APPENDIX C: GLOSSARY-NAGA TERMS

Dobashi: A judicial personnel to adjudicate cases relating to customary laws at the area, or division or district level, appointed by the government. He is dressed in red coats, symbolizing his office.

Gaonbura: A village headman/ elder of the village or of a 'khel'. He is draped in red shawls as a symbol of his office.

Genna: A non-working day observed by the community. It is an Assamese word for *Kenna* meaning forbidden. It is for the propitiation of the spirits. It is one of the functions of village priest to announce the *genna*. *Gennas* are also observed for the benefit of everybody.

Jhuming: It is also known sometimes as 'slash-and-burn' or 'shifting' cultivation. Jhum cultivation is a method in which a piece of land is cleared of all trees and grasses; burnt and then a variety crops are planted.

Khel: An Assamese word for exogamous group among the Naga tribes. People belonging to khel live separately in a fixed territory in the village.

Mithun: The scientific name is *Bos Frontalis*, a semi-domesticated cattle found in the North Eastern states.

Morung: Bachelor's dormitory, where young men, in some tribes women, stayed during young adulthood, and learned knowledge on customary laws and were trained in arts, war and wrestling.

APPENDIX D: MAP OF NAGALAND

