

SURVEY OF CULTURAL CONTENT IN SCHOOL EDUCATION OF NAGALAND: A SOCIO-CULTURAL STUDY.

Thesis submitted to the Nagaland University in
fulfilment of the requirements for
the award of the degree of

DOCTOR OF PHILOSOPHY

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**NAGLAND UNIVERSITY
KOHIMA CAMPUS, KOHIMA,
NAGALAND.**

2002

NAGALAND

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CERTIFICATE

This is to certify that the Thesis entitled **Survey of Cultural Content in School Education of Nagaland: A Socio-Cultural Study** undertaken by K.Nishena Nekha for the degree of Doctor of Philosophy embodied the record of original investigation carried out by him. He has been duly registered and the thesis presented is ready and fit for submission to Nagaland University for the award of Ph.D. degree (Education). To the best of my knowledge, this work has not been submitted earlier in any other University.

Place: Kohima

Date: 9th December 2002

A handwritten signature in blue ink, appearing to read "Buno Liegise".

Dr.Buno Liegise
(Supervisor)

ACKNOWLEDGEMENTS

I am particularly grateful to my supervisor Dr. Bano Lajpota, for her sincere guidance and encouragement throughout this work.

My sincere thanks go to Dr. R.P. Shukla, Head, Department, for his helpful comments and suggestions throughout my work, and all the faculty members of the Department of Education, Nagaland University for their kind co-operation.

From a deep sense of gratitude to the library authorities of NCERT, New Delhi, IAS, New Delhi, State Library, Kohima, N.I., Kohima, and District Library, Mon for allowing me to have access to their libraries.

A very warm thanks and appreciation to the head of the institutions, teachers and students of the participating schools in Nagaland for their co-operation in the collection of data for this study.

I would be lacking in gratitude if I do not acknowledge the experts in the SCERT, NSEI, Directorate of School Education, intellectuals, and community elders for their generous and creative

**To My Wife Qhevili Nekha,
who shared the labour and patience
with me throughout this work.**

K. Nishant Nekha

ACKNOWLEDGEMENTS

Page No

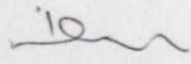
I am profoundly grateful to my supervisor Dr. Buno Liegise, for her sincere guidance and intellectual efforts for continuous enrichment throughout this work.

My sincere gratitude is due to Dr. R.P. Shukla, Head, Department, for his valuable comments and supports throughout my work, and all the faculty members of the Department of Education, Nagaland University for their kind co-operation.

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K.Nishena Nekha

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CHAPTER I

INTRODUCTION

CHAPTER I

INTRODUCTION

The Department of Psychology

of the University of the Philippines at Diliman, Quezon City, Philippines, is pleased to announce the publication of this book. The book is a result of the research conducted by the Department of Psychology, University of the Philippines at Diliman, Quezon City, Philippines, in the field of Psychology.

The book is divided into two parts. The first part, entitled "The Psychology of the Filipino", discusses the various aspects of the Filipino psyche, including the role of religion, family, and community. The second part, entitled "The Psychology of the Filipino in the World", discusses the role of the Filipino in the global context, including the impact of globalization and the role of the Filipino diaspora. The book is intended for students and scholars of Psychology, as well as for the general public interested in the Filipino psyche.

The Department of Psychology, University of the Philippines at Diliman, Quezon City, Philippines.

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CHAPTER 1

INTRODUCTION

1.0. Background of Nagaland.

Nagas ethnically belong to Mongolid race. The Nagas are composed of different tribes, numbering as many as forty (Nagaland Post, January 14, 1999:5). Yet, according to Naga Hoho, (*White Paper on Naga Integration*, 2002:55-56) there are 68 Naga tribes, and the list is as follows:

1. Angami, 2. Ao, 3. Anal, 4. Aimol, 5. Chang, 6. Chakhesang, 7. Chiru, 8. Chothe,
9. Cheril (MR), 10. Chirr (MR), 11. Heimi, 12. Hewa, 13. Htangan, 14. Inpui, 15. Konyak (+MR),
16. Khamniungam (+MR), 17. Kharam, 18. Kom, 19. Koieng, 20. Kayo (MR),
21. Khaklak/Hkaklak (MR), 22. Kengu (MR), 23. Lamkang, 24. Liangmai, 25. Laihe (MR),
26. Lainung (MR), 27. Lotha, 28. Maram, 29. Mao, 30. Maring, 31. Moyon, 32. Monsang,
33. Macharay/Makurru (MR), 34. Malanf (MR), 35. Nokho/Noko (MR), 36. Nokte (MR),
37. Nolang (MR), 38. Namshik (MR), 39. Pakang, 40. Phellongri (MR), 41. Phom,
42. Pochuri, 43. Phango (MR), 44. Phangkem (MR), 45. Pangmi (MR), 46. Pangu (MR),
47. Para (MR), 48. Poumai, 49. Rangpan (MR), 50. Rasit (MR), 51. Rekho (MR),
52. Rengma, 53. Rongmei, 54. Sangtam, 55. Saplo (MR), 56. Shangphuri (MR), 57. Singpho,
58. Sira (MR), 59. Somi (MR), 60. Sumi, 61. Tarao, 62. Tangkhul (+MR), 63. Thangal,
64. Tangsa, 65. Tikhir (+MR), 66. Wanchao, 67. Yimchunger (+MR), 68. Zeme.

Here, (MR) = Myanmar, (+MR) = Myanmar and India.

The Nagas speak languages and dialects more than double the number of tribes. This is so, because some tribes speak more than one dialect; an example, the Chakhesangs, the Aos, the Konyaks, and the Rengmas have multi dialects within their own tribes.

The Nagas are inhabiting hilly regions of the north-Eastern India, enclosed between Brahmaputra river in India and Chindwin river in Myanmar. Ethnic Nagas are

scattered over several states of the northeastern part of India and in northwestern Myanmar. Some Naga tribes are found in Assam, Arunachal Pradesh and Manipur; the number in the latter state being almost equal to that found in Nagaland.

Migration history of the Nagas is shrouded in obscurity. It is to be noted that oral tradition has played a very outstanding role in transmission of the Naga culture, but could not be helpful in preserving migration story. Nevertheless, the accounts on Naga migration from the possible origins to the present locations are not of mere speculation. The writers both from within and outside have offered considerable efforts, to trace the origin of migration.

In addition to a view generally accepted that China was the origin of migration of the Nagas, Milada Ganguli, (1984:4) in '*A Pilgrimage to the Nagas*', suggested; "Their original homeland was in North-Western China, in the region lying between the Hoang-Ho and Yiang-Tsze-Kiang rivers. Possibly very early they came down to South China, and from there pushed south and west probably from 2000 B.C. onwards." Regarding the route of migration, she says, "Some tribes such as the Adi, Apatani, Singpho, Lushai and Naga, ...settled along the upper currents of the rivers Chindwin and Irrawadi in northern Burma, and from here....spread over Assam, Manipur, Cachar Hills and the Naga Hills probably in the early centuries of our era in an effort to find cultivable land and pastures."

A similar version on migration route is found in the account of Isak Chishi, *The Origin and the Migration of the Nagas* (Unpublished) which read; "They migrated to present Nagaland in two broad waves, originated from Mongolia....Both waves passed through Western China (Yunnan Province)." Racial and linguistic affinity of the Nagas with that of Tibeto-Burman group is a pointer to suggest with less ambiguity that the Nagas were among the groups that were dispersed from the province of Sikiang in China. According to the authority of Alemchiba, (1970: *A Brief Historical Account of Nagaland*) "Tibeto-Burman group probably formed an area of dispersion, somewhere in the present province of Sikiang in China, wherefrom they began to spread east and south," From this dispersion the Nagas came down to Burma (Myanmar). From Myanmar the Nagas reached their present abode from different directions in successive batches.

The exact date of the migration to the present land is not known. The existence of the Naga tribes in the present place came to be noticed through the Chronicles of the Ahoms who ruled Assam from 1228 to 1819 A.D. When the Ahoms reached Assam in 1228 the already settled Nagas fiercely resisted them on the way. This account substantiates the inference that the Nagas had settled in their present habitat around 12th century. In the absence of other suitable means of finding out the time of migration, counting of generations since the inception of the village seems to be providing approximate age of the village. For example, Hebolimi, one of the first Sumi villages was in its 31st generations in 1997 A.D. This calculation of generations in terms of years suggests that the village might have been established in 1187 A.D. (approximately). Dating the settlement of the Aos was also based on similar assumption, which points to 1170 A.D. with 32 generations in Ungma, the first Ao village in 1970 A.D. (Imnayongdang, 1990:35, *Levels of Rural Development in Nagaland: A Spatial Analysis*).

1.1. The People.

The word 'Naga' as a generic term for the tribes under discussion gave rise to many interpretations and suppositions. 'The first mention of the Nagas as a people inhabiting their present land was made by Claudius Ptolemy, the Greek geographer and historian in 150 AD. In his book *Geographia*, Claudius Ptolemy mentioned the Nagas as *Nagaloi*. Nagaloi means the realm of the naked' (Naga Hoho, 2002:6, *White Paper on Naga Integration*). It is believed that others used the term 'Naga' to categorize the tribes as one group of people. Some of the hypotheses on the origin of the term Naga are reproduced here as found in Alemchiba's '*A Brief Historical Account of Nagaland*,' (1970).

'Mr Peal and Holcombe suggested that it was 'Nok' which means 'Folks' or 'people' in some tribal dialects. Reference to this word was found in the Borunjis of the Ahom kingdom in Assam'.

Capt. J. Butler was quoted as asserting that "the term Naga is derived from the Bengali word *nangta* or the Hindustani word *nanga*, meaning 'naked'; 'crude',

'barbarious'; while another theory suggests the Kachari word *naga*, 'a young man', and hence 'a warrior'. "There is no denying that the Nagas were naked or scantily covered, yet the naked version loses its appeal because there were much more naked tribes in India but they were not called Nagas."

Mr. Gait suggested that "The lengthening of the first vowel sound in the English rendering of the word Naga is probably due to the old idea that it connected snake worship." Noga in Sanskrit word is snake, and some tried to believe that the Nagas worshipped snake. But this version is not reliable as the Nagas never had the story of snake worship. Instead, snakes from one of the delicious cuisine of the Nagas.

Dr. V. Elwin believed that Naga was a derivative of the word *nok* or 'people', which is a Tibeto-Burman language. This view comes closest to the acceptable inference. The Nagas commonly call themselves 'people' as they refer to their own tribes; an example, the Sumi means *Su* and *Mi*; where *Su* means 'the third' and *Mi* means 'people' according to the traditional account of brothers of the same family, where the Sumi is the third man or people.

There is a widely held version among the Nagas that the word 'Naga' is a Burmese word *Naka*, meaning 'pierced-ear'. It was a common practice among the Nagas to pierce their earlobes for the purpose of decoration. This traditional practice of the Nagas corroborates the Burmese derivative *Naka*. Historically, it is an established fact that the Nagas had shared a time of living together with the Burmese while the former had the last sojourn spent with the latter as they marched towards the present abode. If the term *Naka* or *Noga* was first used to refer to the present Nagas, it must have been so by the Burmese.

Isak Swu, (*The Origin and Migration of the Nagas*) through his long study of the Naga history and by virtue of his prolonged interaction with the Burmese, asserts, "The term Naga or name Naga originated from the Burmese word *Naka*, which means people who have holes in their ears. In Burmese language *Na* means ear *ka* means pierced or perforated." Differing with other theories of the term Naga, he says that the Nagas of yore loved wearing of earrings to decorate themselves to appear beautiful or grandeur. The Nagas, by tradition, are conscious of their status in society too in various

persuasions. This statement provides support to the version of deriving the term 'Naga' from ear-piercing practice of the Nagas in the past. And this practice is still prevalent among the Nagas today.

The Nagas have close affinity with the tribes in the North-Eastern India in their appearance and physiques. They are Mongoloid stock of Tibeto-Burman race. Their stature is inferior to Aryan Indian. Among the Nagas much differences are not found in respect to stature. With regard to appearance, tribes can be sometimes distinguished by looks. J.H.Hutton (1968: *The Sema Nagas*) observed; "the average Sema is certainly inferior to the Angami." Likewise, the Konyaks are comparatively darker in most of the cases. Some of them are very dark that it suggests possible traces of the spread of the Negritos to the North-Eastern India as depicted by S.K.Chatterji.

1.2. Geographical Location

Nagaland is located in the extreme northeastern part of India. It lies between 25°12' N and 27°2' N latitude and between the longitudes 93°20' E and 95°15' E. It has an area of 16,579 sq.km. Nagaland is bounded by Myanmar to the East, Manipur to the South, Arunachal Pradesh to the North and Assam to the West.

The topography is very uneven, full of high hills and less fertile in some areas due to soil erosion. Favourable patches for agricultural land occur in the valleys of big rivers of the state. The principal rivers of the state are Doyang, Dikhu, Dhansiri and Yeti.

Dimapur district and Western pockets of the Rengmas, the Lothas, the Konyaks and the Aos share the plain area of the state along the Western belt. There are a number of high hills in the east that are parts of the Patkai range. In the south such high ranges rise from the Barail. Saramati, the highest mountain of the state has the altitude of 3840 metres.

The average rainfall of Nagaland is 200 cm and the rainy days are 180. The rainy season lasts for 4 months from May to August, and occasional rains continue till October. The temperature rises up to 30°C on an average in summer and goes down to

4°C in mid winter. Regional variation of temperature, however, is there. Plain regions are much hotter and highly humid.

The sub-tropical monsoon type of climate of the state is very favourable for growing rice and many other crops. Sufficient annual rainfall contributes substantially toward agriculture, and the incidence of draught is very rare. Hill streams are the source of watering terraced cultivation on the slopes of the moderate hills. Nagaland is abound in diverse colourful flora and fauna. Natural resources and raw materials constitute the potential wealth of the state. Land is the sole source of livelihood and traditionally no Naga is landless. Agriculture and farming is the principal occupation of the people.

1.3.Population.

A glimpse of the census and to take it for granted may be misleading and unrealistic. This statement is not intended to undermine the authenticity of the census. However, it should be clear that a cursory glimpse of the total population would not provide exact status of the indigenous population of the state. The state is exposed unguardedly to the infiltrators and immigrants, and the result has been unprecedented explosion of population in the state over the past few decades. This state presents itself as a green pasture for the treasure hunters. Now, the state has registered the highest growth of population in the country at 64.41 percent.

2001 census showed a total population of the state at 19,88,636. The state has the population density of 120 per sq.km. Table No.1.3.1 shows important figures of the census of Nagaland in 2001.

Table No.1.3.1. Population of Nagaland as per 2001 census.

Population	Total	19,88,636
	Male	10,41,686
	Female	9,46,950
Decennial Population Growth (1991 – 2001)	Absolute	7,79,090
	Percentage	+64.41
Population Density		120/sq.km.
Sex Ratio		909 (F) per 1000 (M)

Increase of population by 64.41 percent in 2001 over the 1991 census is an alarming trend, and that needs a serious attention. The lowest growth of population in percentage was Kerala state at 9.42. Not only this time that Nagaland tops the population growth but even in 1991 census the state stood highest in population growth at 50.64 percent.

Male-female ratio of 1000 to 909 indicates an imbalance growth of the population in the state. This imbalance may be attributed to mass immigration of males from other states who come to the state for various occupations. Another factor was the need for technical personnel from outside to cope with the task of systematic implementation of the various developmental programmes. Other immigrants include the executives, technicians, teachers, businessmen, construction workers, labourers, and hawkers, etc. If such trend continues unabated, there is a growing concern that the tribal population is going to be submerged in the ocean of non-tribals who are non-locals in all the urban areas. Non-local populations have started penetrating even into remote rural areas in great number. All this is happening with the vicious impact on indigenous culture.

There is a wide disparity of population among the 8 districts of the state. Table No.1.3.2. shows the district-wise population and density as per 2001 census.

Table No.1.3.2. District-wise Population of the state according to 2001 Census

State/District	Total Population	Density
Nagaland	19,88,636	120
Kohima	314366	101
Phek	148246	73
Zunheboto	154909	123
Wokha	161098	99
Mokokchung	227230	141
Tuensang	422800	98
Mon	178600	145
Dimapur	308382	333

Tuensang district has the highest population with 4,22,800 followed by Kohima district with 3,14,366, while the lowest population is found in Phek district with

1,48,246. Dimapur district has the highest density of population with 333, followed by Mon district with 145, while the lowest is Phek district with 73 per sq.km.

1.4. Beginning of Education.

Before the entry of American Baptist Missionaries into the Naga areas, there was no school or any script known to the Nagas. The first literacy activity was witnessed in 1872 with the advent of Christianity in the Ao area of the state. Before Christianity came to the then Naga Hills, "there is no record of teaching and learning of any script and opening of any formal school. If education without literacy can be perceived, the Nagas had it well derived from indigenous time-tested system to deliver the needs of those times for their survival and growth" (Kiremwati, 1995:11, *Education and the Nagas*). Early educational institutions were started by the American Baptist Mission, where music and scriptures were also taught. Literacy came to the Nagas with the basic purpose of enabling the people to read the scriptures and sing the hymnal.

Succeeding the American educational mission, the British took over the responsibility for the education of the Nagas. But like the rest of the country, colonial education in Nagaland was primarily aimed at meeting the needs of the colonial hegemony, and not much beyond theory and literacy. However, there is no doubt that the Nagas owe social change in their society to the pioneering efforts of the early educationists. With the enlightenment of the people through the Christian gospel of love and peace and education in Nagaland, the tradition of head hunting was rejected and abandoned, which otherwise was a practice among the Nagas as matter of honour and fortune for the head taker.

Positive impacts of school education on the human development of the Nagas were significant and remarkable. Now the Nagas have developed into a stage where many of them have excelled themselves in diplomatic, political, intellectual, creativity, management, administrative and academic aspects in national and international levels. However, school education in Nagaland could not serve cultural purpose of the people. Rather, with mass conversion to Christianity coupled with the advent of formal education, the Nagas gradually dropped their traditions and cultural heritages. Early

converts viewed that performance of Naga folkdances and folksongs were sinful and against the new faith. Besides that, school education emphasised on imparting textual information only and looked at the school education as a tool for securing white collar job. Thus, fostering a wholesome personality and all-round development in the educand was neglected. School education curriculum seemed to have not paid attention to the preservation cultural and social values of the Nagas. There is an apparent weakness in the present school curriculum in relation to cultural development. Younger generations have become too inclined to material achievement and individualistic, and less concerned for social harmony and valued based society. Therefore, the present study aimed at looking at the school education with specific study of cultural content in school curriculum.

Despite the shortcomings in school education system, the growth of literacy in Nagaland has been rapid and progressive, considering the fact that the light of education fell very late on the soil of Nagaland. Comparing to advanced states that had started educational programmes much ahead of Nagaland, the state has taken a great stride on the path of education. Literacy rate of the state was worked out to be 67.11 percent, which is above the national literacy rate of 65.49 percent.

Decadal census showed a very rapid rise of literacy rate in the state.

Literacy of both Nagaland state and India, since 1961 to 2001, is shown in Table No.1.4.1

Table No.1.4.1. Decadal growth of literacy since 1961 to 2001(In percentage)

Year	1961	1971	1981	1991	2001
India	24.02	29.48	36.23	52.11	65.49
Nagaland	17.91	27.40	42.57	61.30	67.11

As seen from the table, literacy in the state was 17.91 in 1961 as compared to 24.02 in India as a whole. But every successive decade witnessed a quantum leap in literacy in Nagaland, and finally the state's figure overtook that of national's in 1981, and the trend had continued till date.

When Nagaland attained statehood on 1st December 1963, there were only 84 Middle schools and 16 High schools in the state. India was in the midway of its Third Five Year Plan (1961-65). Literacy of the state was very low at that time i.e. 24.02

percent only. Starting from the Fourth Five Year Plan physical development for education received serious attention of the central government. The number of Primary school increased to 978 in the Fourth plan period. By the Fifth Plan (1974-78) Primary schools rose to 1,109, and 285 Middle schools and 95 High schools. The present status of school in the state is seen in Table No.1.4.2.

Table No.1.4.2. Number of schools in the state in 2001

Hr. Sec. School		Secondary School		Elementary School		Primary School	
Govt.	9	Govt.	116	Govt.	255	Govt.	1311
Pvt.	19	Pvt.	203	Pvt.	218	Pvt.	190
Total =	28		319		473		1501

The table shows that there were 28 Higher Secondary schools, 319 Secondary schools, 473 Elementary schools, and 1501 Primary schools in the state. As the data revealed, private institutions were more for Higher Secondary and Secondary stages, and government schools were more in case of Elementary and Primary education. The enrolment of students in schools is shown in Table No.1.4.3.

Table No.1.4.3. Students enrolment in schools in 2001

School:	Hr.Sec. School		Sec. School		Elem.School		Pri.School	
Government	Boys	1539	Boys	10804	Boys	11024	Boys	44674
	Girls	1169	Girls	11853	Girls	11246	Girls	45012
Total =		2708		22657		22270		89686
Private	Boys	19406	Boys	65778	Boys	35979	Boys	22780
	Girls	15634	Girls	56834	Girls	33958	Girls	18563
Total =		35040		122612		69937		41343

The table shows that the students enrolment in private institutions were much higher in Higher Secondary, Secondary, and Elementary schools as compared to government schools, whereas in Primary stage government schools had more students enrolment than that of private schools.

Literacy figure of the state and districts according to the 2001 census is shown in Table No. 1.4.4.

Table No.1.4.4. State and district-wise literacy 2001

Sl.No.	State/District	No.of literate			Literacy rate		
		Persons	Male	Female	Persons	Male	Female
1	Nagaland	1146523	645807	500716	67.11	71.77	61.92
2	Mon	93859	55586	38273	42.25	46.07	37.12
3	Tuensang	183513	105249	78256	51.30	55.97	46.12
4	Mokokchung	172208	92188	80020	84.27	86.14	82.02
5	Zunheboto	90864	49205	41659	69.73	73.43	65.80
6	Wokha	113704	62565	51139	81.28	85.69	76.46
7	Dimapur	205230	117677	87553	78.15	82.16	73.34
8	Kohima	200137	113205	86932	74.28	81.44	66.64
9	Phek	87008	50132	36876	71.35	78.97	63.08

The data showed that Mokokchung district had the highest literacy rate with 84.27 per cent, followed by Wokha with 81.28 per cent, and Dimapur district with 78.15 per cent. The lowest literacy was found in Mon district with 42.25 per cent. In all the districts female literacy rate was lower as compared to males.

Teachers' position of the state in both government and private schools is shown here in Table No.1.4.5.

Table No.1.4.5. Teachers position in 2001

	Hr.Sec.School		Secondary School		Elementary School		Primary School	
	Male	Female	Male	Female	Male	Female	Male	Female
Government school	95	71	1438	446	2283	384	4055	2023
Total=	166		1884		2667		6078	
Private School	427	390	2265	1845	1387	975	559	315
Total=	817		4110		2362		874	

The data shows that both in government and private schools male teachers outnumbered that of females in all the stages of schooling i.e. Higher Secondary, Secondary, Elementary, and Primary schools.

1.5. Religion

The traditional Nagas did not know any religion by name. Verrier Elwin, (1969: *The Nagas in the nineteenth Century*) for example, says 'There is a vague but very general belief in someone omnipotent being, who is well disposed towards men, and whom therefore, there is no necessity for propitiating. Then come a number of evil spirits, who are ill disposed towards human beings, and to whole malevolent spirits are sylvan deities, spirits of the trees, the rocks and the streams, and sometimes of the tribal ancestors.'

The Nagas believed in a number of spirits, from some of whom were ascribed the maleficence on man, and from the others the kindness and benevolence towards man. Rituals and gennas were necessitated to keep hostile spirits at peace. And thus the belief of the Nagas was identified as animism. Idea of God and submission to its authority was inherent in the Nagas. 'The Nagas believed in existence of a Supreme God – a benevolent caretaker, and of good and bad (evil) spirits. Further, the practices in the Old Testament are similar to those of the religious rites in Animism – tribal faith.' (Dozo 1988: *Hill Tribes now for Tribes in India*). Animism is identified as tribal religion. Naga animism may not have been regarded as a religion by the established standard. Verrier Elwin (1969:503 Ed.) therefore, said 'The Nagas have no established form of worship; they have no temples erected in honour of their deities, and no ministers peculiarly consecrated to their service. They have the knowledge, however, of several superstitious ceremonies and practices handed down to them by tradition; and to these they have recourse with a childish credulity.'

Yet, a defensive argument for Animism of the Nagas as a religion has a sensible justification as seen here; 'religion involves physical and spiritual implication. Physical implication finds its expression in religion in which man pursues a life of success, prosperity and long life by way of practicing this or that religion. This involves mental attitude and this attitude, in course of time, developed into deep philosophy so as to suit mythological satisfaction which ultimately satisfies the spiritual self.' (Veprari Epao, 1998:4, *From Animism to Christianity*). He adds, 'If therefore, religion is as universal as man involving some ideas of God, which binds and knits them together in harmony and having a systematic thought and devotion within the cultural framework,

then Naga animism is also a religion. Anthropologically speaking, in fact, we cannot deny animism in the category of religion. In the strict terms of Christianity, however, fear and reverence through personal transcendence with a Supreme Being, Naga animism is just a path to an invisibly yet omnipotent and omnipresent God because animism has its own systematic thought and devotion and that gives knowability,'(Veprari Epao, *ibid*:6).

Thus, before the advent of Christianity that was embraced as late as 1872 in Nagaland, the Nagas followed animism in a complete uniformity. If there was any difference among the tribes in religious traditions, it was only the difference of practice or details rather than of fundamental principles. In animist belief, the idea of the guardianship of the soul after death is not very sure. 'They also believed that there is something in man which survives the death of his body; but what it is or where it goes, they are not able to explain. It is a kind of a primitive belief in the immortality of the soul.'(Prakash Singh, 1995: *Nagaland*). Yet, as per the belief of the Sumis there is ultimate abode of the death where they live and keep themselves busy like the living ones. And they point to a territory of the death on this earth itself.

1.6. Concept of Culture

Culture is a term often opened to varied explanation. Dynamics of culture may vary from society to society, country to country according to the prevalent living condition. Nevertheless, commonality of ideas that characterize culture pervades all human societies.

Culture is both material and non-material. Material culture includes tools, implements, costumes, household objects, buildings, medium of transportation, ornaments etc, and non-material culture refers to system of ideas, polity, beliefs, rituals, taboos, value system, and morals. Therefore, culture is both concrete and conceptual that is expressed in tangible objects as well as in ideas and philosophy.

Let us look at the definitions of culture as given by various writers.

Oxford Dictionary: "The arts and other manifestations of human intellectual achievement regarded collectively, customs, civilization and achievements of a particular time or people".

R.T. Lapiere: "Culture is the totality of customs, traditions, institutions, etc. inherited by a people".

Frank Murgrove (1984: *Education and Anthropology – Other Cultures and the Teacher*): 'A culture is the customs of a group of people. The culture of one group may include polygamy, female circumcision, and ancestor worship; of another pigeon racing, monogamy, and infant baptism customs usually entails rules and prohibitions and imply and embody values'.

K.L.Gandhi (1993: *Value Education – A Study of Public Opinion*) defined thus; "Culture is the totality of thoughts, symbols, beliefs, sentiments etc. which a group has developed and refined over a period of time and with which it has enriched its material life".

According to Kroeber and Kluckholm (1952:181, *Cultural influences on Human Development*), "Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas Values; cultural systems may on the one hand be considered as products of action on the other as conditioning elements of further action".

Ralph Linton: "Culture as a way of life – doing, feeling, appreciating, thinking, etc.- the whole way of life – that is created, learned, held in common, passed on from one generation to another by contemporary society". He also asserted that culture is the sum total of behaviour patterns of a group conditioned in part by the physical environment (both natural and man-made) but primarily by the standardized ideas, attitudes, values and habits developed by the group to meet its needs. Culture, as a distinguishing identity of a particular society has also been defined as a configuration of learned behaviour whose component elements are shared and transmitted by the members of particular society. Religious practices, methods of doing business and trade, ways of eating and drinking or ideals of life are included in two configurations. Patriotism, love of support, belief in ghosts, or kindness to animals are included in culture.

According to Kilpatrick: "All the man-made parts and aspects of the human environment. Everything contrived or discovered by man that has made a place

for itself in the social process. It thus includes such diverse human contrivances as language, tools, customs, accepted procedures, institutions, conceptions, standards, and ideals”.

E.B.Taylor: In his book *'Primitive Culture'* (1871), defined; culture or civilization, taken in its wide ethnographic sense as complex whole which includes knowledge, belief, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society.

Andre Marlaux defined culture as the sum total of all forms of art, of life and thought, which in the course of centuries, have enabled man to be less enslaved. Mathew Arnold: The ways of life, the habits, the manners, the very tone of voices, the literature, the things which give pleasure to community, the words, the thoughts which make the furniture of their minds. In broad sense it is 'Sweetness and Light'.

C.A.Allenwood said that culture includes on the one hand, the whole of man's material civilization, tools, weapons, clothing, shelter, machines and even systems of industry; and on the other hand all of non-material or spiritual civilization such as language, literature, art, religion, ritual, morality, law and government.

In the words of T.S.Eliot, culture includes all the characteristic activities and interest of people.

M.Horam (1992. *Social and Cultural life of Nagas*) says, "Culture be generally characterized as a set of ideas, including among other things, law codes, attitudes towards one's parents, forms of gambling, designs of ploughs, songs and dances, sculpture and quaint customs such as language and literature, government, religion, philosophy and science".

In the words of Taneja (1998. *Socio-Philosophical Approach to Education*), "Culture includes everything under the sun that it includes anything that can be communicated from one generation to another".

Redfield: "Culture as an organized body of conventional undertakings manifest in art and artifact, which persists through tradition, characterizes a human group.

Broom, et al (1981. *Sociology – A Text With Adapted Readings*) said that culture is the way of life of a society, the knowledge, beliefs, customs, and skills available to its members.

Chesler, et al (1981. *Sociology of Education*) defined that culture can be characterized as a uniquely human aspect of social interaction. Culture consists of material (such as buildings, railroads, cars) and symbols (such as ideas, cherished values, the flag, art forms) that have meaning for persons.

Coombs H.Philip (1985. *The World crisis in Education- The View from the eighties*) says that in a broad anthropological sense, the culture of any society includes the features that account for its distinctive identity, cohesiveness, and continuity. Culture includes the society's system of values, ideology, and social codes of behaviour; its productive technologies and modes of consumption; its religious dogmas, myths, and taboos; its social structures, political system, and decision-making process.

According to A.E.Naida (1954. *Customs and Culture*) "Culture means music, art, and good manners. But according to him, this is not the anthropological definition of culture. Anthropological definition of culture is all learned behaviour, which is socially, acquired, that is, the material and non-material traits that are both transmittable and accumulative, and they are cultural in the sense that they are transmitted by the society, not by genes".

Definitions of culture as seen from various descriptions give us a clear conception that culture is the sum total of the way of life that is discernible both from material and non-material characteristics, and transmittable from one generation to another. Continuity of culture comes through deliberate efforts among the members of the society. Culture of a community means identity of its entity.

A comprehensive description of culture has been put forth by Acharya Ramamurthi Committee for Review of the National Policy on Education (NPE) 1986, in which culture is characterized in three levels of depth:

- a) the superficial or external level gives a sense of identity to a community, group, region or nation. In our case, the different kinds of distinctive dresses, the way

- birth, marriage, or death rites are performed by different groups, food preferences and preparations, celebration of festivals etc. fall into this category and level;
- b) at a deeper second level, the more substantive aspects of a culture and its achievements are to be found, such as the different dance forms, music traditions, art and architecture, literature, as well as planning, system of management etc.;
 - c) at the third or deepest level lie the foundational values, worldwide views, perspectives, mind-sets, and the philosophy of a people about the way they view basic realities of life, relations and after life.

It is realized that our cultural values have not been accorded due importance from the time a wave of change touched upon the people. Superficial or external characteristics of culture such as festivals, food and dresses somehow remained with the people to this day. But the foundational values are being diluted with the modern materialism and individualism. For a stage of people preceding modern generation, there certainly could have been a moment of indecisiveness when they were sandwiched between the period of traditionalism and modernism. And one should surely see a 'compromise those people must have struck upon. Applying themselves both in the periphery of traditions and allowing new ways of life to intrude into their households, the vision of cultural preservation could have gone blur. Next to them and subsequent generations were systematically drawn to modernity thus, greater and greater schism was created between new generations and cultural heritage of the people.

The modern youths have more than one factor that deprived them of cultural basis of growth. Separation from rural community, where traditional values sustain, is one major factor for cultural ignorance in younger generations. School, being the sole agent of personality development and cultural nourishment, has been failing to address cultural decline of our society. School provides information but has not been able to sufficiently provide knowledge due to its lacking in holistic approach to the learning system. Therefore, a serious thought over the school curriculum and its impact on the society is an urgent need. With that objective in mind, the present study aims at finding cultural input in the school curriculum.

(1983) the universals are those aspects of culture which are generally accepted

1.7. Characteristics of Culture.

Taneja (1998:68, *Socio-Philosophical Approach to Education*) listed out the following characteristics of culture:

- i) Culture is social inheritance and not biological inheritance, that is we are not born with it but we have to learn it. It is transmitted socially through language. Culture is necessary for the progress of mankind. The cultural heritage brings stability in society.
- ii) Culture, being the behaviour of thought and action, is acquired through interaction.
- iii) Ideas are the real foundations of culture. The fundamental basis of culture is found in the minds of men, not in the external manifestations and is reflected in our actions.
- iv) Culture is something organic and is lived into rather than preached and sermonized. It speaks at every step.
- v) Culture is cumulative. All the elements of culture grow as a result of centuries of cummulation.
- vi) It is preserved, augmented by each generation and transmitted to the new generations. If culture was not conserved and transmitted all the human knowledge and experiences would have been lost to successive generations.

1.8. Classification of Culture.

Culture is such a vast term because it refers to almost all aspects of what man lives with – thoughts, feelings, actions, interactions, and objects. Culture can be classified in the following manner:

- i) The material Culture Vrs Non-Material Culture: The material culture refers to such physical aspects like buildings, vehicles, tools, implements, and dress, etc. Non-material relates to faiths, beliefs, stereotypes, prejudices, taboos, attitudes, bodies of knowledge, etc.
- ii) The Universals, the Alternatives and the Specialities: According to Linton (1982) the universals are those aspects of culture which are generally accepted

8. and expected by a society such as the practices of the state, the economic system and the like. The Alternatives are those aspects in which the individuals have choices or certain permissive rights, e.g. every culture demands a legal marriage. The specialities are those that involve the process of differentiation.
9. iii) The Innate and Derived: The innate are such elements of culture that are related to the fundamental wants of human beings, such as food, sex, protection, etc. The derived are the cultural imperatives, which are illustrated by plays and sports, artistic and aesthetic pursuits, racial and religious experiences.

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CHAPTER 2 CHAPTER 2

NAGA CULTURE AND EDUCATION: CONCEPTUAL FRAMEWORK

2.0 Introduction.

The Nagas, as a people, had survived their culture over the past many centuries. Until the dawn of a new horizon with the advent of Christianity and education in the land of the Nagas in the late nineteenth century, the people held their customs and traditions very dear to them. Change was very rapid and radical only during the last few decades. A abandonment of some traditions has taken place for better or course, for example, headhunting, and exposure of corpses. But nevertheless, the modern generation values its traditions as to what is worth preserving and to lose it.

Naga culture is one that others value highly whereas the Nagas themselves fail to appreciate. This regrettable state of condition is due to ignorance and lack of education among the people. Those people who came to Nagaland with an eye of admiration admirably saw exquisite designs of the Naga crafts and arts; and those with an ear of music got enchanted with music and songs. On the contrary, the Naga youths of today fail to appreciate and value their own culture. But Hornum (1992:14, *Social and Cultural Life of the Nagas*) claims that very recently, several young people, partly disenchanted with modern norms and partly awakened by education to values of all forms of culture, are making earnest efforts to revivify their vanishing traditions and half-forgotten cultural heritage. This means that some Naga youths have started realizing their cultural roots and heritage.

2.1 Elements of Naga Culture.

Elements of culture that consists the theme of this study are delineated as follows:

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Naga culture is one that others value highly whereas the Nagas themselves fail to appreciate. This regrettable state of condition is due to ignorance and lack of education among the people. Those people who came to Nagaland with an eye of aesthetics obviously saw exquisite designs of the Naga crafts and arts; and those with an ear of music got enchanted with music and songs. On the contrary, the Naga youths of today failed to appreciate and value their own culture. But Horam (1992:14, *Social and Cultural Life of the Nagas*) claims that very recently, several young people, partly disenchanted with modern norms and partly awakened by education to values of all forms of culture, are making earnest efforts to revivify their vanishing traditions and half-forgotten cultural heritage. This means that some Naga youths have started realizing their valuable cultural heritage.

2.1. Elements of Naga Culture.

Elements of culture that consists the theme of this study are delineated as follows:

1. Language: The Sino-Tibetan languages have been classified into two branches – Tibeto-Burman, and Siamese-Chinese. Naga languages come under the family of the former. Nagas speak different dialects. There are dialects as almost double the number as the number of tribes. For some tribes such as Chakhesangs, an entirely two different dialects are spoken among the Chokri and the Kheza. Similar are the cases with the Chongli and Mongsen of the Aos, the Phoms, the Konyaks, and the Rengmas. Dialect variations are found in all the tribes in mild to profound degrees.

Naga tribes are distinguished by the language and dialects they speak. Multiplicity of languages and dialects of the Nagas presents an intriguing challenge for a deeper research. J.P. Mills (1982: *The Rengma Nagas*) says, 'No one but a specialist can ever hope adequately to analyze Naga languages, with its tunes, its rich vocabulary and its nuances of meaning that are so hard to grasp.' It is more of the job of a philologist to unravel the mystery of the root of variant languages of the Naga tribes. According to the legends, several tribes belonged to a single family, but gradually emerged into different tribes as the family lineage grew larger and larger. No account is available on the point of time and place where language variation started.

Language diversity definitely has its disadvantage on school education. Absence of lingua-franca of the state has definite drawback in social development and most acutely, on educational development. The students are taught in the language other than their mother tongue. Assimilation of information and knowledge is impeded when the medium of instruction is unintelligible to the taught. English is the official language of the state, but it is only the favourite language of the upper echelons of the society and the educated. Amidst the linguistic deadlock there came a rootless language in the style of Nagamese, which is neither Assamese nor Naga language. Etymologically, this language is claimed to be blend of Naga and Assamese languages, but there is no Naga word in the so-called hybrid language. This language must have been the adoption of Assamese by the first Naga travelers and contiguous Naga settlers, and spoken in their own accent thereby corrupting the real Assamese. It is obviously a difficult problem to trace the time and nature of circumstance that led to adoption of this language. "To know

about the origin of the Nagamese language it is essential to study the relation of the Naga people with the Assamese speaking population in the neighbouring areas. The Naga people had a relation with Assamese and that relation continued since the reign of the Ahom kings." (B.K.Boruah, 1993:4, *Nagamewse the language of Nagaland*). The import of this new language has swept the feet of younger generations off the indigenous foundation of rich and multifarious Naga dialects. Most of the educated are very poor writers in their own mother tongues today. Moreover, this new invention has no utility for the common masses in rural areas. Earlier, when there was no such Nagamese the village folk learnt neighbouring tribes' dialects, and inter-tribal communication had no problems. With the intrusion of this newfound language the necessity and the desire to learn other tribe's language has vanished. This language has come to the family, the school, and the market place so conveniently that there is no desperate need for developing English, the official language of the state. Otherwise, the status of English language should have been better in the state than what it is now. What is more ironical is that Nagamese threatened to replace mother tongues in the family, and in the society as a whole.

The shift of language is a matter of great concern in the present Naga society. Language, as an element of culture, is undergoing degradation rather than growing. The urban offspring seem to derive pleasure fumbling about in their own mother tongue; never seem to regret for their lacking in the mother tongue, but instead indications are not wanting that deliberate faltering in mother tongue is held as a sign of modernity and fashion.

Naga languages have not received much promotional support from education system. Many tribes are still unable to come up with textbooks in their mother tongue. Textbooks in English have not helped in fostering quality education. Textual concepts are more often missed out and whatever is reproduced in the examinations is done mechanically, but not spontaneously. With this status of language in school, there is no scope for originality and creative reflection on the contents of the syllabus by students.

2. **Dress:** Naga traditional dresses are highly valued for their exquisite designs and blend of colours. Shawls for both men and women are found in many varieties. Almost every

variety of Naga shawl has meaning and significance for the wearer. There are shawls exclusively meant for the men of status. This status is earned through head-taking of the foes. Throwing feasts of merit also attains social position of distinction. In these feasts of merit the host demonstrates his wealth and the possession of his livestock, especially mithuns. Another way of attaining a status of repute in the community is by laying with greater number of women. However, such traditions no longer existed after the advent of Christianity in the state. Those people who fulfilled the norms wear designs and colour of distinction.

Every tribe has its own designs and colours choice. Even within the same tribe there are different types of shawls and skirts. Both men and women have different designs of dresses. The Sumi women have about 15 types of skirts; each type having its own meaning and significance.

Creativity and aesthetic potential is ardently exhibited in the art of making traditional dresses. Traditionally, female members in the family were bound to know the art of weaving. Girls started to learn weaving from their early age at home. Shawls and skirts are not meant only to providing warmth to the wearer but also to look gorgeous. Parts of dresses are of ornamental pieces. Ornamental dresses are used on auspicious occasions. These ornamental dresses are specifically known as 'cultural dresses'. A. Lanu Ao, in *Naga Cultural Attires and Musical Instruments*, (1999:90), listed the following dresses for men: 1) Hornbill feather, 2. Coronet, 3. Drongo tail, 4. Boar task, 5. Conch shell, 6. Cornelian shell necklace, 7. Head Plate, 8. Cowries apron, 9. Dao holder, 10. Casket 11. Sash, 12. Bell, 13. Armllet, 14. Gauntlet, 15. Naga spear, 16. Naga dao, 17. Men's shawl, 18. Leggings, 19. Naga shield. Most of the items mentioned were of usual wear in the past days irrespective of auspicious occasion. For the women, the following items are listed: 1. Brass hair band, 2. Orchid hair band, 3. Hair band, 4. Crystal earring, 5. Necklace, 6. Bodice, 7. Mekhala, 8. Bangle, 9. Puttees, 10. Women's shawl. The pieces are normally of elaborate designs and colours, made mostly of natural materials. Cowrie shells, skin of orchid stalk, and goat's hair are used to decorate shawls and skirts.

The potential of creativity is explicitly conveyed through the originality of designs and patterns done on their crafts and handloom. Designs of traditional and

cultural dresses speak about the embodiment of the aesthetic quest of this tribal race of the people. Self-invention out of necessity for covering of the body was natural and spontaneous. If a woman needed clothes, she would pluck cotton balls from her fields, pressed out the seeds with the roller shaft on a flat stone, spun into fine thread balls, dyed in her chosen shade and wove herself; hand-stitched and edges were tied in fine knots. Synthetic colours were hitherto unknown to our traditional weavers. Plants and barks extracts were effectually used for dying purposes. The Nagas do not rely on machines and sophisticated technology for making dresses. Every tribe has varieties of designs and colours for both men's and women's wear; for making which perseverance and patience is needed. Naga shawls are admired and valued both within and outside the country. But now, the art of spinning and weaving are becoming the things of the past. Readymade garments have replaced folk looms. Most girls, especially of urban products, depend on others for their shawls and traditional skirts. Efforts are being made to revive and preserve the art of weaving. Frontal women organizations of different tribes are propagating the importance of maintaining the originality of dresses and the knowledge of making them. The tradition of making traditional dresses at home by womenfolk is fast disappearing from Naga families. The privileged class of society and educated families either do not have time or interest for making dresses themselves. If at all they need for their use, they buy from others. But going at this rate, in near future the number of weavers in the Naga society may dwindle. When that situation comes there would be buyers only and no maker, so that the items would vanish from the scene. Therefore, it may be a reasonable idea to suggest that if weaving cannot be made an integral part of general education, it could be emphasized in vocational course.

Principal crops grown by the Nagas are rice, maize, millet, tobacco,

3. **Food:** Food constitute as an element of cultural distinction of a people. Nagas' food habit presents an interesting subject of study. The Nagas eat simple food. Major component of their daily meals is rice. They commonly use little or no spices that are widely used by the plains of India. Their food preparation and combination is different even from other neighbouring states. Spices are consisted mainly of chilly, ginger, and

aversion to work is cropping its ugly head up in the present generation. Work culture is

garlic. Vegetables are usually cooked in simple manner. All the food items are boiled and oils are not utilized in most cases.

Common vegetables are yam, squash, mustard leaf, pumpkin, potato, brinjal, beans, wild leaves, tomato, etc. Varieties of insects constitute the delicacy of Naga dishes. The insects are found in trees, bamboos, rivers, terrace fields, in and on the grounds. The most valued insects are the pupa of hornet and other varieties of bees, and the ones found in oak trees and bamboos. Birds and animals of almost all kinds are taken as special items. The Nagas are profoundly non-vegetarians. Domesticated and wild creatures, including frogs and snakes, are taken with great pleasure. But snakes and tiger meat are not commonly favoured items.

Food seasoning is always simple and natural. They depend mostly on fermented soya for seasoning of the curry. Alternative to soya are dried fish and meat. Some tribes rely on fermented bamboo shoot for seasoning of curry. The method of processing and preparation of seasoning items will not be dealt with in greater detail here. Preservation of meat, fish, soya or any other vegetable is done by smoking and drying in the sun.

4. Agriculture: Agriculture is the main occupation of the Nagas. Land holding system guarantees equal ownership rights to every individual of the family. Land is the common property of a family and every member of the family has a customary ownership of the agricultural land. Land is fertile and climate condition is favourable for almost every kind of crop. Jhum is a type of cultivation commonly practiced in the state. Wet cultivation is an improved system of cultivating paddy, but due to topographical unfavourability some communities do not derive much benefit from terrace cultivation.

Principal crops grown by the Nagas are rice, maize, millet, jobstears, sorghum, yam, soya, chilies, and pulses and spices. Besides these, varieties of vegetables are grown. Natural soil is suitable for the crops that there is hardly any need for the use of fertilizers in many parts of the state, and even pesticides are not generally used. Agriculture provides self-sufficiency of food and every rural family is self-reliant. Rural folk are hardworking and they sweat for sustenance of life. But, the ironical trend of aversion to work is cropping its ugly head up in the present generation. Work culture is

on a decline. The evils of dependency and irresponsibility are eating into the once hard-working Naga society. Whatever number of children a family might have, but all, except mother and father, are becoming economically dependent. And younger generations do not have the knowledge about agriculture and its importance.

5. Dignity of Labour: The Nagas were hard workers; for every adult it was natural to work for self-sustenance. To be lacking in skills and strength for work was an object of damnation and ridicule in the society. No one was ashamed of doing any work; rather, sincerity and honesty in taking up of work was the hall-mark of the traditional Naga society. Begging was not known in Naga society. Every member of a family, whether normal or disabled, did one work or the other according to ones own ability. In a village there would be no one who would depend on others' labour to meet his daily needs. From the smallest article of the household necessity like dao handle or a rake for use in the field, to the heaviest and the biggest object such as a house, every male member of the village was skillful enough to make himself. Thinkers Forum, Nagaland(1981) observed that dignity of labour is recognized social application in Naga society i.e. no Naga will feel shy or feel ashamed digging the earth for construction of houses, cultivation in the field etc. although there is erosion into this quality among the young generation.

With the change of time there had been a great change of occupation in search of economic pursuits. Flow of money into the hands of the Nagas for conspicuous intention of intoxicating them with easy money by unscrupulous elements had inflicted irreparable damage to the work culture of the Nagas. Work culture has slipped down to its nadir in the offices, in the schools, in the factories, and in the fields. School education has a gigantic task ahead of it for cultivating work culture in the new generation.

A popular culture among the young people has developed to keep the hand soft and clean. The present generation of the Nagas hesitate to be seen doing manual work. For them to carry an object is undignified and shameful in front of their peer group. One cannot help but accuse the education system for taking away life from work. Hamlet Bareh (1987:302, *Glimpses on the Growth of the Integration in Nagaland*), alleged that the greatest mistake of the earliest educationists was that they overlooked the good

aspects of the village oriented and traditional system of education. By traditional system of education, he meant that learning was through direct experience and active observation of work situations.

The Nagas were popularly known to be self-reliant people. 'Sense of self-reliance was strong with our people in those days. Both rich and poor strive to have self sufficiency in food grain so as not to depend on anybody for anything' (Zhovehu Lohe, *The Naga Work Culture*, 1997). But now any one should be hesitant to give this statement. The past was certainly proud of its skills and adventurism. There is no denying the fact that needs were limited those days as compared to the present day needs; but all the needs of a family or for that matter, the village community itself were met within the self-created means.

To bring prosperity to a people there is no substitute to work. Therefore, there is a crucial need for attitudinal change among the Naga youths, and this could be possible through proper education. The same voice was also raised by Rajput, (2000: *School Curriculum in India with focus on Value Education and Work Experience*), who stated 'Educational institutions and society at large will have to change their mindset towards manual work – Senior functionaries when they alight from their cars do not carry their papers themselves. Someone has to come and do this job for them. This sort of mentality has to change.'

6. Games and Sports: The Nagas were sports enthusiasts. In spite of their heavy physical labour in the field and at home, they made it a point to set some days during the leisure seasons to play games. The important games of indigenous origin are listed here:

- i) Wrestling
- ii) Kicking
- iii) Long jump
- iv) High jump
- v) Javelin kick
- vi) Top game
- vii) Alauthi (Swordbean seed game)

- viii) Asukumxa (Stick catch)
- ix) Atuguli (Pebble catch)
- x) Tiger and Lamb
- xi) Imunopi-sujo-jo (Man-chain)
- xii) Helili-Hebo (Merry-go-round)
- xiii) Hechho (Touch-by foot)
- xiv) Cock fight
- xv) Shot put

Games were played even on the return from work in the field. Strong men from different bands (groups for purpose of work in the field) would be selected to compete each other at the designated resting place as they return from the field. The smartest and the strongest always came out triumphant, for whom the trophy was non-material but admiration from the ladies from both the winning and the defeated parties. Prominent games usually played on the way home to test the fitness and manliness of the menfolk were high jump, long jump, shot put, wrestling, and kicking.

Games are played during festivals both by adults and young children. Some of the indigenous games have now been highly valued. Games such wrestling is very popular among the Angamis, the Chakhesangs, the Zeliangs; kick game is popular among the Sumis. Kiti-Do is an improvised and modern version of the indigenous Kick game of the Sumis, which now looks like Taek-won-Do. It is a fusion of traditional and modern art of leg fight.

Games like Asukumxa (Stick catch), Alauthi (Swordbean seed), and Atuguli (Pebble catch) are ladies' game. Most of the games are played for fun, and there was no known prizes for playing them.

Some games, if improvised in forms and rules, can be popularized and promoted to wider acceptance.

7. Myths and beliefs: Here, myths and beliefs have been clubbed together as one aspect of culture though subtle line of distinction can be drawn between these two concepts.

There is sort of fixed attachment of faith in the former and the latter can be subject to change guided by strong reasoning.

The people were simple and their minds were unadulterated. The beliefs and ideas that were imprinted in their minds have been molded chiefly by myths, usages and customs. Visible manifestations of beliefs often came through practical gennas and taboos. It is beyond the scope and rationale of this chapter to delve into elaborate discussions on myths and superstitions of the Nagas. Yet, to meet the specific need of this study, the investigator would be drawing on the merits of the moorings that guided behaviour and actions of the people.

The animist Nagas were strong believers of the law of cause and effect. And this phenomenon was viewed within the perceivable limit of their narrow confines of immediate worldview. Their actions were governed by the age-old principles of reward and punishment for good and evil deeds. For example, it was tabooed to steal fowl, squirrel or any trapped animal from the snare of others, because it was believed that the culprit would incur the same torturous death at the end. Thus, stealing was not only believed as unethical but a taboo.

Respect for elders and senior citizens were a rule that came to be accepted as a tradition. And this tradition was based on the belief that to please older people was to be blessed in return. It was a taboo to scoff at senility of the aged. The Nagas believed that to hurt the sentiment of older people would invoke misfortune upon the offender. Here, a critic might argue that good habits of abstention from stealing and respect for the aged are non-spontaneous but for fear of taboo. Such an argument stands valid to the extent that immature children behave non-volitionally and under external control. But very soon, they get conditioned and accustomed to the social practice, and the virtues get ingrained in them so that their attitudes change in due course of time.

Taboo was a very powerful word that effectively controlled the behaviour of the people. Any unwanted action, say for instance, stealing firewood from stack of others, killing or wounding others' animals, plucking fruits from others' trees without permission, cutting trees from others' forest etc., were restrained by the belief in taboo. Mythical belief was so strong that it worked effectively in controlling moral and social

conduct. Myth is claimed to be an important part of culture; for example, Raghuvir Sinha (1977:81, *Religion and Culture of North-Eastern India*) says; 'Myth plays a large part of carrying religion from generation to generation, as it also transmits other cultural traditions. It is from this point of view that I consider myth to be playing a vital role in the cultural system of a people.' Myth is not an empty speculation or a fairy tale. It is rather the foundation of tribal culture.

In the words of Kamaladevi (1978:5, *Tribalism in India*), 'myth is an experience which establishes man's kinship with everything around him. It re-enforces his faith in himself explaining simply the rationale behind whys and wherefores by clearing the doubts and question marks posed before him. Myths also give substance to old customs and beliefs which otherwise get worn out and become dead-wood. Almost every cultural activity goes around a belief. Therefore, rituals are close link between myth and rituals, for the latter mostly grew out of the former. Myths also provide themes for dances, an indispensable factor in tribal life....'

8. **Festivals:** Festival is one of the oldest institution for imparting social and cultural values to the people of the Nagas. In the absence of formal system of education in the traditional society, the most effective agent of education of younger generations was through the festivals. Festivals are the core of folk beliefs, fears, joys and sublime life. Every Naga tribe has its own festivals. Every tribe has several kinds of festivals. Festivals are the occasions for observing gennas that are characterized by forbidding for certain activities. There are varieties of gennas that are observed throughout the year. Rituals are the practical manifestations of gennas. But it must be noted that festivals are not the exclusive occasions for gennas.

Festivals are mainly for eating, drinking, singing and dancing, and merry-making. 'The participation of large social units in public performances and entertainments leads to another kind of social folk customs to which terms festival and celebration generally apply. Music, dance costumes, floats, and processions may all enter into festivals, which are based on both religious and secular traditions', (Dorson, M.Richard, 1972:4, *Folklore and Folklife an Introduction*). Individuals and households

are sanctified during festivals; and festivals provide a time of spiritual and physical rejuvenation. The important festivals of the Nagas are shown here with the time of celebration:

<u>Tribe</u>	<u>Festival</u>	<u>Date/month</u>
Angami	Sekrenyi	20 th February
Ao	Moatsu	1 st week of April
Chakhesang	Sukrunyi	15 th January
Chang	Naknyulum	1-3 July
Khiamniungan	Tsokum	2 nd week of October
Konyak	Aolin	13-15 April
Kuki	Mimkut	17 th January
Lotha	Tokhu Emong	7 th November
Phom	Monyu	1 st week of April
Pochuri	Yemshe	1 st week of October
Rengma	Ngada	1 st week of November
Sangtam	Amongmong	3 rd September
Sumi	Tuluni	8 th July
Yimchungru	Metemneo	8 th August
Zeliang	Nga-ngai	Last week of December

Jamir, Toshi, A.M.(2001): *General Knowledge – Naga Hills to Nagaland*

Naga society is basically agricultural, and hence festivals are observed mostly on agricultural significance. As Horam (1992:39, *Social and Cultural Life of Nagas*) puts it, 'Agricultural success or failure depends on the clemency or the fickleness of nature. This agency has to be won over and kept satisfied.' Gennas are observed and rituals are performed in festivals to propitiate the Supreme being for protection of crops from destruction by devastating wind and hailstone. Rituals include offering prayers for bumper harvest for the year.

Among the Sumi Nagas, gennas are observed in the beginning of jungle cutting during a new cycle of cultivation, so as to avoid accidental injury from the use of dao. Festival of sowing is observed to mark the completion of the busiest and the most crucial season. The Angamis and Chakhesangs observe festival at the completion of transplantation in the wet cultivation. Besides this, the Angamis celebrate gate-pulling

festival during a leisure season. This is the time to be drinking, eating and be merry both for men and women. In the gate-pulling men and women in their best traditional attires pull the stone mounted on a 'Y' shaped wooden sledge in an unending chain of people in two rows. While the men folk do the real job of pulling, ladies join up to add beauty and attraction.

There are other festivals of thanksgiving at the close of the harvest. The Lothas celebrate Tokhu Emong in November. This festival is celebrated after collection of the harvest. Same kind of festival called Ahuna is observed in the month of November by the Sumis. In this festival the new rice is ceremoniously eaten after cooking in fresh bamboo.

Traditional games and sports and dance and music are important highlights of the festivals. Festivals bring time for replenishing health as people spend unreservedly for food. The main food component consists of pork, beef and chicken. Rice beer (local brew) is commonly used, which is specially prepared for the occasion. Festivals are meant for abstaining from work. It is taboo to go out of the village for purposes of work, but anyone could go for hunting or fishing on specific days. Rests of the days are to be spent in eating and drinking and merry-making. Festivals are usually of weeklong celebrations, and therefore sufficient time is taken for elaborate activities. Festivals are important occasions for transmitting Naga culture to the new generations. Folk dances and songs are practiced and learnt during festivals.

However, nowadays participation by the younger generations in the festivals has become very rare. Modern life is full of busy and hectic life, and there is hardly any leisure time both for adults and young children. Festivals have become the affairs of the village life, and urban citizens have failed to value their festivals. Most of the new generations are not aware of the significance of the festivals, and thus they do not derive any fun of the festivity. School curriculum has a very potential role to play in propagating the value of festivals and their significance.

9. Arts and crafts: Creativity and aesthetic sense is inherent in the tribes of the Nagas. Even the common articles of daily use are adorned with great designs and decorations.

'The Nagas are the most dexterous and versatile in beautifying almost every single article they use in their daily life' (Kamaladevi, 1978:91 *Tribalism in India*).

The Nagas are the outstanding lovers of beauty. Crafts items are painstakingly bestowed with delicate designs. Be it dao handle, walking stick, basket or mat, exquisite pattern is laced upon it. Womenfolk make clothes not only to provide warmth to the body but they are made to look gorgeous. Naga bag is a common household item that is used to carry anything that it can hold, yet it is made in fine designs and added adornment. Konyak woolen bag is a classic example of this. 'Though these articles are of mundane use, great skill, fine aesthetic taste and delicate work is painstakingly bestowed on each item, (Kamaladevi, *ibid*: 92).

Womenfolk make shawls and skirts for themselves and shawls for male members of the family. Rural Naga women are completely self-reliant in matter of clothing. Cotton is grown in the fields and on maturation, cotton balls are plucked from its plant. This raw material is processed just by hand to finally convert into fine shawls. "The production of textiles is the preserve of women. Cotton is seeded by rolling a round stick over it on a flat stone, ... rolled into a sausage-shape suitable for spinning. This is spun onto a spindle, weighted with a stone spindle-whorl and twirled against the spinner's thigh", (Julian Jacobs, 1990: *The Nagas – Hill Peoples of Northeast India*).

Crafts and woodworks portray not only the sense of beauty, but it was a way of life of self-dependence. The Nagas, unlike the present, did not have the need to buy basins, dishes, cups and spoons. They used self-made articles. The choicest of wood from the forest was used for their masterpieces. Naga houses were adorned with woodcarvings. Porch portion of the house was full of figures and pictures carved out of the solid wood. Figures and pictures had ritual significance, as observed by Julian Jacobs (*ibid*. 'woodcarving produces a variety of objects for functional and ritual purposes. ...functional objects such as husking tables or tables, and small ornaments, might be carved by any man. On the other hand grand-scale carving of house-posts, grave effigies, gates and log-gongs, are more likely to be done by specialists or at least on special occasions.' Common craft items are household articles of daily use such as baskets, winnowing fans, dao handles, agricultural implements, husking tables, etc. Every male

member of the family locally makes all these articles. Pottery belongs to professional makers.

10. Folk music: The term 'Folk music' is often loosely applied to cover all traditional or aurally transmitted music, music that is passed on by ear and performed by memory rather than by the written or printed musical score. In a specific sense the term refers to aurally transmitted music found within society that also has art or cultivated music that is transmitted through the music score. Richard Dorson (1972: *Folklore and Folklife – an Introduction*) traces out that the term folk music was originally applied to the traditions of the rural peasant societies of Europe. It has since been broadened to characterize all types of traditional music found in western civilization.

Naga folk music is the outcome of the ingenuity of words and sounds by some exceptionally gifted people. The thought of the origin of folksongs is simply astonishing. The lyrics of the songs representing various themes, and the lyric expression in multi-tonal sounds; all these emanated from a non-literate society and hence deserve profound admiration and wonder. The origin of most of the folk music was a reflection of fertile imagination and spontaneity. There are songs of romantic expression between admirers. Lovers exchanged words through music, which were in the equivalence of the post-literate love letters. Here is a sample of Naga poem wherein the boy conveys his heart to his girl friend concerning the choice of life partner:

Lojilimi nono asa kichhe thotsu,
(My love, even for your hair-do),
 Aghoshi-aloshi chhepu aye nguno;
(You do have the like of your own);
 Akinhiu no aloshi nhichhetsu.
(May the bride's full- will be done).
 Khaji-khali aye aloni keno,
(Fine, had it been for a few days),
 Akithi kumo dolo kughuna nikeno;
(But, it's for life until the end);
 Chheju puqho-chheju piqi
(Make your search and find)
 Aghomi-alomi kilo woina.
(Marry the one of your own heart).

The Nagas have a rich collection of poems on various themes. These poems reflect the richness of thought and artistic talent of the Nagas. The poems and folk songs were adequately found in the non-literate society of the Nagas in the past. Poetic talents and prolific minds are still found to exist in Naga society, and the education system has a role to promote and develop them.

Naga music can fall admirably only to those with a musical ear. To others it will appear to be too crude and monotonous. One does not have to be defensive about the melody, because most of the folk music was poetically sung, and some are more of chanting rather than singing. Naga folk songs are comprised of varied themes; such as agriculture, love, war, farewell, admonishing, admiration, entertainment and diplomacy.

Folk songs do have auspicious occasions to be sung on. Festivals are normally a time of dancing, singing and merry making. Yet, besides festivals, seasonal songs are sung throughout the year. Folk songs include working songs for every season. There is no unsung season; for example, there are earth-breaking song, sowing song, weeding song, pruning song, harvest song, etc. Working songs are sung in groups with the sole purpose of lightening the burden of work.

With regard to musical instrument, the Nagas possess very limited kind of instrument. Whatever few instruments they have, they are simple and crude. Some of the instruments commonly used among the Angamis and Chakhesangs are hollowed gourd with a string fitted on a long shaft fixed onto the gourd, and a simple mouth organ. The Sumis also use mouth organ. The Kukis, the Zeliangs, the Konyaks, and the Aos beat drum to the accompaniment of songs and dances.

11. **Folkdance:** What is folkdance? How deceptively simple such a question appears. One might reply, logically, "Folkdance is dance done by the folk." Alan Dundes was quoted by Dorson (1972: *Folklore and Folklife – an Introduction*) who tells us that 'the folk' are any group of people 'who share at least one common factor.' Immediately one gets into trouble if we consider a group whose common denominator is a non-folk dance form. For example, if a classical ballet company comprises a folk, its dance, by this logic, is folkdance. Clearly no folklorist would admit, however, that much of their story themes

are based on or inspired by folkdance. What do they mean by folkdance? According to Joan Wheeler Kealiinohomoku, (as collected by Dorson, 1972) folkdance means "national" dance or and or racial dance, and they usually mean the "unrefined" dances of European peasants. But folkdance is not primitive dance. Curt Sachs, for example, claimed that folkdance fits on an evolutionary continuum, midway between primitive and civilized dance, and its presence in the contemporary world is a kind of living relic.

Folkdance is an important element of Naga culture. Dances are the expression of joy and manifestation of success and victory. Naga folkdances had their origin in the victory over the adversary in the war; attainment of the highest goal in life and its celebration. Great feasts are celebrated with indispensable performance of dance. Entertainment dances usually go with festivals and merriment. Horam (1988:51, (1992:39, *Social and Cultural Life of Nagas*) mentioned Naga dances, such as war dance, funeral dance, agricultural dance, youth dance, marriage dance and village gate-pulling dance, etc. Most of the Naga tribes have both men and women dance. There are some dances performed jointly by men and women. Horam (ibid), romantically points out; 'women also participate in most forms of dancing as it is they who lend colour and excitement and they are the cynosure of many eyes. While dancing, discreet distances are maintained even by lovers, and in the course of dancing he would indeed be a daring man who deliberately attempts to brush the hand of his lover or any other woman.'

Naga folk dancer needs strength and agility because he not only dances, but at the same time sings to the rhythm of dance. Songs in the dance generally have no lyrics but consist of sounds 'ho' 'he' and 'oh' in stretched single syllables. While in the midst of dancing, some dancers or any on-looker would shout war cries vociferously. There are types of dances that go with every dancer holding each other's hand in continuous chain. Other type of dance go with the dancer holding dao and spear on both hands. There are different folkdances among the tribes, and they can be called tribal dance, such as Ao dance, Sumi dance, Chang dance, Konyak dance, etc. Among the dances, war dances are most exciting and for the first-time viewer they would be horrifying and thrilling as well.

Folkdance is the art of all the menfolk of the village. Every normal person starts to learn and take part in folkdance from the early stage of life. No special coaching or class is held to teach folkdance, but it just comes as natural gift to all. To learn dances one must have started participating with the group of performers.

12. Rule of Customary Law: Mores represent the living character of a group or society, operative in conscious or unconscious control over its members. They both compel behaviour and forbid it; in their forbidding function they are known as taboos.

When the mores that come to have some special organization for their enforcement may be called laws. However, not all the mores are enforced, but only those that are more important ones. According to G.R. Madan, (1991:132, *Theoretical Sociology- Some Essays*) "If there is no legislative body for the enactment of new rules not previously part of cultural heritage, the law in this case is called 'Customary Law'. It is further clarified that "Laws that are not formally enacted but are formally decided and enforced are sometimes called Customary Laws."

The Nagas had no written culture. Yet mores were in perfect operation for ages. Customary laws were orally decided and enforced in full reverence. The enforcers were normally the village elders whose credibility lay on flawless interpretation of customs of their predecessors. Customary laws were respected in great awe.

In Naga tradition, every village is a sort of sovereign entity. Every village had its own laws that were sacred and inviolable, so that infringement of its customary laws by others amounted to grievous offense. Above the village practices and customs there are tribal customary laws that prevail over the individual village laws in case of inter-village or inter-tribal conflicts.

The present so-called village constitutions are chiefly the adoption of customary laws, with the difference that the present constitutions are written ones unlike oral laws in the past. In traditional Naga society there was no jail or police. But whenever any breach of law occurred, penalty was justly awarded in accordance with the provision of the customary laws and no one dared to challenge the sanctity of the law.

Customary laws were effectually enforced to take care of every conceivable offence and crime. Cases like inter-village, and inter-tribal disputes on any matter; land disputes, murder, poisoning, theft, robbery, divorce, property inheritance (when there is no direct heir), jungle burning, fishing, hunting, molestation, lending and borrowing of paddy, adoption of child, adoption of other clan, etc., came under the customary laws.

13. Folk science: The words 'Folk science' may appear to be paradoxical in the modern context. Science, as generally perceived, may be accepted as highly advanced subject therefore, to be prefixed with 'folk' may sound incongruous in as much as folk is referred to as crude and ill developed socially, culturally and intellectually. Tribals are, by definition, the group of people sharing the same custom, beliefs and traditions, and are not highly civilized. These groups of people who share the commonness of way of life are called folks. Therefore, the term 'folk science' may seem self-contradictory. Yet, a careful observation of the process of adaptation of the tribals to their environment reveals intriguing instances of scientific involvement. Some important aspects of folk science may be seen as under:

a) **Agriculture:** In the field of agriculture there can be no better technique than what these hill men have evolved over the centuries. "The Nagas are farmers and practise two kinds of agriculture, both obviously well adapted to the difficult hill terrain"(Julian Jacobs, 1990: *The Nagas – Hill Peoples of Northeast India*). Modern agricultural science has not brought any profitable alternative to the traditional system of agriculture, at least in the context of Nagaland. A simple farmer knows the day and month on which a particular seed should be sown. He also knows after how many days of sowing the field is reaped. Trials and errors over the years of experimentation at last yielded positive result. The villagers can precisely predict monsoon of the year by observing the environmental changes, and accordingly, advance or delay agricultural operation.

In the construction of irrigation, which goes zigzagging across great distances on the hillsides, appropriate slope of the bed of the canal is measured by the

angle of the foot to ensure the flow of water. No other instrument is used for this purpose. Agricultural activities are also operated according to the time indicated by the sound of some birds. They believe that birds have inborn intuition to react or behave in consonance with the forces of nature. Therefore, birds that give sounds seasonally are believed to give correct indication of the time for a particular activity in agriculture. An example, the Sumis wait for the sound of Kashopapu (a bird that sounds during the spring) to sow paddy. To them it is the right time to sow paddy when this bird started sounding. They also follow the voice of cicada for certain work in the field, for example, the one that sounds in the autumn, which indicates that pruning of paddy leaves has come.

b) **Medicine:** The Nagas had the practise of believing in faith healing and also on herbal cure. Pre-christians relied on magic healing. This practice of healing was the preserve of some magicians who possessed power to see the cause of ailment and prescribed the cure. But besides these people there are practical men who use traditional way of treating wounds, pains and varieties of sicknesses with leaves and barks of plants and trees. There are many plants, juices of which effectively control profuse bleeding. In emergencies, herbal aids are accessed in remote places where life-saving drugs are non-existent.

c) **Zoology:** The village folks have practical knowledge about wild creatures. They have their own names for every kind of creature; from the smallest to the largest. Their environment is such that they live with animals and therefore, have chance to easily observe the behaviour and activities of all the animals. They know what animal takes what food, where to live, what sounds to make, when and how to breed, and how to catch prey.

d) **Botany:** The closeness of life of the people with nature provides firsthand knowledge about the plants. Innumerable plants that consist the flora of the state have indigenous names for each variety. People know well soil and climatic conditions suitable for every variety of plants and trees. Seedling, transplantation, and pruning of bushes and trees go

according to the appropriate methods and seasons. Different trees and plants provide food and shelter to variety of animals. They know by observation as to what insect infest on what plants and at what season. It is customary to fell a particular tree or bamboo in a particular month of the year. This knowledge is very necessary from the point of view of keeping these materials from wastage by insect infestation. For example, bamboo should be cut in winter so that insects do not infest on it.

2.2. Factors of Cultural Devaluation:

Most of the cultural elements discussed in this chapter are on the decline. While discussing the rich Naga cultural heritage, one cannot remain complacent without taking notice of what it actually is going through at present. There is fast erosion of social and cultural values in our present society. Some of the factors responsible for cultural devaluation are mentioned below:

- i) Wrong conception about Naga culture by the younger generations as inferior, crude and savageous as compared to western culture.
- ii) Cultural colonialisation by the British imperialism. In order to succeed in political and economic exploitation, even the ruled were colonised culturally. In the words of Piketo Sema, (1991: *British Policy and Administration in Nagaland 1881-1947*) "Cultural colonialisation was thus an important phenomenon of British imperialism."
- iii) Proselytisation by the American Baptist missionaries was another reason for cultural change. On embarking Christianity the indigenous animism and its related rituals and cultural practices were abandoned. Christianity and its revival wave that swept across the state significantly dealt dead-blow on indigenous culture. People's mindset was so parochial and single-tracked that most of the cultural practices were treated as sinful and obsolete objects. They thought that cultural elements such as folk dance and songs were devilish and unchristian.
- iv) Access to modern information media such as radio, T.V., newspaper, journals, etc. ushered in a new life style and behaviour in the people. Milada Ganguli,

(1984:144, *A Pilgrimage to the Nagas*), commented, ...”external influences were destroying the age-old tribal social system and the cultural traditions of their inhabitants.”

- v) Exposure to outside environment for education, inter-cultural marriage, occupational jobs, etc.
- vi) Liberal use of money and the exercise of political and economic powers. This factor came about with shifting of occupation from that of traditional ones to white-collar jobs. Generous supply of money from the central government to the state and non-vigilant use of it by the implementing agencies concerned.
- vii) Mingling with outsiders, mostly traders and labourers.
- viii) Failure of education system in preserving, promoting and improving our culture. Examination-centred education had been and is a major factor for producing dependent and irresponsible generations who grow up without principle and value of life.

Education has a challenging task of conscientising the people about the need to resurrect their culture in order to sustain identity and occupy an honoured place as a people in the contemporary world.

2.3. Cultural Education.

In ancient Indian education educational arrangements were adopted for the development, preservation and propagation of culture. Venkateswara (1980:299, *Indian Culture through the Ages- Education and Propagation of Culture*) recalls, “Education was not merely concerned with the instruction of the young; nor even with the formation of habit and the development of will-power. It sought to build up the whole being of the individual, and enable him to lead the highest and the best kind of life possible for him in the circumstances in which he was placed. The system included ... the gradual developing of the senses of values in the adult in the little-thought of acts of daily life.”

Studentship was not for the pursuance of good living only but building of the whole being of a man. “It scoffed as such of them as took to a career of discipleship (studentship) merely to make sure of a decent living, and it mocked at those whose

learning sat loosely on the tongue, and even at those who were earnest in their study but unwilling to look on studentship as a discipline", (Venkateswara, *ibid.*).

In India there have been serious concerns to integrate education with culture. For example, National Policy on Education (1986) has observed that education has an accelerating role.

According to J.S. Rajput (2000:101, *School curriculum in India with focus on Value Education and Work Experience*), 'Education without culture becomes a rootless exercise. Culture provides sustenance and an anchor. It is, therefore, imperative that curriculum should take note of this fact and explore ways and means to acquaint students with the broad features of Indian culture.'

At national level there has been a very strong feeling that education had failed to propagate Indian rich culture when gradually the education system "got pre-occupied with techno-information and job-oriented skills" (P.D.Shukla, 1990: *The New Educational Policy in India*). As a result, concern for cultural education received significant place in the National Policy on Education (NPE), 1986. Part 8 of the NPE, 1986 carries elaborate clauses on the importance of cultural education. They are quoted as follows:

Part 8.1. "The existing schism between formal system of education and the country's rich and varied cultural traditions needs to be bridged. The pre-occupation with modern technologies cannot be allowed to sever our new generations from the roots in India's history and culture. De-culturation, de-humanisation and alienation must be avoided at all costs. Education can and must bring about the fine synthesis between change-oriented technologies and the country's continuity of cultural tradition."

Part 8.2. "The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. Children will be enabled to develop sensitivity to beauty, harmony and refinement. Resource persons in the community, irrespective of their formal educational qualifications, will be invited to contribute to the cultural enrichment of education, employing both the literate and oral traditions of

communication. To sustain and carry forward the cultural tradition, the role of old master, who train pupils through traditional modes, will be supported and recognized.”

Part 8.3. “Linkages will be established between the University system and institutions of higher learning in art, archaeology, oriental studies etc. Due attention will also be paid to the specialized disciplines of Fine Arts, Museology, Folklore etc. Teaching, training and research in these disciplines will be strengthened so as to replenish specialized manpower in them.”

Part 8.4. “In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integrity of our people. Such values should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.”

Part 8.14. “Work experience, viewed as purposive and meaningful manual work, organized as an integral part of the learning process and resulting in either goods or services useful to the community, is considered as an essential component at all stages of education, to be provided through well-structured and graded programme. It would comprise activities in accord with the interest, abilities and needs of students, the level of skills and knowledge to be upgraded with the stages of education. This experience would be helpful on their entry into the workplace. Pro-vocational programmes provided at the lower secondary stage will also facilitate the choice of the courses at the higher secondary stage.”

A policy document for Universalisation of Elementary Education (UEE) by Lokshala Project (1995:6) has the vision for evolving child-centred pedagogy such that it gives ample scope for expression of locally meaningful manifestations, thereby promoting socio-culturally diverse ways of perceiving education. It also stresses on using mother tongue as the medium of learning in the early primary stages, with provision for gradual switching over to the regional and link languages. The policy also propounds the need of forging dynamic linkages between the school and the community and vice versa.

Lamenting the present education system, V.M.Tarkundi (1978: *Education for our People*) said that 'the existing educational system lays greater emphasis on individualism, competition, verbal fluency or linguistic ability, and mere acquisition of information. ... What is even worse, the ethos of the existing system is highly authoritarian where values such as equality, love of truth, or spirit of enquiry cannot be fostered. In the new concept of education, we should recognize the significance of social objectives co-operation and team work, the complementarity of intellectual and manual work, promotion of skills, and the building up of character.'

Stressing on the need for revision of curriculum, J.S.Rajput (2000:99) urges, 'the changes all around the pace of these changes clearly indicate that a thorough revision of the curriculum is an urgent necessity. It has to take full cognizance of requirements of schooling and learning jto ensure that the curricula fully respond to the social, cultural and economic contexts of the people.' Referring to the school curriculum in Nagaland, Milada Ganguli (1984:274, *A Pilgrimage to the Nagas*) specifically asserted that Education department of the Government of Nagaland must introduce compulsory classes in tribal dancing and singing leading to monthly cultural shows in schools and colleges. It was even suggested that the students could also set up cultural clubs in towns and villages where boys and girls would not only learn singling and dances of different tribes but also traditional Naga games and sports.

Cultural education can be possible by accessing to the elements of culture of the state. The cultural education of the people must be kept up by constant reference to the reservoir of our culture i.e. older people. Teachers' role is of vital importance in cultural preservation and promotion. Personal inclinations of teachers towards cultural propagation will the basis for success of cultural education. Devotion and sincerity on the part of a teacher will come as a powerful force in enrichment of education with culture.

Cultural education is a new concept, which is unheard of in the state. By cultural education it does not mean a specialized subject for specific duration. But it must be a continuous process and indispensable element of school education. No worthwhile attempts have so far been made to incorporate cultural education in the school curriculum. There seems to be lack of consciousness and concern about the need to

inculcate cultural education. Present educational programmes are stuffed with examination-oriented curriculum, and there is absolute neglect on man-making education.

Cultural education will mean inculcation of moral and social values, dignity of labour, knowledge of ones own history and origin, community-based society, traditional virtues, fraternity, equality, humility, and perseverance. In all these virtues the Nagas excelled. Naga culture has got so much to do with values. Hence, a cultural decline would imply erosion of values in the society. Lack of value amongst the present generation is the major concern that calls for an overhauling of education system in the state. Naga culture derived its strength from virtues of simplicity, hospitability, hard working, egalitarianism, frankness, humorousness, and straightforwardness politeness, respect and honour for old people, corporate spirit of life, etc. Cultural education lays emphasis on inculcation of value system of a society because 'the chief aim of value education is to achieve maximum human resource development so as to improve our total life' (K.L.Gandhi, 1993:10, *Value Education – A Study of Public Opinion*).

Education is not worth its name if acquisition of it does not meet the core desire of man i.e. realization of values. The meaning of value may be clearly seen in the words of Edgar Brightman as quoted by Sundaram and Shah (1976: *Education or Catastrophy?*) "Value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying a desired object or activity. Hence, value is an exciting realization of desire."

Dorothy Lee's definition was referred again by the co-authors (Sundaram & Shah, *ibid.*) that says; "By human values, by a value or a system of values, I mean the basis upon which an individual will choose one course rather than another, judged as better or worse, right or wrong."

The International Encyclopedia of Social Sciences says; "values are conceptions of the desirable, influencing selective behaviour."

By cultural education, there is an inherent stress on value-oriented education for a continuous and consistent respect for moral conventions and social mores. As Larry P. Nucci (1982, *Implications for Values Instruction*) puts it, 'the primary aim of values education is to develop students' ways of thinking about morality and social

convention. More specifically, the aim regarding social convention is to move students through the progression of stages in conceptions of convention toward a coordinated understanding of the importance of convention for the organization and coordination of social interactions within social systems.'

Schools, being the catalyst of moulding society, need to play a pivotal role in preserving our value system and promote cultural continuity. Culturally, the Nagas were the lovers of dance and music. Art and crafts were necessary part of life. Respect and care for older citizens was a customary practise rather than for courtesy sake. Stealing and trickery, jealousy and slandering were unknown in Naga society.

The Naga society needs to go back to work culture if it has to survive as a people of distinct entity. The irony about the present Naga society is dependence on easy money, and abhorrence to manual work. Manual work is treated as undignified and shameful. This mentality is sure to bring chaos and social bankruptcy. Schools, which deal with the youth of potential age, can effectively set the direction of these young people into productive and useful citizens through culture-based school curriculum.

Socially Useful Productive Works (SUPW), which is a compulsory component of school curriculum, has been treated lightly in schools. No tangible result has been seen out of this subject. Apart from this subject there is practically no other activity in the schools that could cultivate work habits. Knitting instructors are appointed to all government High Schools, but they are out of job throughout the year.

Recalling work activities in schools in the past, Thinkers Forum, Nagaland, (1981:88, *School Education in Nagaland*) asserted that during the British regime in the Naga Hills, school gardens were compulsorily opened wherever schools were established by the British government and the boys were trained how to dig the earth in school gardens, water the plants, protect the plants and fence the plants properly. They were trained to learn dances and singing of folksongs. But these have not been practiced in the Primary and Middle schools today. In the same statement, it was reported, "training in carpentry, blacksmithy and masonry were given in the Middle English Schools, and this helped them in their future career when they could not study in the school."

Citing the advantage of working habits on physical well being and building self-reliance economically, G.K.Ambady (1981:122, *Child Education and Training*) propounded that gardening can provide complete relaxation with the advantage of fresh air. He says; "Contact with earth seems to give an accession of strength as in the case of Antaes of Greek mythology. Skill in the use of the common tools of the gardening and the workshop may be found rewarding in the evening of life, and is indispensable in these days of 'do it yourself' economy. Youth therefore, need education and supervised work experience in such skills."

Post-literate society has done much damage to the oral tradition in respect to learning situations. The present school curriculum is formidably overfed with information through bulky textbooks to be learned by rote memory. The minds of the students are unduly strained in the process of cramming up of textbook contents. If there is anything to learn outside the school routine, they learn violence, immorality, meanness, and trickery from written, visual and practical sources. In the realm of oral tradition, learning occurred by direct observation and experimentation of and with the nature of harmonious and simple community life. Their mind was so relaxed and peaceful in the absence of time bound curriculum.

The present school curriculum compels the students to store up vast information, which is expected to be smartly reproduced either orally or in writing or both during competitive examinations. The best reproducer thus emerges as the super candidate. But no one cares to evaluate the total quality of a man. The fact should be that real abundance of life derives its meaning from the possessing of total spectrum of values of life and its culture, because "people who have everything else assume that they possess culture also, and people who have nothing else are proud of their sole possession – culture," (Mujeeb, 1971:*Education and Traditional Values*). The damage to traditional system of education was also prominently noted by Hamlet Bareh (1978: *Glimpses on the Growth of the Integration in Nagaland*), who said; "the greatest mistake of the earliest educationists was that they over-looked the good aspects of the village-oriented and traditional system of education. The modern system of education, to a great extent, minimizes the corporate and traditional meaning of life, and the concept of citizenship as

well. It creates a gulf between ideal modernism with the old ideas of citizenship and tradition.”

Having discussed the concern for the need for imparting cultural education, it must be clear that it is not a fanciful oration, but genuinely practicable, because “to say that culture can not be communicated or acquired would be to deny the possibility of education in every sense of the term, and that would be frivolous. There is no human quality that is not acquired or inherited in some manner or in some sense” (Mujeeb 1971: *Education and Traditional Values*).

This study does not aim at suggesting construction of a totally new subject for cultural education as such. It is well known that the present school syllabus is already bulky and formidable. What the present study stresses is the holistic approach to school education that ought to be equally progressive with science and technology, at the same time deeply founded on moral and social values of the society. And this could be possible by enriching the present school curriculum with induction of relevant cultural input.

2.4. Principles of Cultural Education

The following points are discussed as principles of cultural education:

- i) Culture is the common heritage of a society: Culture is a heritage that is passed on from one generation to another. The Nagas, as a people, have, through centuries, exhibited a close-knit family kinship as a people. In order that modern explosion of information and new desires should not fragment the fabric of the Naga society, school education must enable the young generations to grow in their culture perpetually.
- ii) Culture must be preserved, developed and improved: Education must play a preservative role for sustenance of culture. Traditional values must be preserved, protected from alien invasion, and refined. There may be room for refinement of old practices that may be incongruent with the change of time. Improvement on such aspects may be welcomed. As John Martin (1968: *Education and Human Values*) stated; “Our educational institutions are expected not only to transmit the heritage but also to prepare youth for future

occupations, develop sound character, promote physical health, and teach the ways of the culture." In the act of preserving the culture education needs to play a protective role also; because presently our culture is being attacked by both internal and outside forces, and when it happens "A culture may be weakened by internal social change or destroyed by outside influences. In either case its members suffer" (Broom, et al 1981: *Sociology- A Text With Adapted Readings*).

- iii) Without culture there is no identity of community: There is no society on earth that wishes for no identity. Cultural identity is one of the most crucial attributes of regional or national entities of the world. Self-consciousness is not against world-brotherhood, but it is the basis for dignity and responsibility. Education must be able to inculcate this spirit. Identity also aims at fostering unity, and in turn the survival of identity "depends on the strength or existence of a prior identity and a history of maintained unity, for example, its coherence, and also its allies in the process of consolidation" (Colin Brock and Tulasiewicz 1985: *Cultural Identity and Educational Policy*). These authors also propound that cultural identity is a set of adaptations ranging from ethnicity, through religion, philosophy, social structures, privilege patterns and national consciousness, art and science to domestic practices, myths, games and language patterns acquired in different informal and formal ways, including through educational policies.
- iv) Every culture is unique: No culture is inferior to other cultures. There is a faulty conception about our own culture in the minds of the present generation, who glorify anything that is western, but despise their own indigenous culture. This attitude facilitated the passage for cultural invasion from without. For them 'others' is good, but ours is bad.' To reverse this gear of mind will depend on conscious efforts of the school programme framers and curriculum developers.
- v) Culture is continuous, yet it dies down if left unnurtured: Culture is continuous and growing process. Popularity of a culture depends on how

much its owners love it and use it. When culture is dropped in one generation, enough schism is created between it and the succeeding generations culturally. There is already a decline of our culture and we are virtually allowing it to go its slope of eternal peril. For this, G.K.Ghosh (1995: *Tribals and their Culture*), lamented the cultural decline of a major Naga tribe; saying "These rich traditions of the Semas however are gradually dying due to advent of Westernization, and if this trend continues a day will come when the Semas could no longer proudly say that he is a Sema nor he can be proud of his culture."

2.5. Rationale of the study

With the advent of education and interaction with other societies of the world, the old rich practices are being forgotten in the garb of pseudo-development. Time has come when people of this land will have to make objective observations and realize the incoming weaknesses and thus to adopt appropriate strategies for reviving old traditions and culture.

Youths of today have different aspirations and their interests are tilted towards self-gratification so that they have the least regard for the traditional values. L.S.Mehra (1977: *Youth in Modern Society*) mentions, "The youths of today have evolved their own ideals, values and standards which are different from those of the older generation. The attitude and aspirations of the modern youths reflect the sense of growing materialistic achievements. They have become indifferent towards the values of the past". A similar comment was made by P.C.Joshi (1989: *Culture, Communication and Social Change*), "With economic development and modernization a new class of society 'middle class' has been created. There has been (and it is still the trend) a feverish rush for self-gratifying accumulation of wealth and social life was thus shattered. In the process of seeking political and economic opportunism, vision for cultural continuity got blurred. Our traditional tranquility was taken by surprise with the mighty wave of the west and ungrudgingly our culture was allowed to be swept away in the whirlwind."

The Nagas have come to a threshold of modernization and opened to a wide world. The wave of cultural fusion is hitting hard on the Naga society when it is unprepared to face it. To be late in realizing this trend would only mean to allow Naga culture to be swallowed in the vortex of this mighty wave of cultural invasion. There seems to be an ignorance among many people about the steady undermining of the value of their culture.

In the light of the glaring instance of cultural decline in Naga society, a study into the cause of this decline, and turning to school education as a redeemer of losing culture was felt an urgent need. It was felt that the present study was very timely and significant. It was with a hope of restoring Naga culture through deliberation of this research work by means of throwing light on culture and traditional practices, and the potential role of culture in sustaining holistic society in future; that school education in relation to culture has been studied.

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REVISIONS OF THE FEDERAL GOVERNMENT

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CHAPTER 3

REVIEW OF RELATED LITERATURE

3.0. Introduction.

This chapter is devoted to review of related literature, in which researches done abroad and in India on cultural subject vis-à-vis school education have been presented in brief summaries. Review of research works done both abroad and in India on education in relation to culture is presented as follows:

3.1. Research done abroad.

Alidou, Hasna (1997) analyzed language policies and their effects on pupils' academic achievement in two types of primary education programmes in Niger. The research findings showed that language policy advocating the use of mother tongue in primary education was not detrimental to pupils' French learning and their academic performance in language. The findings also indicated that in case of primary education in Niger, longer exposure to instruction in French did not trigger appropriate proficiency in it.

Muhammad Hasna (1998) of Columbia University collected ideas of 98 teachers on cultural education. The respondents indicated that the expectations of multicultural education uphold the standards for 21st century education with an additional emphasis on culture and diversity – the fundamental aspects of what educational reformists herald as necessary for competent and effective teaching.

Concerned with the modern phenomenon of cultural clash and decline of community spirit, James Heming (1998) conducted a study on civilization and traditional values. He suggested that through moral education personal ethics for habits should be substituted and tradition which should be a combination of formative experience and valid information each aspect being matched to the maturation of the child, so that moral insight and understanding gradually become deeper and gets extended as the child grows.

Basmajian, Isabelle (1998) conducted a study entitled "*Enlightenment, art and Education: Becoming fully human.*" The basis of this research came from the fact that modern western society had changed the practice of art and in so doing had thwarted its role as an important contributing element to the development of fully human beings, which meant persons with equally balanced faculties of thinking and feeling and all that these implied. Prior to the renaissance, the practice of art was an integral feature in the life of the majority of the people in the west; an experience that allowed its participants to access their feelings and by bringing them into consciousness provided the opportunity for self-actualization. Subsequent to the Renaissance, art became subservient to the causes of instrumental reason. The study suggested that the integration of the practice of 'authentic' art in the life of individuals and the community would help humanize their societies, its continuing absence dehumanize; and that the artistic experience, whatever form it takes, was a valid form of inquiry and perhaps the only way that may enable human to illumine the self and educate the feelings. It was also suggested that the role of art be rethought, reworked and reconsidered in the public school system.

Mathewson, Margaret Susan (1998), conducted a study on Californian Indian basketry that had been undergoing a profound change. Much of the literature up to that point portrayed basketry as a dying skill. The study addressed those contemporary expressions of California Indian basketry including continuations in the use of ancient techniques, the use of traditional fibre plants and specific gathering and management techniques. It also addressed the use of basketry images and designs in contemporary artwork. Those images were used by California Indian people as an ethnic identity marker and by non-Indian groups such as museums and interpretative associations as an indicator of identification with California Indian issues. The study revealed that native Californians continued to practice, learn, revive and innovate within that rich tradition.

Suminguit, Vel Jutba (1998) studied about intracultural variation of indigenous knowledge in agro forestry in northwestern Mindanao, Phillipines. The study was necessitated because developmental agencies (government or private) implemented development projects without consulting the intended beneficiaries of development programmes. It has been common practice to send experts who, in many cases, ignored

and devalued the knowledge of the local people. This research argued that indigenous knowledge was an important resource for development that has been overlooked. Its use could potentially increase local people's participation in development projects. To make indigenous agro forestry knowledge available to development planners, the study suggested that it was important that indigenous agro forestry practices were documented.

Falconer, Renee C (1998) conducted a case study of a K – 2 school on adapting to an increase in cultural and linguistic diversity. The objective of this phenomenological case study was to examine the beliefs, attitudes, and practices that were prevalent in a school for grades K-2 that was adapting to a recent increase in cultural diversity in the school population. Data were collected through interviews, observations, and documents. The two stated goals of the school were: a) to help children be successful in a multicultural society and b) to enable children to learn academic and social skills needed to be a productive member of society. Constructive moves to address cultural diversity was as a result of the study: a) valuing linguistic diversity, b) involving the families of culturally diverse students, and c) adding Spanish and a programme for visiting cultural experiences; however, it was found that there had been minimal curriculum reform, and little change in the instructional methods.

Crawford Shirley (1998) conducted a study to collect myths, legends and life stories of Western Canadian native people. It was anticipated that the stories would provide educators with a portrait of the native culture to enhance their educational decisions for native students. A welcome realization, out of that study, was that a wealth of stories still remained within the culture, and they were still being used to teach native children.

Darlington, Katherine Elizabeth (1999) undertook a descriptive qualitative study to examine the impact of culturally relevant strategic teaching on the higher order thinking skills of Spanish-speaking bilingual high school students. The teacher-researcher utilized different teaching strategies to improve the higher order thinking skills of students who were showing progress and in students with particular needs. The teacher log, videotapes, response journals, and students' feedback in focus groups were analyzed for the impact of culturally relevant strategic teaching. It was found that Spanish-

speaking bilingual students who were learning English were able to engage successfully in higher order thinking skills surrounding high school academic content.

Simpson Leanne Ree (1999) had an interest on the knowledge of indigenous people in North America, which helped them live sustainably for thousand of years. This knowledge had been recognized by the dominant society as Traditional Ecological and Environmental Knowledge (TEK). The study was made to examine the concepts of TEK from aboriginal and non-aboriginal perspective using the current literature and the researcher's own experiences in a first Nation Community, to use an appropriate non-western methodology to learn about Indigenous knowledge from members of the first nation, and to use his experiences working with the community to demonstrate how western society constructs TEK. The study concluded that indigenous people in North America had successfully evolved their own system of adaptation to environment and ecological circumstance that had been mutually protective and sustainable both for the people and the environment.

Temmons Maria (1999) conducted a study entitled "Becoming a Culturally relevant teacher: contrary spaces in teacher socialization for diversity". The study aimed at evaluating the programmes for preparation of teachers to become relevant and effective in diverse cultural settings of teaching situation. Contribution of this research include empirical evidence of the benefits of a critical multi-cultural approach to teacher preparation, deeper understanding of the process of becoming a teacher in urban diverse setting, identification of potential points of conflict in teacher socialization and recommendation to bridge the gaps between new teacher ideals and realities on individual and structural levels. It was found that with greater understanding of the process of becoming a teacher in diverse setting, teacher education could better prepare and support new teachers to become culturally relevant teacher.

Nekhwevah Fhulu (1999) conducted a study on Culture and Educational transformation in Post-colonial Namibia and Post-Apartheid South Africa. This study was conducted out of the urgent surge for restoration of the native culture. Africa was full of challenges. Education was expected to be an effective tool in coping with those challenges. However, the existing education in Africa was the legacy of colonialism. It

had been geared to meet and maintain colonial interest under the cover umbrella phrase 'Modernizing Africa'. The so-called 'Modern Education' was not satisfactorily addressing the problem, the needs and aspirations of the African people. What was vividly observed was that African wisdom and knowledge was being systematically undermined. African self-concepts and pride, African understanding and interpretation of the environment and all in all the culture and psychological make up of the Africans were studied. The study found out that if Africa was to regain its place as the centre of culture and civilization, it needed to re-think and reframe its education in the context of Africa and its problems and aspirations.

Bird, Sandra Leigh (1999) believed that exposure and careful explication of foreign cultures within the classroom settings could disarm cultural misconceptions and stereotypes. This study presented a methodology for acquiring culturally based knowledge as content for curriculum. The study went through a process of sophisticated analysis, which recognized cogent cultural descriptors, comprised of many voices from within the Islamic culture. It was found that adequate familiarization and explanation helped remove intolerance to diverse cultures among the students.

Goodfellow, Anne Maria (1999), conducted a research on the current usage of K^w ak 'w ala, a language of the northern part of Wakashan language family spoken in British Columbia on the northern part of Vancouver Island and the adjacent mainland. The focus of research was the context of indigenous language use and the importance of language as a marker of cultural identity. It was found that though K^w ak 'w ala was being replaced by English in most contexts of communication, it had been strategically maintained in certain contexts as a marker of cultural identity.

Moralese, Bilsy's (1999) study entitled "*The Teaching of Culture in the Puerto Rican University English Language Classroom*" reported the result of a study conducted in the Island of Puerto Rico, an island in the Caribbean and a territory of the United States. In this study, teachers of Puerto Rican English as a Second Language (ESL) responded to a survey-questionnaire related to the teaching of culture within their educational institutions. The main cultures discussed were the cultures of the United States and Puerto Rico. The rationale for primarily discussing the United States culture

prior to the Puerto Rican cultures was that the ESL textbooks mainly addressed their culture. The main constraints evident in the data and presented in this study were lack of time for cultural instruction, lack of culture-relevant materials, students disinterest in the U.S. cultures which reflected resistance towards the usage of the English language and lack of teacher training in the delivery of cultural instruction.

Ng, Eva (1999) investigated into the impact of heritage education on self-esteem and ethnic identity. This study explored bilingual education and its controversy in the United States today. It examined the relationship between bilingual education and self-concept in order to shed some light on the bilingual education versus English only controversy. It examined two components of self-concept, namely self-esteem and ethnic identity, by comparing Chinese children who attended a heritage school programme with Chinese children who did not receive education in their heritage language and culture. The result suggested that Chinese children experienced conflict related to language fluency.

3.2: Research done in India

Researches done in India are presented below:

Larks, S. (1976) researched on 'Impact of Education on the Tribals of Ranchi District'. The main objective of the study was to investigate into the damages that had occurred due to education in the tribal people, specially in their socio-economic and political spheres. Some major findings of the study were: i) The primarily agriculturalist tribals were gradually migrating to cities, neglecting agriculture, tribal handicrafts and traditional mode of living. ii) There had been a re-awakening among more educated and brighter sector for the preservation of all the good in culture of the tribals.

Sarkar, S. (1979), surveyed the impact of Western Education on the Ao tribe of Nagaland. The study revealed that: 1) the impact of Western education on Ao tribe was significant and positive. There was progress and development in different fields of life. 2) There was a significant positive change on the tribe. Suppression of head-hunting, the use of coin and manufactured goods, change in trade and commerce, dress, social life, social hierarchy, marriage, political role, knowledge of mensuration, measures

of weight, time, system of disposal of the dead, language, culture, and the abolition of the system of tattooing were some major features.

Pinkeerani (1981) studied behaviour of students in and out of school as related to their Moral Education. The study was conducted for curriculum change. The major objectives of the investigation were: i) to study the behaviour of students when they were out of school after the school hours, ii) to find out if the school behaviour of students differed from their out of school behaviour, iii) to compare the behaviour of those students who were getting formal education with those who were not getting it and to establish a relationship of the behaviour of the type of education received, and iv) to get suggestions from student teachers and parents for the improvement of students behaviour and to study and present those to the curriculum planners. The major findings of the study were: i) The overall behaviour of the students was found to be good, and no significant difference were found in their behaviour in or out of school. ii) Significant differences were found in the ratings of the students, the parents, and the teachers on the behaviour of the students. iii) The overall behaviour of the students getting formal moral education was significantly different and comparatively better than the behaviour of the students who were not getting formal moral education, but the out-of-school behaviour of both the groups of students was not found to be significantly different in the two situations. iv) In all 77 percent parents, 67 percent teachers, and 83 percent students suggested that moral education should become a necessary part of the school curriculum. v) It was therefore, suggested that moral education based on the example drawn from different religions and lives of great men to be imparted in schools to develop self-realization and realization to lead a disciplined life among students.

Angami, Kedizhalhou (1982), studied the traditions of the Angami community and their educational implications. The important findings of the study were: i) schools in Nagaland were so engrossed with the training of the intellect that hardly anything was done to develop community life, ii) social heritage of Naga society was disintegrating, iii) perpetuation of social heritage – community life, customary laws, respect for authority, care for aged etc. should be done through institutions of learning,

iv) traditional arts like woodcarving, basket weaving, pottery, etc. need to be stressed in school programmes.

Makhan Jha (1982) studied the culture of Ollar tribe in Orissa. Ollar tribe, a small community in the state of Orissa, whose identity was almost obliterated in the absence of sincere attempts to protect its cultural entity. The study was conducted to re-establish the little-known tribe (Ollar) of Orissa. In this study the focus was given on economic organization of the tribe, food, dress, family classification, political system, and religious beliefs and practices. The study aimed at revealing the life of the Ollars as it is, and to offer an honourable status as a people with distinct culture. The study reported that the Ollar population was gradually dwindling, but their tradition still remained with them. Change in occupation was visible but not very significantly.

Goswami, N.S. (1983), studied value orientation of post-basic schools in Gujarat with the following objectives: i) to study the educational, moral, social, religious, cultural, aesthetic and economic values in post-basic schools of Gujarat, ii) to study the status of the values in the schools of Gujarat on the basis of Gandhiji's axiology of education, iii) to study the impact of Gandhian thought in the development of the life of students of post-basic schools. The study reported the following findings: 1) The mean differences of scores of theoretical, social and religious values between the teachers of post-basic schools and teachers of ordinary schools were highly significant and were in favour of teachers of post-basic schools. Theoretical, social and religious values of teachers of post-basic schools were better than those of teachers of ordinary schools. 2) The theoretical, social and religious values of girls studying in post-basic schools were better than the values of girls studying in ordinary schools. 3) The economic and aesthetic values of girls studying in ordinary schools were better than those girls studying in post-basic schools. 4) The post-basic schools provided a better atmosphere in schools to inculcate moral, social and religious values and Gandhian thoughts of self-reliance and cleanliness among students than ordinary schools.

Joshi, N.D. (1985) conducted a study on socio-cultural and educational conditions of Adivasis in Kerala. Some of the major objectives of the study were: i) to survey the folk arts of the tribals and analyze their educational potentialities, and ii) to

analyze the environmental situation of the tribals from the point of identifying (a) the positive components of the tribal culture and folk education and (b) the potentialities of linking their environmental experience to the wider and modern culture. Major findings were: 1) the tribals were not fully conscious of their backwardness, exploitation, sanitary needs, economic improvement opportunities, civic rights and responsibilities, 2) they still maintained some of their traditional cultural activities.

Kapur, M. (1986) studied education of primary school children on moral subject from a sociological perspective. Some of the findings were: 1) Obedience and precedence to elders were values that were communicated via process of control and disciplining of children by adults, 2) obedience and precedence to elders were also extolled on folktales, demonstrated in adults' behaviour and in the observance of rituals and festivals. 3) The learning of religious beliefs and practices consisted of adult demonstration of the correct observance of certain events. 4) The exercise of the adult control over children was an integral part of the social interaction within the school and the means by which order was maintained.

Kapani, Madhu (1990) conducted a study on the concept and practical implications of human values in education. The study was conducted with the following objectives: 1) to analyze the concept of human values from different view points, 2) to explain the nature of the five basic human values of truth, righteous conduct, peace, love and non-violence, and their interrelationships, 3) to draw the educational implications of these human values for the present education system in India, 4) to suggest changes in curriculum to incorporate human values at the primary stage of elementary education, 5) to suggest changes in methods of instruction and to integrate human values in the day to day lessons given by teachers at the primary stage of elementary education, 6) to suggest evaluation procedures for the students' performance and behaviour related to human values, and 7) to formulate a model curriculum for education in human values for primary teacher training institutions. The study reported that school curriculum had been failing to foster human values in students, and was directed mainly to provide information and facts to meet the growing competition in the materialistic world.

Das, R.C. (1991), investigated into the methods adopted by selected secondary schools in India for development of moral and ethical values. The objectives of the study were: i) to obtain information from selected secondary schools about programmes and activities aimed at development of moral and ethical values, and to select schools having good programmes, ii) to construct a test for measuring the moral judgement of secondary school students, iii) to measure the intelligence, socio-economic status and moral judgement of secondary school students, iv) to find out the interrelationship between intelligence, socio-economic status and moral judgement, and v) to identify schools with students having a high moral judgement score. Some of the major findings of the study were: that students from better socio-economic background demonstrated higher moral and ethical values in them, likewise, intelligence was relatively higher in students of better economic conditions.

Dubey, Ramjee (1992), surveyed the concept of implementation of value education in India at school level since 1947 to 1986, with the objective of ascertaining the status of value education in India; and to highlight the educational implications of value education. Major findings of the study were: i) values such as national integration, brotherhood, secularism, punctuality, had been emphasized. ii) Folksongs and legends which highlight several socially accepted values were missing from the curriculum. iii) The value crisis was due to lack of ideal leadership, neglect of the affective domain in education and corrupt practices in the society.

Kariappa (1992), surveyed value orientation in Tamil textbooks with the objectives: i) to identifying the values that were incorporated in the Tamil textbooks for standards VI, VII and VIII, ii) to identify the value awareness of the students in standards VI, VII, and VIII in prose and poetry textbooks, and iii) to identifying difference, if any, between rural/urban, boys/girls and government/aided school students in their value awareness. The study found out that school textbooks had more scope for enrichment with more value inputs. The study also revealed that there was no significant difference in value awareness between students of government and aided schools, and so was the case with boys and girl students.

Sentimenla (1995) studied the Ao Naga indigenous education with the objective of discovering traditional institutions of learning among the Ao Naga tribe. The study revealed that children were taught through ceremonies, rituals and superstitions. By tradition people had self-control, individual freedom, concern and respect for each other's rights. It was also revealed that many of the valuable traditional culture were on the decline in the present society. The study suggested the inclusion of Naga cultural contents in school education in order to revive Naga culture.

O.P.Malhotra (1998) investigated into the impact of education on tribal life and adjustment of the Car Nicobarese. Objectives of the study were: i) To assess and analyse the impact of education on family, social, cultural, economic, religious and political life of the Car Nicobarese Tribals. ii). To pin-point the healthy and unhealthy influences of education on the Car Nicobarese so that the tribals, particularly, their leaders should take notice of it and try to root out the unhealthy effects of education and to retain the healthy ones. The study came out with the major finding that education had played a significant role in bringing about positive changes in total way of life of the Car Nicobarese. Through education there had been all-round improvement upon the traditional life.

3.3. An Overview.

Review of related literature revealed that culture, perhaps, could be one of the most frequent and enthusiastic areas of research both for the purpose of academic degree, and independent study as a subject of personal interest throughout the world.

Studies on indigenous culture and knowledge have been widely done both abroad and in India. However, specific studies on cultural content in school education as such were found to be limited both abroad and in India. A brief overview of the review of related literature done abroad and in India is presented here.

Studies abroad mostly paid attention to multi-cultural schools where students from varied racial backgrounds studied together. Cultural diversity attracted constant concern for studying cultural factor on learning. Through the studies, it was found that cultural dynamics such as indigenous knowledge, practices, rituals, and language, etc.

were studied and their bearings as contributory or impediment to learning have been revealed. Some researches were also done to collect folklores, art and literature, indigenous knowledge, etc. Importance of cultural knowledge by teachers and educational planners was emphasized in some studies. Language learning and its impact on academic achievement of students constituted an important part of studies in foreign schools.

In India, people of various professions have conducted sociological and anthropological studies on culture of the tribes. A good number of books on culture, especially on traditional practices, beliefs, art and crafts, dresses, food habits, political organizations, and social systems, have been written.

Studies in India stressed mostly on moral and traditional values in relation to school education. Most of the studies were done to collect traditional practices and their social and moral bearings on tribal and minority people. Cultural studies in India also aimed at discovery of the impact of modern education on the life of the tribal people.

In Nagaland, studies on culture in relation to education are very limited. So far only three studies on Naga social and traditional practices in relation to school education have been done. Two of the studies were undertaken at the Master of Education (M.A) level only.

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CHAPTER 2

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CHAPTER 4

METHODOLOGY

4.0. Need and Significance of the Present Study.

Culture is an inalienable asset of a people. The Nagas have a history of rich cultural heritage, and they have evolved their identity through the continuity of their colourful culture. Naga culture had always been a subject of fascination for the people near and far away.

However, when the advent of literacy came to the soil of the Nagas, there came about drastic changes in many aspects of life. The people became more and more interested in new things that came to their immediate society. In the process of pursuing for a better and modern life, the people gradually and systematically went apart from their traditional culture. The present generations have come to a stage where they are almost ignorant about the rich and valuable cultural heritage of the past. Therefore, there is a deep concern for the need to redeem the age-old Naga traditions that are sinking under the flood of modernization.

The present education system is constructed for a singular object of stuffing as much information as possible and to get them back from the examinations. There is a serious lacking of life-building education. A holistic approach of education system, that focuses on moulding a total being of a man is the urgent need.

If education system has to be relevant to a society it belongs, it cannot deviate from the realities of that society. Cultural background of that society provides the perspectives of educational objectives. It is not only to reminisce about the past of the Naga traditions, but also to assess the place of culture in the present school curriculum. Because, the school curriculum is the mirror of the need and aspirations of a society and a country of a particular age and time, the present study envisages to assessing how far our education system has addressed the need of cultural education.

The present study is an attempt to examine the consciousness and seriousness of the school curriculum developers, teachers, and students in relation to cultural preservation and promotion through school education. The present study has been undertaken with the hope that cultural education would receive an impetus as a result of this study, though in a small way.

4.1. Statement of Problem.

The present study was undertaken with a basic concern for cultural conservation and transmission through education. The phenomenal change in the present society and its adverse affects on cultural heritage was deeply felt. In the advent of modernization and technology and the growing tendency of materialism and individualism in the present age, education system has a tremendous responsibility in inculcating cultural values in the upcoming generations. Educational system that rests deeply on the values of traditions of the society would serve as a sustaining stability while allowing a synthesis of modern knowledge and technology in it.

Keeping in view the need of educational input in relation to culture for the school age youths, the present study was confined to the school education in relation to culture. Thus the problem undertaken is stated as “**Survey of Cultural Content in School Education of Nagaland: A Socio-Cultural Study**”.

4.2. Definitions of the Terms used.

The keywords used in the study are defined as follows:

- i) Survey: It refers to the vast and extensive collection of facts related to present status of education system with reference to Naga culture.
- ii) Cultural content: It refers to the facts and aspects of culture of the people that have been included in the school curriculum. It specifically refers to information on Naga tradition, norms, habits, beliefs, way of life, etc.
- iii) Culture: It includes all aspects of life that characterize Nagas as a distinct race in their indigenous entity. It refers to ways of life in totality. Culture of the Nagas include cultivation system, religion, trades, judiciary, dresses, festivals,

games, food habits, customs, martial arts, mythology, language, government, music, dance, philosophy, and science.

4.3. Objectives of the Study.

Following were the objectives of the study:

- i) To study the cultural contents of school curriculum.
- ii) To examine the facilities available for cultural instruction and training in terms of physical, materials and human resource.
- iii) To assess the impact of school education on preservation and promotion of culture.
- iv) To examine the opinion of teachers and students towards cultural contents in school curriculum.
- v) To study the strength and weakness of cultural instruction in school.
- vi) To examine the problems related to presentation of cultural content of school curriculum.
- vii) To find out the traditional and modern social values that may be developed through education.
- viii) To offer suggestions to improve the cultural inputs in school education, and to generate cultural orientation in school.

4.4. Delimitation.

The study is confined to a survey of cultural contents of the Nagas in school education in the state of Nagaland.

The study was limited to 24 schools from 4 districts of the state, covering both rural and urban areas, including both private and government schools. In each district 6 schools were selected consisting of 4 private and 2 government schools. The study was confined to 24 Headmasters, 111 teachers, 10 experts, 20 intellectuals, community elders, and 646 students. The study covered Grades V to X, thereby confining to Elementary and Secondary stages of schooling only.

4.5. Population of study

Population of study includes all the students enrolled in grades V to X in the state, and the teachers who were teaching in the corresponding grades. The population under study also includes the Headmasters, the experts in the State Council of Educational Research and Training (SCERT), the Nagaland Board of School Education (NBSE), and Directorate of School Education. The actual population of students and teachers from Primary to Higher Secondary were 406253 and 18957 respectively in the year 2001. Out of a total of 406253 students, government schools had 137321 students and there were 268932 students in private schools. With regard to teachers' position, there were 10794 teachers in government schools and 8163 teachers in private schools.

4.6. Sample of study.

The sample of the study consisted of 24 Headmasters, 111 teachers, 646 students drawn from 24 schools, 10 experts, 20 intellectuals, and 10 community elders. Purposive sampling technique was used in selecting experts sample, 6 from State Council of Educational Research and Training (SCERT), 2 from the Nagaland Board of School Education (NBSE), and 2 from the Directorate of School Education. The sample of 20 intellectuals was drawn across different communities belonging to varied occupations and professions, but there was no pre-conceived idea with regard to age and gender of the intellectuals for the sample.

The sample also included 10 interviewees of senior citizens who were drawn purposefully to represent different tribal communities.

The entire sample was drawn from 4 districts of the state, which were selected using simple random technique. The selected districts were Mon, Zunheboto, Dimapur, and Kohima. From each sample district 6 schools were drawn, where 4 private and 2 government schools were drawn by employing a simple random sampling method, covering both rural and urban areas.

Only 4 districts have been selected, keeping in view the fact that there is a uniform syllabus of school education throughout the state, except that private schools

adopt different textbooks of various publishers for standards VII and below. From standard VIII to X, both government and private schools follow the same prescribed curriculum and textbooks of the SCERT and Nagaland Board of School Education (NBSE). Moreover, the study covers classes V to X and therefore, having a limited diverse syllabus and textbooks under its purview. To take care of the variation of syllabus and textbooks of private schools, more number of private schools have been taken in a ratio of 2 government schools to 4 private schools in each district.

4.7.0. Tools.

The following tools were used in the study:

4.7.1. Questionnaire: The investigator constructed the Questionnaires, which were given to experts for their comments and observations before finalizing the questionnaires for use. Questionnaires were effectively used for collection of facts, opinions, and observations from the respondents. There were 5 sets of questionnaires developed for i) Headmasters, ii) teachers, iii), experts, iv) intellectuals, and (v) students.

The investigation was descriptive in nature method and essentially of survey type. The central objective was content survey of the school textbooks and curricula with special emphasis on Naga culture. Therefore, questionnaires were appropriately designed to investigate into the problem.

The dimensions of the questionnaires for different target groups were as follows:

- i) Questionnaire for Headmasters: Questionnaire included the following aspects:
 - Background profile.
 - Culture in the present school curriculum.
 - The problems of physical, human resource, and study materials for cultural instruction.
 - Work experience and problems in implementation of SUPW.
 - Practical and co-curricular activities in the school.
 - Education and social values development in students.
 - Moral values and the role of school education.

- Revision of curriculum and cultural education.
- ii) Questionnaire for Teachers: The following were the aspects in the Questionnaire:
- Background information of the person.
 - Traditional values and their position in the present school education.
 - Dignity of labour and the present school education.
 - Festivals, traditional arts and crafts, games, music and dance.
 - Customary laws, beliefs, and mythology.
 - Physical facilities and teaching aids for practical learning.
 - Teachers' personal interest, knowledge and concern on Naga culture.
 - Teachers' participation in cultural-education related programmes.
 - Teaching methods
 - Comments on factors of cultural decline in our society.
 - Reflections on the present status of cultural content, and expectations on cultural education in future.
- iii). Questionnaire for Experts: The following aspects were incorporated in the questionnaire:
- Background profile of the person.
 - The initiatives taken for including cultural content in school curriculum.
 - Value and work culture in the school curriculum.
 - Moral values and education.
 - Traditional games in school.
 - Aspects of culture to be included in the school curriculum.
 - Suggestions received from other sources for cultural education.
 - Ways and means to include cultural elements in school education.
- iv) Questionnaire for Intellectuals: The following dimensions were included:
- Basic information of the person.
 - Intellectual reflections on the present school education in relation to preservation of cultural values in the society.

- Decline of cultural heritage and remedial measures for preservation and promotion of it through school education.
 - Cultural elements such as language, value systems, dignity of labour, festivals, games and sports and school education.
 - Suggestions for the status of cultural content in school curriculum.
- v) Questionnaire for Students: The questionnaire had the following components:
- Background information of the person.
 - Culture-related curriculum in the school and students' interest in them.
 - Students' knowledge about work experiments.
 - Students' knowledge about aspects of Naga culture.
 - Students' acquisition of skills on crafts, games, music and dance through cultural instruction in the school.
 - Effects of cultural instruction on the students' practical life.
 - Students' aspirations and interest on Naga cultural topics.

All the questionnaires aimed at gathering information and facts on the present status of cultural elements in the school curriculum. Opinions and observations with regard to the need and means of imparting cultural education were the important dimensions of the questionnaires.

4.7.2. Interview.

Unstructured interview was conducted with senior citizens of different communities to hear from them about the past traditions of the Nagas. Short folktales with good moral were also heard from some older people. The interviewees were asked to freely express the contrast of the past with the present as they experienced, and their observations about the modern life with reference to social and moral values of the Nagas. The prime object of the interview was mainly to learn about the past and the need for preservation of those traditional values by the new generations.

4.8. Collection of data.

Data were collected mainly through the questionnaires, informal interviews, personal study of school syllabus and textbooks, and physical observation of school environment. The investigator gave out all the questionnaires personally. Face to face explanation was made to the students to ensure satisfactory administration of the questionnaire. Adequate requests were made and proper rapport was established with all the target groups before the questionnaires were given out. After completion, the questionnaires were collected back by the investigator directly. Few questionnaires were received by post, where personal meeting could not take place.

Primary source of data consisted of personal experience with the rural people, interaction with older citizens in villages who had personal experience of Naga cultural life, and the responses derived from the questionnaires. Reading of educational policies, and personal study of school syllabi and textbooks also provided primary information to the study. *Dr. James (1996) Research in Education, (Seventh Edition)*

Secondary source of data was derived from reading of books written on Naga people and their culture by various writers who consisted of past administrators, travelers, educationists and academicians. Reading state government's policy document concerning indigenous education contributed insight into the importance of locally relevant school curriculum. Accounts on culture were had from various books on sociology and educational sociology. Studies done on culture with reference to education were collected through a review of related literature documented in various journals, dissertation abstracts, periodicals and surveys. *Educational Research, Allied Publishers Pvt. Ltd. A-104, Mayapuri Phase II, New Delhi 110064*

4.9. Analysis of data.

The research was descriptive in nature and it was a survey type of study, and therefore, the data was analyzed descriptively using mainly averages and percentages. The data collected were analyzed, interpreted and discussed in the following order: the questionnaire for Headmasters, the Teachers, the Experts, the Intellectuals, and the Students.

Data were analyzed in tabular form for the questions that could go well with the tabular presentation. Items of the questionnaires were arranged in logical order,

and the responses were sensibly grouped as per the need of the sequence. Analysis and interpretation was done on the basis of the responses given by the respondents on all the questions/statements.

4.10. Reporting of Data.

This thesis was reported in the standard format as prescribed by the universities in India.

CHAPTER 5

ANALYSIS, DISCUSSION AND INTERPRETATION

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CHAPTER 5

ANALYSIS, DISCUSSION AND INTERPRETATION

CHAPTER 5

ANALYSIS, DISCUSSION AND INTERPRETATION

5.1. Introduction

The objective of this research is to find out the present status of cultural elements in the school curriculum, particularly, at the elementary and secondary stages.

To meet the objectives of the study, personal perusal of the syllabi of the different stages was done, and the textbooks were read and examined thoroughly. Facts of extracurricular and co-curricular activities in schools that have cultural significance were gathered. Besides, for a survey of the status of cultural contents in the syllabi for school education, 5 sets of questionnaires were developed to collect facts, opinions, suggestions, criticisms and observations from the following:

- (i) The Headmasters
- (ii) The Teachers
- (iii) The Parents
- (iv) The Intellectuals
- (v) The Students

Besides the questionnaire, elders from different communities were interviewed to hear from them about the traditions and customs of the Nagas in the past and their observations and contrasts with modern generations.

The sample of the study to whom questionnaires were served and responses received are shown in Table No. 5.1, given below:

Table No. 5.1. Composition of the Sample.

Category of Respondents	Questionnaire given	Questionnaire returned	% of returned questionnaires
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CHAPTER 5

ANALYSIS, DISCUSSION AND INTERPRETATION

5.0. Introduction

This chapter deals with the analysis, interpretation and discussion of data gathered in this research. The present research tried to explain educational phenomenon in terms of its relationship with socio-cultural life of the Nagas. The research had a specific focus on finding out the present status of cultural elements in the school curriculum, particularly, at the elementary and secondary stages.

To meet the objectives of the study, personal perusal of the syllabi of the different stages was done, and the textbooks were read and examined thoroughly. Facts on curricular and co-curricular activities in schools that have cultural significance were collected. Besides, for a survey of the status of cultural contents in the syllabi for school education, 5 sets of questionnaires were developed to collect facts, opinions, suggestions, concerns and observations from the following:

- The Headmasters
- The Teachers.
- The Experts.
- The Intellectuals.
- The Students.

Besides the questionnaire, elders from different communities were interviewed to hear from them about the traditions and customs of the Nagas in the past and their observations and contrasts with modern generations.

The sample of the study to whom questionnaires were served and responses received are shown in Table No. 5.1. given below:

Table No.5.1. Composition of the Sample.

Category of Respondents.	Questionnaire given.	Questionnaire returned.	% of returned questionnaire.
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Headmasters	24	24	100.00
Teachers	144	111	77.08
Experts	10	10	100.00
Intellectuals	20	20	100.00
Students	720	646	89.72
Overall	918	811	93.36

The table shows that the response received were from 24 headmasters (100 %), 111 teachers (77.08 %), 10 experts (100 %), 20 intellectuals (100 %), and 646 students (89.72%), which constituted the actual sample of the study. The overall response received was 93.36 per cent.

The analysis, interpretation and discussion of the data were carried out in a sequence of one set of questionnaire at a time in the following order: the headmasters, the teachers, the experts, the intellectuals, and the students.

5.1. Questionnaire for Headmasters

The profile of the headmasters who responded to the questionnaire is presented in the table:

Table No.5.1.1. Profile of Headmasters

Type of school	Sample	Response received	Trained	Untrained	Male	Female
Govt. School	8	8 (100%)	7 (87.5%)	1 (12.5%)	4 (50%)	4 (50%)
Pvt. School	16	16 (100%)	5 (31.25%)	11 (68.75%)	15 (93.75%)	1 (6.25%)
Total	24	24 (100%)	12 (50%)	12 (50%)	19 (79.16%)	5 (20.83%)

The sample consisted of 24 schools, and to each school a questionnaire for head of the institution was given. The ratio of school was 8:16 of government and private schools respectively. Out of 8 headmasters of government schools 87.5% of them were trained and 12.5% of them untrained. And out of 16 headmasters of private schools only 31.25% of them were trained and 68.75% of them were untrained. There were more trained headmasters in government schools as compared to private schools. It was found

that there were equal number of male and female headmasters in government schools, but in the case of private schools almost all headmasters were males. There were 50% male and 50% female head of the government schools, whereas, headmasters of private schools consisted of 93.75% males and 6.25% females. There were in all 50% trained and 50% untrained headmasters, and 79.16% male and 20.83% female headmistresses.

Table No.5.1.2. Cultural Content and Resources for Cultural Instruction.

Cultural aspects in syllabi:	Yes	No	No response
Whether the present school syllabus contains cultural aspects of the Nagas.	8(33.33%)	14(58.33%)	2 (8.33%)
Any subject(s) dealing with Naga culture.	9 (37.50%)	14(58.33%)	1 (5%)
Whether school has sufficient teachers for cultural instruction.	7(29.16%)	16(66.66%)	1 (4.16%)
Whether school has specially trained teachers for cultural instruction.	1(4.16%)	23(95.83%)	—

It is seen from the table that 33.33% of the headmasters said that the present school syllabus contained Naga cultural aspects, while 58.33% of the schools said otherwise, and 8.33% of them were without a response. According to those who said that the present syllabus contained cultural aspects of the Nagas, subjects like Tenyidie, Social Studies and English contained cultural aspects of the Nagas.

There were 29.16% of the schools that had sufficient teachers for cultural instruction, while 66.66% of the schools had no sufficient teachers for cultural instruction, and 4.16% of the schools did not respond. It was found that only 4.16% of the schools had specially trained teachers for cultural instruction.

The differing responses, concerning whether the school course had Naga cultural aspects, from the heads of the schools who were teaching the same textbook and syllabus seemed to have reflected personal concept of culture from their own perspectives. If there was a differing answer from the schools that were using the same

syllabus, it might be the case of personal interpretation of the concept of culture. 8.33% of the respondents seemed to have been unsure about the cultural content of the school syllabus, as they did not respond to the question.

According to the table, 4.16% of the schools mentioned Tenyidie (MIL) to have cultural aspects of the Nagas. This subject was being offered in Angami areas, and mostly in government schools. Other subjects mentioned were Social Studies by 12.5% of the schools and 4.16% of them mentioned English that had cultural contents. There was apparent contradiction in the responses with regard to the subject(s) that had Naga cultural topics, for example, Social Studies was a common subject in all the schools and when many Headmasters did not agree that the subject had Naga culture in it, 16.66% of the schools said the subject had cultural topics on the Nagas. To make sure of it the investigator read through the textbooks of all the grades under study. And it was found that Social Studies contained a very rudimentary reference to Naga history and tools used by the Nagas. Geography of Nagaland, as a single chapter, was found in the subject wherein flora and fauna have been briefly discussed.

The table also showed that 29.16% of the schools had sufficient number of teachers who could provide cultural instructions, but 66.66% of the schools were found not to have sufficient teachers to provide cultural instruction. 4.16% of the schools had no comment. It was found that 95.83% of the schools did not have specially trained teacher for cultural instruction, as only 4.16% of the schools said that it had.

Table No.5.1.3. (a) Problems in Cultural Education.

Students readily opting for Mother Tongue:		M.T. teachers available for all recognized MIL.	SUPW classes in the school.
Yes	9(37.5%)	1 (4.16%)	16 (66.66%)
No	14(58.33%)	23 (95.83%)	8 (33.33%)
No comment	1 (4.16%)	-	-

The table shows that 37.5% of the headmasters mentioned that the students readily opted for Mother Tongue subject, while 58.33% of the headmasters said that the students did not readily opt for their Mother Tongue subject. 4.16% of the schools did not give any comment. Instead of Mother Tongue, it was found that the

students opted for Alternative English. Presently there are only 4 tribes namely, Angami, Ao, Lotha, and Sumi, that have developed Mother Tongue subject in their own languages up to secondary stage of school, and it may be mentioned that there are provision for teaching Mother Tongue in these four languages. In all the government High Schools Mother Tongue is offered, but not simultaneously for all the four languages. This was because of financial constraints on the part of the government. The language of the community where the school was located was offered, for example, Tenyidie in Angami area and Kyong in Lotha area, etc. Those students who were opting for their own Mother Tongue subject were doing so because the school provided teacher for that subject irrespective of the school being run by private or government. 60% of the headmasters of the schools mentioned that students did not opt for Mother Tongue subject because there was no proper literature for many tribes, enormosity of language diversity, English appeared to be more promising for a better future for students, while some others commented that students were better off in English than their mother tongue.

The table shows that only 4.16% of the schools had Mother Tongue teachers for the tribes whose languages have been recognized for MIL in the state, and 95.83% of the schools had no teachers for the tribes whose languages have been recognized for MIL in the state. There was generally a heterogeneous group of students from different tribes in urban schools, and to provide teachers for all the languages become financially difficult, if not impossible, both for government and private school.

The table shows that Socially Useful Productive Work (SUPW) classes were conducted in 66.66% of the schools, while 33.33% of the schools did not conduct the subject.

Table No. 5.1.3 (b)

Problem for SUPW classes:	No. of schools
Finance resource problem.	8 (33.33%)
Lack of specific syllabus.	4 (16.16%)
Shortage of classrooms.	7 (29.16%)
No teacher/instructor.	8 (33.33%)
Non-seriousness of stds.	3 (12.5%)
No problem.	1 (4.16%)

No comment.	3(12.5%)
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The problems for having SUPW classes or activities were of multiple nature. 33.33% of the schools mentioned lack of financial resources, absence of specific syllabus for the subject was stated by 16.16% of the schools. Difficulties mentioned included shortage of classrooms by 29.16% of the schools, non-availability of teachers/instructors by 33.33% of the schools, non-seriousness of students in the subject from 12.5% of the schools, etc. Only 4.16% of the headmasters of the schools said that it did not have any problem at all, while 12.5% of the schools did not give comment to the question. It appears that many schools were running SUPW classes under constraints.

Other problems mentioned included absence of clear-cut instruction with regard to the type of practical works to be taken up, and objectivity in evaluation of the subject. It was observed that SUPW subject suffered from absence of a clear specification about the type of practical works to be performed by students. The subject covered a mixed activities ranging from craftworks to social works including cleaning of school premises. This subject also suffers from lack of alternatives for student absentees under unavoidable circumstance who could not have attended social work; thereby suffer the chances of losing marks or grades. But, essentially the evaluation was mainly based on submission of craft items. And here, care was not taken to see whether the article was of genuine work of the student concerned. It was found that students were hardly engaged in on-the-spot work competition in the school for objective evaluation.

Table No.5.1.4. Headmasters' Opinion on Present School Curriculum and Culture.

Opinion of headmasters:	Yes	No	No idea	No comment
Whether more Naga cultural aspects should be included in the school curriculum.	21 (87.5%)	3 (12.5%)	-	-
SCERT should review curriculum to include cultural studies in schools.	23 (95.83%)	1 (4.16%)	-	-
Changes in cultural contents made during the last 10 years.	8 (33.33%)	12 (50%)	1 (4.16%)	3 (12.5%)
Is cultural training for teachers needed?	23 (95.83%)	1 (4.16%)	-	-

The table shows that 87.5% of the headmasters of the schools were in support of inclusion of more Naga cultural aspects in school curriculum, while 12.5% of them felt otherwise. It showed that much more had to be done to include cultural lessons in school curriculum. The headmasters suggested a good number of cultural elements to be included in the curriculum, such as Naga art and crafts like dresses making and weaving, paintings, and woodcarvings. Teaching of songs, dances, beliefs, folklores, customs, festivals, traditional rituals and gennas, and work culture were also suggested.

The investigator read through the textbooks of all the classes under study. And it was found that Social Studies had some brief chapters on Nagaland. The chapters included units on geographical conditions of the state, political account, and on migration of the Nagas in brief.

The table also shows that 95.83% of the headmasters of the schools agreed that SCERT should review and construct the school curriculum to accommodate more cultural topics, while 4.16% of the headmasters said that it was not necessary. SCERT, being the sole agency for school curriculum construction, has a great role to play in enrichment of school curriculum with cultural education. There is much more to do to pragmatize learning activities through the introduction of objective evaluation to work experience. So much of cultural values need preservation and propagation, for which schools have the potential opportunity to do the job. Therefore, the headmasters pointed towards the SCERT for inclusion of cultural values in the scheme of education.

According to the table, 33.33% of the headmasters mentioned that there have been changes in school curriculum during the last 10 years to include cultural topics, while 50% of the headmasters stated that no changes were made during that period of time. 4.16% of the headmasters had no idea on that matter, and 12.5% of the headmasters were without an answer, that could be because some of them may have joined service in the school only recently, hence certainly did not have much idea about the changes of school syllabus during the past years.

Facts were sought on whether attempts had been made to include cultural values in the school syllabi. The answers to which were in negative. It was found that

whatever little efforts had been made to include cultural topics had been of recent endeavor.

The table also shows that 95.83% of the headmasters agreed that teachers would need cultural training, while 4.16% of them said that cultural training was not needed. Cultural training was felt necessary in areas such as dance, music, crafts, sports, etc, in order to teach such aspects to students. At present if a person is a great folk dancer or a folksinger, he could be good only in his tribal dance and songs. Similarly, customary laws, beliefs, rituals, and folktales of different tribes need to be learnt by a teacher before he goes on to teach others.

Table No.5.1.5. Reflection on the Present Syllabus and Status of Culture.

Status of culture in the syllabus:	No. of response
No importance has been given to culture.	5 (20.83%)
Some cultural elements are included.	4 (16.66%)
Present cultural contents are not sufficient.	14 (58.33%)
Whatever is studied now is sufficient.	1 (4.16%)

The table presents comments on the present status of cultural content in school education. Out of 24 headmasters, 20.83% of the headmasters of the schools stated that no importance had been given to culture while developing school curriculum. And 16.66% of the headmasters said that some cultural elements were already included, while 58.33% of them mentioned that the present cultural contents were not sufficient. And yet, 4.16% of the headmasters contended to say that whatever was studied was sufficient.

It may be seen that some initiatives had been taken to include cultural elements in the curriculum; however, nothing worth the name of cultural education had been incorporated in the curriculum. Whatever is presently included does not seem to be sufficient, as indicated by majority of the headmasters. There seems to be a lack of concern among the head of the institutions with regard to cultural education as reflected in the response of one headmaster. She appeared to be content with what little was done.

Table No.5.1.6. Approximate Practical Classes in a Week for Cultural Education.

No. of practical classes in a week taken by schools.											
Class V		Class VI		Class VII		Class VIII		Class IX		Class X	
N.D	N.S	N.D	N.S	N.D	N.S	N.D	N.S	N.D	N.S	N.D	N.S
6	-	6	-	6	-	6	-	6	-	6	-
5	-	5	-	5	-	5	-	5	-	5	-
4	-	4	-	4	-	4	-	4	-	4	-
3	1	3	-	3	-	3	1	3	1	3	-
2	3	2	4	2	3	2	1	2	1	2	1
1	8	1	8	1	8	1	8	1	8	1	9
Nil	12	Nil	12	Nil	13	Nil	14	Nil	14	Nil	14

N.D= No. of days: N.S= No. of schools

Practical classes for cultural education for each class in a week have been tabulated as seen above. For class V, only 1(4.16%) of the schools took 3 days, 3 (12.5%) schools took 2 days, 8 (33.33%) of the schools took 1 day only. And there were 12 (50%) of the schools where not a single practical class was taken. In class VI, there were 4 (16.66%) of the schools that took practical classes on culture for 2 days, 8 (33.33%) of the schools took only 1 day, and 12(50%) of the schools never took a class. In class VII, 3 (12.5%) of the schools took 2 days, 8 (33.33%) of the schools took 1 day, and 13 (54.16%) of the schools never had practical class. In class VIII, only 1(4.16%) of the schools took 3 days, another 1 (4.16%) of the schools took 2 days, and 8 (33.33%) of the schools took 1 day, and 14 (58.33%) of the schools never had practical class on culture. For class IX, 1 (4.16%) of the schools took 3 days, another 1 (4.16%) of the schools took 2 days, and 8 (33.33%) of the schools had 1 practical class each week, and 14 (58.33%) of the schools did not take a single practical class in a week. In class X, only 1(4.16%) of the schools took 2 practical classes, 9 (37.5%) of the schools took 1 class, and 14(58.33%) of the schools never conducted practical class on cultural education.

Practical activities that have cultural significance included co-curricular activities. These activities included traditional games, folkdance and songs, craftworks, dress-making, manual activities, ethnic dress displays, etc. It is observed that any co-curricular activity that has no direct bearing on promotion or detention of a student was not given importance in the school. For example, learning or not learning traditional games or cultural songs and dances does not affect the promotion of a student to a higher

position or class. It is pertinent to realize that proper assessment mechanism for co-curricular activities is missing in the system of school education. So far cultural knowledge is not a factor to determine the quality of a student.

The head of the institutions were asked to comment on the degradation of social values among the students as a possible result of the absence of cultural elements in the school curriculum. To this the headmasters made strong points for consideration. Problems like ignorance of ones own culture and unhindered aping of western culture, decline of good old traditions of honesty, respect for elders, hardworking, knowledge of Nagas history, etc., have been listed out. There is no doubt that when a generation is swept off the foundation of its own traditional values, social values are bound to collapse, and that is what is beginning to occur in this day and age.

Table No.5.1.7. Means of imparting Moral Values to Students:

Subject for moral value education:	No. of response
Moral Science	9 (37.50%)
English	8 (33.33%)
Customary laws	4 (16.66%)
Separate textbook for moral education	3 (12.50%)

Coming to the need of imparting moral values to students through school textbooks, the table shows that 37.50% of the head of the institutions suggested that Moral Science subject must be able to serve the purpose, while 33.33% of them suggested English subject to include topics on moral values. Another 16.66% of the headmasters stressed on the study of customary laws to inculcate moral values to students, and 12.50% of the headmasters pointed out that a complete separate textbook must be developed for moral education.

5.2. Questionnaire for Teachers.

The sample of teachers consisted of 111 in number drawn from 24 schools. The data collected from them were tabulated, interpreted and discussed as follows:

Table No.5.2.1. The Profile of Teachers.

Type of school	No. of Teachers	Male	Female	Trained	Untrained
Govt. School	35	19 54.28 %	16 45.71 %	11 31.42 %	24 68.57 %
Pvt. School	76	39 51.31 %	37 48.68 %	16 21.05 %	60 78.94 %
Total	111	58 52.25 %	53 47.74 %	27 24.32%	84 75.67%

There were 54.28% male and 45.71% female teachers from government schools, and 51.31% male and 48.68% female teachers from private schools. In all there were 52.25% male and 47.74% female teachers.

Amongst the government school teachers 31.42% were trained and 68.57 % untrained, and from private school 21.05 % teachers were trained and 78.94 % untrained. Altogether there were 24.32% trained teachers and 75.67% untrained teachers.

Table No.5.2.2. Views on Traditional Values.

Whether traditional values of respect and care for elders are still alive in the present generation.	Yes	No	No comment
	69 (62.16%)	40 (36.03%)	2 (1.80%)

The table shows that majority of teachers i.e. 62.16% said that traditional values of respects and care for elders were still alive in the present generation, while 36.03 % of the teachers indicated that traditional virtues of care and respects for elders did not exist anymore in the younger generation. 1.80% of the teachers did not give response to the question. The response indicated that these social values exist in the present generation. But there may be a trend suggesting a decline.

Table No.5.2.3. Comment on the Role of School in relation to Culture.

i. Whether school curriculum should:	No. of Response in affirmative.
a) include traditional values	30 (27.02%)
b) go ahead with modern values	19 (17.17%)
c) synthesize old and modern values	61 (54.95%)

d) No answer	1 (0.90%)
ii. Personal view on work culture:	
a) a dead culture	10 (9.00%)
b) on the verge of erosion	42 (37.83%)
c) somehow existing	54 (48.64%)
d) no answer	5 (4.50%)

There were 27.02% respondents who supported the view that traditional values should be included in the school syllabus, while another 17.17% of them wanted that school should go ahead with modern values, and yet, the majority of the teachers i.e. 54.95% said that school education should aim at a synthesis of old and modern values. There was no response from 0.90% of the teachers.

The second part of the table shows that 9.00% of the teachers said that work culture was a dead culture, which means that the hard working nature of the Nagas was not seen any more. But there were 37.83% of the teachers who believed that this culture had not vanished altogether but on the verge of erosion. There was a majority of the respondents i.e. 48.64% of them who said that work culture still somehow existed in our society. And 4.50% of the teachers did not indicate response, that may be because they were not quite sure about the trend.

There was a general understanding that work culture of the Nagas was the principal means of self-reliance and self-sufficiency. But the wave of modernization and advent of education were attributed to have brought about drastic changes in working habits of the Nagas. It was found from the response of the teachers that work culture was still alive in our society. But one can always be premonitious about the extinction of this valued culture from our society. Evidences are clear that present generation has become too dependent on others' labour and services. There is already a trend in the present society to look at manual work with disdain. This perversion can be straightened through the systematic attempt of the school education, because in modern society no one can avoid the influence of the power of school programme. If school is looked upon as a powerful agency of molding a person's behavior, personality and total being, there is no reason why it cannot develop work culture in young minds.

Table No.5.2.4. On School and Cultural Education.

Aspects of cultural education:	Yes	No	No response
Students have enough knowledge on agriculture.	34 (30.63%)	73 (56.75%)	4 (3.60%)
School imparts work experiments.	65 (58.55%)	43 (38.73%)	3 (2.70%)
Students find work experiment interesting.	5 (4.50%)	98(88.28)	8 (7.20%)
School curriculum can help develop work culture.	97 (87.38%)	11 (9.90%)	3 (2.70%)
School neglects aspects of dignity of labour.	54 (48.64%)	53 (47.74%)	4 (3.60%)
School teaches traditional arts and crafts.	21 (18.91%)	89 (80.18%)	1 (0.9%)
Local festivals are observed in the school.	58 (52.25%)	53 (47.74%)	-
Students study Naga festivals in textbooks.	67 (60.63%)	41 (36.93%)	3 (2.70%)

The table shows the opinion of the teachers on the students' knowledge about agriculture. 30.63% of the teachers said that students had enough knowledge about agriculture, 56.75% of the teachers said that students did not have enough knowledge on agriculture. And 3.60% of the teachers did not give a response, may be because they did not know about it.

Agriculture was the principal means of livelihood in the state. There was no single family that had not come from agricultural background. But now, there are many young people who have no experience in agricultural activities. Many have not even seen crops and paddy standing in the fields, and do not know how they are harvested. There are many who know only the finished products of agriculture that come to them in the form of rice and peeled seeds.

There were 48.64% of the teachers who indicated that the school neglected dignity of labour, while 47.74% of the teachers said the school did not neglect dignity of labour, and 3.60% did not respond to the statement. 3.60% of the teachers were indecisive on this statement. There were 48.64% of the teachers who viewed with discontentment,

the work culture of the youths in relation to school education system. But there were almost half of the respondents who defended that school education system could promote dignity of labour. According to the positive respondents, the school may be encouraging dignity of labour in some ways, if not directly by the school syllabus.

Regarding the query about whether school provided instruction on traditional art and crafts, there were only 18.91% of the teachers who responded in affirmative, and majority i.e. 80.18% of the teachers stated that school did not teach traditional art and crafts. There was no response from 0.9% of the respondent. Art and crafts constituted a unique culture of the Nagas. This important aspect of culture portrayed Naga identity, but so far it appeared that the school system had not embraced on the principle of cultural preservation through school learning. It was however, consoling to find that a few schools provided instructions on Naga art and crafts as seen from the response. One respondent might well have been troubled to tell the truth, and so chose to keep silent on the question. In general, it was observed that the present school syllabus was already bulky and taxing for students, and hence, there might have been some constraint of time for including instruction on crafts.

The table further reveals that 52.25% of the respondents said that their schools observed local festivals, and 47.74% of them expressed that the school did not do so. Festivals are very important part of Naga culture. Festivals are the source of many other customs and practices of the Nagas. It was found that some schools were observing festivals in the form of granting students leave of absence on their festival days and not more than that. What was more concerning was the fact that many schools did not even take any notice of local festivals.

In the table 60.36% of the teachers said that students studied Naga festivals in school textbook, while 36.93% of them mentioned that their students did not study about festivals in the textbooks. There were 2.70% respondents without an answer. It could be that they could not assess properly the textbooks of different classes. Teachers who said that festivals were studied in the textbooks might well have referred to lower classes, for whom a small booklet on festivals of different tribes was provided as a

subsidiary textbook. It may be mentioned that there was no elaborate study on festivals and their traditions in higher classes in any school subject.

Table No.5.2.5. No. of Teachers Teaching Cultural Aspects.

Response	Folk song	Folk dance	Folk music	Folk martial arts	Arts and crafts	SUPW
Yes	7	12	6	4	26	78
	6.30%	10.8%	5.40%	3.60%	23.42%	70.27%
No	104	99	105	107	85	33
	93.69%	89.18%	94.59%	96.39%	76.57%	29.72%

The table shows that 6.30% of the teachers taught folksong, and 93.69% did not. Only 10.8% of the teachers taught folkdance, and 89.18% of them did not. Likewise, only 5.40% of the teachers taught folk music, 94.59% did not teach folk music. Only 3.60% of the teachers taught folk martial arts, 23.42% of the teachers taught art and crafts, but 76.57% of the teachers did not teach. While 70.27% of the teachers indicated that they taught SUPW, 29.72% did not teach the subject.

All the above aspects, except SUPW, are so far, not directly a part of school subject. If there were any chances for teaching the mentioned elements of culture, it could be during special occasions in the school. But such occasions are rarely found. The table makes it amply clear that very few teachers knew the arts mentioned in the table. There is a possibility that some teachers might know one or more arts, yet may not be getting opportunity to teach them because there was no such occasion appropriate for teaching and presenting the arts. It also appears that the present time table of the school was so loaded for textual learning that there was no time left for learning elements of culture through co-curricular activities.

Table No.5.2.6. Facts and Opinion on the Impact of Cultural Education.

Opinion on cultural education:	Yes	No	No answer
Students perform folk dances or not?	48 (43.23%)	63 (56.75%)	-
Learning of customary laws will bear social and moral control on students.	88 (79.27%)	18 (16.21%)	5 (4.50%)
Customary laws must be taught in school.	81 (72.97%)	18 (16.21%)	12(10.81%)

Traditional mythology had positive bearing on the actions and conduct of the Nagas.	77 (69.36%)	30 (27.02%)	4 (3.60%)
It is relevant to study Naga mythology in modern society.	87 (78.37%)	20 (18.01%)	4 (3.60%)
Studying folklore will help moral and social development in students.	75 (67.56%)	31 (27.92%)	5 (4.50%)

The table shows that 43.23% of the teachers indicated that students performed folkdances, while 56.75% said students did not. In the absence of proper programme for cultural activity in the school, it could be that there was no chance to perform folkdances by students. 79.27% of the teachers agreed that learning of customary laws would bear social and moral control on students, but 16.21% of the teachers said otherwise, while 4.50% of the respondents did not give any comment. Customary laws are usually unwritten laws practiced from time immemorial by the Nagas. Customary laws in the Naga society serve as the most powerful mechanism for controlling social and moral conduct of the people. But the modern youths have very less chance to know customary laws unless they are incorporated in the textbook for formal learning..

There were 72.97% of the teachers who supported that customary laws should be taught in school, while 24.32% were against the idea, and 2.70% of the respondents remained silent on the matter. It could be assumed that the subject matter was not easy for them to decide. The table clearly indicates that a great number of teachers knew the importance of the subject, and the benefit of having knowledge about the subject. Yet, there was a relatively small section of the teachers who opined that customary laws should remain unwritten as it was and should be handled in traditional way.

According to the table, 69.36% agreed that mythology had positive impact on the actions and conduct of the people in the past, while 27.02% of the teachers did not agree, and 3.60% of the respondents had no comment. The Nagas had strong belief on myths and no one could dare act against the popular belief. The majority of the respondents supported the fact. However, there were negative responses from 27.02% of the respondents, because superstitions were abound in the mythology and some of them

definitely had some negative impact on social traditions. 3.60 % of the teachers did not respond to the question. It might be that they had no idea of Naga mythology.

The table also indicated that 78.37% of the teachers agreed that the study of Naga mythology would be relevant in the modern society, while 18.01% of the teachers did not agree to that, and 3.60% of the respondents were without response. A good majority of the respondents supported the view that mythology of the Nagas should be studied. Mythology formed a part of cultural history of the Nagas, and the study of it certainly would provide a rich fund of traditional background of the Nagas in respect to their philosophy and beliefs. But there were some respondents who felt that there was no time to go back to the past, as there was a huge fund of knowledge to be learnt in order to cope with the advanced society of competition.

The table also shows that 67.56% of the teachers wanted inclusion of Naga folklores in the school syllabus, but 27.92% said otherwise, and 4.50% of the teachers did not give any comment. To know the nature and entity of a people, the study of folklore is necessary. What may be most challenging to the present scholars of the Nagas is to pull together our past history and develop it into permanent asset of the coming generations. However, as to what stage of education should be appropriate for study of such a vital subject and how much of it at different levels should be well thought about. Such a concern may have prompted 27.92 % of the teachers to respond in the negative, and 4.50% to remain silent. It could be that school is too early for this study.

Table No.5.2.7. Availability of Material Facility for Practical Education.

Whether these things are available in your school:	Yes	No
Traditional games goods.	7 (6.30%)	104 (93.69%)
Working tools for crafts.	16 (14.41%)	95 (85.58%)
Traditional musical instruments.	29 (26.12%)	82 (73.87%)
School garden.	44 (39.63%)	67 (60.36%)
Experimental farm.	7 (6.30%)	104 (93.69%)
Weaving and crafts chamber.	3 (2.70%)	108 (97.29%)
Carpentry shop	12 (10.81%)	99 (89.18%)

In the table, it is seen that only 6.30% of the respondents said that their schools had facilities for traditional games, 14.41% of them said their schools had working tools for crafts, 26.12% of the teachers said their schools had traditional musical instruments. And 39.63% of the teachers said that their schools had school garden, only 6.30% of the teachers said their schools had experimental farm, and only 2.70% of the teachers said that their schools had weaving and crafts chamber, and only 10.81% of the teachers said their schools had carpentry shops. That means that in all the cases overwhelming majority of schools did not have physical facilities for practical education. The table is very clear that the number of schools that have physical materials are very limited indeed.

The problem often faced by the schools in obtaining physical materials was the lack of fund. Government finds it very difficult to provide required materials to school due to chronic financial crunch. Besides the problem in getting other teaching aids and materials, there is bigger problem of extra classrooms, school gardens and experimental farms. This is because of the fact that schools are mushrooming rapidly even in congested corners of the towns without consideration for availability of space and school compound. Many of the schools are being established just because there were buildings to conduct classes. In this situation it seems to be difficult to find sufficient classrooms for practical classes for crafts and carpentry, not to talk about school garden and experimental farm. In comparison, rural schools have bigger school premises than those of urban schools. Likewise government schools, in general, have better and bigger school compounds as compared to those of private schools. If the people and the government could give little more efforts, government schools have every possibility of providing enough physical facilities to students. But transparency and accountability is needed from every person concerned. Some schools have flower garden or botanical garden where students used to plant flowers and tree saplings. This exercise contributes both to students' physical and environmental health. Working on plantation incites interest in students the conservation of nature and love for natural beauty of the surroundings.

It makes sense that opening a school must be adequately grounded on the availability of sufficient area attached to it and not just because there was an empty house. The ideality of school environment must be of prime pre-condition for establishing school. But running a school purely on commercial motive does harm to students' physical and mental growth

It was also found that only 9% of the teachers said that their schools had cultural dresses and kits for display to students, and only 14% of the teachers said their schools organized exhibitions/shows on Naga culture.

Table No.5.2.8. Programmes Related to Culture Attended by Teachers.

Naga cultural programme:	Yes	No
Seminar on Naga culture.	12 (10.81%)	99 (89.18%)
Training on Naga culture.	2 (1.8%)	109 (98.19%)
Orientation in Naga language.	2 (1.8%)	109 (98.19%)
Diploma in Mother Tongue.	1 (0.9%)	110 (99.09%)
Degree in Mother Tongue.	-	-

The table indicated that only 10.81% of the teachers attended seminar on Naga culture, just 1.8% of the teachers attended training on Naga culture, another 1.8% of the teachers could attend orientation in Naga language, and just 0.9% of the teachers held diploma on Mother Tongue. And there was not a single teacher with a degree in Mother Tongue.

It would be pertinent to note that the above-mentioned programmes were hardly organized at any level or by any organization. There are established agencies of culture such as Art and Culture department of the state of Nagaland, Nagaland Institute of Culture, and Tribal Literature Boards, etc. These agencies have more to do in dissemination of cultural education to the Nagas. Teachers may be willing to attend training or orientation programmes on culture, but if such programmes were not organized there is no way for them to have any training. With regard to Mother Tongue, so far only a few tribes have developed language course in Higher Secondary and college levels. Tenyidie is the only Naga language studied up to Post Graduation level so far.

Table No.5.2.9. Teachers' Concern and Involvement in Cultural Curriculum.

Cultural programme in education:	Yes	No	No comment
Involved in curriculum construction on cultural education.	8 (7.20%)	103 (92.79%)	-
Will go for cultural training, if provided.	108 (97.29%)	-	3 (2.7%)
Satisfied with the present cultural content in the curriculum.	1 (0.9%)	107 (96.39%)	3 (2.7%)

The table indicates that only 7.20% of the teachers had involved in, one way or the other, the construction of cultural curriculum, and 92.79% of the teachers had not. 97.29% of the teachers were willing to attend cultural training, if provided, but 2.7% of them were indecisive in this matter, and gave no response. And there were only 0.9% of the teachers who were satisfied with the present cultural content in the school curriculum, and a vast majority of the teachers i.e. 96.39% were not satisfied with the present cultural content in the school curriculum.

Involvement of teachers in curriculum construction had been very dismal, while in fact, they are the persons who work in the real ground for implementation of the curriculum, and know the practicability and relevance of the subject contents. Therefore, their suggestions and opinions would prove to be helpful in the curriculum construction. The table showed clearly the enthusiasm of the teachers for undergoing cultural training if provided. But the task of organizing cultural training is yet to see a breakthrough.

Only 0.9% of the teachers were satisfied with the present cultural content of the school curriculum, while overwhelming 96.39% of the teachers were not satisfied. As of now, there is a very limited cultural element in the curriculum worthy to assume as cultural content. If one is sure of the importance of cultural transmission through education, there is much more to be done to upgrade the present status of culture in the curriculum.

School education in relation to culture is of crucial concern at present not only in Nagaland but at national level also. If the states are given the liberty to frame their own school curriculum, there is a way opened for school education to be made locally relevant while at the same time adhering to core curriculum of the nation as a whole. In

the endeavor for incorporating culture in the school education, there is foreseeable need for close co-ordination of parents, teachers, tribal bodies, students, and cultural organizations with curriculum construction agencies.

Erosion of culture was the main concern for which this study was undertaken. The teachers were given multiple reasons for cultural erosion, and asked to point out one, which according to them was the main factor for this malady. The result was found as follows: 73.87% of the teachers attributed cultural erosion to blind aping of western culture and influence of mass media. Another 22.52% of the teachers ascribed cultural decline to lack of cultural education in the school. And there were 3.60% of the teachers who felt that influence of modernization was the reason for decline of Naga culture. There could be many more factors that contributed to cultural erosion in Naga society. Yet, the reasons mentioned were the principal factors with which many other allied reason could be added.

Environmental influence on the people is inescapable in this shrinking cosmos. And the Nagas are also undergoing a tremendous trial with the modern environment. New generations are hankering after anything new and there is hardly any looking back. However, there is a relieving trend that some enlightened youth have realized the value of Naga cultural heritage and the preservation of cultural identity. In this stage of change, there cannot be better alternative to education system to provide cultural identity to a society.

On the need for preservation of old values of social harmony, hospitality, honesty, and hardworking, observation of the teachers were collected. To this, various opinions were put forth. Important points among them were: to evolve a full-fledged subject on culture, to organize programmes on cultural activities, co-ordination of public and school, studying stories of the past. There were also suggestions for training of teachers for cultural instruction. Some teachers observed that teachers themselves should possess values as role models. Some suggested that Moral Science could be proper for imparting value education; while others suggested Social Studies subject to include chapters on Naga culture.

Table No.5.2.10.How Customary Laws Should be Studied in School.

Opinion on the study of customary laws:	No. of Response	Percentage.
Should have a separate subject.	41	36.93%
Should be studied in Social Studies	35	31.53%
. Can be included in Mother Tongue subject	28	25.25%
. Any other(s).	-	-
No response	7	6.30%

The table indicates that 36.93% of the respondents favoured a separate subject on customary laws, while 31.53% of them chose Social Studies subject to include chapters on customary laws. 25.25% of the respondents favoured Mother Tongue subject to include customary laws in it as a school subject. No one suggested other means. There was no response from 6.30% of the teachers. They seemed to have been indecisive.

Whether a separate subject on customary laws is introduced or made a part of any existing school subject, it may be mentioned that a great deal of knowledge of tribal customary laws will be needed.

Table No.5.2.11. Problems Related to Teaching Naga Dress- making.

Problems:	No. of Response	Percentage
Financial, material and time factor.	59	51.15%
Lack of skilled instructor/weaver.	32	28.82%
Problem of classroom.	5	4.50%
Heterogeneous culture of students.	11	9.90%

Most of the teachers i.e. 50.15% mentioned financial, material and time constraints. It was opined that even the government might find it difficult to provide fund for procurement of materials for weaving in schools. And if funding was possible at all, it was generally felt that accountability in distribution of funds to schools would need be closely watched. Besides this, each school would need one or more instructors and that would imply more appointments for this subject. Financial constraint will be all the more

acute for private schools, whose budget solely rests on the collection of school fees from the students. Problem of time factor figured out prominently. Some teachers stated that even the present syllabus is very bulky and therefore, addition of new activity would mean extra burden both for the teachers and the students. 28.82% of the teachers stated that there would be difficulty of finding skilled instructors. The apparent problem is to find an educated instructor who is also skilled in weaving. 4.50% of the teachers mentioned the problem of availability of classroom. It appears that there is a common problem of extra rooms for co-curricular activities in all the schools. 3.60% of the teachers stated that students were from different cultural background and therefore, introduction of this subject would create inconvenience to students. There was 9.90% of the teachers without any comment. They probably did not foresee any difficulty, or may be that they were ignorant of what dress making involved.

The investigator sought opinion of the respondents on identifying agencies that could provide training on Naga culture. To this question, 71.17% of the teachers mentioned several agencies for cultural training. The agencies mentioned were Non Governmental Organisations, schools, department of Art and Culture, State Council of Educational Research and Training (SCERT), North East Zonal Cultural Centre (NEZCC), village authorities, etc. Some of them mentioned Nagaland Handloom and Handicraft Development Corporation (NHHDC), and even church bodies. Few of them mentioned family as an agent of cultural training.

Culture is a naturally endowed and inherited way of life, so that it is inherited, learnt and adapted consciously and unconsciously in a social environment. Yet, in the realm of formal adaptation, conscious activity is indispensable, for which there is a need to identify agency(ies) that must provide formal training on any aspect of culture. There was no response from 28.82% of the teachers, which was very high. It may be assumed that they had no idea about the existing institutions or agencies in the state that are meant for cultural training and promotion.

Finally, the expected result of cultural education on students, and for that matter, on society as a whole, was invited from the teachers. To which, 72.07% of the teachers offered their enthusiastic guesses. There were both positive and negative

expectations on the result of cultural education. 68.46% of the teachers optimistically stated that by paying attention to cultural education, Naga identity could be preserved; rich traditions and customs could be learnt and respected by the younger generations. Some mentioned that dignity of labour, respect for elders, and unique beauty of Naga culture could be restored, which otherwise were on the verge of erosion. Some respondents mentioned positive results such as enhancement of social harmony, spirit of patriotism, and pride in our culture. Moral development, eradication of anti-socials, and the inculcation of the spirit of self-respect were other expected positive outcomes of cultural education. Yet, there were certain curious negations to cultural education as 3.60% of the respondents opined that laying stress on cultural education in school would overburden the students, and would lead to negligence of their studies in other subjects. The question of adding another textbook is however, not the point here. What is important is to include cultural elements or knowledge that goes to develop an integrated personality of a child. There were 27.92% of the respondents without an answer. Future is indeed difficult to predict.

5.3. Questionnaire for Experts.

Ten questionnaires were given to experts consisted of 6 from the State Council for Educational Research and Training (SCERT), 2 from Directorate of School Education, and 2 from Nagaland Board of School Education (NBSE).

These institutions are responsible for developing and construction of school syllabus of different stages as specified here:

- SCERT for the syllabi of classes Primary to VIII.
- NBSE for the syllabi of classes IX to X (even up to XII).
- Directorate of School Education for syllabi of Mother Tongue (MIL) for classes Primary to X.

Table No.5.3.1. Profile of Experts.

Academic	Speciali	Male	Femal	Length of service (in years).
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qualification.		zation, if any.		e	0 – 5	6- 10	11-15	16-20
P.G	Grad.							
8	2	-	4	6	3	4	2	1
80%	20%	-	40%	60%	30%	40%	20%	10%

P.G. = Post Graduate, Grad. = Graduate.

The table indicates that there were 80% Post Graduates, and 20% Graduates among the experts. None of the experts were specialized in a particular field. The experts consisted of 40% males and 60% females. With regard to the length of service, 30% of them were within the range of 0 – 5 years, 40% were within the span of 6-10 years, 20% in the period of 11-15 years, and only 10% of them were within the range of 16-20 years of service.

Table No.5.3.2. Curriculum Development and Culture.

Culture and school curriculum:	Yes	No
Have you been involved in textbook preparation?	7 (70%)	3 (30%)
Present school curriculum contains Naga cultural elements or not?	10 (100%)	-
Should school education relate to Naga culture?	10 (100%)	-
Has the inclusion of traditional values in textbooks of classes V – X been attempted?	9 (90%)	1 (10%)

The table shows that 70% of the experts had been involved in preparation and construction of school textbooks, while 30% of them had not. Involvement in school textbook preparation by 70% of them included reviewing the existing textbooks, being a member in panel of authors for preparation of textual materials in various school subjects, as an author of textbook(s), etc. As an official of the agency or department concerned for school textbook construction, most of the experts already had involved directly or indirectly in the preparation of school textbooks. 30% of the experts had not yet got opportunity to directly involve in textbook preparation, as they had not been in service for long. It is seen from the table that 100% of the experts said that present school curriculum contained Naga cultural elements. This does not necessarily mean they are

satisfied with what the present school curriculum provides with regard to cultural aspects. Yet, it is clear that an attempt that has been made to provide a reference to culture in the curriculum. There have been differing versions among the experts with regard to the time when cultural elements have been included in school textbooks. Some pointed to the 1960s, some referred to 1980s, while to some it was started since the inception of the SCERT in the state i.e. 1979. And some of them could not provide any idea.

100% of the experts agreed to the proposition for school education to relate to indigenous culture. It is understood that every sensible official would envision the need for basing education to cultural background of the people, because one prominent role of education is to enrich culture and to preserve it.

To the query on whether school curriculum developers have attempted to incorporate traditional values in the curriculum of classes V to X, 90% of the experts responded in the affirmative and only 10% said otherwise. On enquiry as to the ways of incorporating traditional values in the school curriculum, it was found that traditional stories of each tribe, tribal festivals, and past life legends have been incorporated in school textbooks. Much more needs to be done in order to inculcate traditional values. Reading past stories and festivals alone cannot impart value education. The Nagas had a universal law of submission to social norms and to fear authority.

The experts mentioned that potential source of cultural information was from oral narration of older citizens. Other sources also included folktales and written materials as secondary means. Observation of cultural programmes provided first hand information on Naga culture. Here is a point to note that older citizens will not remain with us forever. Therefore, while they are alive maximum information should be tapped from them. Their services may also be used in the schools in the form of inviting them to give talks and discussions on the traditions of the Nagas, folktales and folklores, etc.

On the question as to whether their department/agency was planning to organize orientation or seminar on Naga culture, all the 100% of the experts mentioned that there was no standing plan. So far SCERT, Directorate of School Education or NBSE have not organized talk or discussion on Naga culture. It is apparent that importance of inclusion of cultural aspects in school curriculum has not been thought of in real earnest.

Every sensible person appreciates values of Naga culture in verbal expression. There is no dearth of enlightened citizens who value Naga culture. However, a thought on preservation and transmission of culture through school education has not occurred to many people.

To begin with the endeavor to integrate Naga culture with school education there is a need to initiate discussions in intellectual level and agencies concerned with school curriculum development. What is found necessary at present is to awaken consciousness and awareness among the students, the parents, the community, the intellectuals, and the society as a whole on the value of culture and its transmission.

For inculcation of work culture in Elementary and Secondary stages of schooling, the respondents suggested the following means:

- Inculcation of work culture is a must, and it must be done through practical lessons;
- A subject on work experience should be given priority at par with other main subjects;
- The concept of the dignity of labour and egalitarian nature of our society should be driven home;
- Clean-up activities and social works would reinforce the value of work culture; and,
- Stressing on vocational education.

The investigator enquired as to the suggestions received by the experts from any corner concerning inclusion of cultural elements in school education. The answer was 30% positive and 70% negative. 20% of the experts stated that they received suggestions for cultural education from Central Institute of Indian Languages (CIIL) Mysore, and NCERT under Ministry of Human Resource Development, Delhi. 10% of the respondents stated that senior officials in the institution suggested for inclusion of cultural instruction in the school curriculum.

It is seen that much awakening has not occurred to appreciate cultural education. Suggestions and opinions were not coming to the agencies from within the

society. It was from the central agencies only that suggestions were received for cultural education.

For promotion of traditional moral values through school education, suggestions were sought from the experts. The views offered by them were:

- To conduct seminars, workshops, symposia, etc.
- To organize cultural exchange programmes.
- To have a separate subject on moral values, or to have chapters on this in some other subject, or
- To incorporate value topics in school textbooks.

The views offered ought to be taken seriously, because education without value leads the society into reckless rush for materialistic and individualistic ambition. Besides the classroom instruction and the traditional note giving, involving students in discussions, seminars and exposures would yield rich dividend in moral development.

On the question as to whether indigenous agricultural methods should be studied, 70% of the experts responded in positive and 30% of the respondents replied in negative. The question was pertinent keeping in view the geographical nature of the state. Traditional Nagas had found sustenance in their self-evolved method of cultivation of land. Ages have past since the people underwent the process of adaptation to their geographical and climatic conditions, and now the system is settled. But there were some negative response. Their objection to the indigenous method of agriculture is well taken knowing that the modern technology has come for ensure minimum labour and enhanced yield of crops. Nevertheless, what seed is suitable for what type of soil, and when to sow what type of seed is well within the knowledge of the indigenous cultivators, so that much more is to be learnt from them.

In respect of introduction of indigenous games in school, all the 100% of the respondents agreed that they should be introduced. The Nagas had quite a few traditional games in the past. One can see faint traces of such games in villages even to this day. Like other foreign games that are played in our school weeks, indigenous games could be incorporated as well. The respondents justified that games are an integral part of

culture, and hence should be encouraged. Some of them commented that games could provide meaningful occupation to students who may not excel in academic field. Still, others pointed out that games would go a long way in the building of a healthy body. It was also emphasized that Naga indigenous games are not inferior to any other games and therefore, they must be popularized.

The experts were asked to mention major difficulties if more of cultural elements were to be introduced in school education. On this, the visible difficulties mentioned were:

- ❖ Lack of facilities and manpower;
- ❖ Absence of written materials to begin with; and
- ❖ Vastness of the topic and overburdening of students.

Definitely one can foresee some difficulties in introducing cultural education. To begin with, a teacher himself has to be knowledgeable in Naga culture. Physical facilities are to be procured, which means extra financial resource would be required. And most importantly, students would be overloaded if extra subjects or topics were added to their already formidable academic workload.

When asked whether the experts were satisfied with the present status of cultural contents in school education, all the 100% of the respondents said that they were not satisfied. It is amply clear that the present school curriculum hardly contains cultural components of the Nagas. Culture has been a neglected subject of learning in school education.

The respondents were asked to suggest both traditional and modern values that are worthy of inclusion in school syllabus, and the following were suggested:

Traditional values:

- ❖ Dignity of labour.
- ❖ Honesty and integrity.
- ❖ Egalitarianism.
- ❖ Simplicity, hospitality and generosity.
- ❖ Respect and care for parents and elders.

Modern values:

- ❖ Environmental protection.
- ❖ Sex equality.
- ❖ Scientific temper.
- ❖ Secularism and democracy.

All the values suggested by the respondents are crucially important and must be emphasized. The function of education is to ingrain a perfect blend of traditional and modern values in the young minds. Traditional values would provide stability to the behavior of an individual thus nourishing the personality and total being.

Traditional values like dignity of labour, honesty and integrity, egalitarianism, simplicity, generosity, hospitality and care and respect for elders formed the beauty of Naga culture. But with the passage of time these values got eroded, and the present generations are slowly becoming dependent, arrogant, selfish, and materialistic. Sense of respect and honor for elders have become the qualities of the past.

Among the modern values, environmental protection, sex equality, scientific temper, secularism and democratic spirit were prominently reflected by the intellectuals. Environmental protection was felt crucially important for the fact that people are insensitive to increasing ecological imbalance and dangers of complete depletion of natural resources. Water and air pollution is another serious threat to the existence of human life on the planet earth. Gender discrimination is another crucial problem of modern age. Women empowerment and emancipation need to come through proper education system. Likewise, our youths need to develop scientific temper in this world of science.

The traditional domain of superstitions and empty beliefs must be corrected, and the people must be now opened to wider world of thinking and reasoning. Tolerance and respect for other religions is important in this age of sectarianism. Democratic rights of each other should be respected. For achievement of all these, school curriculum has much to do.

Table No.5.3.3. Experts' View on Teachers' Training in Culture.

Whether teachers would require special training/orientation on cultural instruction.		
Yes	No	No comment
5 (50%)	2 (20%)	3 (30%)

The table presents a mixed response to the question as to whether teachers would require training before they go ahead with teaching culture. 50% of the experts said that teachers would require training before imparting cultural education, and 20% of the respondents responded in negative, while 30% of the experts did not give an answer. Those 50% respondents must have seen certain intricacies of Naga culture, and without some amount of orientation the teachers would not do justice to the subject. On the contrary, 20% of the respondents may not have seen any special technicality in the subject that would require a special training to assimilate. And the remaining 30% of the experts probably remained indecisive.

In fact, transmission of Naga culture took place the natural way, and there had never been an instance where formal and systematic training was instituted. In the past people did not need training for assimilation of culture, because the people lived in complete coherence with culture and in abundance of nature. Culture itself was life and life was culture. Some may doubt as to what could be learnt about Naga culture through formal training. But with the task taken on hand, one will see how much more about Naga culture would need elaborate familiarization.

Finally for the experts, they were asked to list out three cultural aspects of their preference in order of priority. Accordingly, each of them mentioned three cultural elements as seen in the table here:

Table No.5.3.4. Cultural Aspects Preferred by Experts for Study.

Cultural aspects:	No. of response	Cultural aspects:	No. of response
Language	7 (70%)	Judiciary	2 (20%)
Games and sports	4 (40%)	Philosophy	2 (20%)
Dresses	4 (40%)	Value system	1 (10%)
Music and dance	4 (40%)	Festival	1 (10%)
Trade and economy	2 (20%)	Local history	1 (10%)

System of governance	of	2 (20%)		
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In the table, each respondent chose three aspects of culture in order of priority. The table shows that language, games and sports, dress and garments, and music and dance were preferred by 70%, 40%, 40%, and 40% respectively. And trade and economy, system of governance, judiciary, and philosophy were chosen by 20% each. Likewise, value system, festival, and local history were favoured by 10% each.

There are many more cultural aspects that need to be studied elaborately. The importance of cultural subjects may be seen from the choice made by the respondents. Language figured out prominently because it was fundamental in culture. The present Naga youths seem to deliberately ignore their mother tongues. They talk in a language so-called Nagamese at home, at school, at market place and everywhere. But this language has no root and literature. Adoption of this language definitely hampered development of school language i.e. English, which is the sole language for the transaction of school curriculum. Next in the priority are games and sports, dress and garments, and music and dance. All these aspects of culture are very important, and they need popularization among our people. Other subjects such as trade and economy, system of government, and judiciary may constitute the study of historical reference; yet provide an insight into customary law. Value system is a corollary branch of philosophy, and its study must not confine to the aim of knowing the past, but should lead to a new thought on its application in the contemporary social order. Study of festival will stress on understanding the root of rituals and *gennas*, and their underlining beliefs. Local history refers to the accounts of the Nagas on diverse subjects of the past and the present.

5.4. Questionnaire for Intellectuals.

Questionnaire for intellectuals was given to 20 persons including both males and females, covering different tribes and of different occupations.

Table No.5.4.1. Profile of the Intellectuals.

Male	Female	Schooling in the state	Schooling outside the state	Professional	Retired	Religious worker	Social worker
12	8	16	4	9	4	2	5
60%	40%	80%	20%	45%	20%	10%	25%

The table shows that there were 60% males and 40% females in the sample of intellectuals. There were 80% respondents who did schooling in the state, while 20% of them studied school outside the state. There were 45% professionals, 20% retired persons, 10% religious workers, and 25% social workers in the sample. The professionals include college teachers, administrators, and technicians.

Inclusion of both male and female intellectuals had the purpose of eliciting views and reactions of both the genders on the common problems and aspirations on cultural preservation. With regard to the background of schooling, there was an objective of finding the cultural background of the place of schooling. If there had been any cultural content in school education of the state the products of the system are expected to have some knowledge of culture.

The inclusion of different ages and occupations had a purpose to exploring diverse views from diverse orientations of mind.

Table No.5.4.2. On Preservation of Culture.

Opinions:	Yes	No
Can school preserve cultural heritage?	18(90%)	2 (10%)
Whether present school curriculum contains sufficient aspects of Naga culture.	-	20 (100%)
Can your family provide practical instruction on art and crafts to your children/wards?	12(60%)	8 (40%)
Whether school uniform can maintain our cultural identity.	10(50%)	10 (50%)

The table indicates that 90% of the respondents said school could preserve cultural heritage, while only 10% of them said that it could not. To the second question as

to whether the present school curriculum contained sufficient aspects of Naga culture, there was 100% response in negative. The table also indicated that 60% of the intellectuals could provide practical instructions to their children and wards if art and crafts were included as compulsory subject in the school curriculum, while 40% of them said that they could not impart practical instruction on art and crafts to their children and wards. 50% of the respondents said that through school uniform Naga cultural identity could be maintained, while 50% of them negated the idea. values among our people.

School is a part of social and cultural institution. In this institution the ideological, economical, and cultural needs of the state or the nation should be molded. School cannot function apart from the social and cultural obligation of the society that it is in. If there is need for safeguarding and preserving culture of a society, the school as a social institution has a role in that. This view was supported by 90% of the intellectuals, and only 10% of them responded in negative.

The table clearly indicates that the present school curriculum did not contain sufficient cultural aspects. Very little reference to the origin of migration and festivals of the Nagas had been found in the textbooks as separate chapters in Social Studies subject. The table also conveys that many educated people cannot work on arts and crafts. Especially in the art of weaving unless the mother of a family can weave herself, her children have very less chance to learn the art. As of now, craftworks are treated as the vocation of the illiterates who do not have the prospect of getting government job. There are however, a few exceptions among the Nagas who are highly educated and also skilled in craftworks.

To the next question on school uniform and culture, the investigator had in mind the possibility of relating uniform to the culture of the people. For example, school bag is an indispensable item of schooling material for students. In this connection, it must be noted that the present trend is very uneconomical where students go for expensive and stylish bags in the market. But instead of rushing for readymade and expensive bags flooding the markets, traditional Naga bags could be made a compulsory school bag throughout the state. Indigenous bags are colorful, durable and economical. Adoption of this culture in the school system would prove helpful in promoting traditional craft on

one hand, and provide profitable occupation to Naga weavers on the other. This culture in schools itself would create bigger avenue for craft industry, considering the magnitude of students population in the state. Besides the school bag, indigenous skirts with Naga designs could be recommended for girl students for certain days of the week. Not only that but school tie or shirt with Naga designs or insignia may also be suggested for both boys and girls.

Keeping in view the decline of cultural values among our people, comments were invited from the intellectuals regarding present school education in relation to Naga culture. To this, a common concern was directed to the non-relevance of present school curriculum to our culture. It was unanimously stressed that a particular subject on Naga culture should be evolved to provide cultural education to students. Culture-based curriculum may include practical exercises with core theoretical discussions.

Regarding work culture to be imparted in school education, a theme on dignity of labour was suggested. Work of any kind that involves physical activity should be encouraged. Social work featured prominently in the suggestion of most of the respondents. Comments on the existing scheme of Socially Useful Productive Works (SUPW) were received wherein it was stressed that articles such as crafts items should be made by the students themselves rather than by parents and older siblings at home. The comments on SUPW reflected that there was the practice of submitting readymade articles just to get some grade in the progress report. It was stressed that SUPW must be a genuine activity of the students.

Intellectuals were asked to suggest ways for restoration of social values that are degrading among new generations. In response to the question the following suggestions were collected:

- Cultural and social values should be incorporated in the school curriculum.
- Finding out root causes of degradation of social values, and discussions on the issue of restoration should be worked upon.
- Principles of we-feeling and universal brotherhood should be instilled in students.
- To stop blind aping of western culture.

- Respect Naga cultural values.
- Revitalization of the knowledge on civic sense **and** a balanced synthesis of traditional and contemporary values through school education.
- Co-curricular programmes such as drama and plays on the **theme of social values** may be organized in schools.

The intellectuals were asked to list out traditional values that should be taught in schools. And the list obtained was as follows:

- i) Dignity of labour.
- ii) Honesty;
- iii) Customary practices.
- iv) Social events.
- v) Natural resource preservation.
- vi) Traditional way of conflict resolution, and decision-making.
- vii) Respect for elders.
- viii) Morality.
- ix) Dance and music.
- x) Arts and crafts.
- xi) Self-dependence.
- xii) Social harmony and egalitarianism.
- xiii) Self- identity.
- xiv) Language, and
- xv) Festivals.

All the above listed aspects are the important cultural characteristics of the Nagas. Most of these values are declining with the passage of time as new ways of life are being adopted in the society. By saying adopting new ways, it means learning all kinds of new means of pleasure pursuits and seeking self-satisfaction. Prominent agents of providing new dimensions of life includes video, T.V., cinema, internet, etc. Another aspect of the present problem with the younger generations **includes** adoption of luxurious life style beyond the means of **ones earning**.

Table No.5.4.3. Manner in Which Festivals Should be Studied

Options:	No. of response
A separate textbook on festivals should be developed.	6 (30%)
Functions should be observed in school on festivals.	10 (50%)
Symposia/discussions on festivals should be held for students during festivals.	9 (45%)
Any other comments.	2 (10%)

In the table, the respondents were given multiple options in the manner of which students should learn about festivals. The respondents were to opt one or more that seemed appropriate to him or her. Therefore, there were some respondents who chose more than one option. There were 30% of the intellectuals who supported that a separate textbook on festivals should be developed. 50% of the intellectuals agreed that functions should be held in school during festivals. Symposia and discussions on festivals during festivals were supported by 45% of the intellectuals. An additional suggestion was given by 10% of the intellectuals who stated that rituals and rites during festivals must be re-enacted.

The Nagas consist of many tribes, and each tribe has several important festivals. Most of the festivals are observed through a weeklong duration. And since festivals are the central source of cultural manifestation, elaborate study of the background and significance of each festival is required. Therefore, the study of festivals cannot be complete if clubbed with other subject. Likewise, declaring holidays on festivals would not be sufficient, but instead, functions must be organized in the form of exhibition, cultural competition, symposia and discussions on festivals.

Table No.5.4.4. Methods of Popularizing Mother Tongue

Options:	No. of response
Mother tongue should be compulsory subject	7 (35%)
Mother tongue should be elective subject.	10 (50%)
Mother tongue should be the medium of instruction in High school.	3 (15%)
Any other(s).	-

The table shows that 35% of the intellectuals suggested making Mother tongue a compulsory subject in the secondary stage of schooling. Whereas, 50% of the intellectuals said that Mother tongue should remain an elective subject so that students might have the liberty to opt or not to opt for Mother tongue subject. There were 15% of the intellectuals who suggested that Mother tongue should be the medium of instruction in high school.

At present, Mother tongue is one of the MIL in school subject and a matriculate is bound to have offered one MIL in the High School Leaving Certificate Examination (HSLCE). But this provision allows offering for even other than Mother tongue, for an instance, Hindi, Assamese, or Bengali, if a student was interested. Moreover, the present module provides Alternative English for those who are not interested in Mother tongue subject. This liberty of free choice in most cases makes majority of students to go for Alternative English instead of Mother tongue subject. And the end result is that most of the educated face difficulty in writing and reading their own mother tongue.

The idea of making mother tongue the only medium of instruction in High school was not accepted by most of the intellectuals. A strong contention against making mother tongue the sole medium of instruction in High school emerges from the point of view of the universal use of English, and its versatile necessity in the modern age. Another drawback on mother tongue is its limited vocabulary and terminology, and hence not feasible for teaching science and technology.

The intellectuals were asked to suggest as to what aspects of Naga culture should be included in the school curriculum. And the list of suggestions was as follows:

- Mother tongue
- Folklore, folksongs and dances.
- Poetry.
- Rituals.
- Harmonious life.
- Conflict resolution.
- Work culture, self-reliance.

- Customary laws.
- Festivals.
- Naga crafts, and
- Traditional games.

There could be many more cultural aspects that are worth studying. Each aspect mentioned could be developed into a hefty subject for not only the school course, but for higher studies as well. The task of formulating textbooks on cultural aspects would not be an easy one, yet this is the stage when realization of the importance of studying culture should be made. It must be pointed out that cultural elements can be taught through curricular and co-curricular programmes.

The intellectuals were again prompted to suggest ways in which Naga traditional games could be popularized in school. To this, 80% of the intellectuals offered a unanimous suggestion of introducing traditional games during school games and tournaments, while 20% of the intellectuals suggested appointment of trainers or coach to schools. At present, there were no traditional games being played in the school weeks or tournaments. Naga indigenous games were ignored and looked down upon, thinking that they were inferior and irrelevant in the present situation. There is no doubt that there is scope for improvement and modification with regard to rules of the games.

Games and sports are normal elements of school activities. School games are played in every academic institution. There are games that are suitable for small children and also for grownups. Both the minors and the adults could play a good number of games. Just what is left is motivation and encouragement. Besides the traditional games such as shot put, tug-of-war, long jump, and high jump that are being played now, indigenous games such as cock-fight, *kiti-do* (kick-fight), wrestling, *akhetsu* (top game), spear jump, *alau* (sword bean game), tiger and lamb, etc. could be introduced. For the instruction of these games, teachers-in-charge of games from schools could be provided short-term instruction by any agency related to games and sports. For this purpose, tribal *hohos'* (bodies) assistance could also be sought.

School being the agency of preserving, developing and transmitting culture to younger generations, the respondents were asked to offer their views as to what

should be the status of cultural content in school curriculum. This question evoked strong observations and suggestions from the intellectuals. It was observed that the present school bag is too bulky and already taxing for students. Out of the volume of the present syllabi, chapters or units could be dropped and replaced by cultural content as an integral part of a subject, or a separate textbook should be developed. Some of the respondents strongly proposed that textual materials should be written purely on Naga culture. A continuous evaluation of cultural activities was suggested as internal assessment of students' progress. There were suggestions for making study of traditional culture a compulsory subject in school. The overall implication of the observations was directed to proper planning and monitoring for developing cultural subject and its teaching in school.

Table No.5.4.5. Intellectuals' Cultural Knowledge.

Knowledge of culture:	Yes	No
Do you know Naga crafts yourself?	10 (50%)	10 (50%)
Were you taught Naga culture in your school?	3 (15%)	17(85%)

The table shows that 50% of the intellectuals knew Naga crafts, while the remaining 50% did not. In the second question the respondents were asked whether they were taught Naga culture during their schooling. To this, 15% of the respondents said that they were taught Naga culture, while 85% of the intellectuals responded otherwise.

Naga crafts and artworks are popular for their unique designs and textures. In the past craftworks were a common skill with men and women of the Nagas. Children in the household from the father and mother naturally inherited the arts. Observation and imitation were the usual means to transmit the art. This transfer of knowledge was easier in the past where the family members were always together day and night and worked together. But now, with the advent of formal education, home environment had undergone a sea change. With the change of family occupation and children's activity schedule, families find very less time to work together, and or to learn craftworks. Under the stated circumstance, there was gradual decline of knowledge on craftworks among the younger generations. Population of school going children rapidly increased in due course,

thereby leaving a small fraction of youths at home. And the irony was that those who went for formal education gradually lost touch of handicrafts.

Further, the table clearly shows that Naga culture was hardly taught in schools. 85% of the respondents said that they were not taught Naga culture during their schooling days. And the trend is still the same, except for minor changes here and there. Given the circumstance, there is no wonder why the younger generations do not appreciate their culture.

It appears that there is a misconception among younger generations about culture. To them, culture seemed to mean conventional, crude and outdated ways of life. With this mindset culture is wrongly considered to be the property of the illiterates and rural folks who are less privileged educationally, socially and economically. All this confusion is due to non-dissemination of cultural values to students. But now, with maturation in judgement and reasoning, many educated elites are developing growing concern for preservation of culture of the people.

5.5. Questionnaire for Students.

The table below shows the status of response received from the student respondents.

Table No.5.5.1. Number of Students Respondents.

No. of school		No. of students
Private school	16	431
Govt. school	8	215
Total =	24	646

The table shows that students sample consisted of 431 from 16 private schools, and 215 from 8 government schools, making altogether 646 students from 24 schools.

Table No.5.5.2 Status of Mother Tongue Among the Students

Students opting for Mother Tongue subject:	
Yes	No
133 (20.58%)	513 (79.41%)

The table indicates that only 20.58% of the students had opted for Mother Tongue, while 79.41% of the students did not. It was observed that mother tongue has been taken very lightly in schools. Mother tongue is increasingly becoming a problem for most of the younger generations. Even in schools where mother tongue teachers are available students deliberately opt for Alternative English rather than Mother Tongue subject. But it does not mean that students are good in English because they are poor in their own mother tongue.

There is a constraint of non-availability of specially trained teacher for mother tongue in most of the schools. Private schools in particular, do not provide mother tongue teachers for financial reasons. Another reason for less takers of mother tongue is a misconception about the subject. This misconception is due to absence of parental concern and motivation. Mother tongue subject is treated as useless in the context of modern competitive world where English language is valued as the key to success.

The next question was directed to knowing whether the students were having mother tongue teachers for their language. The response showed that only 17.95% respondents had mother tongue teachers, and 82.04% of the students mentioned that they did not have mother tongue teacher. In some cases, under special arrangement, some students opted for Mother Tongue subject while filling up the form for the HSLC examinations, despite the fact that they did not have Mother Tongue subject teacher in their school. In such cases the students managed themselves in studying and preparing the subject at their own efforts. The investigation revealed that multiplicity of dialects in the state made the provision of mother tongue teachers in schools very difficult, particularly in terms of finance.

In the next question the students were asked to mention the subject(s) that teach them the value of honesty, and respect for elders. Moral Science was mentioned by

85%, of the students, and other subjects mentioned included English, Social Studies, and Mother tongue.

Table No.5.5.3. Practical Learning by Students.

Practical activities in schools:	Yes	No
Work in the field during vacations.	278 (43.03%)	368 (56.96%)
Gardening in school.	255 (39.47%)	391 (60.52%)
Handicrafts in school.	233 (36.08%)	413 (63.93%)
SUPW classes in school.	363 (56.19%)	283 (43.80%)
SUPW items made by self.	291 (45.04%)	355 (54.95%)

The table shows that 43.03% of the students worked in the field during vacations, while 56.96% of them did not. Only 39.47% of the students learnt gardening through school garden, and 60.52% of them did not. Likewise, only 36.08% of the students learnt handicrafts through school programme, while 63.93% of the students did not learn handicrafts through school programme. In the next query as to whether the school had SUPW classes, 56.19% of the students said that their school had the classes, and 43.80% of the students responded in negative. The table also showed that only 45.04% of the students made SUPW items themselves, while 54.95% of the students did not work themselves.

Work in the field is a part of work experiment for students when they are on vacations. Seasonal vacations are given during sowing, transplantation, and harvesting so that students get opportunity to go home and work in the field. This experimental exposure provides the opportunity for students to face real life situation for survival and self-dependence.

Gardening is an art that is supposed to be learnt as a part of school curriculum. But many schools did not seem to pay attention to the importance of school garden. Only 39.47% of the students learnt the method of gardening through school programmes, while 60.52% of students did not have work experience in school garden.

Nagas can be proud of their unique craftworks. Handicraft is like a synonym of the Nagas. If the school ignores this important aspect of indigenous culture, it is running a risk of undermining Naga identity. It is pertinent to note that not every

student is brilliant enough to excel in academic pursuit, but there may be some students who could be creative in practical work. Therefore, provision must be adequately opened to such students in school education system.

More than half i.e. 56.19% of the students said that they have SUPW classes, but the table showed that only 45.04% of the students knew how to make SUPW items themselves. This contrast of the result indicated that many students did not gain any skill in spite of having SUPW classes in the school. SUPW had been renamed as Work Experience, but the activity was still the same. This subject was assessed internally, and the performance was evaluated in terms of grades such as O, A, B, C, D, etc. where, O= Outstanding, A= Very Good, B= Good, C= Satisfactory, and D= Unsatisfactory. Despite its best intention and objective the subject, it appears, was treated superficially because the students were given the last moment notice to submit any object or article so as to get some grade. But significantly, the subject had a direct bearing on the student's final result. As seen from the table that there were some students who really worked with their own hands to create an article for the subject, but 54.95% of the respondents submitted borrowed or purchased article to get some grade. The reasons given by the respondents who did not make articles themselves were that they were not given practical instruction for handicrafts; and secondly, the subject was enforced only through school notification for submission of craft articles.

It may be understood from the table that though Work Experience was a part of the school curriculum, compulsory practical activities by students in the school itself were not enforced. Therefore, some students actually did something on their own at home even though they did not receive practical instructions, while many students did not bother to try their hands on craftworks.

Table No.5.5.4. Students' Knowledge of Crafts.

Knowledge of crafts:	Yes	No
Can you weave shawls?	119 (18.42%)	527 (81.70%)
Can you make baskets?	115 (17.80%)	531 (82.19%)
Do you know knitting and	212	434

embroidery?	(32.81%)	(67.18%)
Does your school teach you carpentry?	54 (8.35%)	592 (91.64%)

The table indicates that only 18.42% of the students could weave shawls, while 81.70% of the students did not know the art of weaving shawls. Likewise, there were only 17.80% of the students who could make baskets. There were only 32.81% of the students who knew knitting and embroidery works, while of them i.e. 67.18% did not.

When asked as to whether the school teaches carpentry to them, a very dismal 8.35% of students responded in affirmative, while 91.64% of the students responded otherwise. It was found that the problem in providing carpentry instruction in schools was lack of materials and extra classrooms. It appeared that so far craftworks were not taught as a part of school curriculum, but the arts were learnt at home informally.

Table No.5.5.5. School and Some Cultural Significance.

	Yes	No
School observes local festivals.	315(48.76%)	331(51.23%)
Do you know the meaning of your festivals?	102(15.78%)	544(84.21%)
School teaches folksongs.	95 (14.70%)	551(85.29%)
School teaches folkdances.	67 (10.37%)	579(89.62%)

48.76% of the students said that their school observed local festivals, 51.23% of the students said that their school did not. The table also shows that only 15.78% of the students knew the meaning of their festivals, while 84.21% of them did not. It was asked as to whether the school taught folksongs, to which 14.70% of the students responded in positive, and 85.29% of the students responded that their school did not teach folksongs. Only 10.37% of the students said that their school taught folkdances, and 89.62% of the students said that their school did not.

Festivals are a very important days in the life of the Nagas. Festivals are the occasions on which most of the cultural characteristics of the people are manifested. Festivals include exposition of cultural dresses, feasting, playing games, dances, music and songs, performance of rituals and observance of gennas. 51.23% of the students mentioned that their school did not observe festivals. If they were observed, it was only by granting one day holiday to students and no activity was organized in the school to mark the festivals.

Learning folksongs and dances in school was very rare as seen from the table. Competitions were hardly held on folksongs and dances in school. It seems, that the need to practice or learn such things has not dawned on the schools. However, it may be difficult to find a teacher who knows folksongs and dances, because many young teachers do not know anything of folksongs and folkdances themselves. In such a circumstance, even if students have interest to learn music and dance, there will not be anyone from the school to teach them.

Table No.5.5.6. Source of Learning Folksongs and Music.

From parents	From friends	From village elders	From teachers	From other source	No response
125	49	212	91	98	71
19.34%	7.58%	32.81%	14.08%	15.17%	10.99%

The table shows that 15.78% of the students learnt folksongs and dances from parents, 26.62% of them learnt folksongs and dances from village elders, 7.43% of them from friends, 15.01% of the students from teachers, while 12.53% of the students indicated that they learnt folksongs and folkdances from both parents and village elders, and 11.60% from other sources i.e. from grandparents. Lastly, there were 10.68% of the students who did not mention anything.

There was no formal school for folkmusic and dance in the state. Therefore, it was only through informal source that these things were learnt by some young people. It was generally the parents, the village elders, grandparents and the expert friends from whom dance and songs were learnt. There was no such teacher for training

in the arts. Learning of these arts occurred by observing and listening. There were auspicious occasions like festivals during which dances and songs were learnt and performed.

According to the words of the interviewees, in the past every normal man was expected to know and perform folkdance. In the past days, most of the fathers could teach folkdance to his children, but the trend is different now. Many of the fathers could not teach their children folk dance. Same could be the case with folksongs and music. The table shows that only 15.78% of the students learnt folkdance and songs from parents. Village elders still constituted the prime source of transmitting folkdance and songs, as seen from the table. It was often found that though their body grew weak and frail, these old men demonstrate zeal to teach folkdances. They stood beside the dancers to point out mistakes and provided corrections.

There were some schools that had teachers who could teach folkdances and songs. But it must be noted that the teachers were not professional experts in the arts, and there was no such specially trained teachers appointed for the arts. If the students were learning folkdances and songs from teachers that was done for some special occasions in the school otherwise in normal circumstance such trainings were rare. The table also revealed that 10.68% of students never learnt folkdances and songs. They may have been disinterested in the arts.

When asked whether the students were interested to learning folksongs and dances, 71.05% of the students said that they were interested, while 15.78% of them mentioned that they were not. There was no response from 13.15% of the respondents. No one can be forced to love dances and songs or can the teaching of the arts be made compulsory. It is the individual's liberty to like or to reject a subject. Nevertheless, a proper information and education on the importance and the significance of an art should be adequately opened to all. Then only will the new generations appreciate traditional arts. 13.15% of the students could not decide whether they were interested or not in the arts of dance and singing, may be because they had no adequate idea about such arts. Even at this stage there was a significant indication that overwhelming majority of

was to popularize indigenous games and their survival for generations to come. It is not

students 71.05% were interested to learn folkdances and songs. The interest shown may be understood as admiration for the arts and not as a direct performer oneself.

Table No.5.5.7. Students Playing Traditional Games.

Play traditional games:		
Yes	No	No response
386 (59.75%)	198 (30.65%)	62 (9.59%)

The table indicates that 59.75% of the students played traditional games, while 30.65% of the students did not, and 9.59% of them did not give response. Not everybody can be a sports lover; therefore, there is no surprise to observe that not all the students played traditional games. The different games items played by the students are shown in the table here:

Table No.5.5.8. Traditional Games Played by Students.

Game	No. of response	Game	No. of response
Top games	35 (5.41%)	Long jump	98 (15.17%)
High jump	88 (13.62%)	Sword bean game	9 (1.39%)
Kicking	22 (3.40%)	Wrestling	29 (4.48%)
Spear jump	27 (4.17%)	Shot put	78 (12.07%)

There were many students who played more than one game. Accordingly, the number and the percentage of players against each item was shown. The table shows that top game was played by 5.41% of students, high jump was played by 13.62%, kicking by 3.40%, spear jump by 4.17%, long jump by 15.17%, sword bean game was played by 1.39%, wrestling by 4.48%, and shot put was played by 12.07%. There were some more indigenous games such as stick catch, pebble game, tiger and lamb, merry-go-round, tug-of-war etc. The most popular games played now by the students were high jump, long jump, and shot put. These games were played mostly during school sports weeks. The objective was not to make every student a sport lover, but the main concern was to popularize indigenous games and their survival for generations to come. It is not

claimed that all the games mentioned in the table are the exclusive origins of the Nagas. There were some games were played elsewhere in the world such as high jump, long jump, shot put, etc. Doubtlessly, many more games would be found among different tribal communities that would deserve wider acceptance and recognition.

Popularization of traditional games may not always require extra time and resource. Schools, both government and private, normally set aside one week for sports and games. Along with other usual games indigenous games could be incorporated. It was largely for the lack of motivation and awareness that indigenous games were overlooked so far.

On investigating whether the students ever needed to use traditional dresses in the school as a school policy, 67.33% of the students said that they needed them, but 32.66% of the students responded that they did not. For those who needed traditional dresses in school it was asked as to how they could manage to get them. It was found that 63.90% of the students depended on their parents, and 29.88% of them claimed they could make the dresses by themselves, and 6.20% of the students got the dresses from their older siblings.

Some schools subscribed wearing traditional piece of dresses such as a shawl of handy size on a certain day of the week. In addition to this, traditional dress competitions were held in some schools in the form of couple shows on auspicious occasions. Cultural dresses were mostly procured by the parents to meet the needs of their children. It is seen from the table that 29.88% of the students could make traditional dresses themselves. It was observed that those students from rural background could weave shawls and skirts unlike those girls from urban areas who did not know the art of weaving.

Table No.5.5.9. On Study of Nagas Life.

Opinion on study of Naga life:	Yes	No
Do you study village life of the Nagas?	289 (44.73%)	357 (55.26%)
Should the school teach virtues of honesty, simple living and self-dependence?	632 (97.83%)	14 (2.16%)

Do you want to study Naga customary laws?	511 (79.10%)	135 (20.89%)
Do you study Naga customary laws?	13 (2.01%)	633 (97.98%)

In the table, it was found that 44.73% of the students studied village life of the Nagas, while 55.26% of them did not. 97.83% of the students supported the view that traditional virtues of the Nagas such as honesty, simple living and self-dependence should be taught in schools, and only 2.16% of them did not agree to the idea. 79.10% of the students wanted to study Naga customary laws, and 20.89% of them were not interested in the subject. 2.01% of the students said that they studied Naga customary laws, while a great majority i.e. 97.98% of them mentioned that they did not study Naga customary laws.

Some classes had a topic or two on the Nagas included in their textbooks. Hence, some of them may have said that they studied village life of the Nagas. But what they were studying at present was very sketchy and limited. Realization of the importance of traditional virtues was sufficiently reflected in the table as 97.83% of the students supported that traditional virtues of honesty, simple living, and self-reliance should be taught in schools.

Customary laws are the bedrock of social and moral system of the Nagas. Customary laws regulate intra and inter village judiciary mechanism. The modern village constitutions are an edification of customary laws with a characteristic addition of broader areas under its purview in consonance with the change of time. Enthusiasm of the respondents to learn customary laws was quite vivid as 79.10% of the students confirmed it. Even though the present school syllabi did not have any place for customary laws in its textbooks, some of the respondents i.e. 2.01% of them said that they studied them in the class. It could be that some teachers might have made some passing reference to customary laws in the class. But the fact was confirmed by 97.98% of the respondents that customary laws were not studied in the class.

Table No.5.5.10. Students' Knowledge on Naga Culture/History

Knowledge of Naga history and culture:	Yes	No	To some extent

Naga history.	182 (28.17%)	251 (38.85%)	213 (32.97%)
Naga National Movement.	101 (15.63%)	363 (56.19%)	182 (28.17%)
Naga culture.	349 (54.02%)	100 (15.47%)	197 (30.49%)
Your mother tongue.	503 (77.86%)	89 (13.77%)	54 (8.35%)
Naga tribes.	501 (77.55%)	57 (8.82%)	88 (13.62%)
Naga festivals.	512 (79.25%)	93 (14.39%)	41 (6.34%)
Traditional centres of learning.	68 (10.52%)	519 (80.34%)	59 (9.13%)
Early Naga religion.	496 (76.78%)	17 (2.63%)	133 (20.58%)
Naga folklores.	94 (14.55%)	444 (68.73%)	108 (16.71%)
Naga folktales.	315 (48.76%)	210 (32.50%)	121 (18.73%)
Naga mythology and beliefs.	76 (11.76%)	479 (74.14%)	91 (14.08%)
Traditional system of governance.	4 (0.61%)	585 (90.55%)	57 (8.82%)
Rituals and gennas.	85 (13.15%)	465 (71.98%)	96 (14.86%)

The students' knowledge about different subjects on Naga culture was examined. The table shows that 28.17% of the respondents had knowledge about Naga history, 38.85% of them did not know the subject, and 32.97% of the respondents knew Naga history to some extent. It was evident that a greater chunk of the respondents did not know anything about Naga history. 15.63% only of the respondents knew about Naga National Movement, and a great lot of the respondents i.e. 56.19% of them did not know about the subject, while 28.17% respondents knew about it only to some extent.

Naga culture as a composite subject was known by 54.02% of the students, and 15.47% of them did not know, while 30.49% students knew something about Naga culture. Regarding mother tongue, there were 77.86% of the students who knew their own mother tongue, but 13.77% did not. Language development starts at home, and it is the parents on whom the language development of the child depend. Next to family, it is the school where language development occurs. The data reveals that 8.35% of the students knew their own mother tongue to some extent.

Naga tribes present an area of interest for inquisitive minds. The table indicates that 77.55% of the students knew about the Naga tribes, 8.82% of the students did not know about Naga tribes, and 13.62% of the students knew about it to some extent. The Naga tribes are found over large territorial entities- Assam, Arunachal Pradesh,

Manipur and Myanmar other than Nagaland, and the list of the Naga tribes has a scope of enlargement on every closer study and research.

Naga festivals are grand occasions and ever conspicuous, so that they easily catch the notice of the people. As expected 79.25% of the students know about the festivals of the Nagas; but still there were 14.39% of the students who did not know about the festivals, and there were 6.34% of the students who knew about Naga festivals to some extent. The students population consists of a combination of different cultural background and therefore, some students may not know or may know only to some extent about the various Naga festivals.

Traditional institutions of learning have become a subject of the past therefore, young students may not know much about them. The table shows that only 10.52% of the students knew about the traditional centres of learning, but 80.34% of them did not know anything about it, while 9.13% of them knew about the matter to some extent. The process of learning was natural and spontaneous because there were no formalized institutions of learning. The traditions and customs were the potential institutions of learning where the young members of the community learnt from the older members by direct observation and practical involvement in the activities of the customs.

What was worshipped and how worship was conducted was known by 76.78% of the respondents, and only 2.63% of the respondents did not know anything about it. And 20.58% of the students had limited knowledge of the past religion of the Nagas – animism. It has been 130 years since the coming of Christianity to Nagaland. But it took nearly a century before animism was completely wiped out among the Nagas. Many of the younger generations must have seen traditional ceremonies, or must have heard from their parents and grandparents.

Folklore of the Nagas is a very closed subject as far as written account is concerned. Stage of oral transmission of the history is receding and lettered era is looking to the discovery of the past. But not much has been done in developing folklore of the Nagas. The table indicates that a mere 14.55% of the students knew about Naga folklore, and 68.73% of them did not know the subject, while 16.71% of the respondents knew the

subject to some extent. The dissemination of Naga folklore may have been done through the Mother tongue subject in which topics of folklore were included.

Nagas have a rich fund of fascinating folktales. On enquiry, 48.76% of the respondents were found to know Naga folktales, 32.50% of them did not know any, and 18.73% of the students knew some folktales. It may be unrealistic for anybody to claim to know the whole of Naga folktales, because the list may go on unending.

Folktales have been passed down from generation to generation orally. Some students may have heard about folktales from the narration by parents and grandparents and not necessarily from the textbooks. It may not be reasonable to expect everyone to know the whole lot of Naga folktales. Yet every Naga, young or old is expected to know some folktales, because discussion of folktales in the family and in the group gatherings is a popular pastime and fun.

Naga mythology and beliefs was known only by 11.76% of the students as indicated in the table, while 74.14% of them did not know about Naga mythology and beliefs, and 14.08% of the students knew about them to some extent. The actions and behavior were chiefly bound by the beliefs and myths. But life has been so liberated from the bindings of the mores among the younger generations, because the modern society rejects traditional myths as old junk and holds the view that such beliefs should not come in the way of modernization.

Just 0.61% of the students knew about the traditional system of governance, and 90.55% of the students did not know about it, while 8.82% of them knew about traditional system of governance to some extent. Political institution of traditional society was an exemplary perfection. But in the absence of written history it only becomes natural to forget it.

Rituals and *gennas* have become the things of the past. It may not be mistaken to say that none of the present High school students may have seen rituals performed in their presence. Yet, some might have heard or read (if they had been written about) about them. That is how 13.15% of the students knew about rituals and *gennas*. But a substantial number i.e. 71.98% of them did not know about them, and 14.86% of them knew certain matters related to *gennas* to some extent. One possible occasion to

know rituals and gennas is on festivals when ritual practices are performed for exhibition and a reminiscence of the past.

A list of subjects was presented to students and they were asked to choose three subjects of interest if they were given the chance to study of their choice. From the list the most frequent subjects mentioned were Naga history by 42.12% of the students, Naga culture by 38.18%, Naga festivals by 27.56%, traditional centres of learning by 19.52%, Traditional system of governance by 18.89%, and Naga Mythology and beliefs by 15.83% of them. And there were also many takers of Traditional rituals and gennas (15.28%), Folklores and Folktales (13.51%), National Movement (11.89%), Naga tribes (7.05%), Mother tongue by 6.98%, and Early Religion by 5.08%. 5.88% of them did not show their option for any subject, may be because they have not developed proper understanding about the importance of the subjects proposed.

Students were also asked as to whether they studied geography of Nagaland. To this, 80.49% of the students stated that they studied geography of Nagaland, while 15.78% of them mentioned that they did not. There was no response from 3.71% of the respondents. An investigation into the syllabi of secondary school showed that there was a very sketchy reference to geography of Nagaland in the Social sciences Part II textbook of class VIII titled 'Geography of Nagaland'. A related topic to geography titled 'Flora and Fauna of Nagaland' was found in the Part II of Social Sciences of class VII. Therefore, the figure for positive respondents seemed to be exceeding the reality. But it appeared that the students of grades IX and X responded in affirmative basing on their previous studies of the subject in the preceding classes. It may also suggest that some students seemed to have responded positively without proper understanding of the subject matter. Non-response from 3.71% respondents may mean that some students might not have the idea of what the subject meant.

Topics and subjects on Nagaland as found in the present school syllabus was listed as follows:

<u>Class</u>	<u>Subject</u>	<u>Topic</u>	<u>Marks</u>
Class VI	Social Sciences Part I	The Early History of the Nagas	(not shown)
.	Social Sciences Part II	Agriculture in Nagaland.	(not shown)

Class VII	Social Sciences Part I	Nagas and their Early contacts with other People.	(not shown)
	Social Sciences Part II	Flora and Fauna of Nagaland	(not shown)
Class VIII	Social Sciences Part I	Nagas after Indian Independence.	7
	Social Sciences Part II	Geography of Nagaland.	7
Class IX and X	Social Sciences	A booklet on 'NAGALAND' (Compulsory)	10

In the above listed topics some points related to Naga culture appeared; for example, the early history of the Nagas in class VI made some mention of material culture of the Nagas. Material culture included tools and implements used by the Nagas at home and in the field. Likewise, Agriculture in the textbook of Social Sciences Part II for class VI projected about the Nagas' way of agriculture. In class VII, Social Sciences Part I discussed in brief the Nagas' early contacts with the Ahoms and the British wherein their conflicts for territorial intrusion was mentioned. Social Sciences Part II of class VII had a chapter on Flora and Fauna of Nagaland. This topic discussed natural vegetation and varieties of wild animals of the forests of the state.

In class VIII, Social Sciences Part I had a chapter entitled 'Nagas after Indian Independence' for 7 marks. This chapter reflected on the changes and developments in different areas that had occurred in the state since Indian independence. Social Sciences Part II of class VIII contained a chapter called 'Geography of Nagaland' for 7 marks. This chapter talked about the topography and climatic condition of the state. And in Social Sciences for class IX and X there was a common booklet entitled 'NAGALAND' for 10 marks. This book consisted of brief discourses on the migration and the meaning of the term 'Naga', and biography of some prominent personalities of the Nagas. Apart from these, there was no cultural content in the present school curriculum.

Table No.5.5.11. Expected Impact of Cultural Education.

Cultural education will:	Yes (%)	No (%)

- revive old good traditions	481 (74.45%)	165 (25.54%)
- provide sense of dignity of labour	586 (90.71%)	60 (9.28%)

The table shows the expected result of cultural education in school as expressed by the students. 77.70% of the students expected that cultural education would help preserve moral and social values in the society, while 22.29% did not hope so. Likewise, 74.45% of the students said that cultural education would help revive old good traditions, but 25.54% of them responded otherwise. 90.71% of the students said that cultural education would provide sense of dignity of labour among the new generation in our society, but 9.28% of them said that it could not do so.

It appears that students have interest in cultural education. This was depicted by their positive responses to the expected result of cultural education. The sense of realization amongst the students about the value of cultural education needs to be reinforced with actual school syllabus. Another way of looking at the students' concern for cultural education suggests that cultural education, which so far has been rarely talked about in the state, is a new concept for the comprehension of the students. Therefore, one may doubt if the students really value it in terms of its expected impacts.

In order to know if students were interested in cultural studies, they were asked whether they would be willing to study cultural education if imparted in the school. To this 90.24% of the students said that they were willing to study it, while 6.65% of the student showed that they were not. There was no response from 3.09% of them. Students will surely be interested to know about the culture of the Nagas, provided they are motivated with proper insights into the importance of knowing ones own culture. Cultural discovery will definitely unearth both the dark and the beautiful life of the past. Darkness of the past can be ascribed by the standard of the modern ways of life.

Table No.5.5.12. Teaching Methods for Cultural Education.

Teaching methods:	Yes	No
Lecture method.	48 (7.43%)	598 (92.56%)
Dictation method.	157 (24.30%)	489 (75.69%)
Practical activities.	278 (43.03%)	368 (56.96%)

Demonstration.	55 (8.51%)	591 (91.48%)
Any other(s).	8 (1.23%)	638 (98.76%)

According to the table, 7.43% of the students said that lecture method was used in cultural education, while 92.56% of them said that lecture method was not used. 24.30% of the students mentioned that dictation method was used for cultural instruction, and 75.69% of them negated the answer. 43.03% of the respondents said that practical activities were conducted in cultural education, but 56.96% of the students said that they did not have practical activities. 8.51% of the students said that demonstration was used in cultural education, but 91.48% respondents stated that they had no demonstration. Finally, just 1.23% students said that some other methods were used in cultural instruction. Other method mentioned by those few respondents included narration. It is seen from the table that in all the methods suggested, positive respondents were very few, and almost all the methods were negated by overwhelming majority of the respondents. The data shows clearly that cultural education itself seems to occupy a very insignificant place in the school curriculum.

As a follow up, the students were asked as to whether they enjoyed the teaching on cultural contents, to which 78.48% of the students said that they enjoyed cultural education, but 13.31% of them said the opposite, while 8.20% students did not respond to the question. To find teaching a subject enjoyable or not depends on the consciousness about the importance of the topic on one hand, and the educands' personal interest on the subject on one hand. But in the case of Naga culture awareness on its value is yet to be created among the students, and more so with the curriculum framers.

Finally, the students were asked to mention problem(s) they faced in the process of cultural learning. To which the problems indicated by the students included lack of written materials, especially in the form of textbooks; lack of cultural-oriented teachers for the subject; absence of physical facilities; and problems of time factor. All the stated problems were mentioned by most of the respondents, however, there were many respondents who did not mention any problem.

It was observed that the questionnaire itself was the first information on Naga culture, and the students received it as an eye-opener to the realm of traditional

values of the Nagas. A welcome realization was that the students have come to know the importance of cultural education, and they realized that adequate measures have not been taken both in governmental and institutional levels to stress on cultural transmission through school education.

SUMMARY, FINDING, CONCLUSION
AND RECOMMENDATION

CHAPTER 2

SUMMARY, TRAINING, CONCLUSIONS,
AND RECOMMENDATIONS



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CHAPTER 6

SUMMARY, FINDING, CONCLUSION AND RECOMMENDATION

6.0. Conceptual Framework.

Culture is a comprehensive term that refers to collective characteristics of a people that constitute their identity and uniqueness. Culture consists of material and non-material aspects of a people, and these aspects function both in conscious and unconscious level of human activity. Culture is the manifestation of both the thought of mind and the material expression. Oxford dictionary defines culture as 'the totality of customs, traditions, institutions, etc. inherited by a people.... the arts and other manifestations of human intellectual achievements of a particular time or people.' This definition means that culture is continuous and its customs and traditions are passed down from generation to generation. However, there is an element of changeability in culture and this change is necessitated by time and space. A collective wave of new thoughts of a given time inevitably brings modification to occur.

Unfortunately, the intricacies of Naga culture and their values have not been realized by the new generations. Educational agencies have not adequately emphasised development of cultural values. It may not be an exaggeration to state that Naga culture has been neglected in school education. It is the power of an urge to restore Naga culture that has necessitated the present study.

Man is not born with culture but he is born to culture. It implies empirically that culture is social inheritance and not biological inheritance. Therefore, culture has to be learnt. Since culture is learnable the school has an imperative obligation to impart cultural knowledge to the students.

6.1. Need and Significance of the Study.

The Nagas have a history of rich cultural heritage, and have evolved their identity through the continuity of their colourful culture. Naga culture has always been a subject of fascination for people near and far away.

Naga culture was perpetuated as a necessity and adoration. The beliefs and myths about unseen forces that have the role in deciding the fate of the people and their activities, and the need to keep those forces at peace came as a necessity. Under this factor came the rule of action and behaviour of the people in the society. The other aspect of Naga culture was that of beauty and adoration of art and crafts. The Nagas loved beautification of their bodies and the articles they used – including the articles of daily use like tools and implements.

The traditional practices and values of the Nagas started to decline rapidly with the advent of literacy in the state. New generations began to look for education as a means of acquiring a job and self-gratification. Social and moral values that formed the foundation of the Naga society gradually got undermined in the process of cultural conflict that came along with modernization. Education system was launched in haste for intellectual development without having sound grounding on holistic approach to human development. School education aimed at stuffing facts and information in the heads of the students, and to get them reproduced in the examinations.

With the passage of time Naga cultural values are getting marginalized. Young people seem to know less and less of Naga culture. Urgent attention is needed to retrieve the eroding cultural values, and to preserve what little is left with us. To this endeavor school education has a pivotal role to play.

Youths of today have developed different attitudes to life, and their aspirations and desires are tilted towards self-gratification so that they have the least regard for the traditional values. The attitudes and aspirations of the modern youths reflect the sense of growing materialistic achievements. They are chiefly concerned with their own status and prestige.

The Nagas have come to a threshold of modernity and opened to a wide world. The wave of cultural fusion is hitting hard on the Nagas which they do not seem

to be prepared for. A late realization of this trend will only allow our culture to be swallowed in the vortex of this mighty wave.

In view of the glaring instance of cultural decline among the Naga youth, a study into the causes of negligence of culture, and the role schools could play in preservation of culture is a crucial need. It is felt that this study is very timely and significant. This study had been conducted with a desire to assess people's view and concern on Naga culture. And to make the investigation meaningful, opinions and concerns of the students, the teachers, the headmasters, the experts, the intellectuals, and the older citizens were gathered and examined.

6.2. Statement of the Problem.

The present study was undertaken with a basic concern for cultural preservation and transmission through school education. The phenomenal change in the present society and its adverse impact on cultural heritage of the Nagas necessitated the study. In the advent of modernization and technology and the growing tendency of materialism and individualism in the present age, education system has a tremendous responsibility in inculcating cultural values in the upcoming generations.

Keeping in view the need of educational input in relation to cultural knowledge among the younger generations, the present study was confined to the school education and its curriculum. Thus the problem undertaken is stated as "**Survey of Cultural Content in School Education of Nagaland: A Socio-Cultural Study**".

6.3. Definitions of the Terms Used.

The terms used in the study are defined as follows:

- i) Survey: It refers to the extensive collection of facts related to the present status of education with reference to Naga culture.
- ii) Cultural content: It refers to the facts and aspects of Naga culture that have been included in the school syllabus and textbooks in the state.
- iii) Culture: It includes all aspects of life that characterize Nagas as a distinct race in their indigenous entity. It refers to ways of life in totality. Culture of the

Nagas include agriculture system, religion, trade, judiciary, dresses, festivals, games, food habits, customs, martial arts, mythology, language, government, music, dance, philosophy, and science.

6.4. Objectives of the Study.

The following were the objectives of the study:

- i) To study cultural contents of school curriculum.
- ii) To examine the facilities available for cultural instruction and training in terms of physical materials and human resource.
- iii) To assess the impact of school education on preservation and promotion of culture.
- iv) To examine the opinion of teachers and students towards cultural contents in school curriculum.
- v) To study the strength and weakness of cultural content of school curriculum.
- vi) To assess the problem of providing cultural instruction in schools.
- vii) To find out the traditional and modern social values that may be developed through school education.
- viii) To offer suggestions/recommendations to improve the cultural inputs in school education, and to generate cultural orientation in school environment.

6.5. Delimitation.

The study was confined to 24 schools of 4 districts in the state. In each district 6 schools each were drawn comprising of 4 private and 2 government schools from both rural and urban areas. A ratio of 4:2 of private and government schools was selected, because government schools throughout the state use uniform school syllabi, but private schools adopt different textbooks of varied publications for classes VII and below. The study is confined to examine Naga cultural contents only.

6.6. Population of the Study.

Population of the study includes all the students enrolled in class V to X in the state, and the teachers teaching in the corresponding grades. The population also includes the headmasters, the experts in the Directorate of School Education, State Council of Educational Research and Training (SCERT), and Nagaland Board of School Education (NBSE), intellectuals, and senior citizens.

6.7. Sample of study.

The sample of the study consisted of 24 headmasters, 111 teachers, 646 students, 10 experts, and 20 intellectuals and 10 community elders. The school sample was drawn from 4 districts of the state. From each sample district 6 schools were drawn comprising 4 private and 2 government schools from both rural and urban areas in a simple random sampling technique. The districts were Mon, Zunheboto, Dimapur, and Kohima, which were picked up in simple random sampling method. It was purposive in regard to the number of experts sample, where 6 from the SCERT, 2 from the Nagaland Board of School Education, and 2 from the Directorate of School Education were drawn.

Care was taken in selection of the intellectuals in order to have people from different occupations and professions, but there was no pre-conceived idea with regard to age and gender of the intellectuals for the sample.

The sample also included 10 interviewees of senior citizens who were taken purposefully to represent different tribal communities.

6.8. 0. Tools.

Tools comprised of 5 sets of questionnaires and unstructured interview. Questionnaires were developed for headmasters, teachers, students, experts, and intellectuals. Unstructured interviews were conducted with senior citizens to elicit views and facts on Naga culture in the past and the present.

6.8.1. Questionnaires.

The dimensions of questionnaires for different target groups were as follows:

Questionnaire for Headmasters: The aspects in the questionnaire for headmasters included culture in the present school curriculum, the problems of physical, human resource, and study materials for cultural instruction, work experience and problems in implementing SUPW subject, social and moral values and the role of school, etc.

Questionnaire for Teachers: The dimensions in the questionnaire for teachers included teachers' view in relation to school education and traditional values, festivals, festivals, arts and crafts, games, music and dance, customary laws, beliefs, etc. Teachers' comments and views on the present school curriculum in relation to Naga culture were collected.

Questionnaire for Experts: Experts were queried on the dimensions of initiatives taken for inculcation of Naga culture, social and moral values, traditional games, language development, etc. through school curriculum.

Questionnaire for Intellectuals: Questionnaire for intellectuals contained aspects of their reflections on recent school education in relation to preservation of cultural values in the society, decline of cultural heritage and remedial measures for preservation and promotion of it through school education. Questionnaire also included dimensions on language, value system, dignity of labour, etc. in relation to school education.

Questionnaire for Students: The components of questionnaire for students included among others their interest in Naga culture, their knowledge about work experiments, skills on arts and crafts, games, music and dance, etc.

6.8.2. Interview.

Unstructured interview was conducted with elders of different communities to hear from them about the past traditions of the Nagas and contrast with the present condition of Naga culture. Short folktales with good morals were also heard from some senior citizens.

6.9. Collection of Data.

Data was collected through 5 sets of questionnaires developed for headmasters, teachers, experts, intellectuals, and students. First hand knowledge about the cultural content in school textbooks was obtained by studying the textbooks and syllabi by the investigator. Interview with older citizens provided added information and validity to the investigation.

Reading of state government's policy on indigenous education, study of books written on the Nagas, and review of related literature provided secondary source of data.

6.10. Analysis of Data.

The data was analyzed in tabular form using descriptive method. Every questionnaire was tabulated in proper sequence of cultural aspects emphasized in the questionnaire. After the analysis, discussion was made on each item descriptively, using mainly averages and percentages.

6.11. Findings of the Study.

The following are the major findings of the study:

1. The overall status of cultural content in school curriculum is far from satisfactory. 58.33% of the head of the institutions mentioned that the present school syllabus did not contain cultural aspects of the Nagas. 96.39% of the teachers stated that they were not satisfied with the present status of cultural content in school curriculum. All the intellectuals (100%) mentioned that the present school curriculum did not contain sufficient aspects of Naga culture.
2. In class VI, Social Sciences Part I had a chapter on 'The Early History of the Nagas.' This chapter briefly mentioned the meaning of the word 'Naga', origin and migration of the Nagas, material culture in terms of household items, working tools, costumes and ornaments, and village administration.
3. Part II of Social Sciences for class VI contained a chapter on 'Agriculture in Nagaland'. This brief chapter described how the Nagas cultivate their land for

self-sufficiency. Different types of crops that are grown both in jhum and wet cultivation have been discussed.

4. For class VII, Social Sciences Part I contained a short discussion on 'The Nagas and their Early contacts with other people'. The chapter projected the early contacts of the Nagas with Ahoms and the British, and their resistance to foreigners' intrusion into their land.
5. And Part II had a chapter on 'Flora and Fauna of Nagaland', in which the richness of varieties of natural vegetation and wild animals had been described briefly.
6. In class VIII, Social Sciences Part I had a short chapter on the Nagas after Indian Independence for 7 marks. This chapter mainly highlighted the changes and development that had occurred in the state during the last few decades. And Part II contained a brief account on Geography of Nagaland for 7 marks. This single chapter on geography highlighted the topography, the mountains, important rivers, and climatic conditions of the state.
7. Social Science for class IX and X had a small booklet entitled '**Nagaland**' for 10 marks. This booklet mentioned Naga origin, migration, and some traditional practices. Part of the booklet was a biographical account of some prominent personalities of the Nagas.
8. The present cultural contents as found in Social Sciences and English subject by no means deal with Naga culture satisfactorily.
9. Majority of schools did not have sufficient number of teachers for cultural instruction.
10. 95.83% of the schools did not have trained teachers for cultural instruction.
11. Regarding appropriate agencies to provide training on Naga culture, the following were mentioned by the teachers; department of Art and Culture, North East Zonal Cultural Centre (NEZCC), Nagaland Handloom and Handicraft Development Corporation (NHHDC), Non Governmental Organisations, SCERT, village authorities, and even church bodies.

12. Majority of students i.e. 79.41% did not opt for mother tongue subject. It was found that students were not aware of the importance of mother tongue, because even in schools where mother tongue teachers were available, students opted for Alternative English subject.
13. It was found that there was acute shortage of mother tongue teachers for the tribes whose languages were included in the MIL for school course. This problem was found to exist both in government and private schools.
14. Presently, the Angamis have developed Tenyidie up to post graduation level; the Sumis have their language subject up to +2 level, and Ao and Kyong languages are offered up to class X only. But the rest of the tribes have not developed their mother tongue syllabus beyond Elementary stage of schooling.
15. None of the teachers possessed degree in mother tongue, and a dismal 0.9% of the teachers had diploma in mother tongue.
16. The study revealed that just 1.8% of the teachers had attended orientation in Naga language.
17. For popularizing mother tongue the intellectuals offered a varied methods: 38.88% of them said that mother tongue should be a compulsory subject, while 50% of them stressed that it should be an elective subject, and 11.11% of them mentioned that mother tongue should be the medium of instruction in High School.
18. The present school curriculum was unrelated to the world of work, which exercised a strong pull on the life of the modern youths. And there was near-absence of activity-based learning.
19. Socially Useful Productive Works (SUPW) classes were conducted by 66.66% of the schools. But students were not benefiting much from the subject, only 45.04% of the students made SUPW items themselves.
20. Multiple problems were faced by the schools for conducting SUPW classes. The difficulties included lack of specific syllabus for the subject, shortage of classrooms, no instructor/teacher, non-seriousness of students, etc.

21. 87.5% of the head of the institutions were of the opinion that SCERT should review the school curriculum to include Naga cultural aspects in it.
22. It was found that during the last 10 years there have been no changes in the school curriculum to accommodate cultural content.
23. 95.83% of the head of the institutions agreed that cultural training for teachers was needed.
24. Interestingly, there was a division of opinion among the experts in regard to training or orientation on culture by teachers. 50% of the experts viewed that training for teachers would be necessary, but 20% of them negated the idea, and 30% of the experts did not offer any suggestion on this matter.
25. There was difference of opinions among the headmasters with regard to the means/subject for imparting moral values to students. Different subjects were suggested by the headmasters for imparting moral values, such as Moral Science subject, English subject, Customary Laws subject, and separate textbook for moral science.
26. Weekly practical classes for cultural education were found to be very less in all the schools. Only one or two schools took practical classes for one or two days.
27. 62.16% of the teachers believed that traditional values of respect and care for elders were still alive in the present generation.
28. 54.95% of the teachers suggested a synthesis of old and modern values in formulating school curriculum.
29. It was found that 38.73% of the schools were not imparting work experiments to students. By work experiments, it means physical activities that have bearing on acquiring first hand knowledge.
30. It was found that teaching aids and physical facilities such as traditional games goods, working tools for crafts, musical instruments, school garden, experimental farms, weaving and crafts chamber, and carpentry shop were lacking in almost all the schools.
31. 88.28% of the teachers revealed that students did not find work experiment interesting, but took it as a burden.

32. 80.18% of the teachers revealed that schools did not teach traditional art and crafts.
33. 60.63% of the teachers mentioned that students study Naga festivals in school textbooks. It showed that about 40% of the schools did not study about Naga festivals.
34. The study revealed that only 9.90% of the teachers could provide instruction on Naga music, dance, art and crafts.
35. The idea of introducing Naga customary laws in school education was lauded by 79.27% of the teachers.
36. With regard to the means to introducing the study of customary laws in school course, 36.93% of the teachers suggested a separate subject on customary laws.
37. The study of Naga mythology in school was favoured by 78.37% of the teachers.
38. The causal factors of cultural erosion in Naga society as mentioned by teachers were; blind aping of western culture, influence of mass media, influence of modernization, and more importantly, lack of cultural education in the school.
39. It was found that majority of schools did not have material facility for practical education.
40. 92.79% of the teachers stated that they had not involved in curriculum development in relation to cultural education.
41. A great deal of enthusiasm was found among the teachers (97.29%) to go for cultural training if provided.
42. The problems related to teaching traditional dressmaking in schools were lack of financial and material resources, and time factor. Added to that were problems like lack of skilled instructor, lack of classrooms, and cultural heterogeneous composition of students.
43. All the experts asserted that school education in the state should relate to Naga culture.
44. It was found that school curriculum development agencies, specially the Language section of the Directorate of School Education, Nagaland, had been receiving suggestions for cultural education from Central Institute of Indian

Languages (CIIL) Mysore, and the NCERT under the Ministry of Human Resource Development, New Delhi.

45. The experts mentioned that potential source of cultural input was from oral narration of older citizens. Direct observation of cultural programmes provided first hand information on Naga culture. The sources also included folktales and written materials as secondary means.
46. The study revealed that there was no standing plan by the department and agencies concerned for curriculum development to organize orientation or seminar on Naga culture.
47. The experts wanted that for promotion of traditional moral values, the following should be tried: to organize seminars, workshops, symposia; to conduct cultural exchange programmes, and to have a separate subject on moral values, or to have chapters on this in some existing subject.
48. All of the experts suggested that indigenous games should be introduced in schools through school sports weeks.
49. The following traditional values were emphasized for inclusion in school syllabus: dignity of labour, honesty and integrity, egalitarianism, simplicity, hospitality and generosity, and respect and care for parents and elders.
50. The experts wanted the following modern values to be incorporated in school syllabus: environmental protection, sex equality, scientific temper, and secularism and democracy.
51. Important cultural elements of the Nagas suggested by experts for study in school were: Language, Games and sports, Dresses, Music and dance, Trade and economy, Judiciary, Philosophy, Value system, and system of governance.
52. 94.44% of the intellectuals supported the view that school could preserve cultural heritage of the Nagas.
53. It was found that 61.11% of the intellectuals were in a position to provide practical instruction to their children and wards if art and crafts were introduced in school.

54. Sharing a concern on the decline of cultural values among our people, the intellectuals expressed non-relevance of present school curriculum to our culture. It was suggested that a particular subject on Naga culture should be evolved to provide cultural education to students.
55. For restoration of the dignity of labour, the intellectuals were particular about the importance of physical activity and social work.
56. The intellectuals stressed on the following for developing social values among the students and the society: school curriculum should incorporate cultural and social values, find out root causes of degradation of social values, and discussion on the issue of restoration of social values be worked upon, principles of 'we-feeling', and universal brotherhood should be instilled in students, to stop blind aping western culture, stress on civic sense, and a balanced synthesis of traditional and contemporary values through school education.
57. There was diverse opinion among the intellectuals on the means to study festivals. 33.33% of them suggested a separate textbook on festivals, 55.55% of them mentioned that functions should be organized in school on festivals, and the other 44.44% wanted that symposia and discussions on festivals should be conducted during festivals.
58. 18.42% of the students knew the art of weaving, 17.80% could make baskets, and 32.81% of them knew embroidery works.
59. It was found that 59.75% of the students played one or the other traditional games. Among the games they played were top game, high jump, kicking, long jump, sword bean game, wrestling, spear jump, and shot put.
60. The study revealed that 67.33% of the students needed traditional dresses in the school, out of which 63.90% of them depended on their parents for their needs, but 32.66% of the students indicated that they did not require them.
61. The study revealed that 84.21% of the students did not know the meaning and significance of their own tribal festivals.
62. The major source of learning folksongs and dances were found to rest with parents and village elders through informal training.

63. 97.83% of the students desired that traditional values of honesty, simple living, and self-dependence should be taught in schools.
64. The expected result of cultural education on students and the society as whole as expressed by the teachers were: preservation of Naga identity, learning rich traditional customs by younger generations, restoration of the dignity of labour, respect and care for elders and parents, spirit of patriotism, pride in ones cultural values, eradication of anti-socials, among others.
65. 77.70% of the students expected that cultural education would help to preserve moral and social values; 74.45% of the students expected revival of good old traditions in the society, and 90.71% of them were optimistic that cultural education would provide a sense of dignity of labour among the younger generations.
66. Finally, problems of cultural education mentioned by students were lack of written materials, lack of culture-oriented teachers for the subject, absence of physical facilities, and problems of time factor.

6.12. Conclusion.

The objective of the study was not for neglecting national core curriculum and the study of other cultures. But, while adhering to the core curriculum of the nation, and recognizing the spirit of tolerance for other cultures, a focus has been directed to local adaptation to indigenous knowledge that constitute the basis of cultural and social foundation of the Naga society.

The study revealed that the present status of culture in school curriculum of the state is far from satisfactory. The headmasters, the experts, and the intellectuals attested this fact. The present scheme of school education suffers from informational focus and over-emphasis on facts at the time of examination. School curriculum is inflexible and unresponsive to the local needs and environment, and also devoid of the component of skill formation. So far, social and cultural inputs from the community to school environment are inadequate.

Social Sciences Part I and II for classes VI, VII, and VIII had one brief chapter each specifically on Nagaland. Besides that, Social Sciences for class IX and X had a small booklet titled **NAGLAND** for 10 marks. But definitely there were more to be studied and learnt about Naga culture.

Most of the schools did not have physical facilities and teaching aids for cultural instruction. It was found that most of the schools had no school garden and flower garden for students to experience practical work. Cultural instruction generally suffered from lack of material and human resources. Socially Useful Productive Works (SUPW) subject was found to be a failure as far as the acquisition of work experience of the students is concerned. Most of the students were found to be not benefiting from the subject, mainly due to superficial implementation of the subject in the schools. Lack of physical facilities and teaching aids in majority of the schools was discovered as major hurdle to practical learning.

The headmasters, the teachers, the experts, the intellectuals, the students, and elders of the communities equally expressed their desire that more of Naga cultural aspects may be incorporated in the school curriculum.

Cultural content of school curriculum was found to be very limited and sketchy. Whatever little efforts had been made to include aspects on Nagaland culture was not satisfactory. Students were not deriving expected knowledge about Naga culture from the present school curriculum content. The agencies and department concerned for school curriculum development are yet to venture into the development of study materials on Naga culture. Training, orientation or seminar on Naga culture is one of the most neglected programme so far. Students were not readily opting their own Mother tongue subject even where they are provided with the teacher for the subject. This was found to be because of misconception about mother tongue subject among the students.

The problems of cultural education as mentioned by the students were lack of written materials, especially in the form of textbooks, lack of culture-oriented teachers for the subject, absence of physical facilities, and problems of time factor. Besides these, there was a serious problem of the lack of trained teachers for language teaching and other culture-related activities.

A balanced synthesis of traditional and modern values was suggested by the experts and intellectuals in developing school textbooks. The experts and intellectuals stressed on restoration of work culture, moral and social values through adequate enrichment of the existing school programmes

6.13. Recommendations/Suggestions.

Based on the findings of the study the following recommendations have been made:

Government Policy on Cultural Aspects in School Education.

The following are the recommendations for the state government to ponder over and take initiatives to frame policy on cultural preservation through school education:

1. SCERT and NBSE may initiate a review of school curriculum in Nagland with a view to enrich cultural contents in the syllabi from Primary right up to Higher Secondary stage.
2. Department of Art and Culture may sponsor programmes in schools such as seminars, workshops, exhibitions, and others.
3. NEZCC may also initiate programmes for cultural promotion among the school and college students, in the form of cultural tours and cultural exchange programmes.
4. SUPW subject needs to be effectively implemented in spirit and deeds. To this, parents' concern and co-operation must be enhanced.
5. A committee at the state level may be constituted for collection of cultural materials and information with a view to include in the school curriculum.
6. Training of teachers on Naga culture may be initiated by the government, for example, the department of Art and Culture and NEZCC.
7. Awareness about the importance of cultural preservation and transmission through school education needs to be created among the students, the teachers, and the authority of agencies concerned for school curriculum development.

8. Orientation and training programmes on the cultural heritage of the Nagas and the role of the school in the preservation and promotion of culture must be organized for school teachers by the department of Art and Culture and NEZCC.
9. Medium of instruction in the primary level of schooling may be in mother tongue, particularly in rural areas, for effective understanding of the subject matter of the lesson taught.
10. Mother tongue may continue to remain an elective subject in secondary stage of schooling.
11. Wearing a uniform of Naga skirt in modern and suitable design for girls, one or more days in a week, may help add a new dimension to cultural preservation. Likewise, boys may have certain indigenous traditional insignia worked on their shirts.
12. Introduction of a compulsory use of Naga traditional school bag would prove culturally significant, and financially self-generative and retentive.
13. Functions may sometimes be organized during local festivals instead of declaring holidays for all the students. For example, in Angami dominated area or school, Angami students may present cultural items on their festivals for students of other tribes to watch and learn. This would educate the younger generations about the meaning and significance of Naga festivals. Added advantage in this programme would be creating a sense of appreciation for other tribe's culture.

Infra structural Facilities and Materials:

The following are recommendations relating to the provision of infrastructural facilities and materials for cultural instruction:

1. Every school may have a separate workroom for craftworks for boys and girls. One period in a week of craft works may be provided for each class.
2. Every school may consider having a school garden for students' experimentation and observation of plants and crop cultivation. This would help students understand what season and what type of soil is suitable for a particular crop.

3. Efforts may be made to make traditional attires available in the school for display to students. Other cultural goods such as musical instruments and working tools may be kept for students' observation.
4. Written documents and books on the Nagas and their culture must be available for students in well equipped libraries.
5. Traditional games and sports goods must be made available to students.

Needed Pedagogy for Transmission and Promotion of Cultural Content in School:

1. Besides classroom lecture and dictation, practical activities that have cultural significance may be encouraged. Transaction of school curriculum needs to be enriched so as to make it exploratory, inquisitive, and participative on the part of the learners.
2. SUPW classes needs to be taken up in true spirit and sincerity both by students and teachers. SUPW items like craftwork must be made in the school itself instead of asking students to bring from home.
3. Seminars, workshops, and symposia on traditional moral values must be organized in schools in order to facilitate students' direct participation in the discussion on Naga culture.
4. Work culture needs to be created in schools by introducing mandatory participation of students in work experience. Relating physical activity to physical and environmental health could reinforce work culture.
5. Traditional games such as top game, spear jump, sword bean seed game, etc. could be popularized through school sports weeks and co-curricular programmes.

Curriculum and Textbooks contents:

1. While taking care not to overburden the students with hefty school textbooks, reasonable attempts must be made to prepare school curriculum to accommodate Naga cultural heritage and its preservation through the scheme of school education.

2. Mother tongue subject may include lessons on folk songs, music, and folktales.
3. Initiatives must be taken to develop school textbooks on the Nagas.
4. Besides the 4 tribes who have Mother Tongue textbooks in school, other tribes must also develop their literature and produce Mother Tongue textbook for Primary to college and even University levels.
5. There is a need for the study of Naga history. This would include racial study, migration, early encounter with other people, village administration mechanism, political organization, religion, economic, social, and educational development.
6. There is a need to develop a curriculum on value education in secondary stage of schooling, keeping in view the present condition of moral and value degradation among the new generations.
7. A synthesized study of traditional and modern values would provide meaning to cultural continuity while embarking on science and technology.
8. Traditional values to be inculcated to students are: Dignity of labour, Honesty and integrity, Egalitarianism, Simplicity, hospitality, generosity, Respect and care for parents and elders.
9. Modern values to be emphasized in school education are: Environmental protection, Sex equality, Scientific temper, Secularism and Democracy, tolerance and universal brotherhood. Sensitivity to depletion of forest products and their environmental consequences needs to be created. Gender discrimination is a serious problem in the modern age, and the school has a role in correcting this problem.

Community Support:

1. Community involvement and parents interest in the development of school curriculum relating to cultural education need to be strengthened. To this effect, awareness must be created in the society as a whole.
2. Parents need to encourage their children to study Mother Tongue in the school, and also to talk in their mother tongue at home.

3. Parents have an important responsibility to encourage their children to learn folksongs, folkdances, traditional games, and folktales.
4. Cultural programmes may be organized in tandem with schools.
5. SUPW subject needs to be encouraged by the parents and the community as a whole to make it an effective means for teaching children the art of making traditional items. The subject also has the potential of familiarizing students with the importance and value of natural and raw materials that are plenty around them.

6.14. Suggestions for Future Studies.

Any research work is not final and complete but there is always scope for further investigation on the work done. The study provided some insights into the need for more investigation into the area of culture in relation to school education.

The following suggestions are made for future studies:

- A study on specific element of Naga culture that can be preserved through school education could be done.
- Study on youth and their conception of Naga culture in the context of contemporary world is an important area of research.
- A survey into the multi-cultural composition of students in the schools of the state may be undertaken.
- Urban-rural environmental bearing on culture is another area of interest for further studies.
- Specific stress on work culture of the students and the role of school education is a challenging subject.
- Work culture of the teachers and its bearing on academic achievement of the students needs to be studied.
- Cultural background of the parents in relation to social and personality development of the students is an area of research.

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APPENDIX - A

Introduction.

I am Shri. K.Nishena Nekha, Lecturer in Education Department, Wangkhao College, Mon. I am doing a research on the topic "Survey of Cultural Content in School Education of Nagaland: A Socio-Cultural Study." The research is for the degree of Doctor of Philosophy (Ph.D.).

Your concern and active response to the questionnaire will be a vital part of the research work. Therefore, your genuine co-operation is earnestly sought for. Comments and facts that you furnish in the questionnaire will be used for research purpose only, and secrecy of your response will strictly be maintained.

The questions are posed in different ways. To some items you can only tick either Yes or No. To other questions you will be required to write one or two sentences, and sometimes four to five sentences where you are asked to give your comments and suggestions.

After completing the response you may fold it and staple it up, or put in an envelope and give it to me personally if possible. If you can send it by post, kindly send to this address:

K.Nishena Nekha
C/o Dr. Buno Liegise
Reader, Department of Education,
Nagaland University,
Kohima Campus,
Kohima - 797001
Nagaland

THANK YOU

Yours Sincerely,

Sd/-

K.Nishena Nekha

APPENDIX - B

Questionnaire for Head of Institutions

1. Name:..... Gender:.....

2. Educational qualification:.....

3. Name of school

4. Trained/Untrained: UGTT/B.Ed/Any other(s)

5. Private/Government school:

6. Does the present High school syllabus contain cultural aspects of our society?

Yes/No

7. Is there any subject(s) with regard to High school that deals with Naga culture?

Yes/No

If Yes, mention the subject(s):

8. How many teachers are specifically dealing with cultural education in your school?

.....

9. Does your school have sufficient number of teachers for teaching cultural education?

in the school curriculum.

Yes/No

10. Are there teachers specially trained for cultural instruction?

Yes/No

b) where cultural elements are included.

11. Do the students readily opt for their mother tongue than Alternative English? Yes/No

If No, please state the possible reason.

12. Are there mother tongue teachers for all the local languages accepted under MIL in the

school course? Tick your answer.

Yes/No

If No, mention the reason(s) for not having them.

- Class IX 4, 5, 4, 3, 2, 1, nil

- Class VIII 6, 5, 4, 3, 2, 1, nil

13. Does the school have SUPW classes?

Yes/No

If Yes, are you satisfied with the way SUPW classes are conducted? Kindly comment.

14. What are some of the major problems faced regarding SUPW classes? Please mention your observation.

15. Do you think more aspects of Naga culture should be included in the curriculum? Yes/No
If Yes, kindly suggest some areas that should be included.

16. Do you think SCERT should revise the curriculum in order to incorporate cultural studies in the school curriculum? Yes/No

17. Has there been any changes made with reference to cultural contents in the curriculum/syllabus during the last 10 years? Yes/No

18. Is there any need to depute teachers to attend training on cultural education? Yes/No

19. Indicate your choice out of the following statements with regard to the status of culture in the school curriculum:
- a) no importance to it has been given at all. ()
 - b) some cultural elements are included. ()
 - c) present cultural contents are not sufficient. ()
 - d) whatever is studied now is sufficient. ()

20. What is the approximate number of practical classes given for cultural education in the school in a week? Tick your answer.

- Class X 6, 5, 4, 3, 2, 1, nil
- Class IX 6, 5, 4, 3, 2, 1, nil
- Class VIII 6, 5, 4, 3, 2, 1, nil
- Class VII 6, 5, 4, 3, 2, 1, nil
- Class VI 6, 5, 4, 3, 2, 1, nil

- Class V6,,5, 4, 3, 2, 1, nil

21. What are the co-curricular activities organized in the school that have cultural significance? Name them, please.

2. Educational qualification

3. Name of school

22. Is the absence of cultural aspects in the curriculum responsible for lack of social values among the students of our age? Comment.

6. Other (teach) Subjects:

7. Do you think values such as respect and care for elders are still alive in the present

23. What do you suggest for imparting moral values to students through school curriculum?

8. What do you say, whether schools

- should include traditional values in the school curriculum

- should move ahead with modern values

- should synthesise old and modern values

9. What is your view on work culture? Please tick your answer

- a dead culture

- on the verge of erosion

- somehow existing

- any other comment (-)

10. Agriculture being the major occupation of the Nagas, do you think your students have enough knowledge on it?

11. Does your school impart work experiments to the students? Yes/No

12. Do you feel students find work experiments interesting? Yes/No

13. Do you support the view that school curriculum can help develop work culture among students? Yes/No

14. Do you observe that schools neglect aspects of dignity of labour? Yes/No

15. Does your school teach making traditional dresses, art and crafts? Yes/No

APPENDIX - C

Questionnaire for Teachers

1. Name: Gender: M/F:
2. Educational qualification:
3. Name of school:
4. Village/Town:District:
5. Trained/Untrained: UGTT/B.Ed./ Any other(s):
6. Classes taught: Subjects:
7. Do you think values such as respect and care for elders are still alive in the present generation? Yes/No
8. What do you say, whether schools Yes/No
 - should include traditional values in the school curriculum ()
 - should move ahead with modern values ()
 - should synthesise old and modern values ()
9. What is your view on work culture? Please tick your answer. Yes/No
 - a dead culture ()
 - on the verge of erosion ()
 - somehow existing ()
 - any other comment(s)
10. Agriculture being the major occupation of the Nagas, do you think your students have enough knowledge on it? Yes/No
11. Does your school impart work experiments to the students? Yes/No
12. Do you feel students find work experiments interesting? Yes/No
13. Do you support the view that school curriculum can help develop work culture among students? Yes/No
14. Do you observe that schools neglect aspects of dignity of labour? Yes/No
15. Does your school teach making traditional dresses, art and crafts? Yes/No

16. Does your school observe local festivals? Yes/No
17. Do your students study about different tribal festivals through the textbook? Yes/No
18. Do you teach any of the following as a part of school curriculum?
- a) Folksong Yes/No
 - b) Folkdance Yes/No
 - c) Folk music Yes/No
 - d) Folk martial arts (kick, wrestling, etc.) Yes/No
 - e) Art and craft Yes No
 - f) SUPW Yes/No
19. Do the students perform folkdances? Yes/No
20. Do you believe that learning of customary laws will bear social and moral control on the students? Yes/No
21. Should customary laws be taught in the schools? Yes/No
22. Do you feel mythological beliefs regulated the actions and conduct of the traditional Nagas? Yes/No
23. Will it be relevant to study the Naga mythology in the modern society? Yes/No
24. Do you think inclusion of Nag folklore in the school curriculum will bear positive effect on the moral and social conduct of the students? Yes/No
25. Does your school have physical facilities for cultural education such as:
- i) Traditional games goods? Yes/No
 - ii) Working tools for crafts? Yes/No
 - iii) Materials for art and crafts? Yes/No
 - iv) Musical instruments? Yes/No
26. Is there any of the following facilities available in your school in relation to cultural education?
- a) School garden Yes/No
 - b) Experimental farm Yes/No
 - c) Weaving and crafts chamber Yes/No
 - d) Carpentry shop Yes/No
 - e) Any other(s) Yes/No
27. Does your school have cultural dresses and equipments for display to students? Yes/No

28. Does your school organize exhibitions/shows on aspects of Naga culture? Yes/No
29. Is there any teaching aids for cultural education? Yes/No
30. Have you attended any of the following?
- Seminar on Naga culture Yes/No
 - Training of Naga culture Yes/No
 - Orientation on Naga language Yes/No
 - Diploma course in your mother tongue Yes/No
 - Degree course in your mother tongue Yes/No
31. Indicate the teaching methods you apply on cultural contents in the school:
- Narration Yes/No
 - Demonstration Yes/No
 - Practicals Yes/No
 - Dictation Yes/No
 - Any other(s)
32. Have you helped in curriculum construction stressing on cultural education? Yes/No
- If Yes, tick the ones you did:
- a) By attending discussion on textbook writing. ()
 - b) By giving written suggestion to agency concerned. ()
 - c) By issuing articles in print media. ()
 - d) Any other(s)
33. If facilities are provided, will be prepared to go for training on cultural education? Yes/No
34. Are you satisfied with the present cultural contents in school curriculum? Kindly comment.
35. Do you think the SCERT should review the status of cultural content in school curriculum? Yes/No
36. What, according to you, is the chief factor(s) that is responsible for erosion of traditional culture in our society? State your view.
37. If old values of social harmony, hospitality, honesty, hardworking are to be preserved, how can school education help to do so? Give your comment briefly.
38. If customary laws are to be taught, indicate your option:

- i) a separate subject should be developed and taught. ()
- ii) Social Studies subject can cover the topics. ()
- iii) Mother tongue subject can include the topics. ()
- iv) Any other suggestion(s)

39. What difficulty do you see, if the schools have to teach making traditional garments?
Please mention.

Department:

40. Which agency(s), according to you, can provide training on Naga culture?

1. 2. 3.

41. What positive effects can you expect if due stress is laid on cultural education at school level? Comment.

Yes/No

If Yes, how?

Is there any reference of Naga culture in the present school curriculum?

Yes/No

If Yes, what were the cultural aspects included in the textbook?

Do you feel the need to refer children to the indigenous culture?

Yes/No

If Yes, give your reasons for that.

Has there been any attempt to incorporate traditional values in the school curriculum of class V - X?

Yes/No

If Yes, please state what attempts have been made.

Through what sources do you collect cultural information?

Has your institution/department tried to organize orientation or seminar on Naga culture?

Yes/No

What do you suggest to inculcate work culture in Elementary and Secondary stages through school education?

Have you received any suggestion for cultural education from any agency?

Yes/No

If Yes, how what agency?

APPENDIX - D

QUESTIONNAIRE FOR EXPERTS

1. Name :..... Gender: M/F:
2. Designation:Department:
3. Educational qualification:
4. Specialization, if any:
5. Number of years served in the present post:
6. Have you been involved in the preparation of Elementary/Secondary school textbooks?
Yes/No
If Yes, how?
7. Is there any elements of Naga culture in the present school curriculum? Yes/No
If Yes, since when were the cultural aspects included in the textbook?
8. Do you feel the need to relate education to the indigenous culture? Yes/No
If Yes, give your reason(s) for that.
9. Has there been any attempt to incorporate traditional values in the school curriculum of classes V – X? Yes/No
If Yes, please state what attempts have been made.
10. Through what sources do you collect cultural information?
11. Have your institution/department tried to organize orientation or seminar on Naga culture? Yes/No
12. What do you suggest to inculcate work culture in Elementary and Secondary stages through school education?
13. Have you received any suggestion for cultural education from any quarter? Yes/No
If Yes, from what source?

14. What do you suggest for promotion of traditional moral values through school education?
Please offer your view.

15. Do you feel that traditional beliefs should be studied in school? Yes/No
If Yes, at what stage of schooling should it be studied?

16. Should the study of basic customary laws be introduced in schools? Yes/No
If Yes, at what stage of schooling should it be studied?

17. Should traditional knowledge of agriculture be imparted to students? Yes/No
If Yes, please suggest as to how traditional science of agriculture can be imparted to students.

18. Do you think there is a need to popularize indigenous games including martial arts in schools? Yes/No
If Yes, why?

19. What are the major difficulties in introducing more cultural components in school curriculum?

20. Are you satisfied with the present status of cultural components in school education? Yes/No

21. Can you suggest some traditional values as well as modern values that ought to find a place in the school curriculum?

22. Do you think teachers require special training/orientation to teach cultural contents in school curriculum? Yes/No

23. If provision to increase the scope of cultural content is given, which aspects should be included? List out three in order of priority out of the aspects presented here below:

- System of agriculture
- Religion and belief

- Trade and economy
- Judiciary system
- Games and sports
- Food and nutrition
- Folk music/dance
- System of governance
- Dress and ornaments
- Language
- Philosophy
- Folk science
- Local history
- Festivals
- Any other(s) I

APPENDIX - E

QUESTIONNAIRE FOR INTELLECTUALS

Gender: M/F:

i.....ii.....iii.....

8. If folk art and crafts are included in school curriculum, can your family provide practical instruction to your children/ward at home? Yes/No
9. Can cultural identity be maintained and preserved through school uniforms? Yes/No
10. Keeping in view the decline of cultural values among our people, please offer your viewpoint regarding present school education in relation to Naga culture.
11. What do you suggest for supporting work culture in school education?
12. How can degradation of social values among new generations be restored through school education? Please suggest.
13. Which traditional values should be taught in schools? List them, please.
14. In what manner knowledge about festivals can be imparted to students? Tick your option(s):
 - a) A textbook of elaborate accounts on festivals should be developed. ()
 - b) Functions should be organised in schools instead of declaring holidays on festivals. ()

APPENDIX – E

QUESTIONNAIRE FOR INTELLECTUALS

1. Name : Gender: M/F:
2. Residential address :
3. Past occupation:
4. Present occupation, if any:
5. Place of schooling: Nagaland/Outside the state :
6. Can Naga cultural heritage be preserved through the school curriculum? Yes/No
7. Do you think the present school curriculum contains sufficient aspects of Naga culture?
Yes/No/No idea
8. If folk art and crafts are included in school curriculum, can your family provide practical instruction to your children/ward at home? Yes/No
9. Can cultural identity be maintained and preserved through school uniforms? Yes/No
10. Keeping in view the decline of cultural values among our people, please offer your comment regarding present school education in relation to Naga culture.
11. What do you suggest for imparting work culture in school education?
12. How can degradation of social values among new generations be restored through school education? Please suggest.
13. Which traditional values should be taught in schools? List them, please.
14. In what manner knowledge about festivals can be imparted to students? Tick your option(s):
 - i) A textbook of elaborate account on festivals should be developed. ()
 - ii) Functions should be organised in schools instead of declaring holidays on festivals. ()

iii) Discussion/symposia on festivals and their significance should be organized for students during festivals. ()

iv) Any other (s):

15. In what manner mother tongue should be taught in schools? Indicate your option:

i) Mother tongue should be made a compulsory subject. ()

ii) Mother tongue can be made an elective subject. ()

iii) Medium of instruction in High school should be the mother tongue. ()

iv) Any other (s):

16. What aspects of Naga culture should be included in the school curriculum? Please mention.

17. In what ways can Naga traditional games be popularized through school curriculum?

18. Schools being the most effective agents of preserving and transmitting culture to new generations, what, according to your view, should be the status of cultural content in our school curriculum? Briefly offer your observation.

19. Do you know Naga crafts yourself? Yes/No

20. Were you taught Naga culture anytime in your schooling days? Yes/No

THANK YOU

APPENDIX - F

QUESTIONNAIRE FOR THE STUDENTS

- 1. Name: Gender: M/F:
- 2. Name of the school: Class:
- 3. Private/Government school:
- 4. Name of town/village:
- 5. Are you studying Mother Tongue as one the school subjects? Yes/No
- 6. Do you have Mother Tongue teacher in your class? Yes/No
- 7. Which subject(s) teach you the habit of honesty and respect for elders? Write the name of the subject(s): i)ii).....iii).....
- 8. Is work in the field during vacations a part of your school curriculum? Yes/No
- 9. Does your school teach you gardening? Yes/No
- 10. Do you learn handicrafts in your school? Yes/No
- 11. Do you have SUPW class in your school? Yes/No
- 12. Do you really learn to make SUPW items yourself because of the subject taught to you? Yes/No

If No, mention your answer by a tick mark in the brackets:

- a) practical instruction for handicrafts is not given. ()
- b) SUPW subject is imposed on us through school information. ()
- c) I am not interested in the subject. ()
- d) all the above reasons. ()
- e) any other reasons:

13. When you are asked to submit any item of handicraft to the school, how do you manage to submit it? Tick the ones that applies to you:

- a) I make myself ()
- b) My parents make for me. ()
- c) My elder brother/sister makes for me. ()
- d) Friends make for me. ()

- e) I buy from others and submit it. ()
14. Can you weave shawls? Yes/No
15. Can you make baskets? Yes/No
16. Do you know knitting and embroidery works? Yes/No
17. Does your school teach you carpentry? Yes/No
18. Does your school observe local festivals? Yes/No
19. Do you know the meaning of your tribal festivals? Yes/No
20. Does your school teach you folksongs? Yes/No/To some extent
21. Does your school teach you folkdances? Yes/No
22. From whom do you learn folksongs/folkdances? Tick your answer:
- a) From parents ()
- b) From friends ()
- c) From village elders ()
- d) From teachers ()
- e) Any other(s):
23. Are you interested in learning folksongs and folkdances? Yes/No
24. Do you play any traditional game(s)? Yes/No
- If Yes, tick the items you play:
- | | | | |
|--------------|-----|---------------------|-----|
| Top game | () | Long jump | () |
| High jump | () | Swordbean seed game | () |
| Kicking | () | Wrestling | () |
| Javelin kick | () | Shot put | () |
- Any other game(s):
25. Do you need traditional dress in your school? Yes/No
- If Yes, how do you get it? Tick your answer:
- a) Parents make for me. ()
- b) Parents buy for me. ()
- c) I make myself. ()
- d) Sister(s)/brother(s) make for me. ()
- e) Any other:
26. Do you study the village life of Naga society in any of the school subject(s)? Yes/No

27. Do you support the idea that your school should teach the traditional virtues of honesty, simple living, and self-dependence to the students? Yes/No
28. Are you interested to study Naga customary laws? Yes/No
29. Do you study any customary laws in your class? Yes/No
30. Do you think you have sufficient knowledge about:
- Naga history? Yes/No/To some extent
 - Naga National Movement? Yes/No/To some extent
 - Naga culture? Yes/No/To some extent
 - Your Mother tongue? Yes/No/To some extent
 - Naga tribes? Yes/No/To some extent
 - Naga festivals? Yes/No/To some extent
 - Traditional centres of learning? Yes/No/To some extent
 - Early Naga religion? Yes/No/To some extent
 - Naga folklores? Yes/No/To some extent
 - Naga folktales? Yes/No/To some extent
 - Naga mythology and beliefs? Yes/No/To some extent
 - The traditional system of governance? Yes/No/To some extent
 - The traditional rituals and gennas? Yes/No/To some extent

From the above list, if you are given a chance, which three areas would you be interested to study?

i)ii)iii).....

31. Do you study the geography of Nagaland? Yes/No
32. Do you think cultural education will
- i. help preserve moral and social values? Yes/No
 - ii. revive old good traditions of the Nagas? Yes/No
 - iii. provide sense of dignity of labour? Yes/No
 - iv. any other(s):
33. If cultural education is imparted in school, will you be willing to study the subject? Yes/No
34. What methods are used in teaching cultural contents in the school by your teacher(s)?
- i. Lecture method Yes/No
 - ii. Dictation method Yes/No

iii. Practical activities

Yes/No

iv. Demonstration

Yes/No

v. Any other(s):

35. Do you enjoy the teachings on cultural contents?

Yes/No

36. Mention some problems you face in learning cultural contents.