

**A Study of Education and Socio-Cultural
Life of the Zeliang Nagas**

**Thesis submitted for the Degree of
Doctor of Philosophy in Education**

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DECLARATION

I, Inzule Zeliang, Research Scholar in the Department of Education, Nagaland University, hereby declare that this thesis entitled, “A STUDY OF EDUCATION AND SOCIO-CULTURAL LIFE OF THE ZELIANG NAGAS” is my original research work undertaken and carried out under the guidance and supervision of Dr. Lungsang Zeliang, Associate Professor, Department of Education, Nagaland University. The content of this thesis has not formed the basis for the award of any degree on the same title and has not been submitted by me for my research degree in any other University or Institution. I hereby duly acknowledge all sources used in this thesis with appropriate references and submitted to the Nagaland University for the degree of Doctor of Philosophy in Education.

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Inzule Zeliang
Research Scholar

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CHAPTER – 1
INTRODUCTION

1. INTRODUCTION

1.0: Introduction

Nagaland, the 16th state of the Indian Union was inaugurated on 1st December, 1963. It is in the North Eastern Region of India and referred to as the Switzerland of the East. It is a land of lush and picturesque landscapes, verdant hills and forests and varied and diverse flora and fauna. Nagaland has been endowed with rich gifts of nature. It is a land of many resources like forest, minerals fertile soil and abundant rainfall. The inspiring and scenic beauty of Nagaland strikes the onlooker. It is a veritable paradise for tourists, botanist, social scientist, anthropologists and researchers.

1.1: Brief Historical Background of Nagaland

1.1.1: The Origin of the Word Naga

In the early days the Naga people has no written record of their own. The legends, tradition, culture, history and literature were all preserved orally. Nagaland exhibits racial inter-mixtures to a great extent. The legends hold that the Nagas migrated from Burmese, Japanese, Thai, Malaysian, Philippine, Polynesian and Indonesia culture as the history presents instances of assimilating and of fusions in blood and races among the varied tribes.

Nagaland is often described as a '**Miniature India**', an epitome of the subcontinent. Anthropologists consider it as a '**Paradise**' for their research. The lovers of nature describe it as the '**The Switzerland of the East**'. The Botanist and Zoologists find in the region all the pleasure of rare discoveries among the varied flora and fauna of the land. For Philosophers and Ethnologists Nagaland offers a fertile land for research which proves itself as a unique and distinct tribal territory which has no parallel in other part of this vast and majestic nation.

Nagaland, the sixteenth state of Indian Union attained its statehood on 1st December 1963 at Kohima the capital of the state, which was formally inaugurated by then President of India Dr. S. Radhakrishnan.

It has eleven districts, viz. Dimapur, Kohima, Kiphire, Longleng, Mokokchung, Mon, Peren, Phek, Tuensang, Wokha and Zunheboto.

1.1.2: Geography of Nagaland

The state of Nagaland is physically triangular in shape, having an area of 16,579 square kilometers and lies between 25.6 degree north and 27.4 degree North Latitude and between 95.20 degree East Longitude and 95.15 degree East Longitudes. Nagaland is blessed with a sub tropical to temperate climate – the mean maximum temperature recorded being 31⁰ degrees Celsius and the mean minimum being 4⁰ degree Celsius. It has an average rainfall of 2000mm to 2500mm. There is no dearth of water sources in Nagaland; some of the main rivers are Dhansiri, Doyang, Dikhu, Milak, Zungki, Barak and Tizu. The highest peak is the Saramati peak which is 3,841 meters above sea level. The entire state is bounded by the state of Arunachel Pradesh on the North, Manipur on the South, Myanmar on the East and Assam on the West.

1.1.3: Demography of Nagaland

The total population of Nagaland according to 2001 census is 1,988,636 and according to 2011 census it is 1,980,602 while the literacy rate according to 2001 census it is 67.11% and according to 2011 census it is 80.11% .

The Nagas are of Mongoloid race, divided into tribes such as Angami, Ao, Chakesang, Chang, Khiamnuingan, Kuki, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Yimchunger and Zeliang. Apart from these there are many smaller tribes. All these tribes have their own distinct identity – having different cultural practices, customs and laws, social and political system. Each tribe has their own language or dialect. All Naga dialects and languages are included in the Tibeto – Burman group of languages. Sir George Grierson, a linguistic scholar classified Naga language under Tibeto – Burman speakers. The official language of the Nagas is English.

1.1.4: Culture of the Nagas

Nagas have rich and diverse cultural traditions. Each of the Nagas tribes have their own distinct cultural identity. Naga culture includes all the ways of life of the Nagas in general, the inherited behavior and thoughts of their forefathers passed on to the new generation through oral tradition and day to day practices in the form of custom, tradition, norms, values, beliefs, moral and conventions acquired through the process of time, growth, evolution, contact, imitation and acculturation.

All the Naga tribes have their own language or dialect. These dialects are said to belong to the Tibeto – Burman group of languages. Nagamese, which is a mixture of Assamese, Hindi, Sanskrit and Naga words, has been used for several decades as a means of communication between the tribes. English is the official language of Nagaland and also the medium of instruction in schools and colleges though the local dialects are also used in the rural areas especially at the primary stage of education.

Each Naga tribe has its own social and political system. Nagas have been known for their democratic outlook reflected in their way of life and administration. Horam points out that, “though, there are tribes which have hereditary or elected chiefs, they are reduced to nominal heads as the chief must act according to the wishes of the people”. In these modern days the government machinery looks after most matters related to civil life although the village councils and customary laws still holds way in some important matters.

Naga society is casteless as there being no lower or higher caste. Nagas were known to be casteless and classless in economic, social, political aspects though of late distinction between haves and have-nots seems to be appearing.

Nagas have strict moral values and standards. Adultery and breach of tribal laws are looked down and strictly dealt with. The Nagas are also known for their sense of honour and dignity. Beggary is looked down upon and till date it is not a social problem. Another important feature of the Naga culture is the equality of sexes in most matters. The status of Naga women is remarkably better than women in other Indian states. Womenfolk enjoy the same status as men and face little discrimination in matters of education, employment, role in the home and society. In Naga society, family is the basic organization. A Naga family is a nuclear family consisting of father, mother, children and other relatives. The Naga family is patriarchal and patrilineal. Some of the most important values, which are cherished in Naga families, are honesty, hospitality, morality, generosity, friendliness and spirit of equality.

Nagas are also highly skilled in various arts and crafts: bamboo and cane baskets are intrically woven by Naga men. Wooden sculptures are also quite popular. Weaving of shawls and mekhalas (sarongs) is another specialty of the Nagas. Each Naga tribe can be identified from the motifs, designs and colours of their shawls, mekhalas or kilt. Nagas have diverse dance forms which are accompanied by the beat of drums and songs. These dances of the forefathers are relived and enacted during festivals and other important occasions.

Therefore, Naga culture include feast, food and drink, dress and ornaments, tools, weapons, stone monuments, festivals, rituals and ceremonies, animism, superstitions, wood carving, myth and legendary songs and dances, village governance, food gathering, barter system of trade, weaving cloth and bamboo works, pot making, manufacture of salt, shifting cultivation and rearing of animals, language, indigenous methods of healing, herbal medicine etc. these are the indispensable components of Naga culture.

1.1.5: Economy

Nagas are predominantly agriculturist. Majority of the people live in rural areas and depend on agriculture and related activities for their livelihood. Nagas mostly practiced 'jhum' cultivation and 'terrace' cultivation. Jhumming is popular among the Semas, Aos and the Lothas. Due to the disadvantages associated with jhumming, it is being discouraged. On the other hand, terrace cultivation is encouraged. This form of cultivation is popular among the Angamis. The government is providing certain incentives to farmer like financial assistance, supply of machines, technical help and so on to encourage more farmers to take up this form of cultivation. The main crops which are cultivated are rice, maize, millet and pulses. Apart from agricultural occupation, there were subsidiary occupations adopted by the Nagas in domestication of animals, trade and commerce, fishing and hunting.

Another important occupation of the Nagas is handicrafts. Naga men are skilled in weaving cane and bamboo baskets and also adept in wood carving and sculpting. Many support themselves by selling these products. Nagas are colorful people and love to wear jewelry made of glass beads, ivory, brass and different types of shells. These also find good local market as it is a must for every family to possess such pieces for wearing during festivals and also to keep family heirloom. Spinning and weaving has also been the most important industry since long. With the passage of time, spinning is fast becoming a thing of the past, with mill made yarn being more cost effective and time saving becoming the popular choice. Many Naga women especially in the rural areas support themselves and their families by selling woven shawls and mekhalas with intricate ethnic designs and motifs. Of late the handloom industry is gaining popularity. And with availability of finer and greater variety of yarns and colours, Naga women have taken to experimenting with them. They continue to produce not only the traditional designs but also new items like bags, cushions, curtains and fashion garments with the handloom fabrics which have found reasonably good local as well as national and even international markets.

1.1.6: Status of Education and Literacy in Nagaland

Education in Naga society has come a long way as there was no formal institution for education. Village dormitory were used to impart informal education and discipline to young boys and girls. The first seed of formal education was sowed by the American missionaries in the year 1872 by Dr. and Mrs. Clark. Mrs. Mary Mead

started the first formal school in 1878. In the year 1897 Rev. C.D. King started the first formal school in the Angami region at Samaguting now known as Chumukedima. In the year 1892 Rev. and Mrs. Perrine arrived to help the Clarks establish a school for training teachers. These were some of the earlier efforts at promoting formal education. Since then education spread rapidly. In the year 1901 the literacy of Naga Hills was recorded at 1.03. Since the achievement of statehood in the year 1963, Nagaland has made great strides in the field of education as in other fields. The literacy rate in the year 1991 was 61.03 %. The literacy rate in the year 2001 has been recorded at 67.11 % and according to 2011 the literacy rate is 79.6% of which Mokokchung District has the highest literacy rate of 91.6% while Mon District has the lowest literacy rate at 57%.

1.2: Brief Profile of the Land and People of the Zeliangs.

1.2.1: Formation of the Zeliang Area

The Zeliangs constitute one of the major tribe in Nagaland. The Zeliangs of Nagaland are the inhabitants of Peren District which is in the South-Western end of Nagaland, neighboring Assam and Manipur.

1.2.2: Geographical features

Zeliang areas lie in between 93⁰ E – 94⁰ E Longitude and 25⁰ N – 26⁰ N Latitude of the equator. It covers an area of 23,000 Square Kilometers. **Mt. Paona**, the third highest mountain of Nagaland stands at the extreme North East with the height of 2510 meters (8217 ft). There is also a historically notable Mountain and hill like Mt. **'Kisha'** towards the extreme south. **Ntangki forest**, one of the large state reserved forests is located at Beisumpuikam with an area of 20,202 hectares.

The land is mainly characterized by hill ranges on the East and extensive plains on the West. These fertile plains are excellently endowed for agriculture which promises a flourishing economy and Peren District is often referred to as the rice bowl of Nagaland.

The principle rivers which flow through Peren Districts includes Tepuiki, Mbeiki (Barak), Ntangki, Mungleu, Tesangki, Nguiki, Nkwareu, Techauki, Ngungreu, Tahaiki, Duilumroi, (tributary of Tepuiki). Normally the climate is cool, except in plain section, which is hot during summer. In general, the rainfall is recorded to be heavy from May to August and occasional rainfall from September to October and dry season is from November to April.

1.2.3: Demography of Peren District

The total population according to 2011 census is 94,954 (male- 49,530 and female – 45,424) and literacy rate is 79% (male- 83.96% and female – 73.57%).

The Peren district predominant by Zeliangs is divided into seven administrative circles viz. Peren, Jalukie, Tening, Nsong, Ngwalwa, Athibung and Kebai-Khelma with their head quarter at Peren Town.

At present there are 83 recognized villages and towns and 21 unrecognized villages with a rapidly increasing population.

1.2.4: Name, Meaning and its Origin

Zeliang is a term generally used by other communities to refer to a particular group of people commonly known as the Zeliangs. The term 'Zeliangs' are

used more commonly both officially and unofficially than the word 'Zeme' which is automatically used while conversing among them.

In the absence of written tradition, oral traditions, as Jan Vansina (1985) claims, are major historical sources for the Zeliangs. The Zeliangs have various oral traditions with regard to their origin and migration. The traditions clearly tell about migration and settlements at various places before they finally settled at Makuilongdi also called Nkuilongdi from where they dispersed to their present settlements. Traditions claim that at Makuilongdi the people had prospered so much that they had 7777 (seven thousand seven hundred seventy seven) households. The Zeliang tradition agreed that Zeliangs are the descendant of the three sons of Nguibabe the chief of Makuilongdi. According to one tradition, Nguibabe's son Namhegang were the ancestor of Zeme, Nrimbangbe, the ancestor of Liangmai and Keding the ancestor of Rongmai. Having lived at Makuilongdi for generations, for want of fertile lands, the Zeliangrong ancestor moved out in batches from Makuilongdi and spread out into their present settlements in Manipur, Nagaland and Assam. Thus, Gangmumai Kamei wrote "Makuilongdi was the cradle of Zeliangrong culture"

Since the current names are not named after their ancestor, the origin of these names is obscure but the popular interpretation is that these terms are derived from the geographical descriptions of the group's migration. Thus the group that moved towards the south in search of unoccupied (Kenro) land came to be known as Rongmai, the group that moved westward where the landscape is relatively plain and warm in climate (ramzie) came to be known as Nzeme/Zeme. The groups that remain at Makuilongdi or settled around it in the north were called Liangmai.

After leaving Makuilongdi the Zeme ancestors built historic villages which served as sub centers' for further migration. They built a huge village at Nnuire/Nruire-Kikie (above the current Ze village) where they had 1000 (thousand) households. Many Zeme villages like Poilwa, Ziumi, Njauna, Hekaukum, Thalun etc. directly trace their migration to Nnuire.

The present name 'Zeliangrong' is a composite of their ancestral nomenclatures: ZEME, LIANGMAI and RONGMAI. The name was first adopted on 15th February 1947 at the joint Conference of the Zeliangrong elders held at KEISHANTHONG village at Imphal. The meeting came out with a new nomenclature 'ZELIANGRONG' containing the prefixes of Zeme and Liangmai and Rongmai, form a common name for all since then the name Zeliangrong has been used till date. But in Nagaland Zeliang is officially recognized tribe. It may be mentioned that the study covers only Zeliangs of Nagaland.

1.2.5: The People

The Zeliangrongs are a tribal people belonging to three kindred tribes namely the Zeme, the Liangmai and Rongmai whose forefather were brothers. The Zeliangrongs are said to have migrated to makuilongdi also called Nkuilongdi from where they ultimately split and proceeded to different directions. This historic place is presently located in Senapati district of Manipur. They are found scattered in different parts of Assam, Manipur and Nagaland, north eastern region of the country, having been geographically separated by the British and placed under different administrative units. They were mongoloid Race and they speak the Zeme, Liangmai and Rongmai dialects which belong to the Sino Burman speech family.

The Zeliangs belong to different clans and khels. Traditionally the Zeliangs society had a patriarchal and patrilineal system and this system continue till today.

The Zeliangs are a tribe well known for their rich cultural heritage. They are known to be generous, hospitable and loyal and honest people. One of the values that they hold most dear is that of selflessness in every area of life which in Zeme dialect is term as 'leirau'. Till today this trait of the people- that of their ever ready spirit of putting others and the society above is maintained and emphasized. Physically, the Zeliangs are like other Naga tribes, mongoloid in appearance with thick black hair, are well built, and eyes with epicanthic folds. They have short to medium stature with various shades of light brown to fair complexion.

Houses are constructed a little above the ground and are on the ridge of hills. The roof of the house comes down nearing the ground. They like hunting animals and their weapons are Dao, Spear and Gun etc. Ladies are efficient for their handloom. Men made handicrafts with bamboo and cane for their daily use.

1.2.6: Laws and Customs

The Zeliangs, like other Naga tribe, are governd by a set of unwritten customary laws. The village is founded with strict and rigid rules. They have a strong attachment to their village and land. The judgment once given was final and irrevocable. The following are some of the customary laws which are related to different aspects:

i. Inheritance

The Zeliang society being a patrilineal society, descent is traced through the male members and property passes from father to son. So it is the male offspring who possessed all rights to property. They took the responsibility of looking after their aged parents and inherited all ancestral properties including cattle's and domestic animals. Females in Zeliang society inherit only moveable assets such as ornaments, shawls, baskets, looms etc. If the couple were childless, the property was inherited by the next of kin. In case a couple had daughters but no son then males from the father's side had the right to inherit the property. This situation remains the same as the attitude towards inheritance is rigid.

ii. Marriage

The Zeliangs, like other Naga tribes practiced monogamy. Marriage was regarded as an imperative need to the procreation of offspring's for their generation. Marriage was done through negotiation, clan exogamy within and outside the village is the usual norm. When the boy informed his parents about his desire to marry or his acceptance to a marriage, proposals were sent to the girl's family through some elderly persons or '*NAURANG PEI*'. If the girl's family agreed to the proposal then the price of the girl's and the property to be inherited by the son from the father were settled. Thereafter other formalities like shawl presentation from the boy's family to the girl's parents are done followed by a dinner hosted by the girl's family. After four months the Bride was sent off to the bridegroom's home.

One of the most prominent laws in case of marriage was paying the bride price called '*HEGEU HEMI*'. This was paid by the groom's family. This amount differed slightly from village to village and this practice continues even today. There was also a tradition where the girl was not allowed back to her parental home before five days have lapsed after the wedding and this custom is still maintained by many till today.

iii. Divorce

Among the Zeliangs, if the man divorced his wife, she was given her share of the domestic and household items such as cooking pots, baskets, clothes and other household items except land and cattle. However, no maintenance was paid or given to the ex-wife. In case of woman being unfaithful with another man, the woman was thrown out of the husband's house after shaving her head, tearing of all cloths on her body and only shielded by banana leaves to cover the nakedness. In any of the cases the father had the sole custody over the children. This practice remains till today.

iv. Land Holding

The Zeliang hold land in great respect and only the male of the offspring have the right to inherit land. It is also considered as the greatest of assets. The land that a man possesses is one of the indicators of wealth, respect and social standing in the community.

There were broadly three systems of land holding among the Zeliang, namely, individual, clan land and village land. The individual land was bought or inherited from the parents or kinsman. It includes the dwelling plot, plantations and social forestry for firewood and building materials, jhum land for cultivation, wet paddy field and irrigation channels. An individual also collect rent (*Rampoa*) over their used by the villagers. The individuals land holdings had largely increased among Zeliangs of Peren district with the idea for cash crops plantations like teak, rubber, bamboo with more exposure to the outside world. The owner could transfer the title of land to others and grant right of used to others as they like.

The clan land belongs to all clan members by virtue of his membership in the clan. It is a common property of a clan and no individual can mortgage or sells such land. The lands which were not in used by the clan were normally leased out on rent to other clans and villagers. This was the reason why the whole villagers were found to be using the same land when it comes to jhum cultivation. Rents (*Rampoa*) were normally collected only for the year they cultivated. The clan normally owned separate grazing grounds for the cattle where the cultivators were to man their own fencing to protect their crops. The clan also collect *Rampoa* on water usage in case the irrigation channel were tapped within the clan jurisdiction for wet cultivation like terrace paddy field even if the area was outside the area of the clans in question, it is collected once in five years. Wild live which roam or habitat comes under the control of the clan such that when animals were killed or hunted, the chief of the clan/kin were presented with two ribs of the hunted animals which is known as *Rampie*.

The clan also enjoys claim over smaller numerous rivulet fisheries, where the clan solely owned and any trespassers were severely penalized as per the customary laws. The harvests were mostly by the clan but on request others may be allowed to use but on sharing the harvest. The clan also owned other properties like rocks where numerous bee hives were found and only the particular clan who owned the rocky area has the right to harvest.

Village land or community land was a common property of the village as a whole and no individual can act individually in any case relating to such kind of land. It was only the village council with the people's mandate could decide on selling or donating land for a common purpose. The villages today had given up the old practice of *Hegwang* system of land ownership. It was the village authority who controls and decides the charges/rents/taxes in case of individuals or group making used of the

unused land or areas. In case of land dispute arising out of the village land, the decisions of the elders' councils of the villagers remains final.

v. Exile

Another very important customary law of the Zeliang in case of an accidental killing or murder is the exiling of the entire family within seven generations of the wrongdoer for seven years from the particular village, for fear of revenge sought by the victim's family leaving behind everything. This custom is called "*hemau*". The wrongdoer and the family return to the village after seven years only on the invitation of the victim's family.

1.2.7: Socio Economic Life

The socio economic life of the Zeliangs mostly revolved around agriculture. Most of the festivals and feast also revolved around agriculture. Dances and songs related to sowing of seeds and harvesting are common. Agriculture continues to be the mainstay of the people with a great percentage of the people engaged in agriculture and farming. Rice is the staple food of the people.

Rearing of animals such as cows, buffaloes, pigs' goats, fowl are common among the rural folk. In fact the number of animals such as mithun, cows, buffaloes and pigs a man possessed was an indicator of his social status. Animals were reared for the purpose of meat, sacrificial used and for use in the barter trade even in the past. This barter system was practiced even in the past as it is found in the tour diary of John Butler 1855.

Another socio economic activity was the weaving of mekhalas and shawls by the women. In the past the women grew their own cotton and spun threads out of the raw cotton, dyed them with fruits and wove them. They were quite resourceful and self sufficient in this respect. They also grew vegetables for the family, raised ducks and chickens for the family apart from assisting their husbands in tilling the land. Thus women were equal partners in economic activities.

1.2.8: Socio Political Life

The Zeliangs had their own political set up best suited to them. The system of governance differed from village to village. In some villages the system of chieftainship called '*tsingkupei*' prevailed while some villages were governed by a village council. These councils comprised only of the male elders of the village called '*hangkiame*'. The term *Hangkia* refers to wisdom, diplomacy, nobility and the ability to handle every situation with ease and tact which comes only with age and vast experience. In all of the village councils women have no representation which continues till today. Women had by and large no part in decision making pertaining to the village.

The village councils have many responsibilities. Predominant among them was to collect house tax, look after law and order of the village, enacting customary laws of the land, settling of disputes in the village, land disputes, the welfare and development of the village and so on.

Poilwa village one of the oldest village in Peren district had its own administrative structure where the village was a federation of 5 units known as *Hepui* (Khels) having independent affairs and responsibilities within the village. In *Hepui* internal affairs neither the village council nor other federations have any say. *Hepui* itself was an independent unit within the village with its own social administrative jurisdiction.

The bifurcation of the village into units was meant to meet the conveniences of administrative and governance of the village. Normally, *Hepui* was entrusted with administration and governance on rotations for a year. *Hepui* were expected to discharge utmost proficiency of governance and administration of the village which include collection of annual taxes and religious practices. In case of emergency the *Hepui* council would summon the village councilors for decisions.

Hepui was further bifurcated into 4 constituent called *Hangsui (Morung)* and *Poilwa* have 20 *Hangsuiki*, with an average of 25-35 households/ families. In every *Hangsui* the headman, who were mostly the eldest of the families' lineage was in charged of the *Hangsuiki*. *Hangsui* were literally independent from each other, with local administrative powers to safeguard the interest and welfare of the families. *Hangsui* shoulder common responsibility of overall family development and welfare like spiritual, economic, morality, warfare and other social activities like oral history, music and fine arts were some of the local interest that were taken into account.

1.2.9: Religion

Traditionally, the Zeliangs like other Naga tribes believed in nature and worshipped a supreme being called '*Tingwang*'. They offer animal sacrifices known as '*Ratak*' to appease the gods at different occasions. The '*Bungtak Renet*' was the core of all rituals and social activities performed by forefathers when they embracing *Paupai Renet*. *Bungtak Renet* was performed and observed by the most pious families on behalf of the entire village. They remained sacrosanct for the whole year. It was a taboo for them to take bath for the whole year, removed clothes, argued and cannot ask verbally anything even if he or she was hungry. This *genna* was upheld with much dignity and honour that any couple to performed and observed this *genna* should be of exogamous marriage with good parental lineage. Preferably, the couple should be rich and wealthy. *Bungtak* practiced determines the life spheres of the Zeliangs. The practiced was for economic prosperity, social well being and spiritual purification. The main *Bungtak* rituals were usually performed and observed when there was social degradation like immorality, poor harvest or for fear of natural calamities like famine or pestilence.

Mithun without blemish were offered as sacrificial lamb in *Bungtak* rituals. The mithun excreta were spread along the inhabited border of the village so that encircled area with mithun excreta content would come under the purview of the ordinance formulated in the *genna*. Further it was found that by spreading rumen content white termites were thwart off from the inhabited area. During this *genna* every ritual, tradition and custom of the people used to be decreed. Whatsoever were decreed in this *genna* cannot be altered or changed until the next *genna* was performed.

With the advent of Christianity which came in the last decade of the 19th century through the Kohima Baptist Field to the Zeliang areas, the people gradually let go of their traditional religion and largely embraced Christianity. Christianity came to the Zeliang area of Nagaland through the American Baptist Missionaries in 1897. The advent of Christianity also brought formal education with the missionaries teaching the people to read and write the scriptures and sing hymns. At present majority of the people profess Christianity as their religion and faith although there are still sections of the people who remain faithful to their traditional faith.

1.2.10: Status of Zeliang Women

The status of the Zeliang women appears to be unequal. The Zeliang society being patriarchal and patrilineal, women were treated as inferior and subordinate to men in many areas. Women were not allowed to inherit any land. Women were not allowed to

watch sporting event, because the men feared that they would bring bad luck and cause injuries during games and sports. Women remain unrepresented in important decisions making bodies.

There were also many taboos such as women were not allowed to partake certain type of wild meat, they were forbidden to 'stray' into certain areas of the village such as the place where men played sports like long jump and high jump. But women in the past were well protected by their men folk and enjoyed certain privileges but they were largely considered as submissive and expected to remain at home and in the society. This attitude is reflected in the political, social, economic and religious areas and women participation is often denied.

1.2.11: Socio Cultural Life

Zeliangs were a tribe well known for their rich culture which was characterized in different areas of life. They were fond of erecting monoliths and resting places and it is in this that the vital information about the past are handed down. Every folk song and folk tale was a book all about the customs and traditions and beliefs of the people, where the details of the people, their land and boundaries, way of life, talks of love and war, migration and settlement are recorded.

The Zeliangs love to dance and their dances are quite popular. They wear full traditional attire which is aesthetically designed. Their traditional cloths were artistically woven and contain signs and symbols which reveal the artistic sense and creativity of their forefathers. The Zeliangs also love to wear ornaments made of cowrie shells, conch and colourful stones and beads. The Zeliangs men also love to wear the black and white feathers of the hornbill and the feathers of a colorful bird called '*Nzaimai*' as earrings. The village gate was also an important heritage. This gate was set up as a security from animals and the beast.

The Zeliang social life revolves around its important institutions such as family, peer groups, working groups, morung and village. In Zeliang society close interfamily linkages were maintained through exchange of labour during shifting cultivation, house construction, hunting, fishing, and church service and in times of death or sickness. The family was and is still one of the most important institutions from where people learn about their customs and traditions and their history. The following are some important socio-cultural institutions:

(i) Family

The Zeliangs family were a nuclear family comprising of father, mother children, grandparents and perhaps sometimes relatives such as an unmarried aunt. Father is the head of the family and on him lays the responsibility of providing for the family, although the mother too plays a very important role in supplementing the income of the family. One of the roles of the father is that of ensuring that the children know their social customs and traditions, their origin and lineage through folklores and folksongs. The parents were the first teachers of the children. The father taught the art of chopping wood, of ploughing the field, making baskets and domestic works which were considered to be in the male domain. The mother also taught her girls how to cook, weave and maintain the health. The moral values and ethics were inculcated in the children by the parents and other elder members of the family.

(ii) Morung

The Zeliangs had no class or caste system. They were divided into clans

and khels and each clan had a morung of its own. The most important social institution was the boys' dormitory called '*Rehangki*'/'*Hangseuki*.' Girls slept over in their '*Releiki*'/'*Leuseuki*' or girls dormitory and learnt all social nuances from there.

Morung provided the best education to the youngster. On attaining the legal Age, boys could partake the activities and observed all the norms set by the community as same member in the morung. The elders also gather in the morung after the day's work and tell tales and sing songs that told of the origin, customs and laws of the people. The boys were taught the art of wrestling, warfare, folk songs, folk lores, art and craft sports and games which required brawn as well a brain. Thus morung was the centre for informal education where custom, religious philosophy, etiquettes were imparted to the youth and also a sort of recreational club. Self discipline and social values of cooperation were also inculcated to the youth. This also served as a council hall where the rights and objectives of every member are regulated.

The caretaker of the *Rehangki* was known as '*Kizeupei*'. Interestingly every hunted head of the animals was brought to the dormitory and the male members feasted together. The skull of the animals was preserved to indicate their skill and adventurous spirit. *Releiki* or girls dormitory caretaker was known as '*Kizeipui*'. Girls learnt the art of weaving, spinning, twisting of the thread, folk song and dances, love affairs etc. in the *Releiki*.

iii. Feast and Festivals

Nagaland has often been described as a land where life was one long festival. The Zeliang were no different from other tribes in their love of festivals. Their social life was marked by feast, festivals, games, songs, dance and music. Feast and festivals were a social platform where the community get together and were marked by singing of folk tunes, dances, telling of tales of migration, of heroic deeds of the forefathers', tales of love. Some of the most important festivals of the Zeliangs were: *Meleingi*/ *Hega* and *Langsimngi*/*Chega gadi*.

Melei -nyi:

The first and foremost festival of Zeliang was *Melei-nyi* celebrated in the month of *Hezuikeu* (March). *Melei-nyi* festivity was a time for spiritual and physical purification to invoke God's blessing for the whole year, during the seven day long observations, men and women do not share meals and every household arrange a separate hearth for male folks. The essence of *Melei-nyi* is good temperament of every individual both of spiritual and physical.

Pork was treated unclean such that consumption of pork was taboo during *Melei-nyi* festival, such that every household killed a dog for meat. All able men folk goes to the Morung and sleep during the seven days observations of gaiety & festivity. This festival was celebrated on 11th of March and last for seven days.

Sequence of Melei-nyi celebrations were:

1. *He-nyi sah*: He-nyi sah, was the formal declaration of the festival by the priest, the announcement or declaration of the festival was at his discretion, mostly (*Hezuikeu*) in one month time from the New Year day called "*Geha*", keeping in mind that all young man and woman, were ready with their new clothes and attires for the festival, including the mourners of the previous year, who had discarded their fineries to mourn the death of the close and dear one from the family.

2. *TukTau*: Tuktau was the day for preparations of special wines for festive seasons.

3. *Mangkang*: During the day meats were prepared and arranged for the festival,

in the evening male goes to the water pond to draw water for food preparation as during these season male do not share foods with female till *Zausa* and segregations of male and female begin from this day and separate hearth were prepared for male folk and cooked separately. In the evening every able male would enter the Morung, yelling—“*Aouwi : Geteu gesak-nyu, he-nyu geyi, helui kekie nyu, lung geyi-nyu, aipau kihangki deze mateu heneu mene, a kateu asui arang teu he lung choze,*” to sleep in the Morung during the festival.

4. *Rwadhi*: Early in the morning before doing any other things it was ritual for all male to go to the waterpond to take bath to cleansed physically and spiritually and to start a new life with *Melie-nyu* festival. In the day time whole community would get together at *Hegwangki*, the male in groups would come yodeling to watch the youths competing in games and sports such as High Jump, Shot put, Long Jump and Wrestling started with kids followed by teens and adults and the declaration of the best in wrestling.

5. *Mipui-ngua*: This was the day for women folks to go to their parental homes to get together, where all women and girls of the paternal sisters, daughters, Aunt, nieces share the festive special food together. In the evening dance called *Nta* was performed in honour of the engaged brides who would soon be sent off to the new home after five days of the festivals. Every boy and girl took part in the dance; the audience was mostly the elder and married women, who pay special attentions to the dancing girls whom they could propose for marriages for their sons and near ones in the coming years.

6. *Mipeu-Ngua*: The day was set for the man to share common food in the Morung, where before the food was served there would be unity call to strengthen the kin and it went on like, “Hoooooo, Hoooooo”, without break, every member joined the call, led by the chief of the kin and after that they shared the special prepared meal. In the afternoon, the brothers and sisters of the bride would roam around the village singing folk songs and in the evening another round of dance was performed in honour of the brides who would soon be married off.

7. *Zausha*: The final day was spent eating, drinking and dancing. In the evening the menfolk performed *Zausa* – throwing their cup up in between the horns of mithuns skulls hung above the entrance of the morung. It was a believed that if a person can throw successfully in the first attempt, he was likely to reap a good harvest that year. With this the festival come to an end except for the house owner of the princely clan who continue observing the next day called *Hegwangnim*.

Langsimngi/Chega gadi:

Of all the festivals, *Langsem-Ngi* was a significant one. This festival was celebrated once in a year in honour of female folks. This was a festival of presenting gifts to their married daughter, sister, cousins, aunt and granddaughters by related men folks. The present items include all kinds of delicacies such as meat, chicken, fish etc. Normally this festival falls in the month of October every, pre-harvest period. This festival was not only celebrated for merry making and enjoyment but it also signifies something more. Therefore *Langsem-nyu* was celebrated for six days with four significance.

Day 1 – is *Nset- zau*: The first day of the celebration was a day for preparation for the next day called *Nset tau*. On the first day the parents prepare for the consecration of the male child.

Day 2 – is *Nset- tau*: The second day was *Nset-tau* which means consecration of the male child to the morung which takes place once in the life time. After the *Nset-tau* the boy becomes a member of the morung and he was entitled to part take in every activity as male members of the community.

Day 3 – is *Nlau-het*: The third day was *Nlau-het*. On this day the parents collect meat and fish which is ritually considered to be ritually clean for the ritual of *Nlau*. Early in the morning the mother prepares *Nlau zau* (*new wine for Nlau*) exclusively meant for *Nlau*.

Day 4 – is *Nlau*: The fourth day was *Nlau*. This day was observed mainly to sanctify both male and female, the youngest child in the family. This was performed to invoke blessings from god. Early in the morning the mother who has young child fetch fresh water which was called *Nlaudui*. This water was meant for cooking food and to performed sprinkle water ritual on the child. This sprinkled ritual was called *Ki*. When *Ki* was to be performed the mother make a cone shaped cup with foxtail leave and sacred water was poured into the cup which was sprinkled upon every join of the child by using two undistorted leaves of the foxtail. While performing this ritual the mother enchant and bless her child for good and prosperous future with long life. Delicious food which was prepared in honour of this ritual was served to the parents and grandparents particularly those who do not observed this ritual. This was observed all day long without entertaining any guest at home. On this day, the men folk throw *Tambau* (kind of reed) from their morung towards the northern side and this activity was called *Tambaulia*. It signified that the land would produced adequate quantity of crops, paddy like constant flow of the reed. Animal which was selected for the occasion of *Kwakpwa* was butchered and dressed on this day.

Day 5 – is *Kwakpwa*: The fifth day of the festival was *Kwakpwa*. On this day male folk present gifts, the best of delicacies like meat, fish, foodstuffs or any other items one can think of, to the married daughter, sisters, cousins, aunties, granddaughters. This was a social obligation or practices which does not imply any rituals. This was the day to rekindled the love and cares for the married women who were away from the parental homes. Women of affluent family back ground receives maximum presents and in large quantity which was her pride to her husband family.

Day 6 – is *Langsem-Nyi*: The sixth day was *Langsem-nyi*. On the day of *Langsem*, the village youth gather at a particular place called “*Langsemkie*” (Path ways to the field) before dawn. There were competitions in clearing both sides of the *Langsemkie* (path ways to the field) by all able boys. On return from the path clearance the community feast in the morning and get ready for the grand sports events of the day. The competitions of games and sports like long jump, shot put, high jump takes place. After the day competitions of various games and sports, champion were declared and the male folk yodeled “*Nrwa*” and “*Hoi*” and culminate the *Langsem-nyi* festival for good harvest and dispersed.

Langsem-nyi the most popular festival of Zeliangs was celebrated during the last part of October every year with great pomp. The Government of Nagaland has declared 30th October as restricted holiday on account of this festival.

iv. Peer Group and Working Group:

Another institution where the life of the youngster evolved in the past was the peer group. Youngsters were divided into groups based on age called ‘hegut’. This group worked together in fields and earned and saved so that at the end of the year at the time of harvest they could engage in merry making and festivities. The main objectives of having such groups were for the interaction and cooperation among the different *khelmen* while at the same time working together for the good of the village.

1.2.12: Cultural Heritage

The Zeliangs have a rich cultural heritage which has been handed down to them by their forefathers through the customary laws, beliefs, rituals, folk lores and folk songs, festivals, dress and ornaments, monoliths and monuments. The Zeliangs were a tribe well known for their rich culture which was characterized in different areas of life whether it be in their laws and customs, traditions, values patterns, folk dances and songs, feast and festivals. The Zeliangs were fond of erecting monoliths and resting places and it was in these that vital information about the past are handed down. Every folk song and folk tale were a book in itself about the customs and traditions of the people.

The Zeliangs love for dance was well known and their dances are quite popular. While dancing they wear their colorful traditional attire which is aesthetically designed. The Zeliangs also love to wear ornaments made of cowrie shells, conch and colorful stones and beads which may also speaks about their trail of migration from somewhere in the vicinity of seas and rivers. The Zeliang men also love to wear the black and white feathers of the hornbill and the feathers of a colorful bird called 'nzaimai' is worn as earring by the men folk.

The village gate was also an important heritage. Songs are also important sources of history for the Zeliangs. The elders while narrating a tale would naturally burst into song to substantiate and supplement their points. Tales of the origin, migration, political life, social life, traditions and customs are enshrined in their folksongs and folk lores.

1.2.13: Development of Formal Education

Much attention was not given to education in the early part due to ignorant of the people. The informal education which the youth received was informally imparted by the elders. *Rehangki* was a place where young people gather together and good manner, habit etc. were taught.

However with the coming of the Christian Missionaries, formal education was started where undesirable values were asunder and new desirable values were rooted in the mind of the people. In 1885 Heizieluing of Benreu village was baptized by Rev. C.D. King an American Baptist Missionary at Kohima which blessed the whole Zeliangs.

The first Government lower primary school was established at Benreu in 1912 but it was confined to that village alone and did not make further expansion to educate the people in the area. Education was neglected for about 20 years after the first primary school was established and people lived without the knowledge of formal education because of the emergence of '*Kampai*' (*Heraka*) religion which the British government opposed strongly to the concept of religion.

After India got Independence the government established schools which gave chance to the Zeliangs to receive formal education. The medium of instruction was Angami, gradually which change to mother tongue. After few years several primary school in the village were established like in 1935 at Ntu village, 1946 at Poilwa village and 1947 at Peren Town. When these schools were in initial stage, medium of instruction was changed to English. In 1954, the primary schools were established year after year in different parts of Peren District.

Though the first primary school was established in 1912, it could not extend further to reach people. It was only when the people were converted to Christianity their attitude towards Education began to improve.

Presently under the Department of School Education in Peren district there are 184 Government schools, 120 primary schools, 44 middle schools 16 high schools and 3

higher secondary schools. There are 2 Central Government Aided Schools namely Jawahar Navodaya Vidyalaya and Sainik School. Jawahar Navodaya Vidyalaya was established on 17th November 2006 at Jalukie. This residential school is finance and administered by Government of India through an autonomous organization called Navodaya Vidyalaya Samiti. Sainik School at Punglwa of Peren district was inaugurated on 12th May 2007. This school functions under the Sainik School Society, Ministry of Defence. This is a residential school for boys only with an aim to prepare boys academically, physically and mentally for entry into the National Defence Academy.

There are 43 Private Schools in Peren District, 12 Primary Schools, 14 Middle Schools, 14 High Schools and 2 Higher Secondary Schools which were managed by church, individuals and different organization like Heraka schools namely Jadonand Memorial Primary School at Old Tesen, Zeliangrong Heraka High School at Tening and Vidya Bharati School at Jalukie 'B' which are sponsored by Association affiliated to Vidya Bharti Akhil Bharatiya Shiksha Santha, New Delhi.

1.3. Need and Significance of the Study

The Zeliang Naga tribe has gone through a remarkable change under the influence of Christianity and modern education especially their religious beliefs and socio-cultural structure. Rituals are hardly practiced and many young people are unmindful and forgetting their own valuable and rich cultural heritage. Thus it is very important to undertake research to awaken their rich past and restore the ancestral Zeliang Naga values which are positive and relevant.

This kind of study will provide information to students and young people about the tribal culture. It is also important for the administrators serving in the tribal and backward areas who hunt for information relating to the tribal ways of life such as cultural values, customary laws and justice, tradition, politics and social organization for effective human relationship and understanding.

In fact, this study may be one of the first of its kind on Zeliang Nagas socio-cultural life. No comparative study has been done so far in this one. It is very important to conduct this kind of study in the modern age because traditional culture and values are being replaced by Western culture. In order to pass on the rich culture of the people to the younger generation it is important to document aspects of culture and arrange it suitably in a written document (books) for the future Naga society in general and Zeliang Nagas in particular. Studies such as this may serve as a catalyst to create more consciousness in young people regarding their true identity and also create a need in older generation to educate their children about their own culture.

It is hope that this short work will be an eye opener to the Zeliang people of Peren district.

1.4. Statement of the Problem

The study is an attempt to investigate into the socio-cultural life of the Zeliang Nagas. It is an attempt to describe and interpret the cultural, social, political, economic and religious life of the ancestors. It is also an attempt to study the impact of Christianity and modernization.

Thus the problem selected is stated as follows: "A Study of Education and Socio Cultural life of the Zeliang Nagas"

1.5. Objectives of the Study

The study aspires to study education and socio cultural life of the Zeliang Nagas and objectives are formulated to study and analyze the development of modern education

among the Zeliang Nagas and to examine the impact of Christianity on education and socio-culture of the Zeliangs.

1. To study and analyze the development of modern education among the Zeliang Nagas.
2. To examine the impact of Christianity on education and socio-culture of the Zeliangs.
3. To study the influence of education on socio-cultural life of Zeliangs.
4. To identify the socio cultural values of the past and bring out their educational implications.
5. To study changing attitudes among the Zeliangs.
6. To make suggestions for development of education of the Zeliangs.
7. To suggest measures for preservation of socio culture of the Zeliang Nagas.

1.6. Definition of Terms Used

Education: Human beings keep on learning and training themselves throughout their lives. Through the influence of the environment and their experiences they mould their behavior, their concept of life and their content of knowledge. So life is education and education is life.

Socio cultural life: The Socio Cultural means the way of life, the inherited behaviour and thoughts of their fore-father passed on to one generation to the other through oral tradition and day to day practiced and conservation of lifestyle in the customs, tradition, norms, values beliefs and convention acquired through the process to the time, change, innovation, evaluation and growth. It is often known as the learned ways of behavior.

Zeliang Nagas: The Zeliang Nagas constitute one of the major tribe in Nagaland. The Zeliangs of Nagaland are the inhabitants of Peren District which is in the South-Western end of Nagaland, neighboring Assam and Manipur.

Peren District the home of Zeliang Nagas was declared as the eleventh District of Nagaland on 11th February 2004 as a result of bifurcation of Kohima District. It is located in the south- western end of Nagaland bounded by Manipur in south East, Assam in the West, Dimapur District in the North and Kohima District in North- East.

1.7. Delimitations of the Study

The study is delimited to the socio cultural life of the Zeliang Nagas of Nagaland based predominantly in Peren district. It was delimited to 22 Heads of the Institutions, 100 Teachers, 250 Students, 80 Stakeholders, 25 Community Elders and 25 Church Workers.

1.8. Organization of the Study

The present study is organized following established University rules and norms. To document on education and socio cultural life of the Zeliang Nagas, the introduction and conceptual framework of the study is presented at the beginning which is followed by review of the related literature from India and abroad and the method and procedure of the study is discuss. Then the analysis and interpretation of the data in tabular form is presented in detailed after which the major findings, discussions and conclusions are drawn. On the basis of these, suggestions for development of education and measures for preservation of socio culture of the Zeliang Nagas are given. The study concludes with the presentation of the summary, bibliography and appendices given at the end.

CHAPTER- 2
REVIEW OF RELATED LITERATURE

2. REVIEW OF RELATED LITERATURE.

2.0: Introduction

Review of the literature is an essential aspect of any research study. It is essential for the researcher to understand the trends of modern research carried out by the different people. It lays the foundation for the research's entire investigation. It helps the researcher to be acquainted with the current knowledge and practices in the area in which he/she is going to conduct a research. The researcher can also improve the design of the investigation by going through other researches. Review of the related literature also gives understanding about the research steps, process, procedures, methods, suitable tools, techniques and how to analyze and interpret the data, style of writing and reporting in the complete thesis form.

Review of the related literature means a careful review of the research journals, books, dissertation, thesis and other source of information which is related to the problem to be investigated. Walter R. Boy said, "The literature in any field forms the foundation upon which all future works will be built".

This chapter presents a brief summary of the studies undertaken by individual researchers, organizations and commissions during the last few decades. It provides the researcher the glimpse of research steps and procedures as to how he should proceed towards his study. In this connection, the investigator would like to point out some of the things that which were encountered before undertaking this study. The investigator of the present study has also gone through some books, dissertations, survey of research in education, journals etc. The investigator has tried the best to collect necessary materials available about all the related studies which have been conducted.

A brief review of the related literature in the area of the ancestral culture and other similar indigenous tradition in India and abroad are given below in two sections:

1. Studies done India
2. Studies done abroad.

2.1: Studies done in India.

LAKRA, S. (1976): conducted a study on Impact of Education on the tribal of Ranchi District. The purpose of the study was to investigate into the damages that have occurred due to education in the tribal people especially in their socio-economic and political spheres. The progress of education of these tribes before and after independence and its impact on their social, cultural, political and economic progress has been presented historically. The studies found that education brought three folds benefits, viz, they got their land back, got emancipated from forced labor and had their self-respect reinforced. Education made them free from poverty, ignorance, social taboos and superstitions. There was change in their outlook of life. They picked up clean habit of discipline, thrift, hard work etc. Gradually the tribal's became educated, conscious and sent their children to schools. The primary agriculturist tribal are gradually migrating to cities, neglecting agriculture, tribal handicraft and traditional mode of living. Recently there has been a re-awakening among more educated and brighter sector for the preservation of all good in culture of the tribal.

VASANTHA, A. (1977): Investigated on Socio-economic study of Work Value. It aimed to study the social cultural origins of occupational value orientation. The study was confined to one cultural group.

He concluded by pointing out that the lower socio-economic status group aspiration were strikingly similar to those of the higher SES group. A large number of parents were willing to give maximum possible duration to their children even though they had doubts about their financial resources. The concerned was not whether the students would enter into higher level of occupation but the concerned could be seen in the parental encouragement and other motivational factors operating in the family. Caste was also a determining factor in the development of work attitudes. However, it could not be said with certainty whether caste was an important influences of the peer group. Both home and school seemed to be influencing factors in nullifying the influenced of socio-economic differences.

AGARWAL, M.A. (1980): conducted a study on the impact of education on social and cultural modernization of Hindu and Muslim women. The main objectives of the study was to analyze the extent to which education had been successful in inducing change in the attitudes of Hindu and Muslim women towards social institutions, practices and traditions like marriage, family, women's status, education, religion and caste.

The study found that education played a very important role in changing the attitudes of women to various social practices and traditions. Religion also influences the attitude to a great extent. The chi-square analysis indicated that in certain areas the educated women exhibits modern views whereas in others they were as traditional as their uneducated counterparts. Women belonging to nuclear families were more modern than those belonging to joint families in the case of Hindus whereas no difference was indicated between the two groups in the case of Muslim women

GANDHI, P.K. (1980) conducted a study on Youth culture of rural youth in urban-based Institutions. The objectives of the study were to determine the personal and socio-economic characteristic of the rural youth to ascertain who went in for higher education and to determine special practices related to their study, family and social adjustment, dress, food etc. The study found that the culture of the rural youth did not clearly fit into any traditional stereotypes. Modern values were accepted because they represent the dominant morns. The rural youth seemed to be a product of the homogenous village community with a stable social and economic structure. Their life was guided by customs and traditions of the family and caste.

RAJWADI (1980) : Conducted a study on the status of Muslim Women in Indore city.

The objectives of the study were:

1. To find out the socio-economic and cultural characteristic of the Muslim women.
2. To find out the impact of religion on women in particular and on the community in general.
3. To find out the magnitude of traditionalism which impaired the path of progress.
4. To suggest some ways and means for the amelioration of the Muslim women rights appeal to them and attract them.

The study found out that:

1. Whether educated or not, housewife or working, majority of the women did most of the domestic task by themselves.
2. Majority of the women had the charge of children's discipline and they were equally religious minded and were fond to offer prayers as and when feasible.
3. In spite of purdah and seclusion, majority of women went out marketing and also see movies.
4. In the field of marriage their consent was mostly taken for granted. They did not feel any necessity of asking the consent of their daughter. Polygamy was not a problem before the women and the single wife was the sole claimant of the husbands' affection and attention. The incident of divorce was not very high but

the woman seemed to be under the fear of divorce because even the present legislation did not solve this problem.

5. The purdah system was considered necessary and was practiced on a large scale.
6. Religious mindedness led to traditionalism and hence they were averse to any change. The feeling was that there was solution in the Holy Quran for every situation bond even the Prophet Mohammed has no right to make any changes.

SUDHIR KUMAR, MA 1980: conducted a study on impact of education on social attitudes of people in some backward villages of Malabar. The objectives of the study were to find out the extent to which the people had been transformed from the traditional to modern under the impact of education, the influence of education on social attitudes and socio-cultural attitudes of the rural people. The study found that education played an important role in changing the attitudes of the people in the field of family planning, employment of women, dowry system, media exposure, social participation and co-education.

.NAQVI, T. (1982): conducted a cross cultural study on economic stratum and age as correlates of certain personality modes. The main objectives were to study the impact of cultural differences, generation gap and economic stratum on six types of values and the interaction between economic stratum and culture.

The study revealed that Iranians tended to be more neurotic than Indian adolescents. Subjects belonging to high economic strata wanted drastic change in the social as well as economic strata. Value orientations were deeply rooted in adult. The pupil was not autonomous but articulated in interaction with internal influence, predominant among which were the home and the teacher.

CHOUDHURY M. (1983): Studied the cultural variable in conservation training by self transformation and screening in two cultures. The study found out that the non conservers had a significant higher score on logical thinking than the conservers. The effect of culture and culture conservation interaction were not significant. There was no difference between two cultures in terms of children logically thinking although within a culture difference were found to exist particularly for the tribal children of different age group. On the whole, the study supported the Mohanty – Stewin model of the development of conservation across different cultures.

THAPAN (1984): Investigated the role of school as socio-cultural system. The investigation revealed that rituals and ceremonies were representatives of both ideological and educational form of discourse. The teacher culture study revealed that the existence of two kinds of teacher, the ideological and professional, depending on their mode of recruitment and varying commitment to the ideology in particular and education in general. The pupil participated with their differing perspective. The pupil culture was not autonomous but articulated in interaction with internal influence, predominant among which were the home and the teacher.

JOSHI, N.D. (1985): conducted a study on socio-cultural and Education conditions of Adivasis in Kerela. The main objectives of the study were to survey the socio-economic and educational conditions of the Adivasis and found that the majority of the tribes were very backward in their socio-economic and educational conditions. They still maintained some of their traditional cultural activities and their dwellings were very poor and did not have facilities for children's study at home.

RAJURU. S (1985): Studied the different social aspects of Assamese people of the medieval periods. The study was based upon evidence obtained by critically examined

from all sources. Main dependence was placed on contemporary historical and biographical literature of the period under review.

The study revealed that:

1. The medieval Assamese society attained a complete shape as well as made remarkable progress and development in the different spheres of the national life such as political, economic, social, cultural, language and literature education.
2. The primary objective of education was the moral and spiritual development.
3. The house of the Brahmin teacher was the institution where education was imparted. The institutions were cosmopolitan in character and admitted pupils from all caste. The responsibility of imparting education was mainly the concerned of Brahmins.
4. The curriculum included a long list of subjects. The study of Sanskrit was given special emphasis along with Ayurveda, astrology, astronomy, architecture, music and dance.
5. The vaisnava movement and the patronage of king contributed towards up lifting the cultural level of the people.

KRISHNAMOORTHY, S. (1987): conducted a study on English education and its impact on society in Bombay.

The objectives were to provide a historical account of the growth of western education with special reference to the policies formulated by the Government of India during the period 1854-1905, to study the development of English education and its impact on the society in Bombay. The hypotheses of the study were:

1. English education has played a very important role in the process of social change in Bombay.
2. It has brought not only social change but also political, economic and cultural changes in the society.
3. Changes brought about by education were permanent and transcendent in nature.

Findings:

1. A westernize intelligentsia had emerged among the Indians by the sixties of the 19th century and leaders of this class become the torch bearers of new modern India.
2. to reforms for the emancipation of women. Reaching education to women, abolition of Sati etc. was achieved by the reformers who were the receiver of modern education.
3. Modern education was responsible for emerging of middle class in the society.
4. English education had its impact on culture of the people too. Considerable changes had taken place in the ways of life of the educated Indians. Higher education changed the outlook of urban girls and this made them less particular about traditional and cultural rules and rituals.

KHAN, M. S. (1987): Made an analytical study of traditional Muslim system of education and its relevance in the modern Indian context.

A critical evaluation study of the literature to identify the basic principles, the philosophical, sociological and historical points of view, the objectives, the role of teachers and curriculums of traditional Muslim education was undertaken.

The major findings of the study were:

1. The main aim of education according to Quran is the creation of the good, right man who worship god and build up the structure of his life according to the principles of Muslim jurisprudence.
2. The history of Muslim education was divided into four periods – Jahiliggah, the prophets orthodox caliphate, the ummayyad period, the abbasid period.
3. Curriculum of Muslim education revolved round the Quran, Hadith and Muslim jurisprudence till the close of 15th century in India.
4. Traditional Muslim education was relevant to Muslim individuals because they could not perform the essential duties of Islam without knowledge of the Quran and Hadith. It was relevant to Muslim as a community for transmission of knowledge of Islam to the next generation.
5. The relevance of traditional education in term of its curriculum was limited. It included logic and philosophy which had outlived their utility and excluded mathematics, science and English. It provided a common course ignoring the need of different types of services expected to Muslims. It also failed to achieved certain national goals such as social and economic justice and equality of status opportunity.

LALRINKIMI (1989): conducted a study on socio-cultural correlates of modernity in Mizoram and found out that education was effectives in molding the attitude of the subject towards modernity. Socio-economic status, occupation, family income, parental education, media exposure, urban orientation and contact with other culture appeared to be significant socio-cultural factors affecting the attitude towards modernity.

SHARMA, MANJU LATA (1992): conducted a study on value orientation, socio economic status and culture in relation to personality needs. The objectives were to study culture in relation to personality needs and found that need affiliation was more prominent in those persons who belong to the rural culture with low theoretical, economic and social values. Need achievement was more prominent in those who belong to the rural culture and had high religious value and need affiliation was more prominent in those persons who belong to rural culture, low social value and high SES.

GUPTA, J.L.et al., (1994): The research was an attempt to study the impact of literacy on socio-economic conditions of rural poor. The sample of the study comprised of 50 participants, 50 non-participants and 20 executives and instructors who were engaged in NLM program from 5 villages of Jaunpur District of Uttar Pradesh.

Findings:

After participation in NLM, majority of the participants became capable of recognizing and writing Hindi letters and numerical ability along with English language.

1. The literacy had a positive effect on the social participation, occupational behavior, material possession, social contact and also had increased the level of income.
2. A significant relationship was found between social participation, income group and literacy.
3. There was no significant association of occupational behavior and social contract behavior with literacy of the respondents.
4. Mostly respondents were facing problem due to the program not being based on learner's need, poor quality of learning material, untimely supply of teaching materials, lack of mobile literacy and non-involvement of people in the program.

JADHAV, M.L, 1997: This study highlighted the major developments in the field of education during the post-independence period in the district of Satara and tries to relate educational advance with the change in the socio-economic life of the rural people. The method used for the study was normative survey method. To interpret the development of education statistical data were collected through different documents. To examine the impact of education on rural socio-economic life relevant data were collected through questionnaire and observation. To select the villages and respondents the purposive and the stratified random sampling methods were used respectively. In all 879 respondents were selected from twenty-two sample villages for the study.

Findings:

1. There was a significant advance in the field of literacy in the district during the post-independence period, i.e. increased the literacy rate from 20.6% in 1951 to 55.9% in 1991.
2. The decade 1951 – 1961 showed a high increase in the percentage of literacy in the district mainly due to the strict implementation of compulsory primary education act of 1947, Janata Saksharta Mohim and the schooling facilities provided by the well-known Rayat Shikshan Sanstha on voluntary basis in the rural areas of the district.
3. During the post-independence period there was a considerable progress at each level of education in the district in respect of numbers of institution, enrolment and the teaching strength.
4. A quite faster decrease is witnessed in the number of single teacher schools in the district during the period of only one year, i.e. 1991 – 1992 because of the decision of the Government of improving the single teachers school into two teachers schools
5. At each level of education there successive increases in the enrolment of girls as against decrease in the enrolment of boys.
6. A period of 1981 – 1991 recorded a high increase in the number of institutions, enrolment and in the number of teachers at secondary, higher secondary and collegiate level due to acceptance of non-grant policy in the field of education in 1983.
7. Except in the institution of marriage, in all the aspects of rural social life a change is observed either to some extent or to a great extent due to educational expansion in the district.

SENTIMENLA (1997): Department of Education, Nagaland University, conducted “A study of Ao-Naga Traditional Education”. The objectives of the study were the socio-cultural and political life of the Aos”.

It was found that many valuable traditional cultures which were strong in the past were on the decline and needs to be reviewed by the present society. It suggest that folk song, dance, music, festival, stories, history, legends should be included in educational curriculum. The morung which played the most important role to mould the youngster, which was the centre for socio-cultural and political life of the Ao Nagas, no longer exist in our society. There are hostel in all schools but if we see them it obviously reflects the grave situation of the maintenance. These need a good hostel in which the students will be administered and disciplined. In such hostel the students get more opportunity to freely exercise their abilities and learn as they interact with one another in social relationship, bringing people closer together to live in harmony, peace and good will so that there can be understanding for collective good. This would be a place where we could propagate our rich cultural tradition.

JOSEPH S. THONG (1997): Describe Naga culture as the way of life of the Nagas, the inherited behavior and thought of their forefather passed on to the new generation through oral traditions and day to day practices and conservative lifestyle in the form of custom. Traditional values, beliefs and convention acquired through the process of time, changed innovation and growth contacted limitation and acculturation.

The Naga culture, therefore include head hunting, feast of merit, log drum, dress and ornament, festivals, ritual and ceremonies, superstitious belief, customary laws, herbal medicines and indigenous methods of healing, emergence of Christianity and education as the indispensable components of Naga culture.

SEPHE PAULAMLE (1999) conducted a study on the Socio-cultural life of the Zeliang Naga. The main objectives of the study were to trace and preserved the rich socio-cultural heritage of the Zeliangs which is at fast diminishing trend. Western culture dominating the social life has created a vacuum in our socio cultural life where oral traditions have made it impossible to get an easy access to the rich traditions, social custom, legends and culture.

The major findings of the study were:

1. The Zeliangs were god fearing people. The religious practiced and rituals were carried out without fail. The innumerable days of gennas and observance of many religious customs reveals that people not only belief in god but also expresses their faith through life.
2. Morung were centre of education and training to the youth in all aspect.
3. Zeliang people are hard working people and live an independent life. They weaved their own cloths from the cotton grown in their fields, make potteries, ornaments etc.
4. With the advent of Christianity the people have changed. Head hunting stopped, religious genna were also no longer practiced.
5. Education has changed the lifestyle of the people. Young people are educated from the school which affects the morung system in the village.
6. As an impact of education young people were fascinated by the western cultural way of living and dressing which has threatened the age old traditional life style of the Zeliangs.

P. TAKOTUBA, PHOM (1999-2001): Study on the impact of education on Traditional institution in Phom area of Tuensang District.

The objectives were:

1. To find out the attitude of the people towards traditional system of institution with that of modern system of education.
2. To make a general evaluation of the traditional institution.
3. To identify the influence of modern education on traditional institution.
4. To study the development of modern education in Phom area.
5. To find out the impact of modern education on traditional institutions in Phom area.

Findings:

1. In traditional Phom society, morung was regarded as the most important learning centre. It played the role of court Panchayat and school. Morung served as a guard house, fort and worship place.
2. The head of the traditional institution was collective in nature. The people such as elderly wise men, warriors, priest and village chiefs were the head by virtue of their special abilities in different fields.

3. Verbal and practical method of teaching and learning were followed in the traditional system of education.
4. A set of unwritten rules and regulation controlled the whole morung system, violation of this rules were fined or severely punished.
5. The cultural influence in modern society is the need of the hour, where rapid changes are taking place in every dimension of life. We need a kind of education which can provide the continuity from traditional to modernity. The cultural values such as respect, honesty should be reserved.

IMCHEN, ADILA (2000-2001): conducted a study on cultural values of the Ao Nagas. The objectives were to study the various aspects of cultural values and importance in the present context, to examine the factors that are impeding the development of values in children and to bring out the educational implications on Ao culture.

The investigator found change in every aspect where a new idea of living has been adopted due to science and technology, with them came new ideas, custom, belief and practice. The investigator suggested some valuable traditions should be maintained and introduced in the present context.

NDANG, CHANGNEU (2000-2002): conducted a study on the impact of Education on socio-economic and political status of the Zeliang Nagas. The objectives were to trace the early socio-economic and political content which equated as courses of learning, to study the changing role of the Zeliangs in socio-economic and political spheres as an impact of study and to identify the education values of the Zeliangs.

The findings of the study were summarized under two headings-positive and negative findings.

Positives findings:

1. Most of the population agrees that the condition of education is progressing.
2. Most agree that changes in dress, lifestyle, habit etc. are the influence of education.
3. Impact of missionaries on education has brought positives attitude towards education viz. increase numbers of educational institution, concerned for quality education etc.
4. Festivals were considered important by all and duration of celebration differs from village to village.
5. Education played a vital role in promoting moral and social life of the people.
6. Culture influences the personality of a child.

Negative findings:

1. Majority are not satisfied with the existing system of education which is book centered.
2. Education system is not job oriented.
3. Lack of determinism, competitive spirit, inferiority complex is the main reason on unemployment.

VITSO ADINO (2003): conducted a study on the customary law and women of the Chakhesang Nagas and found that the main function of customary laws is to bring social contract and a kind of uniformity in the life of the people. But restriction on women was more than on man even though laws are same for both the sexes. This may be due to the fact that women are considered weaker physically than men and the need to protect them from harm may have led customs to be more strict. Such system may have protected

woman from unknown danger but in the long run it is found to restrict the developmental process of woman in every aspect of their life.

KONYAK METJEN (2003): Studied the socio cultural and political significance of the Konyak Nagas. The method of the study includes both empirical and Library research. It was based on primary sources such as questionnaires and unpublished reports as well as book form or booklets. It was also based on secondary sources like different books.

The study found out that the system of Angship (Kingship) was prevalent among the Konyak Nagas but the main characteristics were much more modified compared to the modern monarchical system of England, Japan and Spain. The ruling power was invested with great importance but its effectiveness on implementation was found to be much less. The source of power being embedded in customary law remains significant in actual usage but the intervention of modern administrative system and demands from society create pressure upon the system.

The Ang was not selected but has heredity continuity. The Ang was extremely powerful and whatever they said becomes the law for their people. Konyak people serve the Ang throughout the year on different occasions like works in paddy field and house construction. Tributes were paid to Ang therefore without acknowledging the Ang, nothing can be done within the village territory. The Ang were the supreme authority over all matters.

SHUKLA, R.P. (2004): Conducted a study on traditional and modern values among University Naga teachers and students in Nagaland.

The study revealed that traditionally male or father as a head of the family who had to care for members of the family, housekeeping by women. Respect for elders, hospitality to guest is traditional values which are continued till modern life. Traditionally Naga society was casteless and classless, dignity and division of labour and sacrifices of animals has been traditions which are continued in modern life. Monogamy as cherished life, bar on marriage within the same class, arranged marriage and sanctity of marriage has been traditional values. Traditionally Naga people showed faith in and worshiped nature or unknown god. Traditional form of education and morung system has been regarded as quality education. Hard labour, honesty, work culture, belongingness and sharing of others feelings were the basis of Naga life. Naga people depended on forest and agriculture. Law and order at the village level had traditionally been maintained by the village head under customary laws. Customary laws played controlling and regulatory role under which people remained self disciplined. Folk song, dances, indigenous music and instrument were integral part of life which provided traditional Naga society with rich cultural tradition and heritage. The findings of study indicate that both students and teachers shows similar value pattern and also was unanimous value pattern among different Naga tribe.

SHUKLA, R.P. (2006): Study socio-cultural gradation and human values of Naga tribal people in Nagaland. His study found the following established traditions in Naga society.

- Father or eldest male as a head of the family.
- Nuclear family system.
- Monogamy, love marriage with the consent of parents and sanctity of marriage.
- Divorce rule, husband may divorce his wife for the reasons of barrenness, adultery and sickness from the incurable diseases. But if the husband divorces his wife for the reason other than these he is to fine depending on the seriousness of the case. Divorce wife is allowed to leave her husband by keeping all her children with her husband except the sucking one and for the husband has to give some money to his divorced wife for maintenance of the infant with her.

- Community fishing, hunting, indigenous wrestling, football etc.
- Folk song, dances, costumes etc. as integral part of life.
- Celebrating season and agricultural stage, specific festivals, environmental approach to educate their children at an early stage while celebrating their festivals.
- Customary law as controlling and regulating institution.
- The well knitted Naga society, based on the spirit of oneness and welfare for each other.
- Community work and community feast during festival celebrations.
- Patriarchal system in which female cannot inherit the family land property.
- Equal rights and dignity for Naga women with some social restriction.
- The morung also known as “The Naga School” as a centre of social, religious, educational and cultural activities. Boys and girls dormitories as institutions for transmitting Naga cultural heritage and values from generation to generation.
- No caste, no class society where everyone was equal to others.
- Jhum (shifting) cultivation, exploiting forest and forest product.
- Art, craft, folk songs, dances, festivals celebration etc. as integral part of life.

WANGSA, PEIHWANG, A: Studied Christianity and social change in Konyak Naga Society. The study consists of social analysis of the subject based on the government and non-governmental organization, academic and ecclesiastic sources. Comparative and data based methodology has help this study. The main focus of the study was the impact of Christianity and modernization.

The study found out that as for the Konyak Nagas, the complex social changes have been taking place in the twentieth century A.D. The extension of the British colonial rule and the coming of Christianity followed by the educational development and modernization have brought the rapid social changes within a short period. All these factors of changes posed together at once which sometimes made people confused in choosing right path and the right social order. These tremendous changes have made the Konyak Naga’s life completely different from traditional ways of living. They have discovered the better way of living standard and human potentiality. Despite the widening of their political worldview and solidarity, the individualism in their economic and social religious concept is a reverse of the traditional Konyak communitarian value. Every aspect of life has been touched by the changes as we look at the society economically, politically, socially and in the religious field. The more gradual changes which are occurring daily has affected the individuals and becomes a social issues.

IMCHEN PANGER: Studied the ancient Ao Naga religion and culture. The main objectives were:

- a) To demonstrate that the ancient Ao religion was not less than any other religion in general.
- b) To point out that the ancient Ao religion and culture was a preparation towards the coming of the Gospel.
- c) To show that not all Ao religion and cultural practices were good and therefore they do not correspond positively to the gospel.
- d) To make a distinction between the good and retainable cultural and religious practices that needs to be revived.

The study revealed that the ancient Ao mind held that the world was not

only form and matter but sacred, it had its creator, ruler and a destroyer. It was found that there was no difference between the secular world and the religious world or a difference between the sacred and the profane.

The ancient Ao religion was actually monotheism like Christianity. The differences were only titles of the same eternal God given at different occasions according to different activities.

The findings of the studies suggested that certain aspects of culture should be rejected as it was abandoned because they were not appropriate in modern society and in fact connected with the old religious faith which includes traditional penalty of clothing, head hunting, house construction, Genna, Log drum.

The study suggest cultural tradition to be preserved which includes the traditional system of marriage, traditional dress and ornaments, imposition of fines, social work, community fishing, poetry, music and song, literature, folk tales, stories, dance, inheritance, customary laws.

NELI, JAPHET (2004 – 2006): conducted a study on the ancestral culture of Mao Nagas and found the following:

- The present generations of Mao youngster are deficient in the knowledge and understanding of the ancestral culture.
- Wearing of traditional attire and dresses should be encouraged to preserved ancestral culture.
- Cultural exchange program between different tribes can help in preserving tribal culture.
- The significance of feast and festivals in modern times were for social cohesion, unity, to commemorate the ancestral importance, to preserve and to create awareness of our rich culture.
- There is a need to protect, promote and preserved ancestral culture.
- The ancestral culture can be kept alive among the younger generation of Mao by conducting in-depth research on culture, organizing seminars, workshop, quiz competition, debate.
- Morung was an important place of learning folk song, customary laws, rites and rituals, served as an institution for the development of personality, information centre, developed leadership quality, learned social skills and etiquettes.
- Traditional religion has been replaced by Christianity.
- Christianity has major impact on education and also influences Mao culture.
- Education can promote and preserved culture for young generation by organizing cultural program in educational institutions.

2.2: Studies done abroad.

BELOT, FRANTZ, Ph.D (1988) conducted a study on the role of the educational system of the Republic of Mali on Malian perspectives. The purpose of the study was to investigate the perspective of three groups of educational stakeholders in Mali, Africa. The groups were:

1. Government officials
2. Public School administrators, teachers, students and parents and
3. Village School administrators, teachers' students and parents who had formal education and those who did not.

Perspectives of twenty-eight participants on the role of the educational system in

Mali was obtained using semi-structured interviews. The participants were selected from the capital city Bamako and the village of Tomala and N'Tintoubougou of the region of Quelessebougou.

After analyses it reveals that three groups of educational stakeholders surprisingly were more in agreement than disagreement with each other. According to the respondents, the purpose of the educational system was to provide an education to all children of Mali. They believe that in addition to secular knowledge, education should also help develop citizens in the schools. The respondents were convinced that the educational system of Mali would only improve with an increase of teacher's salary and social status and with financial assistance from the Malian Government and external financial institutions.

AMES, TODD, TROW BRIDGE (1989): conducted a study on the impact of modernization and development upon the Toraya traditional roles, rituals and status.

It explored the culture of the Toraya people as a changing dynamic entity. It focus on the effect of outside forces upon the Toraya people of Indonesia and now these people lives adapted their cultural rituals, roles and statuses. The changes which were initiated during the Dutch Colonial period have become more intense with the independence of Indonesia, mass education, conversion to Christianity. There was an extensive emigration for wage labour and remittance of payment has caused transformation of the Toraya economic base and modification of Toraya traditional roles, rituals and status. The study was on the changes that have occurred on roles, rituals and status hierarchy based on economic achievement which has supplanted the traditional caste system.

The study identifies the way in which the Toraya have used the rituals arena to publicly presents emerging roles and statuses and alter cultural forms and societal structures.

GRACIA-MUNOZ, ADELINE (1993) Conducted a study of work and culture in the Latifundism. It studies about the social change that took place in Spain during 1950's and 1960's. It analyses a community in an area of Latifundia in the South West of Spain, looking into the technical transformation of farm exploitation and domestic work and the migratory movement which went with it.

The changes within the values can be detected in two historical moments by concentrating on cultural elements such as work, gossip, women's role and the definition of community. The strategy applied to make the analyses has been to concentrate on the group which depended in the past on large Latifundia to get the means they needed and other group which at present must sell its work force to survive. In both historical moments the following factors were analyzed, work perception and the relationship with those who provide it, the socialization of children, women's significance in handling, sociability and the role played by the family to integrated the individual into community.

HJARTARSON, FREIDA AMELIA (1995) conducted a study on the Epidemiological foundation of Traditional Native Education. It was to define Traditional native education for three Algonquian speaking nations using ethnographic skills of cognitive anthropology.

It has implication for first nation's education in particular and education in general. First it gave direction to educator involved in educating first nation children pointing out the need to provide traditional native education and delineating the components of such an education. Second, it indicated that different epistemologist exist for first people and non-first people and suggest ways of bridging the cultural differences

to encourage understanding amongst all people. Third, it offered direction to educator involved in developing cross cultural education program.

ERMOLAEVA, ELENA (1997) Conducted a study on cultural identity and hierarchy formation in the ancient Hawaiian world system. It explores the evidence of regional cultural differentiation for what it reveals concerning the dynamics of Hawaiian political change. The study examines social conditions of identification within the context of hierarchy formation in the pre-contact Hawaii. The research links different patterns of social organization to various forms of cultural identification and propose a way in which cultural identification can be understood in relation to the dynamics of global and local relations. Finally, it proposes the triangulation of views by examining if there was a specifically Russian way of looking at things that contrasted with British and Oceanic.

JOHN. S. MAYHER (1997): Studied the Jewish immigrants from the former Soviet Union on writing cultures and writing selves. He explored the writing and the learning experiences of Jewish immigrants in gaining insight into cultural effluences in rhetoric aspects of the students life and previous educational experiences were considered with the assumption that text analysis done does not render a broad enough view to dissuade the varying continental influences coming into play in the writing. In the study cultural characteristic of writing emerged but they were not linked clearly to aspects of national culture when other factors of culture and experiences such as gender experiences across national culture were considered.

JONES, MARTIN DANIEL (1998): Investigated the Organizational Culture of Nazarene College and Universities. The purposed of this study was to discover the essential concepts, critical to understanding the Organizational Cultural characteristic of Nazarene College or University.

The investigation produced to study an Organizations Culture not only benefited Nazarene college and university but has also benefitted applicability for higher education institution in general whether private or public. Intentional research of an organizational belief and values uncovers an organizational basic assumption. The research provided leaders in higher education an opportunity to analyze an Organization ‘visible’ Culture as well as its ‘invisible’ culture and how these elements relate influence and interact to determine the Organizational Culture as a whole.

SCHEIDEGGER, TAMMY, H. Ph.D (1998) conducted a study on the family Structure, process and values as an influence on educational aspirations among rural youth.

Purposes:

1. Parents, SES as measured by mothers’ and fathers’ level of education.
2. Parental values regarding gender roles and work ethics.
3. Family cohesion.
4. Family communication.
5. The adolescent’s perceived parental emotional support for continuing education beyond high school.
6. The adolescent’s perceived financial support from parents for continuing education beyond high school.

Findings:

1. In the mothers’ model, only mother’s level of education was significantly related to adolescent aspirations.
2. Fathers indicated that father’s level of education and communication between father and adolescent were significantly correlated with adolescent educational aspirations.

3. Family cohesion was also found to impact both an adolescent's perceived support for education and communication between the parent-adolescent dyads.

ANBRE BECHELY, LOIS N. Ph.D (1999) conducted a study on social organization of parents' work for public school choice. The purpose was to study how social organization of choice work implicates the parents in the district's inequitable practices and shows the racial and class advantage some parents have in the school choice process. Methodology of an institutional ethnography, the dissertation reports on a study of 13 diverse parents experiences with urban public school choice. School choice application documents are used as evidence of the bureaucratic ruling relations that organize parents' choice work.

The finding shows an achievement discourse and an integration discourse overlap in school choice policies resulting in different school choice outcome for parents of different racial, social class and linguistic back ground. Two main themes emerged from the analyses. First, various social relations institutional practices and text book help shape and determine the knowledge, education and resources parents need to get their children into good schools. Second, the bureaucratic organization of school choice option reinforced some of the historical inequities that result from parents' participation in public school choice by:

- a) Increasing the saliency of class relations in getting into good schools and
- b) Marking the exclusive taking places as only a small percentage of the district's students get access to the diversity and academic achievement available in some of the schools in the district voluntary integration program.

ALI SHOREDEH KHALID (1999): Report about the modernization and socio-cultural transformation in Saudi Arabia. This study attempted to assess the Macro social change process of Industrialization and urbanization on the socio-cultural transformation of Saudi Arabia. The study pointed out that there were tendencies among respondents for resistance, replacement and partial change. One such cultural variables affected in the Kin based marriages that were a predominant features in the past now increasingly replaced by exogamous marriage among both change agents and resistor. It was however important to note that religion has demonstrated an ability to accommodate change without the elimination or compromise of core religious limit. Religious practiced seen more résistance to change which various practice having more to do with no religious activities do seem to be changing.

GRAFFIN PAMELA JONES (1999): Studied the perception of culture learning process by ESL learners. This study explored a definition of culture as the "Connection people make or are taught to make between events and this knowledge behavior and feeling" in examining these students culture. The study pointed out the initial period of culture learning was characterized by predominance of visual input and urgency for effective connection and students have skill and knowledge which can be utilized to facilitate culture learning but that culture background influences what is salient to them.

These differences create challenge for both curriculum design and teacher preparation culture must be infused in the curriculum and delivered by various media. Teacher must be prepared through structural experience to understand the cognitive, effective and behaviors challenges of their students' experiences. For the research in this area must provide more evidence of how connection between input and knowledge are made and how personal changes through cultural learning are effectively measured.

KINCAID (1999) conducted a study on the relation between democracy and culture. The study focus on cultural relation and more importantly defined the necessity of cultural pluralism in the proper function of democratic institution. It begins with a survey of the classical contemporary accounts of democracy.

The first section focuses upon the function of culture and the structure cultural pluralism and begins with Ranlsian account for comprehensive doctrine. It emphasized on the importance of understanding the relation between individual and culture.

The second section shows how the basic categories of democracy might look in the light of culture pluralism presented to the previous sections, issues of nationalism, cultural unity and cross cultural interaction are discuss and it is argued that democracy, as a cultural entity demands as a unifying commitment to the self reflective process of democracy. As such democracy was best understood as a cultural entity.

LOWE, EDWARD DAVID (1999) conducted a study on culture, need and nurturance. A study of stress and coping among late adolescent and youth in a Micronesian community of Frefen Chuuk. It requires examining the dynamic interaction that produces the rate of social problems. In many societies of Oceania, problems of young people have risen sharply in recent decades with boys and young men at higher risk for problems that reflect differential rates of negative coping outcomes like suicide, substance abuse, peer aggression and social delinquency than in the case of young women. Therefore, using ethnographic material and date from a social support survey, this dissertation try to explain why there were such share differences in the rates of problem behavior between male and female youth in Chuuk.

TYLER L (1999) conducted a study on material culture of nineteenth century America as reflective in woman's fashion. The used of the material culture as one way to interpret the post in fairly new approach to the study of history. Using nineteenth century middle and upper class women clothing was one way of understanding women position. The culture of true womanhood defined women's place in society and the definition was reflected in nineteenth century literature. It discussed the inquiry method of teaching using materials culture as a base for the enquiry.

ZHANG DAM (1999): Conducted a study on overseas Chinese on culture, workplace stress and coping. The study pointed out significant differences between men and women in this sample. The result of this study were consistent with those obtained by other researchers who found that coping resources are associated with coping strategies and short term outcomes. For the men personal resources of general self efficiency were positively related to control appraisal, work support predicted collective coping and social support was associated with a decrease in depression symptoms for men. For the women general self efficiency and social support were associated with perceived self efficacy and predicated an increase in job satisfaction and decrease in depression symptoms. Self efficacy appraisal had negative effect on disengagement loping.

CALLA, JACOBSON (1999): This dissertation was an ethnographic study of the poetic and interpretive practices of Sherpa and Tamang villagers who were ethnic, religious and linguistic minorities within a nationalizing state. It traces a cultural poetic, aesthetic or style of open endures and indeterminacy through everyday sociable and expressive practices in a middle hills village in northern Nepal.

The dissertation involves more detailed and technical analyses of verbal and musical materials in village life. It analyses narratives and songs, their formal characteristic and their understanding by villagers to produced meaning and of how the agency or authority for discourse meaning was distributed.

This dissertation contributes to current debates within the anthropology about the relationship that discourse, poetic and expressive cultures have to do with sociality, work and the constitution of identity. It demonstrates the fruitfulness of understanding of producing meaning and of placing these conjunctions with questions of power, spatiality and social differences.

JAFFARY NARO ELIZABETH (2000): This dissertation was an examination of the social and cultural history of Clusos and Alumbrados, two types of false mystics investigated by the Maxican in question during the seventeenth and eighteenth centuries.

This dissertation was concerned with qualifying suspects according to motions of acceptable social, moral and gendered to behaviors. Although regarded as deviant by the inquisition this thesis argues that the accused parties themselves did not consider their practices to be deviant or defiant in either religious or social terms. Rather they were spiritual individuals who attempted in their religious practices, to conform to motion of orthodox mysticism and who desired to be accepted and reversed by their societies. Despite their efforts to conform to normalcy, however, Clusos and Alumbrados did image in some unconventional religious practices. Their element non conformity, these work suggest were the product of Clusos and Alumbrados tendency to incorporate elements of their every day lived realistic into their mystical impediments and their religious ideas and practices.

JIAO BEN (2001) conducted a study on socio-economic and cultural factors underlying the contemporary revival of fraternal Polyandry in Tibet. It examines two major alternatives explanations for Polyandry found in the literature of Polyandry in Tibetan society, the socio-economic versus the cultural, the study confirm the 'socio-economics' explanations of Tibetan polyandry. Tibetans clearly decided not to marry their sons polyandrous because of the deep-seated cultural value that prescribes that form of marriage. Rather they utilized polyandry more advantageous to the subsistence of their household and their statuses and standing in the locality.

KAORTINES, JEMO ANTERO (2001): Carried out a study which focus on the representation and social practices in terms of which Banda Eli as Eastern Indonesian village was defined as a distinct entity.

The theoretical focus of the dissertation was on the effect which engagements with the outside world have for the local society. In the symbolic awareness of Banda Eli people, socially in inextricably linked with the horizon of travel agent and the loss of person and objects and their replacement with tokens of value which originate from the domain identified as foreign. The dissertation explores the cultural logic underlying their awareness as it was manifested in ritual and political practices and in various representations of the part in folk poetry.

Another theoretical concern of the dissertation was related to linguistic ideology, conscious ideas of language use support the boundary of value through which the local society is constituted as a bounded entity.

PALMER (2001): Studied Kiowas stories telling. Every time Kiowas tell stories they invoke a cultural and tribal framework their audience can relate to in a meaningful way. Like my cultural group, Kiowas contextualized ideas and themes for earlier content that symbolically reproduced and reinforced their way of life every time they tell stories. In this study I utilized an ethnographic approach anthropological linguistic concepts and theories to understand contemporary Kiowas oral story telling. Palmer apply a loosely structural narrative as a means of revealing the narrative as a whole but even more so to

allow the consultant to speak their minds freely and move about as they might in everyday life. Furthermore, it clarifies the process by which Kiowas tell stories and enables one to raise other pertinent questions regarding oral storytelling for its appreciations and understanding.

2.3. Summary of Review of Related Literature

The above cited literature essentially attempted to focus on the impact of education on social, economic and cultural. However all the studies differ in their basic objectives, scope, coverage and the period of researched. Most of the studies focus on the changes in the socio economic life, the attitudes and the lifestyle of the rural people as a result of education.

The present study also found out that Education made them free from poverty, ignorance, social taboos and superstitions. There was change in their outlook of life. They pick up clean habit of discipline, thrift, hard work etc. Gradually the tribal become education conscious and sent their children to schools. The primary agriculturist tribal are gradually migrating to cities, neglecting agriculture, tribal handicraft and traditional mode of living. Recently there has been a re-awakening among more educated and brighter sector for the preservation of all good in culture of the tribal.

The study on impact of education on social attitudes of people in some backward villages of Malabar by Sudhir Kumar (1980) reveal that education played an important role in changing the attitudes of the people in the field of family planning, employment of women, dowry system, media exposure, social participation and co-education. A study on English education and its impact on society in Bombay by Krishna Moorthi, S (1987) reveals that English education had its impact on culture of the people too. Considerable changes had taken place in the ways of life of the educated Indians. Higher education changed the outlook of urban girls and this made them less particular about traditional and cultural rules and rituals.

The study found that culture as a changing dynamic entity. Ames, Todd, Trow Bridge, conducted a study on the impact of modernization and development upon the Toraya traditional roles, rituals and status. It was found that these people lives adapted their cultural rituals, roles and statuses. The changes which were initiated during the Dutch Colonial period have become more intense with the independence of Indonesia, mass education, conversion to Christianity. There was an extensive emigration for wage labour and remittance of payment has caused transformation of the Toraya economic base and modification of Toraya traditional roles, rituals and status.

Ali Shoredeh Khalid report about the modernization and socio-cultural transformation in Saudi Arabia. It was found that there were tendencies among respondents for resistance, replacement and partial change. It was revealed that religion had demonstrated an ability to accommodate change without the elimination or compromised of core religious limit. Religious practiced seen more resistance to change which various practice having more to do with no religious activities do seem to be changing.

The study also found the necessity of cultural pluralism in the proper function of democratic institution. Kincaid who conducted a study on the relation between democracy and culture focused upon the function of culture and the structure cultural pluralism and begins with Ranlsian account for comprehensive doctrine. It emphasized on the importance of understanding the relation between individual and culture. It shows how the basic categories of democracy might look in the light of culture pluralism presented to the previous sections, issues of nationalism, cultural unity and cross cultural interaction

are discussed and it is argued that democracy, as a cultural entity demands a unifying commitment to the self-reflective process of democracy. As such democracy was best understood as a cultural entity.

The study made by Sentimenla (1997) on "A study of Ao-Naga Traditional Education", found that many valuable traditional cultures which were strong in the past were on the decline and need to be reviewed by the present society. It suggests that folk song, dance, music, festival, stories, history, legends should be included in education curriculum. The morung which played the most important role to mould the youngster, which was the centre for socio-cultural and political life of the Ao Nagas, no longer exist in our society. Japhet Neli (2006) who conducted a study on the ancestral culture of Mao Nagas found Morung was an important place of learning folk song, customary laws, rites and rituals, served as an institution for the development of personality, information centre, developed leadership quality, learned social skills and etiquettes. A study by P. Takotuba, Phom (2001) on the impact of education on Traditional institution in Phom area of Tuensang District also found out morung was regarded as the most important learning centre. Verbal and practical method of teaching and learning were followed in the traditional system of education. The present study found that as an impact of education young people were fascinated by the western cultural way of living which has threatened the age-old traditional life style of the Zeliangs. The cultural influence in modern society is the need of the hour, where rapid changes are taking place in every dimension of life. We need a kind of education which can provide the continuity from traditional to modernity.

The study also found out that Traditional religion has been replaced by Christianity. The coming of Christianity followed by the educational development and modernization has brought the rapid social changes within a short period. The present generations are deficient in the knowledge and understanding of the ancestral culture. These tremendous changes have made the life completely different from traditional ways of living. There is a need to protect, promote and preserve ancestral culture among the younger generation by conducting in-depth research on culture, organizing seminars, workshop, quiz competition, debate. Education can promote and preserve culture for young generation by organizing cultural program in educational institutions.

The present study makes an attempt to present a systematic account of ancestral socio-cultural life of the Zeliang Nagas in Peren District and reflect on how appropriately ancestral culture is cultivated among the Zeliangs by preserving available resources and information. It seeks to discover the things which have influenced the attitude of the present day Zeliang Nagas towards ancestral culture.

CHAPTER – 3
RESEARCH METHODOLOGY AND PROCEDURE.

3. RESEARCH METHODOLOGY AND PROCEDURE

3.0. Introduction

Methodology is important to any research study. It is the systematic and logical study of the principles which lead to scientific investigation. The methodology includes formulating the problem, deciding upon the method, collecting and analyzing the data and generalization. Field data have definite and important role to play in research. They help to clearly understand the complexities and inter-relationship of the total situation of a problem.

3.1. Nature of the Study

The present study has been taken up to analyze education and socio cultural life of the Zeliang Nagas. The study is based on historical and descriptive type of research depending more on descriptive research method. As descriptive research method enable the investigator to present the collected data in a descriptive manner or describe in detail the data being researched. It is used because it is accurate and reliable for the article for tables being made with all the gathered data. While historical research method is used to examine past events to arrive at an account of what has happened in the past. A type of information obtained for the study was through oral histories when the investigator conducted an interview of a few people who had knowledge and experience directly or indirectly to the present study.

3.2. Population of the Study

Population of the study comprise of the Zeliang Nagas residing predominantly in Peren District of Nagaland.

3.3. Sample of the Study

A sample is a small group, which represents all the traits and characteristics of the whole population. The sample of the present study constitutes randomly and purposefully selected Zeliang Nagas. The random and purposive sampling techniques were both used to select the sample of the study.

The following is the detailed sample of the study as shown in Table.

Table No: 1 The detailed Sample of the Study

Heads of the Institutions	Teachers	Students	Stakeholders	Community Elders	Church Workers	Total
22	100	250	80	25	25	502

As shown above the sample of the study included 22 Heads of the Institutions, 100 Teachers 250 Students, 80 Stakeholders, 25 Community Elders and 25 Church Workers. The following is the detailed sample of the Heads of the Institutions and Teachers as shown in Table.

Table No. 2 Sample Heads of the Institutions and Teachers

<i>Heads of the Institutions</i>	<i>No.</i>	<i>Teachers</i>	<i>No.</i>
Heads of Higher secondary schools	2	Higher secondary schools	5
High schools	4	High schools	37
Secondary schools	5	Secondary schools	19
Primary schools	11	Primary schools	39
Total	22	Total	100

The following is the detailed sample of the Students and Stakeholders shown in table.

Table No. 3 Sample of Students and Stakeholders

<i>Students</i>	<i>No.</i>	<i>Stakeholders</i>	<i>No.</i>
Under Graduate (B.A)	49	Student's leaders	18
		Hoho leaders (ZB)	3
Higher Secondary(Class 11& 12)	150	NGO's	17
		Administrators	2
Secondary (Class 9 & 10)	51	Lecturers	15
		Zeliangs Officers	25
Total	250	Total	80

The following is the detailed sample of the Church workers and Community elders shown in Table

Table No. 4 Sample of Church workers and Community elders

Church workers	No.	Community elders	No.
Pastor	8	Pensioner	12
Women leader	3		
Youth Leader	4	Public Leader	7
Lecturer in Theological College	3		
Mission Centre (ZBCC & ZBA)	5	Retired Teacher	6
Catholic Church	2		
Total	25	Total	25

3.4. Tools Used

Six questionnaires were framed by the investigator to find out the response of the people towards "A study of Education and Socio Cultural Life of the Zeliang Nagas". The questionnaire comprised both close ended and open ended forms of questions where in some items space was given for their suggestions. The questions were framed in consultation with the supervisor and after the approval from the supervisor the questionnaire were first given for a pilot test with few people from each category and necessary addition/deletion were made based on their response/comments. The questionnaires were again given to experts for final approval. Finally the questionnaires were distributed to the selected sample from the population of the study to collect relevant information

3.4.1 Description of tools used

The tools used for the study were constructed based on the objectives of the study. Each tools contained a number of items designed to fulfill the various objectives of the study. For collection of data, the investigator personally administered the questionnaire to the selected sample of respondents. Sufficient data were collected for detailed analysis and interpretation.

The description of tools used in the study is presented below:

A. Questionnaire for Head of the Institutions

The following is the detailed description of Questionnaire for Head of the Institutions as shown in Table.

Table No: 5 Description of Questionnaire for Head of the Institutions

Sl No.	Dimension	Item no.
1	Profile of Head of the Institutions	A-j
2	Introduction of formal education in village/town	1
3	Agencies who introduced education in village	2 & 4
4	Type of schools and standard of education	5 -6
5	Opinion on present education condition	7
6	Difference between private and government school	8
7	Opinion on flexibility of present system of education	9
8	System of education before the introduction of formal education.	3
9	Opinion on promotion and preservation of Zeliangs culture for upcoming generation through education.	12 -14
10	Changes with the introduction of formal education.	18
11	Impact of communitization.	17
12	Suggestion for development of education.	19

B. Questionnaire for Teachers

The table below shows detailed description of Questionnaires for Teachers.

Table No. 6 Description of Questionnaire for Teachers

Sl. No	Dimension	Item nos.
1	Profile of the Teacher.	A - J
2	Agencies who introduced formal education	1 - 4
3	Type of school and standard of school.	5 -6
4	Opinion on present education system	8
5	Opinion on difference between private and government school.	9
6	System of education before the introduction of formal education.	2
7	Attitude of the people when formal education was first introduced	12
8	Changes with the introduction of formal education in the society.	13
9	Effects of modern education on traditional institutions	14
10	Impact of Christianity on culture	15
11	Impact of Christianity on education	16 - 17
12	Impact of education on socio culture	18 -19
13	Opinion on the most important traditional values which needs to be preserved	21
14	Opinion on changing attitude in different areas	25 - 27
15	Problem of education	28
16	Suggestion for development of education	29
17	Measures for preservation of socio- culture.	30

C. Questionnaire for Students.

The following table shows detailed description of Questionnaire for Students.

Table No. 7 Description of Questionnaire for Students

Sl. no	Dimension	Item nos
1	Profile of students.	A - J
2	Opinion on present education system	3
3	Changes with the introduction of formal education brought in society	6
4	Effects of modern education on traditional institutions	7 – 8
5	Opinion on morung system along with modern education system	12- 14
6	Impact of Christianity on education, socio-culture of the Zeliangs.	15 -16
7	Opinion on preference of education	18 – 19
8	Impact of education on socio-cultural life	26 – 28
9	Changing attitude among the Zeliangs in different areas like education, socio cultural life, economy, religion	29 – 35
10	Opinion on preservation and promotion of culture	39
11	Suggestion for development of education.	41
12	Problem of education	42
13	Measures for preservation of culture.	43 - 45

D. Questionnaire for Stakeholders

The table below shows detailed description of Questionnaire for Stakeholders.

Table No. 8 Description of Questionnaire for Stakeholders

Sl. No	Dimension	Item nos
1	Profile of Stakeholder	A - J
2	Preservation of culture	1 - 3
3	Changes with the introduction of formal education.	4 - 5
4	Factors which influence Zeliang culture	6 - 7
5	Impact of education	11 - 14
6	Opinion on promotion and preservation of culture	15 - 25
7	Opinion on morung system to be followed along with modern education	22
8	Changing attitude among the Zeliangs in different areas like education, socio cultural life, economy, religion	26 - 28
9	Preference on type of education for female child	30
10	Status of women in ancient Zeliang society and present status	31 - 32
11	Suggestions for development of education.	35 - 39

E. Questionnaire for Community Elders

The following table shows detailed description of Questionnaire for Community Elders.

Table No. 9 Description of Questionnaire for Community Elders

Sl. No	Dimension	Item nos
1	Profile of Community elders.	A - J
2	Opinion on rich Zeliang culture.	1 – 7
3	Main festival and its significance	8 -9
4	System of education in the past.	10 – 11
5	Morung system	12 – 13
6	Inheritance of family property	19 - 20
7	Some important traditional values to be preserved	21 – 23
8	Status of women.	25
9	Opinion on present system of education	26 – 27
10	Changes with the introduction of formal education	28
11	Suggestions for development of education.	29

F. Questionnaire for Church Worker

The table below shows detailed description of Questionnaire for Church Workers

Table No. 10 Description of Questionnaire for Church Workers

Sl.no	Dimension	Item nos
1	Profile of Church Worker	A - J
2	Opinion on traditional religion replaced by Christianity	1 – 2
3	Opinion on contribution of Christian missionaries in the field of education.	3
4	Impact of Christianity in the field of education, moral, social and economic	4 – 6, 10 - 16
5	Impact of education culture	7 – 9
6	Opinion on present system of education.	17
7	Attitude of the people when formal education was first introduced.	18
8	Suggestions for development of education.	20

3.7. Data Collection

Data was collected using the questionnaires. Besides these magazines, souvenirs, official records, reports, published and unpublished documents, Books etc were reviewed in order to collect the primary and secondary data for the study.

3.7.1. Data Collection Process

The main tool for collection of data was questionnaires. After finalizing the questionnaire the researcher visited different institution for the purpose of data collection in order to fulfill the objective of the study. The researcher contacted the Head of the Institution and sought due permission for the same. After receiving due permission the researcher fixed a date and time for the visit to the institution with the head of the institution. After doing so the researcher reached the institution as per the appointment.

The researcher first stated the purposed of the visit, explained the objectives of the study and tried to establish rapport with the respondents to gain their confidence and collect the data accurately and requested them to respond to the questionnaires. They were administered the questionnaire and were asked to tick the answers they agreed with and in some they were asked to give their opinion. Once finished the questionnaires were collected back immediately. This enabled the researcher to have high rate of return and enabled the respondents some clarification on any issue raised in the questionnaire.

Similarly the questionnaire was distributed to the Heads of the Institutions and Teachers. They were briefed of the purpose of the research and the researcher explained to them the need for such a study. They appreciated the venture and they returned the questionnaires after recording their answer.

Like wise the researcher made home visits in some cases and visited Organizational Offices by making prior appointment through phone. The researcher first stated the purpose of the visit, explained the objectives of the study and tried to establish rapport with the respondents to gain their confidence and requested for response to the questionnaire. They were asked to tick the answer they agreed with and in some they were asked to give their opinion. They were given a week or more time to respond to the questionnaire after which the researcher collected the questionnaire by personal visit to the respondents.

3.7.2. Secondary Source

The data collection was also done from books, periodical, journals, souvenirs, magazines, official records, and reports, published and unpublished documents. For this purpose the researcher visited the libraries at ZBCC Mission Centre, SDEO Office, Peren.

3.8. Data Analysis

The researcher in the present study had followed the descriptive method and documentary analysis and survey method. Appropriate statistical techniques were used.

Data had been collected through documentary survey as well as questionnaires. Therefore the investigator attempted to discuss, analyze and interpret both the verbal data and numerical scores critically in descriptive form. Therefore, by simple adoption of percentages the researcher could classify the data translating each unit assigning unique meaning.

Data collected were analyzed by first entering all the data category wise in excel sheet and tabulated systematically. Data were analyzed following descriptive technique of analysis. The responses collected from six categories of people – Heads of the Institutions, Teachers, Students, Stakeholders, Community Elders, and Church Workers were systematically arranged and calculated and converted into percentage and presented in tabular form followed by calculation of numbers and conversion into percentages. Where necessary data were also qualitatively analyzed followed by interpretation and discussion of the findings.

CHAPTER – 4
DATA ANALYSIS AND INTERPRETATION

4. DATA ANALYSIS AND INTERPRETATION

4.0. Introduction

Analysis of data means categorizing, systematizing and classifying the data. Interpretation refers to the task of drawing inferences from the collected facts after an analytic study. In order to procure a significant picture of the raw information collected, analysis and interpretation is the core of a research study. This particular part of the research work needs special care so as to draw accurate result and inferences. The data are studied from as many angles as possible either to explore the new fact or to reinterpret already known existing facts.

This chapter deals with the analysis and interpretation of the data collected through questionnaire, oral interview and documentary survey. It also deals with the historical perspective. Data collected were analyzed by following descriptive technique. The analysis of the data collected for the present study “A Study of Education and Socio-Culture of the Zeliang Nagas” was analyzed keeping in mind the objectives of the study. Most of the information was received in response to both closed and open ended questions from the questionnaire. Responses collected from each items were calculated and then converted into percentages followed by interpretation and discussion which were analyzed and presented in tabular forms.

Analysis and interpretation was attempted under two sub sections as discussed in the preceding two units namely:

- (1) Analysis and interpretation of documentary survey.
- (2) Analysis and interpretation of data collected through questionnaire.

The data collected through questionnaire were analyzed under the following six categories viz.

Category 1: Analysis of Responses of Head Institutions

Category 2- Analysis of Responses of Teachers

Category 3 - Analysis of Responses of Students

Category 4- Analysis of Responses of Stakeholders

Category 5 – Analysis of Responses of Church workers

Category 6 – Analysis of Responses of Community Elders.

Section I

4.1 Analysis and Interpretation of Documentary Survey.

In order to fulfill the present research objectives, data were collected through documentary survey techniques. In this sub section of the chapter, the investigator had attempted to thoroughly discuss and describe the data that were collected through both primary and secondary sources in accordance with the scope quoted in chapter three.

The investigator tried to include only those which were authentic. Each data was derived and drawn from valuable records preserved by government, church, institutions and the individuals relating to development of formal education and its culture.

In this sub section of the chapter, the investigator attempted to deal and make an analysis of the survey on the impact of Christianity on education and socio-culture of the Zeliangs and the historical development of education in Peren District in fulfillment of objectives one and two of the study.

The following sources were consulted for the documentary survey:

1. District Education Officer (2013) List of Government Schools Upgradation of GPS to GMs and GMS to GHS.
2. District Mission Authority, Peren (2007 – 2013) Annual work Plan and Budget.
3. Navodaya Vidyalaya Samiti Noida (2014) Prospectus cum Application forms for Jawahar Navodaya Vidyalaya, Selection Test. Ministry of Human Resource and Development (Department of School Education and Literacy) Govt. of India.

4. Sainik School Punglwa Prospectus (2014-15) P.O. Sainik School Punglwa, Dist Peren Nagaland.
5. Deputy Inspector of Schools, Peren (2009) Profile submitted to District Planning and Development Board.
6. District Mission Authority (SSA) 2010 District Planning & Development Board.
7. District Mission Authority (SSA) Udise 2014-15
8. Poilwa Youth Organization, (1984-2010): Inheritance, Renaissance of Culture. Souvenir, Published in Commemoration of 25th Anniversary of Poilwa Youth Organization.
9. Poilwa Baptist Church Platinum Jubilee (1938 – 2013) Souvenir.
10. . Benreu Baptist Church (1997) Christ for All, Centenary Souvenir, Convenor Souvenir Committee.
11. Baptist High School, Peren (2014) Golden Jubilee Souvenir 1964-2014

4.1.1. Findings from Documentary Survey

The following observations were made from the documentary studies.

A. Indigenous system of Education

The Zeliangs, like other Nagas, evolved their own indigenous system of education according to their own felt needs. Every tribe and every village in the old days had their own indigenous ways of educating their young ones. The indigenous system of education was so rich that it could cater to the needs of the individual as well as social good without the help of any script or written words. The Zeliang forefathers in their wisdom recorded every minute detail of their culture in the form of songs, poems, drama, legends, customary laws and tales. History was also handed down to generations through oral tradition. However this practice is on the verge of dying. Younger generations are today ignorant of their own history, custom and tradition. So it is important to document and record our rich custom and tradition.

In the indigenous system of education, education was informally imparted to the younger generations through the principle of learning by doing in which the youth learn the various aspects of life such as techniques of wars, wrestling, folkdance, folk songs, folk lores, past histories, art and crafts, which were necessary for their living.

‘Morung’ acted as the traditional educational institution that ensured the transmission of knowledge, culture and traditional as well as values from one generation to another. ‘Morung’ (*Rehangki*) was a youth dormitory for boys. On attaining the legal age, boys could partake in the activities of ‘Morung’ and observe all the norms set by the community as a member in ‘Morung’ (*Rehangki*). The most important traditional education institution was *Rehangki* that fulfilled variety of functions. Custom, religious philosophy and etiquettes were imparted to the youths and stern disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths.

B. Beginning of Formal Education

With the introduction of Christianity, ‘Morung’ which was the most important informal institution met its end. With the dying down of ‘Morung’, many important aspects of culture were lost. There are many positive elements in the traditional type of education that we perhaps need to revive and recapture. The entry of Christian missionary marked a dramatic turning point in the course of Zeliang history, heralding the people to the two greatest forces of change – Christianity and formal education.

Much attention was not given to education in the early days due to ignorance of the people. The informal education which the youth received was informally imparted by the elders. *Rehangki* was a place where young people gathered together and good manners, habit etc. were taught.

However with the coming of the Christian Missionaries, formal education was started where undesirable values were asunder and new desirable values were rooted in the mind of the people. In 1885 Heizielung, a native of Benreu village was baptized by Rev. C.D. King an American Baptist Missionary at Kohima and that blessed the whole Zeliangs. Christian Missionaries played an important role in early education efforts. Conversion to Christianity had brought a positive attitude towards education as they felt the need to know how to read Bible and sing hymn which marked the turning point in the history of the Zeliang people in the district.

The first Government Lower Primary School was established at Benreu in 1912 but it was confined to that village alone and did not make further expansion to educate the people in the area. Education was neglected for about 20 years after the first primary school was established and people lived without the knowledge of formal education because of the emergence of 'Kampai' (Heraka) religion which the British government opposed strongly to the concept of religion.

After India got Independence, the government schools that gave chance to the Zeliangs to receive formal education. The medium of instruction was *Angmi*, a tribal language and gradually changed to mother tongue. After few years, several primary schools were established at Ntu village in 1935, at Poilwa village in 1946 and at Peren Town in 1947. Within few years from the initial period, the medium of instruction was change to English.

Though the first primary school was established in 1912, it could not extend further to reach people. It was only when the people were converted to Christianity their positive attitude towards learning began to improve. Formal education in Peren district had a humble beginning with two Sub-Inspectors of School without proper office at Peren and Tening Area for many years. In 1955, Office of the Assistant Sub Inspector was started functioning in a thatched house built by the community. Finally in 1978, according to the need of the people, the Deputy Inspector of School, Peren was established and declared full-fledged Vide Govt. order No.Ed/SE/1/30/77-78 dated 14-4-78, which got bifurcated from Dimapur DIS and officially inaugurated on 31st March 1979 with Shri. Soukrie as the first Deputy Inspector of Schools with 19 staff. In 2010, it was upgraded to the status of District Education Officer (DEO), assisted by the Deputy District Education Officer (DDEO) and three Junior Education Officers (JEO). Then on the 1st September 2011, the Sub Divisional Office (SDEO) was established with an SDEO assisted by two Junior Education Officers and nine Sub Inspector of Schools.

The first church run private school in Peren district was established in 1964 by Zeme Baptist Church Council known as Baptist English School in Peren Town through the Government order No. ED/DEV/97/68-69 dated Kohima the 22nd Jan. 1969 and the first private individual managed school was established in 1976 known as L M School, Mhainamsti by Shri. Longbe Meru in order to cater to the needs of the Zeliang people.

C. Present Educational Status in Peren District

At present in Peren district under the Department of School Education there are 184 Government schools, 120 primary schools, 44 middle schools 16 high schools and 3 higher secondary schools. There are 2 Government Aided Schools namely Jawahar Navodaya Vidyalaya and Sainik School. Jawahar Navodaya Vidyalaya was established on the 17th November 2006 at Jalukie. This residential school is financed and administered by Government of India through an autonomous organization of Navodaya Vidyalaya Samiti. Education is free including boarding, lodging, uniform and text books. The Jawahar Navodaya Vidyalaya conducts examination as per Navodaya Vidyalaya

Schedule following Continuous Comprehensive Evaluation (CCE) pattern of central Board of Secondary Education.

Sainik School at Punglwa of Peren district was inaugurated on 12th May 2007. This school functions under the Sainik School Society, Ministry of Defense, with Raksha Rajya Mantri as the chairman of the Board of Governors. The school is affiliated to Central Board of Secondary Education and follows the new system of Continuous Comprehensive Evaluation (CCE). This is a residential school for boys only with an aim to prepare boys academically, physically and mentally for entry into the National Defense Academy.

There are 43 private schools in Peren District, 12 primary schools, 14 middle schools, 14 high schools, 2 higher secondary schools and 1 private college which were managed by church, individuals and different organizations like Heraka schools namely Jadonand Memorial Primary School at Old Tesen, Zeliangrong Heraka High School at Tening and Vidya Bharati School at Jalukie 'B' which were sponsored by Association affiliated to Vidya Bharti Akhil Bharatiya Shiksha Santha, New Delhi. These schools are English medium schools with co-educational facilities and follow the syllabus and course framed and approved by the Nagaland Board of School Education. However, the schools offer some additional subjects according to the class.

The Sarva Shiksha Abhiyan (SSA) program was implemented at Peren district from the 18th January 2008 by the District Mission (DMA) headed by the Deputy Commissioner as the Chairman and the District Education Officer as a member secretary. The office had three Educational Block Resource Centre (EBRC). The major schemes of SSA were for school grants, infrastructure development, provision of teaching – learning material, teachers training, assistance to children with special needs etc. Rashtriya Madyamik Shiksha Abhiyan (RMSA) was launched in the year 2010. The major componenst of RMSA were infrastructure development, annual grants, science exhibition, tours and supply of science kits. Through RMSA programme, 11 middle schools were upgraded to Government High Schools in Peren district.

With the implementation of Communitisation program the community has been delegated with powers to control, manage and improve the schools in their respective village, towns and wards. The Village Education Committee (VEC) is constituted by the Village Councils, while in towns the concerned wards set up Ward Education Committee (WEC). All Government primary and upper primary schools in the district are now communitised and are managed by the VECs and WECs. For better coordination parent-teacher association was formed in all the schools.

The following table shows the agencies which initiated formal education in Peren district.

Table No.11 Agencies which initiated formal education in Peren District.

Agencies which initiated formal education	Year of establishment of school by agency
1. British Government	1912
2. Church run school	1964
3. Private individual run school	1976

The above table shows that the first school was started by the government agencies, specifically the British government. The first church run private school in Peren district was established in 1964 by Zeme Baptist Church Council known as Baptist English School in Peren Town while the first private individual managed school was established in 1976 known as L M School, Mhainamsti by Shri. Longbe Meru.

The following table shows the educational institutions by type of management in Peren district.

Table No. 12 Types of educational institutions in Peren District

Types of educational institutions	Government	Government Aided	Private	Total	Percentage
No. of college	1	-	1	2	.85%
Higher secondary Schools	3	2	2	7	3.05%
High schools	16	-	14	30	13.10%
Middle Schools	44	-	14	58	25.35%
Primary Schools	120	-	12	132	57.65%
Total	184	2	43	229	100%

Source: *DMA Peren* as per U dise report 2014-15

The above table shows there were 184 Government schools in Peren district with 120 primary schools, 44 middle schools 16 high schools, 3 higher secondary schools and 1 Government College. There are 2 Central Government Aided Schools namely Jawahar Navodaya Vidyalaya and Sainik School. The table also indicates that there are 43 private schools in Peren District, 12 primary schools, 14 middle schools, 14 high schools, 2 higher secondary schools and 1 Private college which were managed by church, individuals and different organization.

The table below shows the number of educational institutions by stage of education in Peren district.

Table No.13 Status of educational institution in Peren District by stage of education

Stages of education	Agencies			Total
	Govt.	Govt. Aided	Private	
Primary School	120		12	132
Secondary school	44		14	58
High school	16		14	30
Higher secondary	3	2	2	7
College	1		1	2
Total	184	2	43	229

Source: *DMA Peren* as per U dise report 2014-15

Table No.13 highlighted that there are 132 Primary School which includes Government and private institutions, 58 Secondary school, 30 High school, 7 higher secondary schools and 2 colleges in the Peren District.

There were three pre schools namely Kindom Academy, Kids Campus and Ramzie School being run by private individuals in the district at present.

Section II

4.2. Analysis of Responses given by Heads of Institutions

Heads of the Institutions comprised of both Government and Private institutions. It was randomly selected and included primary schools, Secondary schools, High Schools and Higher Secondary Schools of Peren District.

A. Profile of Heads of Institutions

The table below shows profiles of Head of the Institutions by Age and Gender

Table No.14 Profile of Head of the Institutions by Age and Gender

Responses	Age		Gender		
	No	%	Responses	No.	%
25-34 years	4	18.18%	Male	16	72.73%
35-44 years	7	31.81%			
45-54 years	10	45.45%	Female	6	27.27%
54 above	1	4.55%			
Total	22	100%	Total	22	100%

The above table shows that 18.18% of the respondents were under the age of 25-34 years, 31.81% between 35-44 years, and 45.45% between 45-54 years while 4.55% is above 54 years. The table also highlights that 72.73% of the respondents were male and 27.27% were female.

The following were the profiles of Heads of the Institutions by Educational qualification, Marital Status and Religion shown in the table

Table No. 15 Profile of Heads of the Institutions by Educational Qualification, Marital Status and Religion

Educational qualification			Marital status			Religion		
Responses	No	%	Responses	No	%	Responses	No	%
Secondary	2	9.10%	Married	20	90.90%	Christian	22	100%
Higher Secondary	6	27.25%	Unmarried	2	9.91%	Heraka	-	-
Graduate	14	63.65%	Others	-	-	Any other	-	-
Total	22	100%	Total	22	100%	Total	22	100%

Table No. 15 shows that 36.35% of Heads of the Institutions were under graduates while 63.65% were graduates. The table also shows that 90.90% of Heads of the Institutions were married while 9.91% were unmarried. The table also highlights that 100% of the respondents were Christian.

B. Development of Education.

The following table shows present condition of education in Peren district.

Table No. 16 Present condition of education in Peren district

Present condition of education in Peren district	No	%
Progressing	21	95.45%
Declining	-	-
Stagnant	1	4.55%
Total	22	100%

The data indicate that 95.45% of the head teachers felt that the present conditions of education in the district are progressing. Only 4.55% of the head of the institutions felt that the condition of the education was stagnant.

The following table shows the opinion of the Heads of the Institutions on the difference between government and private schools in Peren District.

Table No.17 Difference between Government and Private schools

Opinion on whether difference exists between private and government schools	No. of respondents	Percentage
Yes	14	63.65%
No	8	36.35%
Total	22	100%

The above table shows that 63.65% of the respondent felt that there was a difference between government and private schools and 36.35% felt that there was no difference between private and government schools.

The table below shows the detailed description of reasons for difference between government and private schools.

Table No. 18 Reasons for difference between Government and Private schools

1. Private schools have better infrastructure and facilities compared to government schools.
2. Children of private schools mostly have educated parents
3. Children of private schools mostly have financially stable parents.
4. Most of the students in government schools come from less privileged backgrounds and since parents are illiterate they don't have much of parental involvement and assistance.
5. Private schools have strict rules of conduct for teachers and therefore teacher absenteeism is rare.
6. Private schools are faring better in academic performance/results in public exams as well.

The above table shows the that private schools have better infrastructure and facilities and better in academic performance as compared to government schools. It also shows that most of the students in government schools came from less privileged backgrounds and since parents were illiterate they did not have much of parental involvement and assistance in their studies.

The following table shows the opinion of the Head of the Institutions on satisfaction with the existing system of education in Peren district.

Table No. 19 Satisfaction with the existing system of education in Peren district

Satisfaction with the existing system of education	No. of respondent	Percentage	Total	
			No.	%
Yes	11	50%	11	50%
No	5	22.75%	5	22.75%
To some extent	6	27.25%	6	27.25%
Total	22	100%	22	100%

The above table shows that 50% of the respondents were satisfied with the existing system of education, 22.75% were not satisfied with the present system while 27.25% agreed to some extent with the present system of education in Peren district.

The table below shows reasons for dissatisfaction with the existing system of education in Peren district.

Table No. 20 Reasons for dissatisfaction with the existing system of education in Peren district

Reasons for dissatisfaction
1. Too many students with no proper ratio
2. As per RTE, the policy of no detention, it detaches students from their studies

The above table shows that the respondents were not satisfied with existing system of education due to improper student-teacher ratio and implementation of Non Detention Policy resulting in least student engage in studies.

Table below shows the Flexibility in present system of education in Peren District

Table No. 21 Flexibility in present system of education in Peren District

Opinion on whether there is any is flexibility in present system of education in Peren district.	No. of respondents	Percentage
Yes	15	68.20%
No	7	31.80%
Total	22	100%

The above illustrations show that a high majority of the head of the institutions (68.20%) felt that present system of education was flexible while 31.80% of the respondents did not agree on the flexibility in present system of education in Peren district.

The following table shows the opinion of the Head of the Institutions on relevance of present system of education to students in the different areas.

Table No. 22 Relevance of present system of education to students in the different areas.

Relevance of present system of education to students in different areas	Yes		No		To some extent		Total	
	No	%	No	%	No	%	No	%
Helps in Future life	14	63.65%	2	9.10%	6	27.25%	22	100%
Relevant for Seeking job	8	36.35%	2	9.10%	12	54.55%	22	100%
Contributes to good citizenship	14	63.65%	-	-	8	36.35%	22	100%
Relevant in producing students able to compete with others in various field	9	40.90%	3	13.65%	10	45.45%	22	100%
Any other	-	-	-	-	-	-	-	-

The above table shows that 63.65% of the head of the institutions felt that present system of education was relevant for future life, 9.10% felt that it was not relevant and 27.25% of the head of the institutions agreed to some extent.

36.35% of the head of the institutions agreed that the present system of education was relevant to present careers and helped in seeking job and employment while 9.10% disagreed and 45.55% agreed to some extent.

63.65% of the heads of the institutions agreed that present system of education was relevant and contributed to good citizenship and 36.35% agreed to some extent.

40.90% of the heads of the institutions agreed that present system of education was relevant in producing students who were able to compete with others in various field, 13.65% disagreed and 45.45% felt that was upto some extent.

The table below shows the impact of communitization of schools in Peren district

Table No. 23 Impact of communitization of schools in Peren district.

1. Relation building and cooperation between the government and the community
2. Proper and better utilization of funds
3. Greater awareness and sense of belongingness of community members towards school
4. Strict vigil on the activities of the schools
5. Teachers are more sincere and dedicated, less absenteeism due to no work no pay policy
6. Active participation and involvement of the community in all the developmental activities.
7. Decreased rate of drop out
8. Awareness on girl child education is created
9. Enrolment of students has increased
10. No proxy teacher

The above table shows that as an impact of communitization of schools, greater awareness and sense of belongingness of community members towards school were developed. It was found that teachers were more sincere and dedicated and less

absenteeism was found due to no work no pay policy and cooperation between the government and the community was developed in Peren district.

The table below shows the suggestions for development of education in Peren district.

Table No. 24 Suggestions for development of education in Peren district.

1. Better infrastructure should be provided to all the government schools
2. Appointment of more teachers
3. Appointment of trained teachers
4. Contractual appointment should be done away with
5. Teacher absenteeism should be checked
6. More practical oriented education
7. Use of latest technology to keep pace with others
8. Improvement of science education
9. Introduction of science stream at higher secondary level

The above table indicated these were felt needs for the appointment of trained teachers, integration of technology and introduction of science stream at higher secondary level for development.

C. Preservation of culture

The table below shows the need for promotion and preservation of Zeliang culture for upcoming generation through education in Peren district.

Table No.25 Promotion and preservation of Zeliang culture for upcoming generation through education.

Whether there was need for promotion and preservation of Zeliang culture for upcoming generation through education.	No of respondents	Percentage
Yes	22	100%
No	0	0%
To some extent	0	0
Total	22	100%

The above data show that 100% respondents agreed that there was a need to promote and preserve Zeliang culture for the upcoming generation through education.

Further, heads of institutions also revealed that Zeliang culture might be promoted through the different ways and means.

The table below shows ways in which Zeliang culture might be promoted and preserved

Table No. 26 Ways in which Zeliang culture may be Promoted and Preserve.

Ways in which Zeliang culture may be promoted and preserved.
1. To construct museum where documents and materials are to be kept/archived
2. Books on culture should be published by people having knowledge of the relevant culture and practices
3. Literature should be promoted
4. Proper literature board should be there to promote language
5. Inclusion of co curricular activities in educational institutions like practice of dance. Appointment of dance master
6. Inclusion of Zeliang culture in school curriculum
7. Organize cultural program in the schools
8. Teach folk songs, folk tales and customary laws to the student by including in the school curriculum.

Above table shows that Zeliang culture might be promoted and preserved by constructing museum where documents and materials could be kept/archived. Books on culture should be published by people having knowledge of the relevant culture and practices and Zeliang culture should be included in school curriculum.

The following table shows the opinion of the Heads of the Institutions on the need for Inclusion of Zeliang ancestral culture in school curriculum to preserved culture.

Table No. 27 Inclusion of Zeliang ancestral culture in school curriculum to preserved culture

Opinion on need for Inclusion of Zeliang ancestral culture in school curriculum to preserved culture.	No. of respondent	Percentage	Total	
			No	%
Yes	22	100%	22	100%
No	0	0	0	0

The above table shows that 100% respondents agreed that Zeliang ancestral culture should be included in school curriculum to preserve the culture.

The table given below shows the opinion of Head of institutions on the need to organized cultural program in educational institutions to promote and preserved culture

Table No. 28 Organized cultural program in educational institutions to promote and preserve culture.

Opinion of Heads of Institutions on the need to organized cultural program in educational institutions to promote and preserved culture.	No. of respondent	Percentage	Total	
			No.	%
Yes	22	100%	22	100%
No	0	0	0	0

The above data show that 100% respondents agreed that cultural program should be organized in educational institutions to promote and preserve culture among the younger generation.

D. Changing Attitude

The following table shows the attitude of the people towards modern education in the beginning.

Table No. 29 Attitude of people towards modern education in the beginning

Attitude of people towards modern education in the beginning
1. Reluctance to accept formal education
2. Fear of losing their age old culture
3. Confusion
4. Lack of interest
5. Fear of new ideas taking over old traditions
6. Ignorance

The above table shows that people were reluctant to accept formal education in the beginning for fear of losing their age old culture and due to ignorance.

The following table shows changes observed in society with the introduction of education.

Table No.30 Change observed in society with the introduction of education

1. Better Health care
2. Spirit of competition developed
3. Students well versed with modern science and technologies
4. Improved sanitation practices
5. Greater awareness of rights
6. Degradation of certain values

The above table shows that with the introduction of education certain changes were observed in society like better health care, improved sanitation and awareness of rights.

4.3. Analysis and Interpretation of Responses given by Teachers

A. Profile of the Teachers.

The sampled teachers comprised of teachers who teaches in both government and private schools in Peren District. They were randomly selected.

The table below shows the profile of teachers by Age and Gender.

Table No.31 Profile of Teachers by Age and Gender

Age			Gender		
Responses	No	%	Responses	No.	%
15-24 years	15	15%	Male	46	46%
25-34 years	62	62%			
35-44 years	21	21%	Female	54	54%
45-54 years	02	2%			
Total	100	100%	Total	100	100%

The above table shows that majority of the teachers were found to be in the age group of 25-34 years since they covered 61% while the younger group up to 24 years and the older age group from 45-54 years fall in the least group. The table also highlights that the female teachers are proportionately higher than that of male teachers and thus the responses received too.

The following table shows profile of Teachers by Educational Qualification, Marital Status and Religion.

Table No. 32 Profile of Teachers by Educational Qualification, Marital status and Religion

Educational qualification			Marital status			Religion		
Responses	No	%	Responses	No	%	Responses	No	%
Secondary	03	3%	Married	43	43%	Christian	100	100%
Higher Secondary	09	9%	Unmarried	57	57%	Heraka	-	-
Graduate	74	74%	Others	-	-	Any other	-	-
Post Graduate	14	14%						
Total	100	100%	Total	100	100%	Total	100	100%

The above table and figure shows that majority of the teachers were well qualified with 74% while a small percentage (14%) were post graduates. It further shows that majority of the teachers were unmarried as they cover 57% while married teachers covered only 43% and 100% of the sampled teachers were Christians.

B: Development of Education.

The table below highlights the agencies of education in Peren district.

Table No. 33 Agencies of Education in Peren District

Agencies	Government	Missionaries	Church	Village Leaders	Other	Total
No.	85	02	09	04	nil	100

The above table shows that out of 100 sampled teachers it was found that majority of the educational institution was initiated by the government and the government played a major role in developing education in Peren district.

i. *System of education before the introduction of formal education in Peren District*

In Peren district informal education was imparted orally before the introduction of formal education.

All the teachers responded that ‘Morung’ was the centre of learning before the introduction of formal education in Peren district where the elders taught the younger ones. ‘Morung’ acted as the traditional educational institution that ensures the transmission of knowledge, culture and traditional as well as values from one generation to another.

Rehangki: Rehangki (Morung) was the youth dormitory for boys. On attaining the legal age, boys would partake in the activities of ‘Morung’ and observ all the norms set by the community as a member in ‘Morung’ (*Rehangki*). The most important traditional educational institution was *Rehangki* that fulfilled variety of functions. In this traditional institutions, informal education was taught to the younger generations through the principle of ‘learning by doing’ things which the youth learnt the various aspects of life such as technique of wars, wrestling, folkdance, folk songs, folk lores, past histories, art and crafts, which was necessary for their life as adult. Custom, religious philosophy and etiquettes were imparted to the youths and stern disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths.

Relieki: Similar youth dormitories existed also for girls called *Relieki*. In this traditional institutions, informal educations was taught to the young ladies through the principle of ‘learning by doing’ things which the youth girls learnt the various aspects of life such as folkdance, folk songs, folk lores, past histories, spinning and weaving which were necessary for their life as adult. Custom, religious philosophy and etiquettes were imparted to the youths and stern disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths.

Another institution where the life of the youngster evolved in the past was the peer group. Youngsters were divided into groups based on age called ‘hegut’. This group worked together in fields and earned and saved so that at the end of the year at the time of harvest they could engage in merry making and festivities. The main objectives of having such groups were for the interaction and cooperation among the different ‘khelmen’ while at the same time working together for the good of the village.

ii) *Attitude of people towards modern education in the beginning.*

Zeliang people, when formal education was introduced, were reluctant to adopt new mode of learning because they thought farming and agriculture to be more productive and also because these were the only ways of life for them. They were not willing to send their children to school for fear of losing man power for work. They had sycophantic attitude for fear of education taking over and influencing their culture and religion.

The table below shows the present condition of education in Peren district

Table No.34 Present condition of education in Peren district

Present condition of education	Progressing		Declining		Stagnant		Total	
	No.	%	No.	%	No.	%	No.	%
	91	91%	-	-	09	9%	100	100%

The above table and figure show that the present education condition in Peren district is progressing.

The following table highlights opinion of Teachers on the difference between Private and Government Schools.

Table No.35 Difference between Private and Government Schools.

Opinion of Teacher on difference between government and private schools in Peren district.	No. of respondent	Percentage
Yes	81	81%
No	19	19%
Total	100	100%

The above table shows that 81% of the respondent felt that there was a difference between government and private schools. And 19 % felt that there was no difference between private and government schools.

Reason for difference between Government and Private Schools.

- i. Private schools are more strict and
- ii. Private schools are more committed and serious in teaching and administration compared to government schools.

The following table shows the relevance of present system of education to students in different areas.

Table No. 36 Relevance of present system of education to students

Relevance of present system of education to students in different areas	Yes		No		To some extent		Total	
	No	%	No	%	No	%	No	%
Helps in Future life	60	60%	3	3%	37	37%	100	100%
Relevant for Seeking job	58	58%	2	2%	40	40%	100	100%
Contributes to good citizenship	57	57%	10	10%	33	33%	100	100%
Relevant in producing students able to compete with others in various field	49	49%	08	8%	43	43%	100	100%
Any other	-	-	-	-	-	-	-	-

The above table reveals that 60% of the teachers felt that present system of education was relevant for future life,3% felt that it was not relevant and 37% of the teachers agreed to some extent.

58% of the teachers felt that present education system was relevant for seeking job, 2% felt that it was not relevant while 40% of the teachers agreed to some extent.

57% of the teachers felt that present education system was relevant to become good citizen, 10% disagreed while 33% of the teachers agreed to some extent.

49% of the teachers felt that present education system was relevant in producing students able to compete with others in various field, 8% felt it was not relevant while 43% of the teachers to some extent.

The table below shows the opinion of the Teacher on satisfaction with the existing system of education in Peren district.

Table No. 37 Satisfaction with the existing system of education in Peren district

Opinion of teacher on satisfaction with the existing system of education in Peren district.	No. of respondent	Percentage
Yes	37	37%
No	30	30%
To some extent	33	33%
Total	100	100%

The above table shows that 37% of the respondents were satisfied with the existing system of education and 30% were not satisfied with the present system while 33% agreed to some extent with the present system of education in Peren district.

Reason : Vocational course, skill development and practical education were given less importance.

The following table highlights the opinion of Teachers on changes with the introduction of formal education in the society.

Table No. 38 Changes with the introduction of formal education in the society.

Opinion of teacher on changes with the introduction of formal education in the society
1. It improved the living standard
2. Improved economy
3. Better Health care
4. Improved sanitation
5. Change in mind set
6. Opted more for stable jobs rather than farming and agriculture
7. Awareness of own right.
8. Morally people were weak.
9. More selfish

The above table shows that with the introduction of formal education in the society certain changes were observed like improved the living standard, changed mind set, people opting more for stable jobs rather than farming and agriculture.

The following table highlights the opinion of Teachers on impact of modern education on traditional institutions.

Table No. 39 Impact of modern education on traditional institutions.

1. Morungs were slowly replaced by schools
2. Traditional system of learning was virtually eradicated
3. Many youngsters forgot the traditions of hard working with the introduction of modern education.
4. Modernization and western culture affects the tradition and custom.
5. Traditional institutions are confined to a small area of agricultural phenomena and dislike innovation so it could not compete with modern education.
6. Replacement of old values with new ones
7. Peer group (<i>hegut</i> in <i>zeliang</i>) working system was done away with to a large extent.

The above table shows that as an impact of modern education on traditional institutions 'Morungs' were slowly replaced by schools; Traditional system of learning was virtually eradicated and age old values were replaced with new ones.

The table below shows opinion of the Teacher on Educational issues in Peren District.

Table No. 40 Opinion on Educational issues in Peren District

Response s	Whether Governme nt needs to do more for the education of the Zeliangs in Particular		Whether establishme nt of more schools will help in development of education among the Zeliangs		Whether Communitizatio n helps in developing a sense of belonging and responsibility among Zeliangs of Peren district.		Whether SSA helps in developme nt of education in Zeliang area		Whether mass awareness campaigns will help in developme nt of education in Peren district	
	No.	%	No.	%	No.	%	No.	%	No.	%
Agreed	49	49%	43	43%	63	63%	65	65%	52	52%
Strongly agreed	43	43%	36	36%	14	14%	20	20%	38	38%
Neutral	5	5%	13	13%	22	22%	15	15%	10	10%
Disagree d	3	3%	8	8%	1	1%	-	-	-	-
Strongly disagreed	-	-	-	-	-	-	-	-	-	-
Total	100	100%	100	100 %	100	100%	100	100%	100	100%

The above table reveals that 49% of the respondents agreed that government shall do more for the education of the Zeliangs in Particular, 43% of the respondents strongly agreed to it, 5% of the respondents were neutral while 3% of the respondent disagreed with it.

The above table shows that 43% of the respondents agreed that to develop education in Peren district more schools need to be established, 36% of the respondent strongly agreed to it, 13% of the respondent were neutral while 8% of the respondent disagreed with the idea of developing education by establishing more schools in Peren district.

The above table also shows that 63% of the respondents agreed that communitization could help in developing a sense of belongingness and responsibility, 14% of the respondent strongly agreed that communitization helped in developing a sense of belonging and responsibility, 22% of the respondent were neutral while 1% of the respondent strongly disagreed that communitization could help in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.

Table No. 40 reveals that 65% of the respondents agreed that SSA helped in development of education in Zeliang area, 20% of the respondent strongly agreed to it while 15% of the respondents were neutral to the idea of SSA helping in development of education in Peren district.

The above table shows that 52% of the respondents agreed that mass awareness campaigns would help in development of education in Peren district, 38% of the respondent strongly agreed while 10% of the respondents were neutral to the idea that mass awareness campaigns would help in development of education in Peren district.

The following table shows opinion on the development of education in Peren district.

Table No. 41 Development of education in Peren district.

Responses	Whether educated and trained teachers will help in development of education in Peren district		Whether women's education will help in educational development in Peren district	
	No.	%	No.	%
Agreed	50	50%	46	46%
Strongly agreed	50	50%	40	40%
Neutral	-	-	14%	14%
Disagreed	-	-	-	-
Strongly disagreed	-	-	-	-
Total	100	100%	100	100%

The above table reveals that 50% of the respondent agreed to develop education in Peren district, it required educated and trained teachers while 50% of the respondents strongly agreed that trained and educated teachers would help in development of education in Peren district.

The above table also shows that 46% of the respondents agreed that women's education would help in development of education in Peren district, 40% of the respondents strongly agreed to it while 14% of the respondents were neutral to the idea that women's education would help in educational development in Peren district.

Table below shows the problems of education in Peren district.

Table No. 42 Problems of education in Peren district

List of problem of education in Peren district as given by teachers
1. Poor infrastructure
2. Lacked of trained teachers.
3. Teachers not sincere in their duty
4. New curriculum and the methods are not very applicable
5. Lack parents and community participation
6. Lack library and laboratory facilities.

The above table highlights the problems of education in Peren district like Poor infrastructure, lacked of trained teachers, lack of library and laboratory facilities in the District.

The following table highlights Teachers' suggestion for the development of education in Peren district.

Table No. 43 Teachers' suggestion for the development of education in Peren district

List of suggestion given by teachers for development of education in Peren district
1. Parents and teachers should give more importance to education.
2. Infrastructure should be developed.
3. Established DIET centre in Peren district to train teachers.
4. Appointment of teachers on merit basis.
5. Teachers need to be updated from time to time.
6. Inspect schools from time to time.
7. Road connectivity with electricity to all the remote areas.
8. More opportunities should be given for student exposure and organized more activities relevant to students

The above table shows the list of Teachers' suggestion for the development of education in Peren district. The felt DIET centre should be established in Peren district to train teachers, Teachers need to be updated from time to time and inspect schools from time to time.

C.Impact of Christianity

The following table shows the opinion of Teachers on whether Christianity has an impact on cultural life of the people.

Table No.44 Impact of Christianity on Socio Cultural Life of the Zeliangs of Peren District

Opinion on whether Christianity has an impact on cultural life of the people	Number	Percentage
Yes	93	93%
No	07	7%
Total	100	100%

The table shows that 93% of the respondents agreed that Christianity has brought great impact on the cultural life of the people of Peren district while 7% did not agree.

The table below shows the opinion of the Teachers on the impact of Christianity on education and socio culture of the Zeliang people

Table No. 45 Impact of Christianity on education and socio-culture of the Zeliangs

Impact of Christianity on education and socio culture of the Zeliang people	Yes		No		To some extent		Total	
	No.	%	No	%	No.	%	No.	%
Introduction of formal education	74	74%	6	6%	20	20%	100	100%
Starting of girls education	60	60%	12	12%	28	28%	100	100%
Equality between girls and boys	66	66%	6	6%	28	28%	100	100%
Change in value system	75	75%	4	4%	21	21%	100	100%
Change in people's attitude in general	82	82%	1	1%	17	17%	100	100%
Change in lifestyle	77	77%	-	-	23	23%	100	100%
Change in social structure	66	66%	2	2%	32	32%	100	100%
Change in culture and customs	56	56%	8	8%	36	36%	100	100%
Change in traditions	51	51%	14	14%	35	35%	100	100%
Change in economic activities	67	67%	6	6%	27	27%	100	100%
Change in religious practices	81	81%	2	2%	17	17%	100	100%
Giving up of ancient rituals	73	73%	3	3%	24	24%	100	100%
Introduction of Westernization	75	75%	1	1%	24	24%	100	100%
Modernization	78	78%	2	2%	21	21%	100	100%
Greater sense of awareness about education	69	69%	4	4%	27	27%	100	100%
Decline of traditional system of education	56	56%	10	10%	34	34%	100	100%
Decline of morung system	73	73%	6	6%	21	21%	100	100%
Sense of equality among different groups in society	78	78%	6	6%	16	16%	100	100%

The above table shows that 74% of the respondents agreed that introduction of formal education in Peren district was the impact Christianity, 6% of the respondents did not

agree while 20% of the respondents agreed that to some extent formal education which was introduced in Peren district was because of impact of Christianity.

60% of the respondents agreed that starting of girl education in Peren district was resulted from the impact of Christianity, 12% of the respondents disagreed while 28% of the agreed that to some extent starting of girl education in Peren district was because of the impact of Christianity.

66% of the respondents agreed that equality between boys and girls was the impact of Christianity, 6% of the respondents disagreed while 28% of the respondent agreed that to some extent.

75% of the respondents agreed that due to the impact of Christianity the values had changed, 4% of the respondents disagreed while 21% of the respondents agreed that to some extent the values had changed as an impact of Christianity.

82% of the respondents agreed that people have changed their attitude due to the impact of Christianity, 1% of the respondents did not agree while 17% of the respondents agreed that to some extent people had changed their values.

77% of the respondent agreed that with the impact of Christianity the lifestyle was changed while 23% of the respondent agreed that to some extent people have changed their lifestyle after their conversion to Christianity.

66% of the respondents felt that social structure had changed as a result of Christianity, 2% of the respondents disagreed while 32% of the respondents agreed that to some extent after converting into Christianity the social structure have changed.

56% of the respondents felt that culture and custom of the Zeliang people had changed as a result of Christianity, 8% of the respondents did not agree to it while 36% of the respondents agreed that to some extent culture and custom had changed as an impact of Christianity.

51% of the respondents felt that Zeliang traditions had changed as an impact of Christianity, 14% of the respondents did not agree while 35% of the respondents agreed that to some extent Zeliang traditions had changed after the coming of Christianity.

67% of the respondents agreed that economic activities have changed after the coming of Christianity in Peren district, 6% of the respondents do not agree while 27% of the respondents agreed that to some extent the economic activities had changed which is the impact of Christianity in Peren district.

81% of the respondents felt that as impact of Christianity religious practices had changed, 2% of the respondents did not agree while 17% of the respondents agreed to some extent changes in religious practices was the impact of Christianity.

73% of the respondents agreed that giving up of ancient ritual was the impact of Christianity, 3% of the respondents did not agree while 24% of the respondents agreed that to some extent change in religious practices was because of the impact of Christianity.

75% of the respondents agreed that westernization among the Zeliangs was the impact of Christianity, 1% of the respondents did not agree while 24% of the respondents agreed that to some extent westernization among the Zeliangs was because of the Christianity.

78% of the respondents agreed that modernization among the Zeliangs of Peren district was because of the impact of Christianity, 2% of the respondents did not agree while 21% of the respondents agreed that to some extent modernization among the Zeliangs was the impact of Christianity.

69% of the respondents agreed that Christianity has brought a sense of awareness about education among the Zeliangs, 4% of the respondents did not agree while 27% of the respondents agreed that to some extent Christianity has brought a sense of awareness about education among the Zeliangs of Peren district.

56% of the respondents agreed that Christianity had led to the decline of traditional system of education among the Zeliangs, 10% of the respondents did not agree while 34% of the respondents felt that to some extent Christianity had led to the decline of traditional system of education among the Zeliangs.

73% of the respondents felt that Christianity had led to the decline of morung system, 6% of the respondents did not agree while 21% of the respondents agreed that to some extent Christianity had led to the decline of morung system among the Zeliang in Peren district. 78% of the respondents agreed that Christianity had brought a sense of equality among different groups in society ,6% of the respondents did not agree, while 16% of the respondents agreed that to some extent that Christianity has brought a sense of equality among different groups in the society.

The following table shows the impact of Christianity on modern education.

Table No. 46 Impact of Christianity on modern education

1. Equal access to education
2. It taught the importance of modern education for prosperity and development
3. It brought modern education but it led to the decline of custom and traditions
4. Wrong information was given to do away with traditional ornaments with a belief that such were evil
5. encouraged democratic principles in day to day life
6. Encouragement of value development in students

The above table shows Christianity has great impact on modern education as it brought equal access to education, taught the importance of modern education for prosperity and development and encouraged democratic principles in day to day life.

The following table shows the opinion of teacher on whether Christianity has an impact on socio-cultural life of the Zeliangs.

Table No. 47 Impact of education on socio-cultural life of the Zeliangs.

Opinion of teacher on whether Christianity has an impact on socio-cultural life	No. of respondent	Percentage
Yes	100	100%
No	Nil	0%
Total	100	100%

The table shows that 100% of the respondents agreed that Christianity had strong impact on socio-cultural life of the Zeliang people.

D: Socio-cultural values

Table below shows the opinion of the Teachers on whether modern education changed the values of the people.

Table No.48 Modern education changed the values of the people

Opinion of Teacher on whether modern education changed the values of the people	Agreed		Strongly agreed		Neutral		Disagreed		Strongly disagreed		Total	
	No.	%	No.	%	No	%	No	%	No.	%	No	%
	75	75%	20	20%	5	5%	-	-	-	-	100	100%

The above table and figure shows that 75% of the respondents agreed that modern education had changed the values of the people.

The following table highlighted the opinion of the Teachers on whether education has changed the mindset of the Zeliang people.

Table No.49 Education has changed the mindset of the Zeliang people.

Opinion on whether education has changed the mindset of the Zeliang people.	Agreed		Strongly agreed		Neutral		Disagreed		Strongly disagreed		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
	48	48%	47	47%	5	5%	-	-	-	-	100	100%

The above table and figure shows that 48% of the respondents agreed education had changed the mindset of the Zeliang people, 47% of the respondents strongly agreed while 5% of the respondents were neutral on education changing the mindset of the Zeliang people.

The table below highlights the role of Education in creating awareness in various issues.

Table No.50 Role of Education in creating awareness in various issues.

Responses	Education has created awareness about democratic governance		Education has created awareness about inclusion of all section of people in various aspects		Whether Education has created awareness on equality of men and women among Zeliangs		whether Education has created awareness on empowering women		Education has created awareness on inclusion of women in decision making process.	
	No.	%	No.	%	No.	%	No.	%	No.	%
Agreed	67	67%	64	64%	57	57%	58	58%	51	51%
Strongly agreed	25	25%	20	20%	37	37%	22	22%	27	27%
Neutral	6	6%	13	13%	6	6%	17	17%	22	22%
Disagreed	2	2%	3	3%	-	-	3	3%	-	-
Strongly disagreed	-	-	-	-	-	-	-	-	-	-
Total	100	100%	100	100%	100	100%	100	100%	100	100%

Table No. 50 shows that 67% of the respondents agreed that education had created awareness among the Zeliangs on the democratic governance, 25% strongly agreed, 6% of the respondents were neutral while 2% disagreed that education had created awareness on democratic governance.

The above table shows that 64% of the respondent agreed that educations had created awareness among the Zeliang people on inclusion of all section of people in various aspect of life, 20% strongly agreed, 13% of the respondents were neutral while 3% disagreed that education have created awareness about the inclusion of all section of people in various aspect of life.

The above table also highlighted that 57% of the respondents agreed that educations had created awareness among the Zeliang people on equality of men and women, 37% of the respondents strongly agreed while 6% of the respondents were neutral on the equality between men and women.

The above table shows that 58% of the respondents agreed that educations had created awareness among the Zeliang people on empowering women, 22% strongly agreed, while 17% of the respondents were neutral and 3% of the respondents disagreed that education had created awareness on empowering women.

The above table shows that 51% of the respondents agreed that educations had created awareness among the Zeliang people on inclusion of women in decision making process, 27% strongly agreed, while 22% of the respondents were neutral on educations creating awareness among the Zeliang people on inclusion of women in decision making process.

The following table highlighted whether traditional and social values cherished in the past were vanishing in modern days.

Table No. 51 Traditional and social values cherished in the past were vanishing in modern days.

Whether traditional and social values cherished in the past were vanishing in modern days.	No. of respondent	Percentage
Yes	60	60%
No	01	1%
To some extent	39	39%
Total	100	100%

The above table shows that 60% of the respondents agreed that traditional and social values which were cherished in the past were vanishing in modern days among the Zeliangs in Peren district, 1% of the respondents disagreed while 39% agreed to some extent that traditional and social values were vanishing among the Zeliangs in Peren district.

The table below highlights some of the most important traditional values of the past which need to be preserved according to the teachers in Peren district.

Table No. 52 Most important Traditional Values of the past which need to be Preserved.

1. Respect for elders.
2. Politeness.
3. Dignity of labour / work culture
4. Hospitality
5. Generosity
6. Simplicity
7. Traditional attire
8. Morung
9. Folk songs, tales

The above table highlights the most important traditional values like respect for elders, politeness, dignity of labour / work culture, traditional attire, Morung, folk songs and folk tales were to be preserved according to the teachers in Peren district.

The following table shows the values that Zeliangs were known for.

Table No.53 Values that Zeliangs were known for

Teachers' opinion on values that Zeliangs known for.	Yes		No		Total	
	No.	%	No.	%	No	%
Hospitality	96	96%	4	4%	100	100%
Bravery	73	73%	27	27%	100	100%
Courtesy	77	77%	23	23%	100	100%
Politeness	72	72%	28	28%	100	100%
Respect for elders	91	91%	9	9%	100	100%
Open-mindedness	61	61%	39	39%	100	100%
Chastity in women	69	69%	31	31%	100	100%
Loyalty	77	77%	23	23%	100	100%
Democratic practices	60	60%	40	40%	100	100%
Respect for women	74	74%	26	26%	100	100%
Valor	67	67%	33	33%	100	100%
Selflessness	69	69%	31	31%	100	100%
Spirit of sacrifice	69	69%	31	31%	100	100%
Any others	-	-	-	-	-	-

The above table and figures indicates that 96% of the respondents felt that Zeliangs were known for their hospitality while 4% of the respondents did not agree. 73% of the respondents felt that Zeliangs were known for their bravery while 27% of the respondent did not agree. 77% of the respondents agreed that Zeliangs were known for their courtesy while 23% of the respondents did not agree. 72% of the respondents felt that Zeliangs were known for their politeness while 28% of the respondents felt that Zeliangs were not polite. 91% of the respondents agreed that Zeliangs were known for respect for elder while 9% of the respondents felt that Zeliangs had no respect for elders. 61% of the respondents felt that Zeliang people were open-minded while 39% of the respondents felt that Zeliang people were not open minded. 69% of the respondents agreed that Zeliang women were known for their chastity while 31% of the respondents did not agree. 77% of the respondents felt that Zeliang people are loyal while 23% of the respondents did not agree that Zeliangs were known for their loyalty. 60% of the respondents felt that Zeliang people were known for their democratic practices while 40% of the respondents did not agree. 74% of the respondents felt that Zeliang people were known for their respect for women while 26% of the respondents felt that Zeliang people had no respect for women. 67% of the respondents agreed that Zeliang people were known for their valor while 33% of the respondents did not agree that Zeliang people were known for their valor. 69% of the respondents agreed that Zeliang people were known for their selflessness while 31% of the respondents did not agree. 69% of the respondents felt that Zeliang people were known for their spirit of sacrifice while 31% of the respondents did not agree that Zeliang people were known for their spirit of sacrifices.

The table below shows the opinion on inclusion of culture in Education.

Table No.54 Opinion on inclusion of culture in Education

Responses	Whether values Oriented education should form an important part of education in Peren District.		Whether cultural content should be in the curriculum for preservation and transmission of culture among Zeliangs of Peren District.		Whether culture should be imbibe through education in Peren District.	
	No.	%	No.	%	No.	%
Agreed	68	68%	70	70%	68	68%
Strongly agreed	24	24%	21	21%	15	15%
Neutral	8	8%	9	9%	17	17%
Disagreed	-	-	-	-	-	-
Strongly disagreed	-	-	-	-	-	-
Total	100	100%	100	100%	100	100%

The above table reveals that 68% of the respondents agreed that values oriented education should form an important form of education in Peren district, 24% of the respondents strongly agreed while 8% of the respondents were neutral on values oriented education in Peren district

The above table and figure reveal that 70% of the respondents agreed that cultural content should be enriched in the curriculum for preservation and transmission of culture among Zeliangs of Peren district, 21% of the respondents strongly agreed while 9% of the respondents were neutral on cultural content should be in the curriculum for preservation and transmission of culture among Zeliangs of Peren district.

The above table reveals that 68% of the respondents agreed that culture should be imbibed through education in Peren district, 15% of the respondents strongly agreed while 17% of the respondents were neutral on imbibing culture through education in Peren district.

The table below highlight on the opinion on learning past cultural practices and custom

Table No.55 Opinion on learning past cultural practices and custom.

Responses	Need to educate children through learning past cultural practices and custom.		Whether learning cultural background can strengthen the sense identity among Zeliang children of Peren district		Whether learning folk songs and dance can strengthen the sense to educate Zeliang people about their roots.	
	No.	%	No.	%	No.	%
Agreed	45	45%	54	54%	60	60%
Strongly agreed	25	25%	42	42%	28	28%
Neutral	26	26%	3	3%	12	12%
Disagreed	4	4%	1	1%	-	-
Strongly disagreed	-	-	-	-	-	-
Total	100	100%	100	100%	100	100%

The above table reveals that 45% of the respondents agreed that children could be educated by learning past cultural practices and custom, 25% of the respondents strongly agreed while 26% of the respondents were neutral and 4% of the respondents disagreed. The above table also reveals that 45% of the respondents agreed that learning cultural background could strengthen the sense identity among Zeliang children of Peren district, 42% of the respondents strongly agreed while 3% of the respondent were neutral and 1% of the respondent disagreed.

The above table highlights that 45% of the respondents agreed that learning folk songs and dance can strengthen the sense to educate Zeliang people about their roots, 28% of the respondents strongly agreed while 12% were neutral that learning folk songs and dance could strengthen the sense to educate Zeliang people about their roots.

The following table shows the opinion on cultural education to strengthen values

Table No.56 Opinion on cultural education to strengthen values

Responses	Whether cultural education can strengthen values among Zeliang children of Peren district		Younger generation are quite ignorant about cultural practices and laws among the Zeliangs		Need to inculcate positive values and attitude towards Zeliangs culture in the present generation		Young and educated Zeliangs are ignorant about their history.	
	No.	%	No.	%	No.	%	No.	%
Agreed	68	68%	51	51%	58	58%	42	42%
Strongly agreed	17	17%	33	33%	37	37%	46	46%
Neutral	12	12%	11	11%	2	2%	10	10%
Disagreed	3	3%	5	5%	1	1%	2	2%
Strongly disagreed	-	-	-	-	2	2%	-	-
Total	100	100%	100	100%	100	100%	100	100%

The above table reveals that 45% of the respondents agreed that cultural education could strengthen values among Zeliang children of Peren district, 17% of the respondents strongly agreed while 12% of the respondents were neutral and 3% of the respondent disagreed.

The above table also reveals that 51% of the respondents agreed that younger generation of the Zeliangs were quite ignorant about cultural practices and laws, 33% of the respondents strongly agreed while 11% of the respondents were neutral and 5% of the respondent disagreed.

Table No. 56 revealed that 58% of the respondents agreed on the need to inculcate positive values and attitude towards Zeliangs culture in the present, 37% of the respondents strongly agreed while 2% of the respondent were neutral, 1% of the respondents disagreed and 2% strongly disagreed on the need to inculcate positive values and attitude towards Zeliangs culture in the present generation.

The above table also highlights that 42% of the respondents agreed that young and educated Zeliangs were ignorant about their history, 46% of the respondents strongly agreed while 10% of the respondents were neutral and 2% of the respondent disagreed.

E: Promotion and Preservation of Culture

The table below highlights on preservation and promotion of culture.

Table No.57 Culture can be Promoted and Preserved through Education.

Responses	Whether rich culture of the Zeliangs can be promoted and preserved for upcoming generation through education		Inclusion of ancestral culture in school curriculum to preserved culture.	
	No.	%	No.	%
Agreed	53	53%	54	54%
Strongly agreed	37	37%	42	42%
Neutral	10	10%	4	4%
Disagreed	-	-	-	-
Strongly disagreed	-	-	-	-
Total	100	100%	100	100%

The above table shows 53% of the teachers agreed that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through education, 37% of the respondents strongly agreed while 10% of the respondents were neutral that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through education:

The table and figure above shows that 54% of the respondents agreed that to preserve Zeliang culture, it be should be included in school curriculum, 42% strongly agreed while 4% of the respondents were neutral.

The table below shows the opinion on cultural program in educational institution.

Table No.58 Cultural program in Educational Institution.

Responses	Need to organized cultural program in educational institution		Need to appoint dance instructor/folk artist in school to create awareness among students in Peren District		Need to observe cultural day in school to promote Zeliang culture in Peren District.	
	No.	%	No.	%	No.	%
Agreed	58	58%	48	48%	66	66%
Strongly agreed	38	38%	36	36%	29	29%
Neutral	04	4%	16	16%	05	5%
Disagreed	-	-	-	-	-	-
Strongly disagreed	-	-	-	-	-	-
Total	100	100%	100	100%	100	100%

The above table shows that 58% of the respondents felt that educational institution should organize cultural program to promote and preserve Zeliang culture in Peren District, 38% of the respondents strongly agreed while 4% of the respondents were neutral on the need to organized cultural program to promote and preserve Zeliang culture in Peren District. Table also highlights that 48% of the respondents felt the need to appoint dance instructor/folk artist in school to create awareness among students in Peren District, 36% of the respondents strongly agreed while 16% of the respondents were neutral on the need to appoint dance instructor/folk artist in school to create awareness among the students to promote and preserve Zeliang culture in Peren District.

The above table also shows that 66% of the teachers agreed that organizing cultural day in school could help in promoting Zeliang culture in Peren District, 29% of the respondents strongly agreed while 16% of the respondents were neutral on organizing cultural day in school can help in promoting Zeliang culture in Peren District.

The table below highlighted on promotion and preservation of ancestral culture by wearing traditional attire.

Table No.59 Promote and Preserved ancestral Culture by wearing traditional attire.

Responses	Need to protect, promote and preserved ancestral culture of the Zeliangs in Peren District		Whether wearing traditional attire and dresses should be encouraged to preserved culture among Zeliangs of Peren District	
	No.	%	No.	%
Agreed	40	40%	74	74%
Strongly agreed	60	60%	26	26%
Neutral	-	-	-	-
Disagreed	-	-	-	-
Strongly disagreed	-	-	-	-
Total	100	100%	100	100%

Table No. 59 reveals that all respondents unanimously agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren District

The above table reveals that all respondents agreed that to preserve culture among Zeliangs of Peren District wearing traditional attire and dresses should be encouraged.

The following table shows measures for preservations of socio-culture of the Zeliangs.

Table No. 60 Measures for Preservations of Socio-Culture of the Zeliangs

List of measures for preservations of socio-culture of the Zeliangs.
1. To organized cultural program in schools like folk songs, dance etc.
2. Celebrate festivals to let the younger generation understand their significance.
3. Mother tongue subject with socio-culture curriculum should be included.
4. Dance teachers to be appointed in schools.
5. Observe cultural day in schools
6. Folk tales be included in curriculum and organized cultural competitions in schools
7. Exposure tour for students to villages
8. Morung must be re-activated in all the Zeliang villages
9. Preserved cultural heritage, recollection of ornaments.

The above table shows some measures for preservations of socio-culture of the Zeliangs like organizing cultural program in schools, dance teachers to be appointed in schools, mother tongue subject should be included, celebrate festivals to let the younger generation understand their significance and observe cultural day in schools.

F: Changing Attitude of Zeliangs

The table below shows changing attitude of Zeliangs in different areas.

Table No. 61. Changing attitude towards life.

Responses	Broadened the attitude towards life among the Zeliangs		Encouraged liberal life style among the Zeliangs		Decline of narrow attitudes among the Zeliangs in Peren District.		Improved living standard		Created awareness on health and hygiene among the people in Peren District.	
	No.	%	No.	%	No.	%	No.	%	No.	%
Agreed	59	59%	58	58%	58	58%	54	54%	60	60%
Strongly agreed	37	37%	22	22%	21	21%	44	44%	36	36%
Neutral	4	4%	17	17%	14	14%	2	2%	4	4%
Disagreed	-	-	3	3%	5	5%	-	-	-	-
Strongly disagreed	-	-	-	-	2	2%	-	-	-	-
Total	100	100%	100	100%	100	100%	100	100%	100	100%

Table No.61 shows that 59% of the respondents agreed that educations had broaden the attitude towards life among the Zeliangs, 37% of the respondents strongly agreed while 4% of the respondents were neutral on educations broadening the attitude towards life among the Zeliangs.

The above table shows that 58% of the respondents agreed that educations had encouraged liberal life style among the Zeliangs, 22% of the respondents strongly agreed while 17% of the respondents were neutral and 3% of the respondents disagreed that education has encourage liberal lifestyle among the Zeliangs in Peren district.

The above table also reveals that 58% of the respondents agreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district, 21% of the respondents strongly agreed while 14% of the respondent were neutral, 5% of the respondents disagreed and 2% of the respondents strongly disagreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district.

The above table highlighted that 54% of the respondents agreed that education had improved living standard of th Zeliangs in Peren district, 44% of the respondents strongly agreed while 2% of the respondents were neutral on improving the living standard of the Zeliang people in Peren district.

The above table reveals that 60% of the respondents agreed that education had created awareness on health and hygiene among the people in Peren district, 36% of the respondents strongly agreed while 4% of the respondents were neutral on education which had created awareness on health and hygiene among the people in Peren district.

The following table highlights on creating awareness in various fields.

Table No.62 Opinion on creating awareness in various fields.

Responses	Awareness among the Zeliang people in Peren district on spiritual development.		Led to more competition among the Zeliangs in Peren District.		Led to more economic development among the Zeliang people in Peren District.		Led to scientific changes in different aspects	
	No.	%	No.	%	No.	%	No.	%
Agreed	42	42%	42	42%	48	48%	48	48%
Strongly agreed	26	26%	55	55%	44	44%	50	50%
Neutral	28	28%	3	3%	7	7%	2	2%
Disagreed	4	4%	-	-	1	1%	-	-
Strongly disagreed	-	-	-	-	-	-	-	-
Total	100	100%	100	100%	100	100%	100	100%

The above table and figure shows that 42% of the respondents agreed that educations had created awareness among the Zeliang people in Peren district on spiritual development, 26% of the respondents strongly agreed while 28% of the respondents were neutral and 4% of the respondents disagreed that education had created awareness among the Zeliang people in Peren district on spiritual development.

The above table and figure shows that 42% of the respondents agreed that education had led to more competition among the Zeliangs in Peren district, 55% of the respondents strongly agreed that education had led to more competitions while 3% of the respondents were neutral.

Table No. 62 also reveals that 48% of the respondents agreed that education had led to more economic development among the Zeliang people in Peren district, 44% of the respondents strongly agreed while 7% of the respondents were neutral and 1% of the respondents disagreed on more economic development through education among the Zeliang people in Peren district.

The above table highlights that 48% of the respondents agreed that education had led to scientific changes in different aspect of life in Peren district, 50% of the respondents strongly agreed while 2% of the respondents were neutral on scientific changes in different aspect of life in Peren district.

The table below shows changing attitude towards education among Zeliangs of Peren district.

Table No. 63 Changing attitude towards education.

Responses	Changing attitude towards education among Zeliangs of Peren District		Whether Zeliang people of Peren district are conscious about education		Whether Zeliang people of Peren district understands the importance of education.		Need to encourage girls and women education in Peren District	
	No.	%	No.	%	No.	%	No.	%
Yes	91	91%	90	90%	86	86%	75	75%
No	-	-	-	-	-	-	-	-
TSE	9	9%	10	10%	14	14%	25	25%
Total	100	100%	100	100%	100	100%	100	100%

*TSE = To some extent

The figure from the above table show that 91% of the respondents agreed on the changing attitude towards education among Zeliangs of Peren district, 9% of the respondents agreed to some extend on changing attitude towards education among Zeliangs of Peren district.

The above table and figure also highlights that 90% of the respondents agreed consciousness about education among Zeliang people of Peren district while 10% of the respondents agreed to some extend on the consciousness about education among Zeliang people of Peren district.

The above table shows that 90% of the respondents agreed that Zeliang people of Peren district understands the importance of education while 14% of the respondents agreed to some extent on understanding the importance of education among Zeliangs of Peren district:

The above table also shows that 75% of the respondents agreed that in Peren district Zeliang people encourage girls and women education while 25% of the respondents agreed to some extent people Zeliang encourage girls and women education.

The following table highlighted on the parents has concern for children education.

Table No.64 Parents concern for children education.

Responses	Whether there is differentiation between boys and girls education among Zeliang of Peren District		Whether parents have concern in children education		Whether society has concern for education and other issues in Peren District.		Whether Zeliang society is less complacent		Whether Zeliang people are more aware of their Rights.	
	No.	%	No.	%	No.	%	No.	%	No.	%
Yes	56	56%	66	66%	42	42%	47	47%	64	64%
No	4	4%	3	3%	5	5%	10	10%	1	1%
TSE	40	40%	31	31%	37	37%	43	43%	35	35%
Total	100	100%	100	100%	100	100%	100	100%	100	100%

The figure from the above table show that 56% of the respondents agreed that there was no differentiation between boy's and girl's education among Zeliang of Peren district while 4% of the respondents disagreed and 40% of the respondents agreed to some extent there was no differentiation between boy's and girl's education among Zeliang of Peren district.

The above table shows that 66% of the respondents agreed that parents had concern and involved more in their children education, 31% agreed to some extent and 3% of the respondents did not agree.

The above table and figure indicates that 42% of the respondents agreed that society had concern for education and other issues while 5% of the respondents disagreed and 37% of the respondents agreed that to some extent the society has concern for education and other issues.

The above table and figure highlights that 47% of the respondents agreed that Zeliang society was less complacent while 10% of the respondents disagreed and 43% of the respondents agreed to some extent that Zeliang society was less complacent.

The above table and figure indicates that 47% of the respondents agreed that Zeliang people were more aware of their rights while 1% of the respondents disagreed and 35% of the respondents agreed to some extent.

The following table shows opinion among the Zeliang society in Peren district is open to the various ideas.

Table No.65 Zeliang society in Peren district is open to various idea.

Whether Zeliang society in Peren district is open to various idea	Yes		No		To some extent		Total	
	No	%	No	%	No.	%	No	%
Working women	71	71%	3	3%	26	26%	100	100%
Women in governance	44	44%	16	16%	40	40%	100	100%
Inclusion of women in politics	27	27%	13	13%	60	60%	100	100%
Decision making process	25	25%	20	20%	55	55%	100	100%
Inheritance of parental property by women	-	-	100	100%	-	-	100	100%
Women studying outside the state	36	36%	5	5%	59	59%	100	100%
Women working outside the state	33	33%	6	6%	61	61%	100	100%
Changing life style	62	62%	5	5%	33	33%	100	100%
Change in values	62	62%	6	6%	32	32%	100	100%
Change in cultural practices	51	51%	15	15%	34	34%	100	100%
Modification of culture	45	45%	18	18%	37	37%	100	100%

The above table indicates that 71% of the respondents agreed that Zeliang people in Peren district was open to the idea of working women, 26% of the respondents agreed to some extent while 3% of the respondents disagreed to the idea of women working.

44% of the respondents agreed to the idea of women in governance, 16% of the respondents disagreed while 40% of the respondents agreed to women in governance to some extent.

27% of the respondents agreed to the idea of including women in politics while 13% of the respondents disagreed and 60% of the respondents agreed that to some extent women could be included in politics.

25% of the respondents agreed to the inclusion of women in decision making process while 20% of the respondents disagreed and 55% of the respondents agreed that to some extent women could be included in decision making process.

100% of the respondents disagreed to the idea of inheriting parental property by women because in Zeliang society parental property are inherited by the male child of the family.

36% of the respondents agreed to the idea of women studying outside the state while 5% of the respondents disagreed and 59% of the respondents agreed that to some extent women could be sent to study outside the state.

33% of the respondent agreed to the idea of women working the state while 6% of the respondent disagreed and 61% of the respondent agreed to some extent to the idea of women working outside the state.

62% of the respondents agreed to the changing lifestyle among the Zeliangs, 5% of the respondents disagreed while 33% of the respondents agreed that to some extent lifestyle have change among the Zeliangs of Peren district.

62% of the respondents felt that the values had changed among the Zeliangs of Peren district while 6% of the respondents disagreed and 32% of the respondents felt that to some extent the values had changed.

51% of the respondents agreed that cultural practices had changed among the Zeliangs of Peren district, 15% of the respondents felt that they had not changed while 34% of the respondents agreed that to some extent the cultural practices had changed.

45% of the respondents agreed that Zeliang culture had been modified while 18% of the respondents disagreed and 37% of the respondents felt that to some extent culture had been modified.

4.4 Analysis and Interpretation of Responses given by Students

The sampled Students comprised of High Schools, Higher secondary students and colleges of both Government and Private. They were randomly selected and all the sampled students were from Zeliang community of Peren district.

A. Profile of the Students

The following table highlights the profile of Students by Age and Gender

Table No.66 Profile of Students by Age and Gender

Age			Gender		
Responses	No	%	Responses	No.	%
15-24 years	238	95.2%	Male	101	40.5%
25-34 years	12	4.8%	Female	149	59.5%
Total	250	100%	Total	250	100%

The above table shows that majority of the sampled students were in the age group of 15-24 years since they covered 95.2% while the older age group up to 34 years consisted of 4.8% .

The above table also shows that female students were more responsive as they comprised of 59.5% while male students consisted of 40.5% out of 250 students.

The following table shows the profile of students by Educational qualification and religion.

Table No. 67 Profile of Students by Educational Qualification and Religion

Educational qualification			Religion		
Responses	No	%	Responses	No	%
Secondary	51	20.4%	Christian	250	100%
Higher Secondary	150	60%	Heraka	-	-
Graduate	48	19.2%	Any other	-	-
Post Graduate	1	.4%			
Total	250	100%	Total	250	100%

The above table shows that majority of the students were under graduate since they covered 20.4% secondary level which was class 10 and 60% of the respondents were class 12 passed students while 19.2% of the respondents were graduate and post graduate covering .4% .

The above table also shows that all the students were Christians.

B: Development of Education

The table below shows the opinion on satisfaction with the existing system of education in Peren district.

Table No.68 Satisfaction with the existing system of education in Peren district

Responses	Satisfaction with the existing system of education in Peren district	
	No	%
Yes	159	63.5%
No	91	36.5%
Total	250	100%

The above table shows that 63.5% of the respondents were satisfied with the existing system of education, while 36.5% were not satisfied with the present system of education in Peren district.

The table below shows the opinion on present condition of education in Peren District

Table No. 69 Present condition of education in Peren District

Responses	Opinion of the Students on present condition of Education	
	No	%
Progressing	222	88.5%
Declining	8	3.5%
Stagnant	20	8%
Total	250	100%

The above table indicates that 88.5% of the respondents felt that the present conditions of education in the district were progressing, 3.5% felt that the present condition of education in Peren district were declining while 8% of the respondent felt that it was stagnant. The following table highlighted the opinion on relevance of present system of education to Students.

Table No.70 Relevance of present system of education to Students.

Relevance of present system of education to students in the following areas.	Yes		No		To some extent		Total	
	No	%	No	%	No	%	No	%
Helps in Future life	190	76%	5	2%	55	22%	250	100%
Relevant for seeking job	172	68.8%	13	5.2%	65	26%	250	100%
Contributes to good citizenship	192	76.8%	7	2.8%	51	20.4%	250	100%
Relevant in producing students able to compete with others in various field	187	74.8%	15	6%	48	19.2%	250	100%
Any other	-	-	-	-	-	-	-	-

The above table reveals that 67% of the respondents felt that present system of education was relevant for future life, 2% felt that it was not relevant and 22% of the teachers agreed to some extent.

68.8% of the respondents felt that present education system was relevant for seeking job, 5.2% felt that it was not relevant while 26% of the teachers agreed to some extent.

76.8% of the respondents felt that present education system was relevant to become good citizen, 2.8% disagreed while 20.4% of the teachers agreed to some extent.

74.8% of the respondents felt that present education system was relevant in producing students able to compete with others in various field, 6% felt it was not relevant while 19.2% of the respondent agreed to some extent.

The following table shows the opinion on indigenous culture and heritage.

Table No.71 Opinion on indigenous Culture and Heritage.

Opinion of the Students on indigenous culture and heritage.	No. of respondent	Percentage
Yes	219	87.5%
No	31	12.5%
Total	250	100%

The above table shows that 87.5% of the respondents agreed that Zeliangs of Peren district were known to the outside world because of their indigenous culture and heritage while 12.5% of the respondents disagreed.

The table below shows the changes with the introduction of formal education.

Table No. 72 Changes with the introduction of Formal Education.

1. Improved living standard, taught to live easier live.
2. Changed lifestyle and better outlook
3. Removed illiteracy
4. Uplift economy.
5. Stop headhunting.
6. Morally people were weak.
7. Influence by western culture, custom and traditions were no longer practiced

The above table shows certain changes with the introduction of formal education like improved living standard and removal of illiteracy.

The following table shows the effects of traditional institutions by modern education in Peren district.

Table No.73 Effects of traditional institutions by modern education in Peren District.

1. Children stop going to morung so does not learn folk tales, folk songs.
2. Modern educations ignore traditional system of learning giving negative impact.
3. Western culture replaces custom and traditions.
4. Morung was replaced by schools.

The above table shows that modern education had effected traditional institutions because Children stopped going to ‘morung’ and learning folk tales, folk songs since modern educations ignored traditional system of learning giving a negative impact.

The table below shows opinion on Education as a social necessity in various fields.

Table No. 74 Education a social necessity in various fields

Responses	Whether education is a social necessity to preserved, protect and promote culture of Zeliangs.		Contribution of education to make life better and more meaningful for Zeliangs.	
	No	%	No	%
Yes	195	78%	244	97.5%
No	4	1.5%	-	-
To some extent	51	20.5%	6	2.5%
Total	250	100%	250	100%

The above table reveals that 78% of the respondents agreed that education was a social necessity to preserve, protect and promote culture of Zeliangs, 1.5% of the respondents disagreed while 20.5% of the respondents agreed to some extent that education was a social necessity to preserve, protect and promote culture of Zeliangs.

The above table also reveals that 97.5% of the respondents agreed on the contribution of education to make life better and more meaningful for Zeliangs while 2.5% of the respondents agreed that to some extent education could make life better and more meaningful for the Zeliangs of Peren district.

The following table shows the opinion on development of education in Peren District.

Table No: 75 Opinion on development of Education in Peren District.

Responses	Whether Government needs to do more for the development of education in Zeliangs area in Particular		Whether establishment of more schools will help in development of education among the Zeliangs.		Whether communitization helps in developing a sense of belonging and responsibility among Zeliangs of Peren District.		Whether SSA helps in development of education in Zeliang area	
	No.	%	No.	%	No.	%	No.	%
Agreed	94	37.6%	101	40.4%	148	59.2%	111	44.4%
Strongly agreed	127	50.8%	135	54%	60	24%	89	35.6%
Neutral	19	7.6%	8	3.2%	36	14.4%	42	16.8%
Disagreed	10	4%	6	2.4%	6	2.4%	8	3.2%
Strongly disagreed	-	-	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table reveals that 37.6% of the respondents agreed that government needs to do more for the education of the Zeliangs in Particular, 50.8% of the respondents strongly agreed to it, 7.6% of the respondents were neutral while 4% of the respondents disagreed with it.

The above table shows that 40.4% of the respondents agreed that to develop education in Peren district more schools to be established, 54% of the respondents strongly agreed to it, 3.2% of the respondents were neutral while 2.4% of the respondents disagreed with the idea of developing education by establishing more schools in Peren district.

The above table shows that 59.2% of the respondents agreed that communitization could help in developing a sense of belongingness and responsibility, 24% of the respondents strongly agreed that communitization helped in developing a sense of belonging and responsibility, 14.4% of the respondents were neutral while 2.4% of the respondents strongly disagreed that communitization could help in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.

The above table reveals that 44.4% of the respondents agreed that SSA helped in development of education in Zeliang area, 35.6% of the respondents strongly agreed to it while 16.8% of the respondents were neutral to the idea of SSA was helping in development of education in Peren district and 2.8% of the respondents disagreed that SSA was helping in development of education in Zeliang area.

The table below shows the role of education in creating awareness.

Table No. 76 Role of education in creating awareness

Responses	Whether mass awareness campaigns will help in development of education in Peren District.		Whether educated and trained teachers will help in development of education in Peren District		Whether women's education will help in educational development in Peren District	
	No.	%	No.	%	No.	%
Agreed	147	58.8%	112	44.5%	138	55.2%
Strongly agreed	72	28.8%	133	53.2%	71	28.4%
Neutral	24	9.6%	3	1.2%	38	15.2%
Disagreed	7	2.8%	2	0.8%	3	1.2%
Strongly disagreed	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%

The above table shows that 58.8% of the respondents agreed that mass awareness campaigns would help in development of education in Peren district, 28.8% of the respondents strongly agreed while 9.6% of the respondents were neutral to the idea that mass awareness campaigns would help in development of education in Peren district and 2.8% of the respondents disagree.

The above table reveals that 44.5% of the respondents agreed to develop education in Peren district, it required educated and trained teachers while 53.2% of the respondents strongly agreed while 1.2% of the respondents were neutral and 0.8% of the respondents disagreed that trained and educated teachers would help in development of education in Peren district.

The above table shows that 55.2% of the respondents agreed that women's education would help in development of education in Peren district, 28.4% of the respondents strongly agreed to it while 15.2% of the respondents were neutral and 1.2% of the respondents disagreed by saying that women's education would help in educational development in Peren district.

The table below shows the suggestion of the students for development of education.

Table No. 77 Suggestion of the Students for Development of Education

1. Established more institutions.
2. Appoint trained and efficient teachers.
3. Strict implementation of present system of education.
4. Equal treatment for both boys and girls.
5. More facilities should be provided.
6. Organize career guidance and counseling program
7. Teacher must be updated.

The above highlights on the suggestions given by the students for the development of education in Peren District. They suggested establishing more institutions, appointing trained and efficient teachers, more facilities should be provided to the students.

The table below shows the opinion of the students on problem of education in Zeliang area

Table No. 78 Opinion of the Students on Problem of Education in Zeliang area.

1. Shortage of teachers.
2. Lack of trained teachers.
3. Lack of co curricular activities.
4. Not implementing the present system of education properly
5. Lack of facilities for science and commerce.
6. Poor economy.
7. Illiterate parents not aware of the importance of education.

The above table highlights the problem of education in Zeliang area such as shortage of teachers, lack of trained teachers and lack of facilities for science and commerce.

C. Impact of Christianity

The following table shows the opinion on the impact of Christianity on education and social life of Zeliangs.

Table No. 79 Impact of Christianity on Education and Social Life of Zeliangs.

Responses	Impact of Christianity on education of the Zeliangs of Peren District.		Impact of Christianity on moral and social life of Zeliangs of Peren District		Morung is an important social institution in Zeliangs village.	
	No	%	No	%	No	%
Yes	227	90.5%	215	86%	212	84.5%
No	23	9.5%	35	14%	20	8%
To some extent	-	-	-	-	18	7.5%
Total	250	100%	250	100%	250	100%

The above table shows that 90.5% of the respondents agreed that Christianity had a great impact on the education of Zeliang people of Peren district while 9.5% of the respondents disagreed.

The above table reveals that 86% of the respondents agreed that Christianity had a great impact on moral and social life of Zeliangs of Peren district while 14% of the respondents disagreed with it.

The above table also reveal that 84.5% of the respondents felt that morung was an important social institutions in Zeliangs village, 8% of the respondents disagreed while 7.5% to the above respondents agreed to some extent.

The table below shows the reason as stated by students on the impact Christianity on moral and social life of Zeliangs of Peren district.

Table No. 80 Reason stated by Students on the impact Christianity on moral and social life

1. Zeliang people of Peren district were more civilized which is the impact of Christianity.
2. Head hunting were stopped.
3. Rude and barbarian way of life were stopped.
4. Aggressive headhunters attitude were replaced by humbleness
5. Moral values were change.
6. Peaceful society is the result of Christianity.

The above table shows that as an impact of Christianity Zeliang people were more civilized, 'Head hunting', rude and barbarian way of life were replaced by humbleness.

The table below shows opinion on Morung in present society.

Table No.81 Opinion on Morung in present society

Responses	Opinion of the students on Morung in present society		Morung system to follow along with modern system of education in villages of Peren District.	
	No	%	No	%
Yes	149	59.5%	119	47.5%
No	26	10.5%	63	25.5%
To some extent	75	30%	68	27%
Total	250	100%	250	100%

The above table reveals that 59.5% of the respondents felt that morung had place in present society, 10.5% of the respondents disagreed while 30% of the respondents felt that to some extent morung had a place in modern society.

The above table also reveals that 47.5% of the respondents felt that morung system could be followed along with the modern system of education in village, 25.5% of the respondents felt that it cannot while 27% of the respondent felt that to some extent morung system could be followed along with modern system of education.

The following table highlighted the impact of Christianity in various areas of life.

Table No. 82 Impact of Christianity in various areas.

Opinion of the students on whether Christianity has impact on various areas.	Yes		No		To some extent		Total	
	No.	%	No	%	No.	%	No.	%
Introduction of formal education	217	86.5%	10	4%	23	9.5%	250	100%
Starting of girls education	200	80%	31	12.5%	19	7.5%	250	100%
Equality between girls and boys	206	82.4%	17	6.8%	27	10.8%	250	100%
Change in value	189	75.5%	16	6.5%	45	18%	250	100%
Change in people's attitude	208	83%	6	2.5%	36	14.5%	250	100%
Change lifestyle	207	82.8%	7	2.8%	36	14.4%	250	100%
Change in social structure	186	74.4%	17	6.8%	47	18.8%	250	100%
Change in culture and custom	174	69.6%	28	11.2%	48	19.2%	250	100%
Change in traditions	163	65%	26	10.5%	61	24.5%	250	100%
Change in economic activities	168	67%	24	9.5%	58	23.5%	250	100%
Change in moral values	175	70%	31	12.5%	44	17.5%	250	100%
Change in religious practices	177	70.5%	-	-	73	29.5%	250	100%
Giving up of ancient rituals	250	100%	-	-	-	-	250	100%
Westernization	186	74.4%	18	7.2%	46	18.4%	250	100%
Modernization	180	72%	15	6%	55	22%	250	100%
Christianity has brought a sense of awareness about education	175	70%	26	10.5%	49	19.5%	250	100%
Christianity has led to the decline of traditional system of education	155	62%	30	12%	65	26%	250	100%
Christianity has led to the decline of morung system	157	62.8%	33	13.2%	60	24%	250	100%
Christianity has brought a sense of equality among different groups in society	195	78%	15	6%	40	16%	250	100%
Christianity has increased literacy and education in general	226	90.5%	5	2%	19	7.5%	250	100%

The above table shows that 86.% of the respondents agreed that introduction of formal education in Peren district was resulted from the impact Christianity, 4% of the respondents did not agree to that while 9.5% of the respondents agreed to some extent. 80% of the respondents agreed that starting of girl education in Peren district was because of the impact of Christianity, 12.5% of the respondents disagreed while 7.5% of the agreed to some extent that starting of girl education in Peren district was because of the impact of Christianity.

82.4% of the respondents agreed that equality between boys and girls was the impact of Christianity, 6.8% of the respondents disagreed to that while 10.8% of the respondents agreed that to some extent equality between boys and girls was because of the impact of Christianity.

75.5% of the respondents agreed that due to the impact of Christianity the values had changed, 6.5% of the respondents disagreed while 18% of the respondent agreed that to some extent the values had changed due to the above.

83% of the respondents agreed that people had changed their attitude which was the impact of Christianity, 2.5% of the respondents did not agree while 14.5% of the respondent agreed that to some extent people had changed their values.

82.8% of the respondents agreed that with the impact of Christianity the lifestyle had change while 2.8% of the respondents did not agree and 14.4% of the respondents agreed that to some extent.

74.4% of the respondents felt that social structure had changed as a result of Christianity, 6.8% of the respondents disagreed while 18.8 % of the respondents agreed that to some extent after converting into Christianity the social structure had changed.

69.6% of the respondents felt that culture and custom of the Zeliang people had changed as a result of Christianity, 11.2% of the respondents did not agree to it while 19.2% of the respondents agreed that to some extent culture and custom had changed as an impact of Christianity.

65% of the respondents felt that Zeliang traditions had changed as an impact of Christianity, 10.5% of the respondents did not agree while 24.5% of the respondents agreed that to some extent Zeliang traditions had changed after the coming of Christianity.

67% of the respondents agreed that economic activities had changed after the coming of Christianity in Peren district, 9.5% of the respondents did not agree while 23.5% of the respondents agreed that to some extent the economic activities had changed which was the impact of Christianity in Peren district

70% of the respondent felt that morals values had changed due to the impact of Christianity, 12.5% of the respondents did not agree with it while 17.5% of the respondents agreed that to some extent moral values has changed due to the impact Christianity.

70.5% of the respondents felt that as impact of Christianity religious practices had changed, while 29.5% of the respondents agreed that to some extent .

100% of the respondents agreed that giving up of ancient rituals among the Zeliangs of Peren district was because of the impact of Christianity.

74.4% of the respondents agreed that westernization among the Zeliangs was the impact of Christianity, 7.2% of the respondents did not agree while 18.4% of the respondents agreed that to some extent westernization among the Zeliangs was because of the Christianity.

72% of the respondents agreed that modernization among the Zeliangs of Peren district was because of the impact of Christianity, 6% of the respondents did not agree while 22% of the respondents agreed that to some extent modernization among the Zeliangs was the impact of Christianity.

70% of the respondents agreed that Christianity had brought a sense of awareness about education among the Zeliangs, 10.5% of the respondents did not agree while 19.5% of the respondents agreed that to some extent Christianity had brought a sense of awareness about education among the Zeliangs of Peren district.

62% of the respondents agreed that Christianity had led to the decline of traditional system of education among the Zeliangs, 12% of the respondents did not agree while 26% of the respondents felt that to some extent Christianity had led to the decline of traditional system of education among the Zeliangs.

62.8% of the respondents felt that Christianity had led to the decline of morung system ,13.2% of the respondents did not agree while 24% of the respondents agreed that to some extent Christianity had led to the decline of morung system among the Zeliang in Peren district.

78% of the respondents agreed that Christianity had brought a sense of equality among different groups in society ,6% of the respondents did not agree, while 16% of the respondents agreed that to some extent that Christianity has brought a sense of equality among different groups in the society.

90.5% of the respondents agreed that as an impact of Christianity literacy and education in general among the Zeliangs had increased, 2% of the respondents did not agree while 7.5% of the respondents agreed that to some extent as impact of Christianity literacy and education in general had increased among the Zeliangs of Peren district.

The table below shows the impact of Christianity on modern education

Table No. 83 Impact of Christianity on Modern Education.

The respondent identified the following as impact of Christianity on modern education
1. It gives birth to modern education and uplift every aspect of life.
2. Brought drastic change in the society.
3. Brought equality between boys and girls.

The above table shows that the impact of Christianity gave birth to modern education, brought drastic changes in the society and also equality between boys and girls among the Zeliangs.

D: Impact of Education

The table below shows the opinion on development wide gap among the Zeliangs

Table No.84 Opinion on development wide gap among the Zeliangs.

Opinion of the students on development wide gap among the Zeliangs of Peren district.	Yes		No		Total	
	No.	%	No.	%	No.	%
Rich and poor	228	91.5%	22	8.5%	250	100%
Literate and illiterate	235	94%	15	6%	250	100%
Privilege and under privilege	226	90.5	24	9.5%	250	100%

The above table shows that 91.5% of the respondents agreed that the gap between the rich and poor existed among the Zeliangs as a result of education and development, 8.5% of the respondents did not agree.

94% of the respondents agreed that the gap between the literate and illiterate was brought among the Zeliangs as a result of education and development while 6% of the respondents did not agree.

90.5% of the respondents agreed that the gap between the privileged and under privileged was brought as a result of education and development while 9.5% of the respondents did not agree.

The following table shows Student's preference on type of education for girls.

Table No. 85 Student's preference on type of Education for girls.

Opinion of the students on preference of type of education for girls or daughter.	No.	Percentage
General education	74	29.5%
Medical education	74	29.5%
Engineering	2	0.8%
Theology	34	13.5%
Political career	12	4.7%
Agriculture	46	18.5%
Veterinary	3	1.5%
Media	5	2%
Total	250	100%

The above table reveals that 29.5% of the respondents preferred general education for girls, 29.5% of the respondent preferred medical education while only 0.8% of the respondents preferred engineering for girls.

The following table shows Students' preference on type of education.

Table No. 86 Students' preference on type of Education

Opinion of the students on preference on type of education	No.	Percentage
General education	80	32%
Medical education	24	9.5%
Engineering	26	10.5%
Legal	9	3.5%
Theology	17	6.5%
Political career	35	14%
Agriculture	1	0.5%
Career in fine arts	26	10.5%
Veterinary	3	1.5%
Media	14	5.5%
Entrepreneurship	14	5.5%
Geology and mining	1	0.5
Total	250	100%

The above table reveals that 32% of the respondents preferred general education while the least were agriculture and geology and mining which covered only 0.5% among the respondent.

The table below shows role of education in bringing new trend.

Table No. 87 Role of Education in bringing new trend.

Responses	Opinion of the students on whether there is difficulty in adjusting with the new trend brought by education Peren District.		Zeliang culture is being diluted as a result of modernity and westernization in Peren District		Education has distinct role to play in the economic development of the backward region.	
	No	%	No	%	No	%
Yes	92	36.5%	161	64.5%	223	89.5%
No	158	63.5%	11	4.5%	8	3%
TSE	-	-	78	31%	19	7.5%
Total	250	100%	250	100%	250	100%

The above table shows that 36.5% of the respondents found it difficult to adjust with the new trends of development with the advancement of education while 63.5% of the respondents did not have any difficulty in adjusting with the new trend of development among the Zeliangs of Peren district.

The above table also shows that 64.5% of the respondents agreed that Zeliang culture being diluted as a result of modernity and westernization in Peren district, 4.5% of the respondents did not agree while 31% of the respondents feels that to some extent Zeliang culture was being diluted as a result of modernity and westernization.

The above table reveals that 89.5% of the respondents agreed that education has distinct role to play in the economic development of the backward region, 3% of the respondents did not agree while 7.5% of the respondents agreed that to some extent education had distinct role to play in the economic development of the backward region.

Table below highlighted on major factor that influence Zeliang Culture

Table No.88 Major factor that influence Zeliang Culture.

Opinion of the students on major factor that influence Zeliang culture.	No. of respondent	Percentage
Christianity	160	64 %
Westernization	44	17.5%
Education	46	18.5%
Total	250	100%

The above table reveals that 64% of the respondents felt that Christianity was one major factor which influenced Zeliang culture in Peren district, 17.5% of the respondents felt that it was westernization that influenced Zeliang culture while 18.5% of the respondents felt that it was education which influenced Zeliang culture.

The table below shows opinion social up liftmen brought by education among Zeliangs.

Table No. 89 Social up liftmen brought by Education

Opinion of the students on whether education has brought social upliftment among Zeliang of Peren district.	Agreed		Disagreed		Neutral		Total	
	No.	%	No.	%	No.	%	No.	%
	218	87.5%	-	-	32	12.5%	250	100%

The above table reveals that 87.5% of the respondents agreed that education brought social upliftment among Zeliang of Peren district while 12.5% of the respondents were neutral.

The table below shows the changes brought by Education.

Table No.90 Changes brought by Education

Responses	Whether education has brought positive change in the way of life and standard of the Zeliang people		Whether education has Strong impact on socio-cultural life of the Zeliang people.	
	No	%	No	%
Yes	245	98%	240	96%
No	5	2%	10	4%
TSE	-	-	-	-
Total	250	100%	250	100%

Table No. 90 shows that 98% of the respondents agreed that education had brought positive change in the way of life and standard of the Zeliang people while 2% of the respondents did not agree that education had brought positive change in the way of life and standard of the Zeliang people.

The above table shows 96% of the respondents agreed that there was strong impact of education on socio-cultural life of the Zeliang people while 4% of the respondents did not agree with the concept that there was strong impact of education on socio-cultural life of the Zeliang people:

E: Preservation of Culture

The table below highlights on Students opinion to Preserve and Promote Culture through Education.

Table No.91 Students' opinion to Preserve and Promote Culture through Education.

Responses	Whether Zeliang rich culture can be promoted and preserved for the upcoming generation through education		Inclusion of ancestral culture in school curriculum can help preservation of Zeliang culture		Organizing cultural program in the educational institution can help in promoting and preserving Zeliang culture.	
	No.	%	No.	%	No.	%
Agreed	138	55.2%	124	49.5%	126	50.4%
Strongly agreed	75	30%	91	36.5%	110	44%
Neutral	32	12.8%	28	11.5%	13	5.2%
Disagreed	5	2%	7	2.5%	1	0.4%
Strongly disagreed	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%

The above table reflects that 55.2% of the respondents agreed that Zeliang rich culture could be promoted and preserved for the upcoming generation through education, 30% of the respondents strongly agreed while 12.8% of the respondents were neutral and 2% of the respondents disagreed that Zeliang rich culture could be promoted and preserved for the upcoming generation through education.

The above table reveals that 49.5% of the respondents agreed that inclusion of ancestral culture in school curriculum could help preservation of Zeliang culture, 36.5% of the respondents strongly agreed , 11.5% of the respondents were neutral while 2.5% of the respondents disagreed that inclusion of ancestral culture in school curriculum could help preservation of Zeliang culture.

The above table indicated that 50.4% of the respondents agreed that organizing cultural program in the educational institution could help in promoting and preserving Zeliang culture, 44% of the respondents strongly agreed, 5.2% of the respondents were neutral organizing cultural program in the educational institution to promote and preserve Zeliang culture while 0.4% of the respondents disagreed on organizing cultural program in the educational institution to promote and preserve Zeliang culture.

The following table shows opinion to create cultural awareness among students.

Table No.92 Opinion to create cultural awareness among students

Responses	Dance instructor/ folk artist in schools to create cultural awareness among students		Organizing cultural day in educational institutions to promote culture.	
	No.	%	No.	%
Agreed	131	52.4%	131	52.4%
Strongly agreed	90	36%	109	43.6%
Neutral	22	8.8%	8	3.2%
Disagreed	7	2.8%	2	0.8%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table reveals that 52.4% of the respondents agreed that to had dance instructor/ folk artist in schools to create cultural awareness among students, 36% of the respondents strongly agreed while 8.8% of the respondents were neutral and 2.8% of the respondents did not agree to had dance instructor/ folk artist in schools to create cultural awareness among students.

The table indicates that 52.4% of the respondents agreed on organizing cultural day in schools to promote culture, 43.6% of the respondents strongly agreed while 3.2% of the respondents were neutral and 0.8% of the respondents did not agree on organizing cultural day in schools to promote culture.

The following table highlights the most important traditional values of the past which need to be preserved.

Table No. 93 Most important traditional values of the past which need to be preserve.

1. Traditional dress, folk songs, dance and history of the past.
2. Morung system.
3. Customary laws.
4. Taboos and gennas.
5. Cultural heritage and Monument
6. Traditional games and sports activities
7. Work culture.

The above table highlights the most important traditional values of the past like Traditional dress, folk songs, dance, and history of the past and customary laws which need to be preserved.

F: Socio-Cultural values

The table below shows changes brought by education among the Zeliang people.

Table No.94 Changes brought by education among the Zeliang people

Responses	Whether introduction of formal education have changed the values of the Zeliang people.		Education have changed the mindset of the Zeliang people	
	No.	%	No.	%
Agreed	158	63.5%	134	53.6%
S/ agreed	72	28.5%	82	32.8%
Neutral	16	6.4%	28	11.2%
Disagreed	2	0.8%	6	2.4%
S/disagreed	2	0.8%	-	-
Total	250	100%	250	100%

The above table shows that 63.5% of the respondents agreed that introduction of formal education changed the values of the Zeliang people, 28.5% of the respondents strongly agreed, 6.4% of the respondents were neutral while .8% disagreed and .8% of the respondents strongly disagreed that introduction of formal education changed the values of the Zeliang people.

The above table indicates that 53.6% of the respondents agreed that education had changed the mindset of the Zeliang people, 32.8% of the respondents strongly agreed while 11.2% of the respondents were neutral and 2.4% of the respondents did not agree that education had changed the mindset of the Zeliang people.

The following table shows role of education in creating awareness in various areas.

Table No. 95 Role of Education in creating awareness in various areas

Responses	Education has created greater awareness about democratic governance in Peren District		Education has created awareness about inclusion of all section of people in various aspects.	
	No.	%	No.	%
Agreed	132	52.8%	151	60.5%
S/ agreed	86	34.4%	63	25%
Neutral	24	9.6%	30	12%
Disagreed	8	3.2%	6	2.5%
S/disagreed	-	-	-	-
Total	250	100%	250	100%

The above table shows that 52.8% of the respondents agreed that education had created greater awareness about democratic governance among the Zeliangs in Peren District, 34.4% of the respondents strongly agreed while 9.6% of the respondents were neutral and 3.2% of the respondents did not agree that education had created greater awareness about democratic governance among the Zeliangs in Peren District.

The above table shows that 60.5% of the respondents agreed that educations had created awareness among the Zeliang people on inclusion of all section of people in various aspect of life, 25% strongly agreed, 12% of the respondents were neutral while 2.53% disagree that education had created awareness about the inclusion of all section of people in various aspect of life.

The table below shows role of education in creating awareness on equality of men and women.

Table No. 96 Role of Education in creating awareness on equality of men and women

Responses	Education has created awareness on equality of men and women among Zeliangs		Education has created awareness on empowering women.		Education has created awareness on inclusion of women in decision making process in Peren District		Education has broadened the attitude towards life among the Zeliangs.	
	No.	%	No.	%	No.	%	No.	%
Agreed	120	48%	142	56.8%	140	56%	151	60.5%
Strongly agreed	110	44%	68	27.2%	51	20.4%	46	18.5%
Neutral	15	6%	27	10.8%	46	18.4%	39	15.5%
Disagreed	5	2%	13	5.2%	13	5.2%	14	5.5%
Strongly disagreed	-	-	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table shows that 48% of the respondents agreed that educations had created awareness among the Zeliang people on equality of men and women, 44% of the respondents strongly agreed while 6% of the respondents were neutral on the equality between men and women. And 2% of the respondents did not agree that education had created awareness on equality of men and women among Zeliangs

The above table also shows that 56.8% of the respondents agreed that educations had created awareness among the Zeliang people on empowering women, 27.2% strongly agreed, while 10.8% of the respondents were neutral and 5.2% of the respondents disagreed that education had created awareness on empowering women.

Table No. 96 shows that 56% of the respondents agreed that educations had created awareness among the Zeliang people on inclusion of women in decision making process, 20.4% strongly agreed, while 18.4% of the respondents were neutral and 5.2% of the respondents did not agree that education had created awareness on inclusion of women in decision making process in Peren district.

The above table shows that 60.5% of the respondents agreed that educations had broadened the attitude towards life among the Zeliangs, 18.5% of the respondents strongly agreed while 15.5% of the respondents were neutral and 5.5% of the respondents did not agree that education has broadened the attitude towards life among the Zeliangs.

The following table shows role of Education to improved living standard.

Table No. 97 Role of Education to improved living standard.

Responses	Education has encouraged liberal life style among the Zeliangs		Education has led to decline of narrow attitudes among the Zeliangs in Peren District		Education have improved living standard of the Zeliang people in Peren District.		Education has created awareness on health and hygiene among the people in Peren District	
	No.	%	No.	%	No.	%	No.	%
Agreed	172	68.8%	144	57.6%	125	50%	145	58%
Strongly agreed	46	18.4%	46	18.4%	104	41.6%	85	34%
Neutral	18	7.2%	41	16.4%	17	6.8%	15	6%
Disagreed	14	5.6%	19	7.6%	4	1.6%	5	2%
Strongly disagreed	-	-	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table shows that 68.8% of the respondents agreed that educations had encouraged liberal life style among the Zeliangs, 18.4% of the respondents strongly agreed while 7.2% of the respondents were neutral and 5.6% of the respondents disagreed that education had encourage liberal lifestyle among the Zeliangs in Peren district.

The above table reveals that 57.6% of the respondents agreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district , 18.4% of the respondents strongly agreed while 16.4% of the respondents were neutral, 7.6% of the respondents disagreed respondent that education had led to decline of narrow attitudes among the Zeliangs in Peren district.

The above table reveals that 50% of the respondents agreed that education had improved living standard of the Zeliangs in Peren district, 41.6% of the respondents strongly agreed while 6.8% of the respondents were neutral on improving the living standard of the Zeliang people in Peren district and 1.6% of the respondents did not agree that education had improved living standard of the Zeliang people in Peren district.

The above table reveals that 58% of the respondents agreed that education had created awareness on health and hygiene among the people in Peren district,34% of the respondents strongly agreed while 6% of the respondents were neutral and 2% of the respondents disagrees that education which had created awareness on health and hygiene among the people in Peren district:

The following table highlights the role of education different aspect of life in Peren District.

Table No. 98 Role of Education different aspect of life in Peren District

Responses	Education has created awareness among the Zeliang people in Peren district on spiritual development.		Education has led to more competition among the Zeliangs in Peren District.		Education has led to more economic development among the Zeliang people in Peren District.		Education has led to scientific changes in different aspect of life in Peren District	
	No.	%	No.	%	No.	%	No.	%
Agreed	150	60%	131	52.4%	132	52.8%	120	48%
Strongly agreed	53	21.2%	100	40%	99	39.6%	125	50%
Neutral	31	12.4%	15	6%	15	6%	5	2%
Disagreed	13	5.2%	4	1.6%	4	1.6%	-	-
Strongly disagreed	3	1.2%	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table and figure shows that 60% of the respondents agreed that educations had created awareness among the Zeliang people in Peren district on spiritual development, 21.2% of the respondent strongly agreed while 12.4% of the respondents were neutral,5.2% of the respondents disagreed and 1.2% of the respondents strongly disagreed that education had created awareness among the Zeliang people in Peren district on spiritual development.

The above table and figure shows that 52.4% of the respondents agreed that education had led to more competition among the Zeliangs in Peren district, 40% of the respondents strongly agreed that education had led to more competitions while 6% of the respondents were neutral and 1.6% of the respondents did not agree that education had led to more competition among the Zeliangs in Peren district.

The above table reveals that 52.8% of the respondents agreed that education had led to more economic development among the Zeliang people in Peren district, 39.6% of the respondents strongly agreed while 6% of the respondents were neutral and 1.6% of the respondents disagreed on more economic development through education among the Zeliang people in Peren district.

The above table reveals that 48% of the respondents agreed that education had led to scientific changes in different aspect of life in Peren district, 50% of the respondents strongly agreed while 2% of the respondents were neutral on scientific changes in different aspect of life in Peren district.

The table below shows age old values being replaced with that of modern values.

Table No.99 Education has replaced age old values with that of modern values.

Responses	Education has replaced age old values with that of modern values		Whether traditional and social values which were cherished are vanishing in modern days.	
	No.	%	No.	%
Yes	227	90.8%	160	64%
No	23	9.2%	9	3.6%
TSE	-	-	81	32.4%
Total	250	100%	250	100%

The above table indicates that 90.8% of the respondents agreed that education had replaced age old values with that of modern values while 9.2% of the respondents felt that education had not replaced the age old values.

The above table reveals that 64% of the respondents felt that traditional and social values which were cherished were vanishing in modern days, 3.6% of the respondents did not agree while 32.4% of the respondents agreed that to some extent traditional and social values which were cherished were vanishing in modern days.

The table below highlights the Values that Zeliangs were known for.

Table No.100. Values that Zeliangs were known for.

Opinion of the students values that Zeliangs were known for	Yes		No		Total	
	No.	%	No.	%	No	%
Hospitality	219	87.5%	31	12.5%	250	100%
Bravery	207	82.8%	43	17.2%	250	100%
Courtesy	195	78%	55	22%	250	100%
Politeness	212	84.8%	38	15.2%	250	100%
Respect for elders	221	88.4%	29	11.6%	250	100%
Open-mindedness	186	74.4%	64	25.6%	250	100%
Chastity in women	162	64.8%	88	35.2%	250	100%
Loyalty	199	79.5%	51	20.5%	250	100%
Democratic practices	186	74.4%	64	25.6%	250	100%
Respect for women	190	76%	60	24%	250	100%
Valor	192	76.8%	58	23.2%	250	100%
Selflessness	183	73.2%	67	26.8%	250	100%
Spirit of sacrifice	194	77.6%	56	22.4%	250	100%
Any others	-	-	-	-	-	-

The above table indicates that 87.5% of the respondents felt that Zeliangs were known for their hospitality while 12.5% of the respondent did not agree to that.

82.8% of the respondents felt that Zeliangs were known for their bravery while 17.2% of the respondents did not agree to that.

78% of the respondents agreed that Zeliangs were known for their courtesy while 22% of the respondents did not agree to that.

84.8% of the respondents felt that Zeliangs were known for their politeness while 15.2% of the respondents felt that Zeliangs were not polite.

88.4% of the respondents agreed that Zeliangs were known for respect for elder while 11.6% of the respondents felt that Zeliangs had no respect for elders.

74.4% of the respondents felt that Zeliang people were open-minded while 25.6% of the respondents felt that Zeliang people were not openminded.

64.8% of the respondents agreed that Zeliang women were known for their chastity while 35.2% of the respondents did not agree to that.

79.5% of the respondents felt that Zeliang people were loyal while 20.5% of the respondents did not agree that Zeliangs were known for their loyalty.

74.4% of the respondents felt that Zeliang people were known for their democratic practices while 25.6% of the respondents did not agree.

76% of the respondents felt that Zeliang people were known for their respect for women while 24% of the respondents felt that Zeliang people had no respect for women.

76.8% of the respondents agreed that Zeliang people were known for their valor while 23.2% of the respondents did not agree that Zeliang people were known for their valor.

73.2% of the respondents agreed that Zeliang people were known for their selflessness while 26.8% of the respondents did not agree to that.

77.6% of the respondents felt that Zeliang people were known for their spirit of sacrifice while 22.4% of the respondents did not agree that Zeliang people were known for their spirit of sacrifices.

The table below shows the opinion on Values oriented education.

Table No. 101 Opinion on Values oriented education.

Responses	Values oriented education should form an important part of education in Peren district.		Cultural content should be enriched in the curriculum for preservation and transmission of culture.	
	No.	%	No.	%
Agreed	153	61.2%	132	52.8%
Strongly agreed	77	30.8%	78	31.2%
Neutral	18	7.2%	38	15.2%
Disagreed	2	0.8%	2	0.8%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table indicates that 61.2% of the respondents agreed that values oriented education should form an important part of education in Peren district, 30.8% of the respondents strongly agreed while 7.2% of the respondents were neutral and 0.8% of the respondents disagreed that values oriented education should form an important part of education in Peren district.

The above table reveals that 52.8% of the respondents agreed that cultural content should be enriched in the curriculum for preservation and transmission, 31.2% of the respondents strongly agreed while 15.2% of the respondent were neutral and 0.8% of the respondents did not agree that curriculum should be enriched with cultural content.

The following table highlighted the opinion on learning past cultural practices and customs.

Table No. 102 Opinion on learning past cultural practices and customs.

Responses	Whether culture can be imbibed through education.		Whether children can be educated by learning past cultural practices and customs.	
	No.	%	No.	%
Agreed	154	61.6%	188	75.2%
Strongly agreed	52	20.8%	37	14.8%
Neutral	34	13.6%	16	6.4%
Disagreed	10	4%	9	3.6%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table shows that 61.6% of the respondents agreed that culture could be imbibed through education, 20.8% of the respondents strongly agreed while 13.6% of the respondents were neutral and 4% of the respondents disagreed that culture could be imbibed through education.

The above table reveals that 75.2% of the respondents agreed that Zeliang children could be educated by learning past cultural practices and customs, 14.8% of the respondents strongly agreed while 6.4% of the respondents were neutral and 3.6% of the respondents disagreed that Zeliang children could not be educated by learning past cultural practices and customs.

The following table shows the opinion on learning cultural background to strengthen the sense of identity among children.

Table No. 103 Opinion on learning cultural background to strengthen the sense of identity among children.

Responses	Learning cultural background can strengthen the sense of identity among children in Peren district		Learning Zeliang folk songs and dances can strengthen the sense of education about their roots.		Cultural education can strengthen values in children		Younger generation of Zeliangs is ignorant about cultural practices and law	
	No.	%	No.	%	No.	%	No.	%
Agreed	151	60.4%	134	53.6%	154	61.6%	145	58%
Strongly agreed	69	27.6%	75	30%	53	21.2%	84	33.6%
Neutral	23	9.2%	28	11.2%	33	13.2%	19	7.6 %
Disagreed	7	2.8%	13	5.2%	10	4%	2	0.8%
Strongly disagreed	-	-	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table indicates that 60.4% of the respondents agreed that learning cultural background could strengthen the sense of identity among children in Peren district, 27/6% of the respondents strongly agreed while 9.2% of the respondents were neutral and 2.8% of the respondents disagree that learning cultural background could strengthen the sense of identity among children in Peren district.

Table No. 103 revealed that 53.6% of the respondents agreed that learning Zeliang folk songs and dances could strengthen the sense of education about their roots, 30% of the respondents strongly agreed while 11.2% of the respondents were neutral and 5.2% of the respondents disagreed that learning Zeliang folk songs and dances could strengthen the sense of education about their roots.

The above table indicates that 61.6% of the respondents agreed that cultural education could strengthen values in children, 21.2% of the respondents strongly agreed while 13.2% of the respondent were neutral and 4% of the respondents disagree that cultural education could strengthen values in children.

The above table reveals that 58% of the respondents agreed that younger generation of Zeliangs were ignorant about cultural practices and law , 33.6% of the respondents strongly agreed while 7.6% of the respondent were neutral and 0.8% of the respondents disagree that younger generation of Zeliangs were ignorant about cultural practices and law.

The table below shows the opinion to inculcate positive values and attitude towards Zeliang Culture.

Table No. 104 Opinion to inculcate positive values and attitude towards Zeliang Culture.

Responses	There is a need to inculcate positive values and attitude towards Zeliang culture in present generation.		Whether young and educated Zeliang people are ignorant about their own history.	
	No.	%	No.	%
Agreed	131	52.4%	135	52.4%
Strongly agreed	97	38.8%	76	38.8%
Neutral	20	8%	23	8%
Disagreed	2	0.8%	16	0.8%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table indicates that 52.4% of the respondents agreed that there was a need to inculcate positive values and attitude towards Zeliang culture in present generation, 38.8% of the respondents strongly agreed while 8% of the respondents were neutral and 0.8% of the respondents disagree on the need to inculcate positive values and attitude towards Zeliang culture in present generation.

The above table reveals that 52.4% of the respondents agreed that young and educated Zeliang people were ignorant about their own history, 38.8% of the respondents strongly agreed while 8% of the respondents were neutral and 0.8% of the respondents disagreed that young and educated Zeliang people were ignorant about their own history.

The table below highlights cultural values and their education implications in today's world.

Table No. 105 Cultural values and their education implications in today's world.

1. Morung should be continued since that is the centre of learning informal education.
2. Custom and traditions should be imparted from morung.
3. Learning cultural background can strengthen the identity.

The above table shows that the sampled students identified the cultural values like Morung to be continued since that was the centre of learning informal education, Custom and traditions should be imparted from morung because learning cultural background could strengthen the identity.

G. Changing Attitudes of Zeliangs

The table below shows the changing attitude towards education.

Table No. 106 Changing attitude towards education.

Responses	Changing attitude towards education among Zeliangs of Peren district.		Consciousness about education among Zeliang people of Peren District.	
	No.	%	No.	%
Yes	232	92.5%	228	91.5%
No	-	-	7	2.5%
TSE	18	7.5%	15	6%
Total	250	100%	250	100%

The above table shows that 92.5% of the respondents agreed on the changing attitude towards education among Zeliangs of Peren district, 7.5% of the respondents agreed to some extent on changing attitude towards education among Zeliangs of Peren district. The above table also shows that 91.5% of the respondents agreed that there was consciousness about education among Zeliang people of Peren district, 2.5% of the respondent did not agree while 6% of the respondents agreed to some extent on the consciousness about education among Zeliang people of Peren district.

The table below shows the opinion on understanding the importance of education girl's education in Peren District.

Table No. 107 Understand the importance of education girl's education in Peren District.

Responses	Understand the importance of education among Zeliangs of Peren District.		Encouraging girls and women education in Peren District		Whether there is differentiation between boys and girls education among Zeliang of Peren District.	
	No.	%	No.	%	No.	%
Yes	220	88%	209	83.6%	198	79.2%
No	2	0.8%	8	3.2%	16	6.4%
TSE	28	11.2%	33	13.2%	36	14.4%
Total	250	100%	250	100%	250	100%

The above table shows that 88% of the respondents agreed that Zeliang people of peren district could understands the importance of education, 0.8% of the respondents did not agree while 11.2% of the respondents agreed to some extent on understanding the importance of education among Zeliangs of Peren district:

The above table shows that 83.6% of the respondents agreed that in Peren district Zeliang people encourage girls and women education, 3.2% of the respondents did not agree.

The above table shows that 79.2% of the respondents agreed that there was no differentiation between boys' and girls' education among Zeliang of Peren district, 6.4% of the respondents did not agree while 14.4% of the respondents agreed to some extent there was no differentiation between boys and girls education among Zeliang of Peren district.

The table below shows the opinion on parents having more concern in children education.

Table No. 108 Opinion on parents having more concern in children education.

Responses	Whether parents have more concern in children education		Whether society has concern for education and other issues in Peren District.	
	No.	%	No.	%
Yes	205	82%	174	69.6%
No	13	5.2%	9	3.6%
TSE	32	12.8%	67	26.8%
Total	250	100%	250	100%

The above table and figure shows that 82% of the respondents agreed that parents had concern and involved more in their children education, 5.2% of the respondents disagrees while 12.8% of the respondents agreed to some extent that parents had more concern in children education.

The above table indicates that 69.6% of the respondents agreed that society had concern for education and other issues while 3.6% of the respondents disagreed and 26.8% of the respondents agreed that to some extent the society had concern for education and other issues.

The table below shows the opinion on whether Zeliang society was less complacent and was more aware of their Rights.

Table No. 109 Zeliang society is less complacent and are more aware of their Rights.

Responses	whether Zeliang society is less complacent		whether Zeliang people are more aware of their Rights	
	No.	%	No.	%
Yes	152	60.8%	103	41.2%
No	22	8.8%	5	2%
TSE	76	30.4%	52	20.8%
Total	250	100%	250	100%

The above table and figure indicates that 60.8% of the respondents agreed that Zeliang society was less complacent while 8.8% of the respondents disagreed and 30.4% of the respondents agreed to some extent that Zeliang society were less complacent.

The above table and figure indicates that 41.2% of the respondents agreed that Zeliang people were more aware of their rights while 2% of the respondents disagreed and 20.8% of the respondents agreed to some extent that Zeliang people were more aware of their Rights.

The table below shows the opinion on whether Zeliang society was open to the various ideas.

Table No. 110 Whether Zeliang society is open to the various ideas.

Opinion of the students on whether Zeliang society is open to various idea	Yes		No		To some extent		Total	
	No	%	No	%	No	%	No	%
Working women	185	74%	9	3.6%	56	22.4%	250	100%
Women in governance	155	62%	16	6.4%	79	30.4%	250	100%
Inclusion of women in politics	168	67.2%	14	5.6%	68	27.2%	250	100%
Decision making process	134	53.6%	38	15.2%	78	31.2%	250	100%
Inheritance of parental property by women	-	-	100	100%	-	-		100%
Women studying outside the state	124	49.6%	50	20%	76	30.4%	250	100%
Women working outside the state	156	62.4%	30	12%	64	25.6%	250	100%
Changing life style	199	79.6%	9	3.6%	42	16.8%	250	100%
Change in values	210	84%	6	2.4%	34	13.6%	250	100%
Change in cultural practices	176	70.4%	23	9.2%	51	20.4%	250	100%
Modification of culture	185	74%	15	6%	50	20%	250	100%

The above table and figure indicates that 74% of the respondents agreed that Zeliang people in Peren district were open to the idea of working women, 3.6% of the respondents disagreed to working women while 3% of the respondents agreed to some extent on women working.

62% of the respondents agreed to the idea of women in governance, 6.4% of the respondents disagreed while 30.4% of the respondents agreed to women in governance to some extent.

67.2% of the respondents agreed to the idea of including women in politics while 5.6% of the respondents disagreed and 27.2% of the respondents agreed that to some extent women could be included in politics.

53.6% of the respondents agreed to the inclusion of women in decision making process while 15.2% of the respondents disagreed and 31.2% of the respondents agreed that to some extent women could be included in decision making process.

100% of the respondents disagreed to the idea of inheriting parental property by women because in Zeliang society parental property were inherited by the male child of the family.

49.6% of the respondents agreed to the idea of women studying outside the state while 20% of the respondent disagreed and 30.4% of the respondents agreed that to some extent women can be sent to study outside the state.

62.4% of the respondents agreed to the idea of women working the state while 12% of the respondents disagreed and 25.6% of the respondents agreed to some extent to the idea of women working outside the state.

79.6% of the respondents agreed to the changing lifestyle among the Zeliangs, 3.6% of the respondents disagreed while 16.8% of the respondents agreed that to some extent lifestyle had change among the Zeliangs of Peren district.

84% of the respondents felt that the values had changed among the Zeliangs of Peren district while 2.4% of the respondents disagreed and 13.6% of the respondents felt that to some extent the values had changed.

70.4% of the respondents agreed that cultural practices had changed among the Zeliangs of Peren district, 9.2% of the respondents felt that it had not changed while 20.4% of the respondents agreed that to some extent the cultural practices have changed.

74% of the respondents agreed that Zeliang culture had been modified while 6% of the respondents disagreed and 20% of the respondent felt that to some extent culture have been modified.

The following table shows the changing attitude among the Zeliangs of Peren District in different areas of life.

Table No. 111 Changing attitude among the Zeliangs of Peren district in different areas of life.

1. Broader outlook.
2. More zeal and enthusiasm to learn.
3. Sense of responsibility and attitude towards quality education were developed.
4. Importance and preservation of culture.
5. More liberal towards women.

The above table shows the changes like broader outlook, development of sense of responsibility and attitude towards quality education and more liberal towards women.

H. Preservation of culture

The table below shows the opinion on Preserving Zeliang Culture for future generation.

Table No. 112 Preservation of Zeliang Culture for future generation.

Responses	Whether they are concern on preserving Zeliang culture for future generation.		Whether there is need for renaissance of Zeliang culture.	
	No.	%	No.	%
Yes	245	98%	216	86.4%
No	5	2%	34	13.6%
TSE	-	-	-	-
Total	250	100%	250	100%

The above table indicates that 89% of the respondents were concerned on preserving Zeliang culture for future generation while 2% of the respondents had no concern on preserving Zeliang culture for future generation.

The above table shows 86.4% of the respondents felt the need for renaissance of Zeliang culture while 13.6% of the respondents did not agree on the need for renaissance of Zeliang culture.

The following table shows the need to Protect, Promote and Preserved ancestral Culture.

Table No. 113 Need to Protect, Promote and Preserved ancestral Culture.

Responses	Whether there is need to protect, promote and preserved ancestral culture of the Zeliangs in Peren District		Whether wearing traditional attire and dresses should be encouraged to preserved culture among Zeliangs of Peren District	
	No.	%	No.	%
Agreed	125	50%	103	41.2%
Strongly agreed	111	44.4%	111	44.4%
Neutral	6	2.4	28	11.2%
Disagreed	8	3.2%	8	3.2%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table reveals that 50% of the respondents agreed that there was a need to protect, promote and preserved ancestral culture of the Zeliangs in Peren district, 44.4% of the respondents strongly agreed while 2.4% of the respondents were neutral and 3.2% of the respondents disagreed on the need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district.

The above tables reveals that 41.2% of the respondents agreed that to preserve culture among Zeliangs of Peren district wearing traditional attire and dresses should be encouraged, 44.4% of the respondents strongly agreed while 11.2% of the respondents were neutral and 3.2% of the respondents disagree that to preserve culture, wearing traditional attire and dress should not be encouraged.

The table below shows the opinion on the ways to Promote Culture among young generation

Table No. 114 Ways to Promote Culture among young generation.

1. Cultural activities to be included in school and college.
2. Wearing traditional dress should be encouraged.
3. Culture oriented education should be introduced.
4. Morung should be revive to learn more about culture
5. Organized program like story narration, singing and traditional game competitions.
6. Government should continue with the program of appointing more langue teachers and also appoint dance instructor.

The above table indicates that culture could be promoted among the younger generation by including cultural activities in schools and colleges, introduced culture oriented education, and Government should continue with the program of appointing more langue teachers and also appoint dance instructor in all the educational institutions.

The table below shows the opinion of the Students for Preservation of Zeliang Socio-Culture.

Table No. 115. Opinion of the Students for Preservation of Zeliang Socio- Culture.

The sampled students indentified the following for preservation of Zeliang socio-culture

1. School curriculum should include culture.
2. Organized seminars on culture for the younger generations about its uniqueness.
3. Morung for boys and girls should be revived in all the villages as part of their social activities.
4. All festivals should be observed to know their significance
5. Written document for younger generation to learn.
6. Workshop, quize, debate on culture should be organized.

The above table highlights that Zeliang socio- culture could be preserved by organizing seminars on culture for the younger generations about its uniqueness, observing all festivals to know their significance.

4.5 Analysis and Interpretation of the Responses given by Stakeholders

Sampled Stakeholder comprised of student's leaders, Hoho leaders, (ZB) NGO's, Administrators, Lecturers, Zeliangs Officers working under different establishments.

A. Profile of Stakeholders

The table below shows the profile of Stakeholders by Age and Gender

Table No.116.Profile of Stakeholders by Age and Gender

Responses	Age		Gender		
	No	%	Responses	No.	%
15-24	3	3.75%	Male	49	61.25%
25-34	35	43.75%			
35-44	31	38.75%			
45-55	11	13.75%	Female	31	38.75%
Total	80	100%			

The above table shows that 43.75% of the respondents were under the age of 34 years, 38.75% between 35-44 years, while 13.75% was above 54 years. The table also highlights that 61.25% of the respondents were male and 38.75% were female.

The following table shows the profile of Stakeholders by Educational Qualification, Marital Status and Religion.

Table No.117 Profile of Stakeholder by Educational Qualification, Marital Status and Religion

Educational qualification			Marital status			Religion		
Responses	No	%	Responses	No	%	Responses	No	%
Graduate	49	61.25%	Married	52	65%	Christian	80	100%
Post graduate	29	36.25%	Unmarried	28	35%	Heraka	-	-
Others	2	2.5%	Others	-	-	Any other	-	-
Total	80	100%	Total	80	100%	Total	80	100%

Table No. 117 shows that 61.25% of Stakeholders were graduates, 36.25% were post graduate while 2.5% of the respondents were M.Phil degree holders. The table also shows that 65% of the respondents were married while 35% were unmarried. The table also highlight that 100% of the respondents were Christians.

B: Socio-cultural values

The following table shows the opinion on Zeliangs Indigenous Culture and Heritage.

Table No. 118 Zeliangs Indigenous Culture and Heritage.

Responses	Whether Zeliangs were known to the outside world for their indigenous culture and heritage.		Wearing traditional attire and dresses should be encouraged to preserved culture.	
	No.	%	No.	%
Yes	70	87.5%	76	95%
No	10	12.5%	4	5%
Total	80	100%	250	100%

The above table indicates that 87.5% of the respondents agreed that Zeliangs were known to the outside world for their indigenous culture and heritage while 12.5% of the respondents did not agree.

The table also shows that 95% of the respondents agreed that wearing traditional attire and dresses should be encouraged to preserve culture while 5% of the respondents did not agree on encouraging wearing traditional attire and dresses to preserve culture.

The table below shows opinion on the positive changes brought by Education.

Table No. 119 Positive changes brought by Education

Responses	Whether education has brought positive changes in the way of life and standard of the Zeliang people.		Whether education has replace age old values with that of modern values.	
	No.	%	No.	%
Yes	78	97.5%	70	87.5%
No	2	2.5%	10	12.5%
Total	80	100%	80	100%

The above table indicates 97.5% of the respondents agreed that education brought positive changes in the way of life and standard of the Zeliang people while 2.5% of the respondents did not agree that education brought positive changes in the way of life and standard of the Zeliang people

The above table indicates 87.5% of the respondents agreed that education had replaced age old values with that of modern values while 12.5% of the respondents did not agree.

The following table shows major factor which influence Zeliang Culture

Table No. 120 Major factor which influence Zeliang Culture

Opinion of the stakeholder on major factor which influence Zeliang culture	No. of respondent	Percentage
Christianity	55	68.75%
Westernization	5	6.25%
Education	20	25%
Total	80	100%

The above table shows that 68.75% of the respondents felt that the major factor which influence Zeliang culture were Christianity, 6.25% of the respondents felt that westernization was the major factor that influenced Zeliang culture while 25% of the respondents felt education was the major factor which influenced Zeliang culture.

The following table indicates the Changes through Education.

Table No. 121 Changes through Education

Responses	Whether education has brought social upliftment in Peren District		Whether education has developed broad mindedness among the Zeliang people	
	No.	%	No.	%
Agreed	78	97.5%	70	87.5%
Disagreed	-	-	-	-
Neutral	2	2.5%	10	12.5%
Total	80	100%	80	100%

The above table show 97.5% of the respondents agreed that education had brought social upliftment in Peren district while 2.5% of the respondents were neutral that education had brought social upliftment in Peren district.

The above table also show that 87.5% of the respondents agreed that education had developed broad mindedness among the Zeliang people in Peren district while 12.5% of the respondents were neutral that education had developed broad mindedness among the Zeliang people.

The following table shows the relevance of present system of Education to Students in the different areas.

Table No. 122 Relevance of present system of Education to Students in the following areas.

Relevance of present system of education to students in the following areas.	Yes		No		Total	
	No	%	No	%	No	%
Helps in future life	67	83.75%	13	16.25%	80	100%
Relevant for seeking job	68	85%	12	15%	80	100%
Contributes to good citizenship	65	81.25%	15	18.75%	80	100%
Relevant in producing students able to compete with others in various field	67	83.75%	13	16.25%	80	100%
Any other	-	-	-	-	-	-

The above table reveals that 83.75% of the respondents felt that present system of education was relevant for future life, while 16.25% felt that it was not relevant.

85% of the respondents felt that present education system was relevant for seeking job, while 15% felt that it was not relevant.

81.25% of the respondents felt that present education system was relevant to become good citizen, while 18.75% of the respondent disagreed.

83.75% of the respondents felt that present education system was relevant in producing students able to compete with others in various field while 16.25% of the respondent disagreed

C: Impact of Education

The table below shows impact of Education in various fields.

Table No. 123 Impact of Education in various fields.

Responses	Impact of education on moral and social life of the Zeliangs		Management of resources has improved as impact of education like veterinary service, training and researched, mineral resources.	
	No.	%	No.	%
Yes	75	93.75%	72	90%
No	5	6.25%	8	10%
Total	80	100%	80	100%

The above table shows 93.75% of the respondents felt that there was impact of education on moral and social life of the Zeliang while 6.25% of the respondents disagreed.

Reasons: New leadership with vision to generate and disburse new knowledge emerged and improved living standard of the Zeliang people.

The above table also shows 90% of the respondents felt that management of resources had improved as impact of education like veterinary service, training and researched, mineral resources while 10% of the respondents disagreed.

The following table shows type of occupation preferred as impact of education in Peren District.

Table No. 124 Type of occupation preferred as impact of education in Peren District

Opinion of the stakeholder on type of occupation preferred as a result of the impact of education in Peren district	No. of respondent	Percentage
Government service	76	95%
Business	4	5%
Cultivation	-	-
Total	80	100%

The above table indicates that 95% of the respondents felt as a result of the impact of education Zeliang people preferred government service while 5% of the respondents felt that as impact of education Zeliang people preferred business.

The table below shows opinion on new trend of Socio-Economic Changes.

Table No. 125 Opinion on new trend of Socio-Economic Changes

Responses	Whether there is difficult to adjust with the new trend of socio-economic changes brought through education		Whether Zeliang culture is diluted as a result of modernity and westernization.	
	No.	%	No.	%
Yes	20	25%	33	41.25%
No	60	75%	3	3.75%
Total	80	100%	80	100%

The above table shows 25% of the respondents felt that they found it difficult to adjust with the new trend of socio-economic changes brought through education while 75% of the respondents did not find any difficulty to adjust with the new trend of socio-economic changes brought through education.

The above table shows 41.25% of the respondents felt that Zeliang culture was diluted as a result of modernity and westernization, 3.75% of the respondents did not agree while 55% of the respondents agreed to some extent that Zeliang culture was diluted as a result of modernity and westernization.

D. Need to Promote and Preserve ancestral Zeliang Culture

The following table highlights the opinion need to Protect, Promote and Preserved ancestral Zeliang Culture.

Table No. 126 Need to Protect, Promote and Preserved ancestral Zeliang Culture.

Responses	Need to protect, promote and preserve ancestral Zeliang culture		Whether they have concern to preserve Zeliang culture for future generation		Renaissance of Zeliang culture	
	No.	%	No.	%	No.	%
Yes	80	100%	80	100%	60	75%
No	-	-	-	-	20	25%
Total	80	100%	80	100%	80	100%

The above table shows 100% of the respondents felt the need to protect promote and preserve ancestral Zeliang culture.

The above table also shows that 100% of the respondents felt the concerned to preserve Zeliang culture for future generation.

The above table indicates that 75% of the respondents felt the need for renaissance of Zeliangs culture while 25% of the respondents disagreed on the renaissance of Zeliangs culture.

The table below shows opinion on Morung an important social institution in Zeliang villages.

Table No. 127 Morung an important social institution in Zeliang villages.

Responses	Whether morung is an important social institution in Zeliang village.		Whether morung have place in present Zeliang society.		Whether morung system can be followed along with modern system of education.	
	No.	%	No.	%	No.	%
Yes	28	35%	26	32.5%	32	40%
No	14	17.5%	11	13.75%	18	22.5%
TSE	38	47.5%	43	53.75%	30	37.5%
Total	80	100%	80	100%	80	100%

The above table reveals that 35% of the respondents agreed that morung was an important social institution in Zeliang village, 17.5% of the respondents did not agree while 47.5% of the respondents agreed that to some extent that morung was an important social institution in Zeliang village.

The above table shows 32.5% of the respondents agreed that morung had place in present Zeliang society, 13.75% of the respondents disagree while 53.75% of the respondents agreed that to some extent morung had place in present Zeliang society.

The above table indicates that 40% of the respondents felt that morung system could be followed along with modern system of education, 22.5% of the respondents did not agree while 37.5% of the respondents agreed that to some extent morung system could be followed along with modern system of education.

The table below shows the opinion on education as social necessity to Preserve, Protects and Promotes Culture.

Table No. 128 Opinion on Education as social necessity to Preserved, Protect and Promote Culture.

Responses	Whether education has become social necessity to preserve, protect and promote culture.		Whether institution exists to make life better, fuller, richer, happier and fruitful.	
	No.	%	No.	%
Yes	73	91.25%	76	95%
No	7	8.75%	4	5%
Total	80	100%	80	100%

The above table indicates that 91.25% of the respondents felt that education had become social necessity to preserve, protect and promote culture while 8.75% of the respondents did not agree.

The above table shows 95% of the respondents felt that institution could make life better, fuller , richer, happier and fruitful while 5% of the respondents disagreed.

The following table shows the suggestions for Preservation of Socio-Culture of the Zeliangs of Peren District.

Table No. 129 Suggestions for Preservation of Socio-Culture of the Zeliangs of Peren District.

1. Document the origin and history of the Zeliang people.
2. Encourage to wear traditional attire and observe festivals.
3. Preserved morung institutions by re-establishing in all the villages.
4. Practiced customary laws.
5. Custom and traditions should be written in book form for all to read.
6. Include cultural studies in school curriculum.
7. Protect monument.
8. Folk tales and folk lores should be documented
9. Published books, pamphlets on culture, narration of folk tales.
10. Cultural research centre should be set up.

The above table indicates some suggestion like documenting on the origin and history of the Zeliang people, preserving morung institutions by re-establishing in all the villages, practiced customary laws by documenting custom and traditions in book form for all to read.

The following table shows the opinion on the ways to promote Zeliang culture among the younger generation.

Table No. 130 Ways to Promote Zeliang Culture among the younger generation.

1. Organize cultural exchange program.
2. Children be allowed to partake in cultural activities during festivals.
3. Organize seminars on tradition and custom.
4. In-depth study of custom and tradition, significant of feast and festivals should be made.

The above table shows that to promote culture, cultural exchange program should be organized, a children should be allowed to partake in cultural activities during festivals and In-depth study of custom and tradition, significant of feast and festivals should be made.

E. Socio-cultural values

The table below shows changing values with the introduction of Formal Education.

Table No. 131 Changing values with the introduction of Formal Education.

Responses	Whether introduction of formal education changes the values	
	No.	%
Yes	71	88.75%
No	9	11.25%
TSE	-	-
Total	80	100%

The above table indicates that 88.75% of the respondents felt that introduction of formal education changed the values while 11.25% of the respondents did not agree.

The table below shows the opinion on cultural practice and law among the younger generation.

Table No. 132 Opinion on cultural practice and law among the younger generation.

Responses	Whether younger generation of the Zeliang people is ignorant about cultural practiced and law.	
	No.	%
Agreed	44	55%
Strongly agreed	30	37.5%
Disagreed	2	2.5%
Strongly disagreed	-	-
Neutral	4	5%
Total	80	100%

The above table show 37.5% of the respondents strongly agreed that younger generation of the Zeliang people were ignorant about cultural practiced and law, 55% of the respondents agreed while 2.5% of the respondents disagreed and 5% of the respondents were neutral that younger generation of the Zeliang people were ignorant about cultural practiced and law.

The following table shows the preference of type of education for girls or daughter.

Table No. 133 Preference on type of education for girls or daughter.

Opinion of the Stakeholders on preference of type of education for girls or daughter	No.	Percentage
General education	56	70%
Medical education	19	23.75%
Engineering	-	-
Legal	-	-
Theology	5	6.25%
Any other	-	-
Total	80	100%

The above table shows 70% of the respondents' preferred general education for girls, 23.75% of the respondents' preferred medical education while 6.25% of the respondents preferred theology for girls.

The following table shows the opinion on status of Zeliang Women.

Table No.134 Status of Zeliang Women.

Opinion of the Stakeholders on status of Zeliang women.	No. of respondent	Percentage
Superior	-	-
Inferior to man	72	90%
Equal	8	10%
Don't know	-	-
Total	80	100%

The above table shows that 90% of the respondents felt that the status of Zeliang women were inferior to men while 10% of the respondents felt that Zeliang women occupy same status with men.

Present status of Zeliang women: Though still inferior, they were treated equal with men in many ways but they were not included in important decision making process.

F. Impact of education

The following table shows the opinion on development wide gap among the Zeliangs of Peren District.

Table No. 135. Development brought wide gap among the Zeliangs of Peren District.

Opinion of the Stakeholders on whether education and development brought wide gap among the Zeliangs of Peren district.	Yes		No		Total	
	No.	%	No.	%	No.	%
Rich and poor	66	82.5%	14	17.5%	80	100%
Literate and illiterate	64	80%	16	20%	80	100%
Privilege and under privilege	63	78.75%	17	21.25%	80	100%

The above table shows that 82.5% of the respondents agreed that the gap between the rich and poor existed among the Zeliangs as a result of education and development while 17.5% of the respondents did not agree.

80% of the respondents agree that the gap between the literate and illiterate existed among the Zeliangs as a result of education and development while 20% of the respondents did not agree.

78.75% of the respondents agree that the gap between the privilege and under privilege existed as a result of education and development while 21.25% of the respondents did not agree.

The table below shows the opinion on changes with the introduction of Formal Education

Table No. 136 Changes with the introduction of Formal Education

1. More advance in social and economic and literacy rate.
2. Improve in sanitation, health care and living standard.
3. More people hunt for lucrative job than farming.
4. Age old values have diminished.
5. Westernization has changed our custom and traditions.
6. People are open to new ideas and fight against social evils.

The above table shows some changes identified by the Stakeholder like advancement in social and economic and literacy rate, people were open to new ideas and fight against social evils with the introduction of formal education in Peren District.

The table below shows economic development through education.

Table No. 137 Economic Development through Education

1. It enables people to learn new technology to apply in trade and farming.
2. Prospective utilization of available resources.
3. People came to know their rights and privileges which help them to uplift their economy.

The above table highlights some economic development like prospective utilization of available resources, enabling the people to learn new technology to apply in trade and farming through education.

Table below shows some suggestion for Development of Quality Education in Peren District.

Table No. 138 Suggestions for Development of Quality Education in Peren District

1. Standardize class room environment with modern facilities.
2. Appoint teachers on merit basis.
3. Close liaison and better coordination between schools and administration

The above table highlighted some suggestion like standardized class room environment with modern facilities, and appointment of teachers on merit basis for development of quality education in Peren district.

The table below shows opinion on satisfaction with the existing system of education in Peren District

Table No. 139. Satisfaction with the existing system of education in Peren District.

Opinion of the Stakeholders on satisfaction with the existing system of education in Peren district.	No. of respondent	Percentage
Yes	28	35%
No	52	65%
Total	80	100%

The above table shows 35% of the respondents were satisfied with the existing system of education in Peren district while 65% of the respondents were not satisfied with the existing system of education in Peren district.

The table below shows the attitude of the Zeliang people with modern system of education in the beginning.

Table No. 140 Attitude of the Zeliang people with modern system of education in the beginning.

1. Reluctance to accept for fear of wiping out the cultural values.
2. Hostility in the beginning.
3. Apprehension and suspicion.

The above table shows that Zeliang people when modern system of education was introduced they had apprehension and suspicion and were reluctant to accept for fear of wiping out the cultural values.

4.6: Analysis and Interpretation of Responses given by Church Workers

Sampled church workers comprised of Church Pastor, Women leader, Youth Leader, Lecturer in Theological College, Mission Centre (ZBCC & ZBA) and priest from the Catholic Church. They were randomly selected and all sampled church workers were Zeliangs of Peren District.

A. Profile of church workers

The following table shows the profile of Church Workers by Age and Gender

Table No.141 Profile of Church Workers by Age and Gender

Responses	Age		Gender		
	No	%	Responses	No.	%
25-34	11	44%	Male	19	76%
35-44	7	28%			
45-54	5	20%	Female	6	24%
55-64	2	8%			
Total	25	100%	Total	25	100%

The above table shows that 44% of the respondents were under the age of 34 years, 28% between 35-44 years, 20% of the church workers were in between 45-54 years while 8% are above 55 years. The table also highlights that 76% of the respondents were male and 24% were female.

The following table shows the profile of Church Workers by Educational qualification, Marital Status and Religion

Table No. 142 Profile of Church Workers by Educational Qualification, Marital Status and Religion

Educational Qualification			Marital status			Religion		
Responses	No	%	Responses	No	%	Responses	No	%
Secondary	1	4%	Married	15	60%	Christian	25	100%
Higher Secondary	1	4%	Unmarried	10	40%	Heraka	-	-
Graduate	10	40%	Others	-	-	Any other	-	-
Post graduate	13	52%						
Total	25	100%	Total	25	100%	Total	25	100%

Table No. 142 shows that 4% % of the Church Workers were matriculate, 4% were undergraduates, 40% of the Church workers were graduates while 52% of the respondents were post graduates. The table also shows that 60% of the respondents were married while 40% were unmarried. The table also highlights that 100% of the respondents were Christians.

B. Impact of Christianity

The table below shows the opinion on the impact of Christianity.

Table No. 143 Opinion on the impact of Christianity

Responses	Whether traditional religion is replaced by Christianity		Whether Christianity has reduced animistic ritual and animal sacrifices.		Christian Missionaries contribution towards education	
	No.	%	No.	%	No.	%
Yes	25	100%	25	100%	22	88%
No	-	-	-	-	-	-
TSE	-	-	-	-	3	12%
Total	25	100%	25	100%	25	100%

The above table shows that 100% of respondents agreed that traditional religion replaced by Christianity.

The above table also shows that 100% of respondents agreed that Christianity had reduced animistic ritual and animal sacrifices.

The above table show 88% of the respondents agreed that Christian Missionaries had contributed towards education while 12% of the respondents agreed that to some extent Christian Missionaries had contributed towards education.

The following table shows the impact of Christianity in Education.

Table No. 144 Impact of Christianity in Education

Responses	Whether Christianity is responsible for beginning of formal education in Peren district.		Whether Christianity is responsible for girls' education in Zeliang society.		Whether Christianity has changed socio-economic practices of the Zeliangs.	
	No.	%	No.	%	No.	%
Yes	17	68%	16	64%	18	72%
No	1	4%	-	-	-	-
TSE	7	28%	9	36%	7	28%
Total	25	100%	25	100%	25	100%

The above table indicates 68% of the respondents felt that Christianity was responsible for beginning of formal education in Peren district, 4% of the respondent did not agree while 28% of the respondent agreed that to some extent Christianity was responsible for beginning of formal education in Peren district.

The above table shows 64% of the respondents felt that Christianity was responsible for girls' education in Zeliang society while 36% of the respondents agreed that to some extent Christianity responsible for girls' education in Zeliang society.

The above table indicates 72% of the respondents felt that Christianity had changed socio-economic practices of the Zeliangs while 28% of the respondents agreed to some extent Christianity had changed socio-economic practices of the Zeliangs.

The following table below shows impact of Christianity on moral and social life of the Zeliangs in Peren district

Table No. 145 Impact of Christianity on moral and social life.

Opinion of Church Workers on impact of Christianity on moral and social life.	No. of respondent	Percentage
Yes	22	88%
No	-	-
To some extent	3	12%
Total	25	100%

The above table reveals that 88% of the respondents felt that Christianity had impact on moral and social life of the Zeliangs in Peren district while 12% of the respondent agreed that to some extent that Christianity had impact on moral and social life of the Zeliangs in Peren district.

The table below shows the role played by Christian Missionaries in changing traditional institution to modern system of education.

Table No. 146 Roles of Christian Missionaries

The respondents identified the following as the roles of Christian missionaries in changing traditional institution to modern system of education
1. Established mission schools in Zeliang area
2. It discourages morung activities and encourages reading and writing
3. It introduces formal education in Zeliang area.

The above table shows Christian missionaries had introduced formal education and established mission schools in Zeliang area.

The following table highlighted the impact of Christianity in Peren District.

Table No. 147 Impact of Christianity in Peren District

1. Warring mentality to feeling of brotherhood were developed.
2. Stopped superstitious belief.
3. Abolished many social evil practices.
4. Changed narrow outlook of the people.
5. More hygienic and conscious about health.
6. Increased literacy rate.
7. Up liftment of living standard.
8. It ended the practice of polygamy.
9. Women's living status improved
10. Life style replaced by western life style
11. It also improved sanitation.

The above table shows that as an impact of Christianity warring mentality to feeling of brotherhood were developed, it stopped superstitious belief, it abolished many social evil practices in the society, it ended the practice of polygamy and Women's living status were improved.

The following table shows Cultural elements in Christian life among the Zeliangs

Table No. 148 Cultural elements in Christian life among the Zeliangs

1. Marriage solemnized in Christian way.
2. Folk songs fusion with Christian music.
3. Traditional dress worn in church and feasting.

The above table shows Marriage were solemnized in Christian way, Folk songs fusion with Christian music and also worn Traditional dress church and feasting.

C. Impact of education

The table below shows the Positive Changes brought by Education.

Table No. 149 Positive Changes brought by Education

Responses	Positive changed brought by education in the way of life and standard of the Zeliang people.		Changes after the introduction of formal education in Peren district.	
	No.	%	No.	%
Yes	22	88%	7	28%
No	-	-	18	72%
TSE	3	12%	-	-
Total	25	100%	25	100%

The above table shows 88% of the respondents felt that positive changed had been brought by education in the way of life and standard of the Zeliang people while 12% of the respondents agreed that to some extent positive changed had been brought by education in the way of life and standard of the Zeliang people.

The above table indicates 28% of the respondents were satisfied with the present system of education in Peren district while 72% of the respondents were not satisfied with the present system of education in Peren district.

The following table shows some changes brought by education in Zeliang Culture

Table No. 150. Some changes brought by Education in Zeliang Culture

1. Changed the outlook and mindset of the people.
2. Changed way of life.
3. Stopped animal sacrifices.
4. Zeliang culture wrongly looked down by some.
5. Economic upliftement through education.
6. Shifted from morung to class room, from kin elders to class room teachers.
7. Blend of western culture.
8. Work culture degenerated, opted more for white color job.
9. Stopped taboos, gennas and headhunting.
10. Changed dressing, life style, music, customary laws.
11. People became more hygienic.

The above table shows some of the changes brought by education in Zeliang culture. The society stopped animal sacrifices, taboos, gennas and headhunting, work culture degenerated people opted more for white color job and Zeliang culture were wrongly looked down by some others.

The table below shows changes after the introduction of formal education in Peren district

Table No. 151. Some changes after the introduction of formal education.

1. Learnt the importance of education.
2. Enlighten the people to be more civilize.
3. Competent leaders emerge.
4. Up lift economic life, more creative and life became easier.
5. Records of events were more accurate and specific.
6. Women status up lifted not confined to kitchen alone.
7. Oral traditions replaced by written records.
8. Easier to communicate complex concepts.

The above table shows some changes after the introduction of formal education in Peren district. The respondents identified that people learnt the importance of education, competent leaders had emerged, records of events were more accurate and specific and it became easier to communicate complex concepts.

The following table shows present system of education in Peren District.

Table No. 152 Present system of education in Peren District.

1. Teachers are not updated, they should be reoriented.
2. Cultural education should be included.
3. It lacked in co-curricular activities.

The above table shows teachers were not updated so they should be re-oriented. The schools also lacked co-curricular activities.

The following table shows suggestions for Development of Education in Peren District.

Table No. 153 Suggestions for Development of Education in Peren District

1. Teacher should be trained.
2. Grading system should be in comparison with other state.
3. Motivational class for student should be conducted.
4. Exposure trip should be organized.
5. Co-curricular activities like games and sports, craft, singing, drama should be included.

The above table highlights some suggestions for development of education like teacher should be trained, grading system should be in comparison with other state, motivational class for student should be conducted and exposure trip should be organized.

D. Changing Attitude

The table below shows the attitude of the people with regard to modern education in the beginning.

Table No. 154 Attitude of the people with regard to modern education in the beginning.

1. People were hostile in the beginning.
2. Not allowed to established schools in some village.
3. They thought as wastage of time.
4. Many thought it as division of people.
5. Girls were not allowed to go to school.

The above table shows that people were hostile when modern education was first introduced; they did not allow establishing schools in some village and girls were not allowed to go to school.

4.7: Analysis and Interpretation of Responses given by Community Elders

Community Elders consist of Pensioner, Public Leader and Retired Teachers. They were randomly selected.

A. Profile of Community Elders

The following table shows the profile of Community Elders by Age and Gender

Table No. 155. Profile of Community Elders by Age and Gender

Age			Gender		
Responses	No	%	Responses	No.	%
45-54 years	9	36%	Male	25	100%
55-64	6	24%	Female	-	-
65-75	10	40%			
Total	25	100%	Total	22	100%

The above table shows that 36% of the respondents were in between the age of 45-54 years, 24% between 55-64 years, while 40% is above 65 years. The table also highlights that 100% of the respondents were male.

The following table shows the profile of Community Elders by educational qualification, marital status and Religion.

Table No. 156. Profile of Community Elders by Educational Qualification, Marital Status and Religion

Educational Qualification			Marital status			Religion		
Responses	No	%	Responses	No	%	Responses	No	%
Secondary	10	40%	Married	25	100%	Christian	25	100%
Higher Secondary	8	32%	Unmarried	-	-	Heraka	-	-
Graduate	7	28%	Others	-	-	Any other	-	-
Total	25	100%	Total	25	100%	Total	25	100%

The above table shows that 40% of Community elders were Matriculate while 32% were under graduate and 28% were graduates. The table also shows that 100% of the Community elders were married. The table also highlights that 100% of the respondents were Christians.

B. Socio-cultural values

Table below shows opinion on Traditional Zeliang family.

Table No. 157. Traditional Zeliang family

Opinion of the Community Elders on traditional Zeliang family	No. of respondent	Percentage
Joint family	3	12%
Nuclear family	22	88%
Total	25	100%

The above table shows 12% of the respondent said that traditional Zeliang family maintained joint family while 88% of the respondent agreed that traditional Zeliang family maintained nuclear family.

The table below shows opinion on agricultural system practiced by ancestral Zeliangs.

Table No. 158. Agricultural system practiced by ancestral Zeliangs.

Opinion of the Community Elders on agricultural system practiced by ancestral Zeliangs	No. of respondent	Percentage
Jhum cultivation	12	48%
Terrace cultivation	-	-
Combination of both	13	52%
Total	25	100%

The above table indicates that majority of the ancestral Zeliang family practiced both jhum and terrace cultivation.

The following table shows opinion on Zeliang Culture

Table No. 159. Opinion on Zeliang Culture

Responses	Whether animism still prevails in some Zeliangs areas		Whether Zeliang culture is rich		Whether present generation of the Zeliangs is deficient in their knowledge and understanding of their ancestral culture.	
	No.	%	No.	%	No.	%
Yes	13	52%	16	64%	12	48%
No	12	48%	6	24%	10	40%
TSE	-	-	3	12%	3	12%
Total	25	100%	25	100%	25	100%

The above table indicates that 52% of the respondents agreed that animism still prevails in some Zeliangs areas while 48% of the respondents did not agree.

The above table reveals that 64% of the respondents agreed that Zeliang culture was rich, 24% of the respondents did not agree while 12% of the respondents agreed that to some extent Zeliang culture is rich.

The above table shows 48% of the respondents agreed that present generation of the Zeliangs was deficient in their knowledge and understanding of their ancestral culture, 40% of the respondents did not agree while 12% of the respondents agreed that to some extent present generation of the Zeliangs were deficient in their knowledge and understanding of their ancestral culture.

The table below shows the opinion on observing Community Feast and other Cultural activities.

Table No.160. Opinion on observing Community Feast and other Cultural activities.

Responses	Whether ancestral Zeliang culture can be carried forward by observing community feast and festivals and other cultural activities		Morung as a place to develop and learnt social skills and etiquettes	
	No.	%	No.	%
Yes	22	88%	25	100%
No	1	4%	-	-
TSE	2	8%	-	-
Total	25	100%	25	100%

The above table indicates that 88% of the respondents felt that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities, 4% of the respondents did not agree while 8% of the respondents agreed that to some extent ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities.

The above table shows 100% of the respondents agreed that morung was a place to develop and learnt social skills and etiquettes.

The table below shows Main Festivals of Zeliangs and their Significance in Peren District

Table No. 161. Main Festivals and their Significance.

<i>Main festival of Zeliangs in Peren district</i>	<i>Significance of feast and festivals</i>
1. Meilie nyi.	1.To preserve traditional values
2. Hega	
3. Kwakpwa Nyi/chega gadi	2. In today's context it is merry making, singing folk songs and dancing
4. Herasam Nyi.	

The above table shows that the main festivals of Zeliangs were Meilie nyi, Hega, Kwakpwa Nyi/chega gadi and Herasam Nyi which were celebrated in different seasons of the year. Its significance was to preserve traditional values but in today's context it was merry making, singing folk songs and dancing

i) *System of education followed in the past.*

The respondents identified that oral system of education was followed which is imparted by the elders from the morung. Morung acted as the traditional educational institution that ensured the transmission of knowledge, culture and traditional as well as values from one generation to another. The respondent agreed that elders from the village taught informal education in Morung.

Table below highlights on the lesson taught in Traditional Institution.

Table No. 162. Lesson taught in Traditional Institution

1. Ancestral history.
2. Learnt folk songs, folk tales,
3. Learnt Social, economic,
4. Learnt manners, respect for elders
5. Learnt custom and traditions.

The above table reveals that ancestral history, folk songs, folk tales, custom and traditions, manners, respect for elders were the lesson taught in traditional institution.

The following table shows the type of Education imparted to Girls before the introduction of formal education.

Table No. 163 Type of Education imparted to Girls before the introduction of formal education.

1. Teach morality, honesty.
2. Weaving and spinning
3. The art of housekeeping.
4. singing, good manners
5. Learnt custom and traditions.

The above table indicated that before the introduction of formal education, girls were taught on morality, honesty, Weaving and spinning, singing, good manners and the art of housekeeping.

The table below shows the opinion on Values that Zeliang were known for.

Table No.164 Opinion on Values that Zeliang were known for.

Opinion of the Community Elders on values that Zeliang were known for.	Yes		No		Total	
	No.	%	No.	%	No	%
Hospitality	21	84%	4	16%	25	100%
Bravery	12	48%	13	52%	25	100%
Courtesy	15	60%	10	40%	25	100%
Politeness	16	64%	9	36%	25	100%
Respect for elders	25	100%	-	-	25	100%
Open-mindedness	17	68%	8	32%	25	100%
Chastity in women	13	52%	12	48%	25	100%
Loyalty	20	80%	5	20%	25	100%
Any other	-	-	-	-	-	-

The above table reveals that 84% of the respondents agreed that Zeliangs of Peren district were known for their hospitality while 16% of the respondents did not agree.

48% of the respondents felt that Zeliangs of Peren district were known for their bravery while 52% of the respondents did not agree.

60% of the respondents agreed that Zeliangs of Peren district were known for their courtesy while 40% of the respondents did not accept.

64% of the respondents felt that Zeliangs of Peren district were known for their politeness while 36% of the respondents disagreed.

100% of the respondents agreed that Zeliangs of Peren district were known for their respect for elders.

68% of the respondents agreed that Zeliangs of Peren district were known for their open mindedness while 32% of the respondents did not agree.

52% of the respondent agreed that Zeliangs of Peren district were known for their chastity in women while 48% of the respondent did not agree.

80% of the respondents agreed that Zeliangs of Peren district were known for their loyalty while 20% of the respondents did not agree.

The table below shows the opinion of the Community Elders on religious Taboos and Gennas which were strongly observed in the past by the Zeliangs.

Table No. 165 Religious Taboos and Gennas observed in the past by the Zeliangs.

Opinion of the community elders on religious taboos and gennas observed in the past by the Zeliangs.	No. of respondent	Percentage
Yes	25	100%
No	-	-
Total	25	100%

The above table shows 100% of the respondents agreed that religious taboos and gennas were strongly observed in the past by the Zeliangs.

The following table shows opinion of the Community Elders on religious Taboos and Gennas performance.

Table No. 166. Opinion of the Community Elders on religious Taboos and Gennas performance.

Opinion of the Community Elders on performance of religious taboos and gennas.	No. of respondent	Percentage
Chief priest	21	84%
Elderly man	4	16%
Any other	-	-
Total	25	100%

The above table shows 84% of the respondents agreed that religious taboos and gennas were performed by chief priest while 16% of the respondents felt that religious taboos and gennas were performed by elderly man.

The table below shows the opinion on inheritance of family property.

Table No. 167. Inheritance of family property.

Opinion of the Community Elders on inheritance of family property.	No. of respondent	Percentage
Male	25	100%
Female	-	-
Total	25	100%

The above table indicates that among Zeliangs family property were inherited by the male. The respondents agreed that first male cousin from the male side inherit family property if there were no male child in the family.

The following table shows 'opinion on Zeliang Traditional Society'.

Table No.168 Opinion on Zeliang Traditional Society

Responses	Whether Zeliang traditional society was harmonious because people maintained high moral principles		Whether traditional social and moral values which were cherished in the past are vanishing in modern days	
	No.	%	No.	%
Yes	22	88%	22	88%
No	2	8%	3	12%
TSE	1	4%	-	-
Total	25	100%	25	100%

The above table reveals that 88% of the respondent felts that traditional Zeliang society was harmonious because people maintained high moral principles, 8% of the respondents did not agree while 4% of the respondents agreed that to some extent traditional Zeliang society was harmonious because people maintained high moral principles.

The above table shows 88% of the respondents felt that traditional social and moral values which were cherished in the past were vanishing in modern days while 12% of the respondents did not agree.

C: Preservation of Culture

The table below highlights the important Zeliang traditional values of the past which need to be preserved.

Table No. 169. Important Zeliang Traditional Values of the past to be preserve.

1. Respect for elders.
2. Culture like folk songs
3. Folk dance, dress.
4. Honesty.
5. Sincerity.
6. Hospitality
7. Chastity in women
8. Loyalty
9. Courtesy
10. Selflessness

The above table shows that respect for elders, folk dance, dress, honesty, hospitality, chastity in women were some of the most important Zeliang traditional values of the past which should be preserved.

The following table shows the opinion on economic source of income of the ancestral Zeliangs.

Table No.170. Economic source of income of the ancestral Zeliangs.

1. Cultivation.
2. Rearing cattle's.
3. Craft.
4. Barter system.

The above table reveals that cultivation, cattle rearing and craft were the main economic source of income of the ancestral Zeliangs.

The following table shows the effects of Modern Education to the Traditional Education

Table No. 171 Effects of Modern Education to the Traditional Education.

1. Eroded the moral values.
2. Diluted the unique learning institutions.
3. Morung replaced by schools

The above table shows that as an effect of modern education the unique learning institutions morung were replaced by schools.

The table below shows the opinion on Status of Women in ancient Zeliang Society

Table No.172 Opinion on Status of Women in ancient Zeliang Society.

Responses	Whether equal status between man and women in ancient Zeliang society is maintained.	
	No.	%
Yes	2	8%
No	23	92%
TSE	-	-
Total	25	100%

The above table indicates that in ancient Zeliang society man and woman did not enjoy equal status as 92% of the respondents agreed that they did not have equal status.

D: Development of Education

The table below shows the attitude of the people to Modern Education in the beginning.

Table No. 173 Attitude of the people with Modern Education in the beginning

1. Reluctant to accept.
2. Considered to be worthless and unnecessary.

The above table reveals that in the beginning people were reluctant to accept and modern education and considered to be worthless and unnecessary.

The following table shows the changes in the society with the introduction of formal education.

Table No. 174. Changes in the society with the introduction of Formal Education

1. Economic up gradation.
2. Living standard improved.
3. Harmony in the society.
4. Business ability
5. Government employed has increased.

The above table indicates that with the introduction of formal education economic upgraded, harmony in the society, business ability and number of government employed have increased.

The following table highlight on the satisfaction with the existing system of Education in Peren District.

Table No. 175 Satisfaction with the existing system of Education in Peren District.

Responses	Satisfaction with the existing system of education in Peren district.	
	No.	%
Yes	13	52%
No	12	48%
TSE	-	-
Total	25	100%

The above table indicates that 52% of the respondents were satisfied with the existing system of education in Peren district while 48% of the respondents were not satisfied with the existing system of education in Peren district.

The table below shows the suggestions for Development of Education in Zeliang areas

Table No. 176 Suggestions for Development of Education in Zeliang areas.

1. Appoint trained teachers.
2. Better infrastructure should be provided
3. Teachers should be sincere.

The above table reveals that for development of education trained teachers should be appointed and better infrastructure should be provided.

CHAPTER- 5

**FINDINGS, CONCLUSIONS, AND
SUGGESTIONS FOR FUTURE RESEARCH**

5. FINDINGS, CONCLUSIONS, AND SUGGESTIONS FOR FUTURE RESEARCH

5.0. Introduction

The study attempted to investigate the educational and socio cultural life of the Zeliang Nagas and had the following objectives- to study and analysis of the development of modern education among the Zeliang Nagas, to examine the impact of Christianity on education and socio-culture of the Zeliangs and the influence of education on socio-cultural life of Zeliangs. It also tried to identify the socio cultural values of the past and bring out their educational implications. It was also an attempt to study changing attitudes among the Zeliangs, to make suggestions for development of education of the Zeliangs and to suggest measures for preservation of socio culture of the Zeliang Nagas. The historical and descriptive methods were used in the investigation with six Questionnaires and interview schedule as tools of research.

Several documents were referred like annual reports, souvenir, government documents/ publications, unpublished thesis, dissertations, pamphlets etc. After analyzing the data, the investigator had drawn out major findings based on “A Study of Education and Socio Cultural Life of the Zeliang Nagas”.

The findings of the study have been summarized into seven categories:

1. Documentary survey
2. Head of the Institutions.
3. Teachers.
4. Students.
5. Stakeholders.
6. Community Elders.
7. Church Workers.

5.1: Findings from Documentary Survey

In order to fulfill the present research objectives, data were collected through documentary survey techniques. In this chapter, the investigator attempted to project the findings in a systematic manner as shown below:

1. It was found that Morung acted as the traditional educational institution that ensures the transmission of knowledge, culture and traditional as well as values from one generation to another. Custom, religious philosophy and etiquettes were imparted to the youths and stern disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths.
2. The first Government Lower Primary School in Peren district was established at Benreu village in 1912 by the British Government.
3. The first church run school known as Baptist English School was established in 1964 in Peren Town by Zeme Baptist Church Council and first private individual managed school was established in 1976 known as L.M School, Mhainamsti.

The table below shows the Status of Educational Institutions in Peren District

Table No.177 Status of Educational Institutions in Peren District

Types of educational institutions	Government	Government Aided	Private	Total	Percentage
No. of college	1	-	1	2	.85%
No. of Higher secondary Schools	3	2	2	7	3.05%
No. of High schools	16	-	14	30	13.10%
No. of Middle Schools	44	-	14	58	25.35%
No. of Primary Schools	120	-	12	132	57.65%
Total	184	2	43	229	100%

Source: DMA Peren as per U dise report 2014-15

4. There were 184 Government schools with 120 primary schools, 44 middle schools 16 high schools, 2 higher secondary schools and 1 Government college in Peren district.
5. There were 2 Government Aided Schools namely Jawahar Navodaya Vidyalaya and Sainik School. Jawahar Navodaya Vidyalaya was established on 17th November 2006 at Jalukie. Sainik School at Punglwa of Peren district was inaugurated on 12th May 2007.
6. There were 43 private schools in Peren District, 12 primary schools, 14 middle schools, 14 high schools, 2 higher secondary schools and 1 Private college which were managed by church, individuals and different organization like Heraka schools namely Jadonand Memorial Primary School at Old Tesen, Zeliangrong Heraka High School at Tening and Vidya Bharati School at Jalukie 'B' which were sponsored by Association affiliated to Vidya Bharti Akhil Bharatiya Shiksha Santha, New Delhi.
7. Formal education in Peren district had a humble beginning with two Sub-Inspectors of School without proper office at Peren and Tening Area for many years. In 1955 a thatched house office of the Assistant Sub Inspector was built at Peren Town by the community. On 31st march 1979 Deputy Inspector of School, Peren was established and declared a full-fledged Vide Govt. order No.Ed/SE/1/30/77-78 dated 14-4-78, which got bifurcated from Dimapur DIS.
8. Shri. Soukrie was the first Deputy Inspector of Schools in Peren district. In 2010, it was upgraded to the status of District Education Officer (DEO) assisted by the Deputy District Education Officer (DDEO) and three Junior Education Officers (JEO).

9. The Sarva Shiksha Abhiyan (SSA) program was implemented at Peren district on 1st January 2008 by the District Mission (DMA) headed by the Deputy Commissioner as chairman and the District Education Officer as member secretary. The office had three Educational Block Resource Centre (EBRC).
10. Rashtriya Madyamik Shiksha Abhiyan (RMSA) was launched in the year 2010. The major component of RMSA was infrastructure development, annual grants, science exhibition, tours and supply of science kits. Through RMSA programme 11 middle schools were upgraded to Government High Schools in Peren district.
11. At present there were 229 educational institutions in Peren District which included 184 government institutions, 2 Government Aided, 43 private institutions.
12. There were three pre schools namely Kindom Academy, Ramzie School and Kids Campus being run by private individuals in the district at present.

5.2. Findings based on Responses given by Heads of Institutions

1. It was found out that 72.73% of the Heads of the institutions were male while 90.90% were married.
2. The study reveals that 100% Heads of the institutions were Christian. 63.65% were graduate.
3. The findings reveals that 95.45% of the head of the institutions felt that the present conditions of education in the district are progressing. Only 4.55% of the head of the institutions felt that the condition of the education is stagnant.
4. It was also found out that 63.65% of the respondent felt that there was a difference between government and private schools. And 36.35% felt that there is no difference between private and government schools.

Reasons for difference between Government and Private Schools:

Most of the heads of the institutions felt that there was a difference between private and government schools because of the following reasons:

- i. Private schools had better infrastructure and facilities compared to government schools.
 - ii. Children of private schools mostly had educated parents.
 - iii. Children of private schools mostly had financially stable parents.
 - iv. Most of the students in government schools came from less privileged backgrounds and since parents were illiterate they did not have much of parental involvement and assistance.
 - v. Private schools had strict rules of conduct for teachers and therefore teacher absenteeism was rare.
 - vi. Private schools were faring better in academic performance/results in public exams as well.
5. The study reveals that 68.20% of the head of the institutions felt that present system of education is flexible in Peren district.

6. The study reveals that 63.65% of the head of the institutions felt that present system of education was relevant for future life, 9.10% felt that it was not relevant and 27.25% of the head of the institutions agreed to some extent that present system of education was relevant for future life.
7. It was found out that 36.35% of the head of the institutions agreed that present system of education was relevant to seek job while 9.10% disagreed and 45.55% agreed to some extent that present system of education was relevant to seek.
8. The study reveals that 63.65% of the head of the institutions agreed that present system of education was relevant to become good citizen and 36.35% agreed to some extent that present system of education was relevant to become good citizen.
9. The study reveals that 40.90% of the head of the institutions agreed that present system of education was relevant to compete with others in various field, 13.65% disagreed while 45.45% felt that to some extent the present system was relevant to become good citizen that present system of education was relevant to compete with others in various field.
10. It was found that 100% respondents agreed that there was a need to promote and preserve Zeliang culture for the upcoming generation through education.

Ways in which Zeliang culture may be promoted and preserved by:

- i. Constructing museum where document and materials are to be kept.
- ii. Publishing books on culture
- iii. Promoting literature
- iv. Organizing cultural program in the schools
- v. Teaching folk songs, folk tales and customary laws to the student by including in the school curriculum.

11. The study reveals that 100% respondents agreed that Zeliang ancestral culture should be included in school curriculum to preserve.
12. The study reveals that 100% respondents agreed that cultural program should be organized in educational institutions to promote and preserved culture among the younger generation.
13. It was found out that 50% of the respondents were satisfied with the existing system of education, 22.75% were not satisfied with the present system while 27.25% agreed to some extent with the present system of education in Peren district.
Reasons for dissatisfaction:
 - i) Too many students with no proper ratio
 - ii) As per RTE, the policy of no detention, it detached students from their studies
 - iii) Lack of trained teachers

14. It was found from the Head of the institutions that initially the attitude of people towards modern education was the reluctance to accept formal education for fear of losing their age old culture; they were confused, and lacked interest to learn new ideas.
15. The study reveals that as a result of communitization of schools in Peren district changes were observed in the elementary stage like teachers were more sincere and dedicated, active participation and involvement of the community in all the developmental activities, decreased rate of drop out, proper and better utilization of funds, better relation and cooperation between the government and the community.
16. The findings reveals that some changes like better health care, students development on modern science and technologies , greater awareness of rights observed in society etc.
17. Some of the suggestions given by the Heads of the Institutions for development of education in Peren district were: - better infrastructure to all the government schools, appointment of trained teachers, introduction of more practical oriented education, using of technology to keep pace with others and introduction of science stream at higher secondary level.

5.3. Findings based on responses given by Teachers

1. The findings reveal that 54% of the teachers were female while male consisted of 46%.
2. It was found out that 100% of the teachers were Christians.
3. It was found out that majority of the teachers were well qualified covering 74% graduates and a small percentage of post graduate.
4. The findings reveals that Morung was the centre of learning before the introduction of formal education in Peren district where the elders taught the younger ones
5. The data show that majority (91%) of the respondent agreed that present condition of education in Peren district was progressing while 9% of the respondents felt that present condition of education in Peren was stagnant.
6. It was found that 81% of the teacher felt that there was difference between private and government schools.
Reason: Private schools were more strict and serious in teaching and administration compared to government schools.
7. It was found out that 60% of the teachers felt that present system of education was relevant for future life,3% felt that it was not relevant while 37% of the teachers agreed to some extent that present system of education was relevant to students for future life.
8. It was found out that 58% of the teachers felt that present education system was relevant for seeking job, 2% felt that it was not relevant while 40% of the teachers agreed to some extent that present education system was relevant for seeking job.
9. It was revealed that 57% of the teachers felt that present education system was relevant to become good citizen, 10% disagreed while 33% of the teachers agreed

to some extent that present education system was relevant to become good citizen.

10. It was revealed that 49% of the teachers felt that present education system was relevant to become good citizen, 8% felt it was not relevant while 43% of the teachers to some extent that present education system was relevant to compete with others.
11. It was also revealed that 37% of the respondents were satisfied with the existing system of education, 30% were not satisfied with the present system while 33% agreed to some extent with the present system of education in Peren district.

Reason: Vocational course, skill development and practical education were given less important.

12. It was found that, when formal education was introduced Zeliang people were reluctant to adopt new mode of learning because they thought farming to be more productive. They were not willing to send their children to school for fear of losing man power for work. They were reluctant since they did not know the importance of education. They had sycophantic attitude for fear of influencing their culture and religion.
13. On some of the changes found with the introduction of formal education in the society - improved living standard, better health care, improved sanitations, change in mind set, opted more for stable jobs rather than farming, awareness of own rights.
14. The study found out that some of the effect of modern education on traditional institutions - Morungs were replaced by schools; traditional system of learning was virtually eradicated; many youngsters forgot the traditions of hard working with the introduction of modern education; modernization and western culture affects the tradition and custom; traditional institutions are confined to a small area of agricultural phenomena and dislike innovation so it could not compete with modern education and replacement of old values with new ones
15. It was revealed that 93% of the respondents agreed that Christianity had great impact on the cultural life of the people of Peren district while 7% did not agree on the impact of Christianity on cultural life of the people.
16. The study also reveals that 74% of the respondents agreed that introduction of formal education in Peren district had the impact Christianity, 6% of the respondent did not agree while 20% of the respondents agreed that to some extent formal education which was introduced in Peren district is because of impact of Christianity.
17. It was found that 60% of the respondents agreed that starting of girl education in Peren district was because of the impact of Christianity, 12% of the respondent disagreed while 28% of the agrees that to some extent starting of girl education in Peren district was because of the impact of Christianity.
18. It was found out that 66% of the respondents agreed that equality between boys and girls was due to the impact of Christianity, 6% of the respondent disagreed while 28% of the respondents agreed that to some extent equality between boys and girls was because of the impact of Christianity.

19. It was found that 75% of the respondents agreed as the impact of Christianity the values had changed, 4% of the respondent disagreed while 21% of the respondent agreed that to some extent the values had changed as an impact of Christianity.
20. The findings reveals that 82% of the respondents agreed that people had changed their attitude which was the impact of Christianity, 1% of the respondents did not agree while 17% of the respondent agreed that to some extent people had changed their values.
21. The findings show that 77% of the respondents agreed that with the impact of Christianity the lifestyle have change while 23% of the respondents agreed that to some extent people have change their lifestyle after their conversion to Christianity.
22. It was found that 66% of the respondents felt that social structure had changed as a result of Christianity, 2% of the respondents disagreed while 32% of the respondents agreed that to some extent after converting into Christianity the social structure had changed.
23. The findings reveals that 56% of the respondents felt that culture and custom of the Zeliang people had changed as a result of Christianity, 8% of the respondents did not agree to it while 36% of the respondents agreed that to some extent culture and custom had changed as an impact of Christianity.
24. The findings reveals that 51% of the respondents felt that Zeliang traditions had changed as an impact of Christianity, 14% of the respondents did not agree while 35% of the respondents agreed that to some extent Zeliang traditions had changed after the coming of Christianity.
25. It was found that 67% of the respondents agreed that economic activities had changed after the coming of Christianity in Peren district, 6% of the respondents did not agree while 27% of the respondents agreed that to some extent the economic activities had changed which was the impact of Christianity in Peren district.
26. It was found that 81% of the respondent felt that as impact of Christianity religious practices had changed, 2% of the respondent did not agree while 17% of the respondents agreed to some extent change in religious practices was the impact of Christianity.
27. It was found that 73% of the respondents agreed that giving up of ancient ritual was the impact of Christianity, 3% of the respondents did not agree while 24% of the respondents agreed that to some extent that change in religious practices was because of the impact of Christianity.
28. It was found that 75% of the respondents agreed that westernization among the Zeliangs was the impact of Christianity, 1% of the respondents did not agree while 24% of the respondent agreed that to some extent westernization among the Zeliangs was because of the Christianity.
29. 78% of the respondents agreed that modernization among the Zeliangs of Peren district was because of the impact of Christianity, 2% of the respondents did not agree while 21% of the respondents agreed that to some extent modernization among the Zeliangs was the impact of Christianity.
30. 69% of the respondents agreed that Christianity has brought a sense of awareness about education among the Zeliangs, 4% of the respondents did not agree while 27% of the respondent agreed that to some extent Christianity had brought a sense of awareness about education among the Zeliangs of Peren district.

31. Data revealed that 56% of the respondents agreed that Christianity had led to the decline of traditional system of education among the Zeliangs, 10% of the respondents did not agree while 34% of the respondents felt that to some extent Christianity had led to the decline of traditional system of education among the Zeliangs.
32. The findings reveals that 73% of the respondents felt that Christianity had led to the decline of morung system, 6% of the respondents did not agree while 21% of the respondents agreed that to some extent Christianity had led to the decline of morung system among the Zeliang in Peren district.
33. The findings reveal that 78% of the respondents agreed that Christianity had brought a sense of equality among different groups in society ,6% of the respondents did not agree, while16%of the respondents agreed that to some extent that Christianity had brought a sense of equality among different groups in the society.
34. It was found that Christianity has an impact on modern education because it gave equal access to education, taught the importance of modern education for prosperity and development.
35. 100% of the respondents agreed that Christianity had strong impact on socio-cultural life of the Zeliang people.
36. The findings show that 75% of the respondent agreed that modern education had changed the values of the people.
37. It was found that 53% of the teachers agreed that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through education, 37% of the respondents strongly agreed while 10% of the respondents were neutral that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through education.
38. The findings show that majority of the respondents agreed that to preserve Zeliang culture, culture should be included in school curriculum.
39. The findings shows that majority of the respondents agreed on the need to organized cultural program in educational institutions to promote and preserve Zeliang culture.
40. The findings shows that majority of the respondents agreed on the need to had dance instructor/folk artist in school to help in creating awareness on culture among students
41. It was found that majority of the respondents agreed on need for organizing cultural day in schools to promote Zeliang culture.
42. It was found that majority of the respondents agreed that education had changed the mindset of the Zeliang people.
43. It was found that 67% of the respondents agreed that education had created awareness among the Zeliangs on the democratic governance, 25% strongly agreed, 6% of the respondents are neutral while 2% disagreed that education had created awareness on democratic governance.
44. Data revealed that 64% of the respondents agreed that educations had created awareness among the Zeliang people on inclusion of all section of people in various aspect of life, 20% strongly agreed, 13% of the respondents were neutral

- while 3% disagree that education had created awareness about the inclusion of all section of people in various aspect of life.
45. On equality of men and women among Zeliangs, 57% of the respondents agreed that educations had created awareness among the Zeliang people on equality of men and women, 37% of the respondents strongly agreed while 6% of the respondents were neutral on the equality between men and women.
 46. On empowering women 58% of the respondents agreed that educations had created awareness among the Zeliang people on empowering women, 22% strongly agreed, while 17% of the respondents were neutral and 3% of the respondents disagreed that education had created awareness on empowering women.
 47. On inclusion of women in decision making process in Peren district 51% of the respondents agreed that educations had created awareness among the Zeliang people on inclusion of women in decision making process, 27% strongly agreed, while 22% of the respondents were neutral.
 48. Data revealed that 59% of the respondents agreed that educations had broadened the attitude towards life among the Zeliangs, 37% of the respondents strongly agreed while 4% of the respondents were neutral.
 49. On liberal life style among the Zeliangs it was found that 58% of the respondent agreed that educations had encouraged liberal life style among the Zeliangs, 22% of the respondents strongly agreed while 17% of the respondents were neutral and 3% of the respondents disagreed that education had encourage liberal lifestyle among the Zeliangs in Peren district.
 50. On narrow attitudes among the Zeliangs in Peren district, 58% of the respondents agreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district, 21% of the respondents strongly agreed while 14% of the respondents were neutral, 5% of the respondents disagreed and 2% of the respondents strongly disagreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district.
 51. On improving living standard, it was found that 54% of the respondents agreed that education had improved living standard of the Zeliangs in Peren district, 44% of the respondents strongly agreed while 2% of the respondents were neutral on improving the living standard of the Zeliang people in Peren district.
 52. It was found out that 60% of the respondents agreed that education had created awareness on health and hygiene among the people in Peren district, 36% of the respondents strongly agreed while 4% of the respondents were neutral on education which had created awareness on health and hygiene among the people in Peren district.
 53. It was found out that 42% of the respondents agreed that educations had created awareness among the Zeliang people in Peren district on spiritual development, 26% of the respondents strongly agreed while 28% of the respondents were neutral and 4% of the respondents disagreed that education has created awareness among the Zeliang people in Peren district on spiritual development.
 54. It was found out that 42% of the respondents agreed that education had led to more competition among the Zeliangs in Peren district, 55% of the respondents strongly agreed that education had led to more competitions while 3% of the respondents were neutral.

55. The study revealed that 48% of the respondents agreed that education had led to more economic development among the Zeliang people in Peren district, 44% of the respondents strongly agreed while 7% of the respondents were neutral and 1% of the respondent disagreed on more economic development through education among the Zeliang people in Peren district.
56. The study also revealed that 48% of the respondents agreed that education had led to scientific changes in different aspect of life in Peren district, 50% of the respondents strongly agreed while 2% of the respondents were neutral on scientific changes in different aspect of life in Peren district.
57. It was found that traditional and social values like respect for elders, politeness, work culture, hospitality, generosity, simplicity, traditional attire, morung, folk songs, tales which had been cherished in the past were vanishing in modern days among the Zeliangs in Peren district.
58. The study revealed that 96% of the respondents felt that Zeliangs were known for their hospitality while 4% of the respondent did not agree.
59. The study revealed that 73% of the respondents felt that Zeliangs were known for their bravery while 27% of the respondent did not agree.
60. The study revealed that 77% of the respondents agreed that Zeliangs were known for their courtesy while 23% of the respondent did not agree.
61. The study revealed that 72% of the respondents felt that Zeliangs were known for their politeness while 28% of the respondent felt that Zeliangs were not polite.
62. It was found that 91% of the respondents agreed that Zeliangs were known for respect for elder while 9% of the respondent felt that Zeliangs had no respect for elders.
63. It was found that 61% of the respondents felt that Zeliang people were open-minded while 39% of the respondents felt that Zeliang people were not open minded.
64. The study revealed that 69% of the respondents agreed that Zeliang women were known for their chastity while 31% of the respondenst did not agree.
65. It was found that 77% of the respondent feels that Zeliang people were loyal while 23% of the respondent did not agree that Zeliangs are known for their loyalty.
66. It was also found that 60% of the respondents felt that Zeliang people were known for their democratic practices while 40% of the respondents did not agree.
67. Data revealed that 74% of the respondents felt that Zeliang people were known for their respect for women while 26% of the respondents felt that Zeliang people had no respect for women.
68. It was also found that 67% of the respondents agreed that Zeliang people were known for their valor whole 33% of the respondents did not agree that Zeliang people were known for their valor.
69. It was also found that 69% of the respondents agreed that Zeliang people were known for their selflessness while 31% of the respondents did not agree.
70. It was also found that 69% of the respondents felt that Zeiang people were known for their spirit of sacrifice while 31% of the respondents did not agree that Zeliang people were known for their spirit of sacrifices.

71. 68% of the respondents agreed that values oriented education should form an important form of education in Peren district, 24% of the respondents strongly agreed while 8% of the respondents were neutral on values oriented education in Peren district.
72. Data revealed that 70% of the respondents agreed that Cultural content should be enriched in the curriculum for preservation and transmission of culture among Zeliangs of Peren district, 21% of the respondents strongly agreed while 9% of the respondents were neutral on cultural content should be in the curriculum for preservation and transmission of culture among Zeliangs of Peren district.
73. It was found that 68% of the respondents agreed that culture should be imbibed through education in Peren district, 15% of the respondents strongly agreed while 17% of the respondents were neutral on imbibing culture through education in Peren district.
74. It was also found that 45% of the respondents agreed that children could be educated by learning past cultural practices and custom, 25% of the respondents strongly agreed while 26% of the respondents were neutral and 4% of the respondent disagreed.
75. It was also found that 45% of the respondents agreed that learning cultural background could strengthen the sense identity among Zeliang children of Peren district, 42% of the respondents strongly agreed while 3% of the respondents were neutral and 1% of the respondent disagreed.
76. It was also found that 45% of the respondents agreed that learning folk songs and dance can strengthen the sense to educate Zeliang people about their roots, 28% of the respondents strongly agreed while 12% were neutral.
76. It was also found that 45% of the respondents agreed that cultural education can strengthen values among Zeliang children of Peren district, 17% of the respondents strongly agreed while 12% of the respondents were neutral and 3% of the respondent disagreed.
77. 51% of the respondents agreed that younger generation of the Zeliangs was quite ignorant about cultural practices and laws, 33% of the respondents strongly agreed while 11% of the respondents were neutral and 5% of the respondents disagreed.
78. 58% of the respondents agreed on the need to inculcate positive values and attitude towards Zeliangs culture in the present, 37% of the respondents strongly agreed while 2% of the respondents were neutral, 1% of the respondents disagreed and 2% strongly disagreed on the need to inculcate positive values and attitude towards Zeliangs culture in the present.
79. 42% of the respondents agreed that young and educated Zeliangs were ignorant about their history, 46% of the respondents strongly agreed while 10% of the respondents were neutral and 2% of the respondent disagreed.
80. It was found that 91% the respondents agreed on the changing attitude towards education among Zeliangs of Peren district because they understood the importance of education and encouraged girls and women education, parents involved in their children education, less differentiation between boys and girls education which shows they were conscious about education.

81. 71% of the respondents agreed that Zeliang people in Peren district was open to the idea of working women, 26% of the respondents agreed to some extent while 3% of the respondents disagreed to the idea of women working.
82. It was found that 44% of the respondents agreed to the idea of women in governance, 16% of the respondents disagreed while 40% of the respondents agreed to women in governance to some extent.
83. The study revealed that 27% of the respondents agreed to the idea of including women in politics while 13% of the respondents disagreed and 60% of the respondents agreed that to some extent women could be included in politics.
84. It was also found that 25% of the respondents agreed to the inclusion of women in decision making process while 20% of the respondents disagreed and 55% of the respondents agreed that to some extent women could be included in decision making process.
85. 100% of the respondents disagreed to the idea of inheriting parental property by women because in Zeliang society parental property were inherited by the male child of the family.
86. The study revealed that 36% of the respondents agreed to the idea of women studying outside the state while 5% of the respondents disagreed and 59% of the respondents agreed that to some extent women could be sent to study outside the state.
87. The study revealed that 33% of the respondents agreed to the idea of women working the state while 6% of the respondents disagreed and 61% of the respondents agreed to some extent to the idea of women working outside the state.
88. It also revealed that 62% of the respondents agreed to the changing lifestyle among the Zeliangs , 5% of the respondents disagreed while 33% of the respondents agreed that to some extent lifestyle had changed among the Zeliangs of Peren district.
89. It was found that 62% of the respondents felt that the values had changed among the Zeliangs of Peren district while 6% of the respondents disagreed and 32% of the respondents felt that to some extent the values had changed.
90. The study revealed that 51% of the respondents agreed that cultural practices had changed among the Zeliangs of Peren district,15% of the respondents felt that it had not changed while 34% of the respondents agreed that to some extent the cultural practices had changed.
91. The study revealed that 45% of the respondents agreed that Zeliang culture had been modified while18% of the respondents disagreed and 37% of the respondents felt that to some extent culture had been modified.
92. It was found that Zeliangs people in Peren district have changed their attitude in different areas like education, socio-cultural life, economy, and religion because they were willing to learn, encouraged girl education by giving equal opportunity, found to be more involved in different social cultural activities and competitive in economic activities.
93. Majority of the respondents felt that government should do more for the education of the Zeliangs in particular by establishing more schools which would help in development of education.

94. Majority agreed that communitization helped in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.
95. It was found that SSA in Peren district was helping in development of education in Zeliang area.
96. It was found that for development of education in Peren district it required mass awareness campaigns and also it require educated and trained teachers.
97. 100% of the respondents agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district, wearing traditional attire and dresses should be encouraged.
98. Some of the problems of education faced by the teachers in Peren district were lack of proper infrastructure, lacked of trained teachers, insincere teachers, new curriculum irrelevant and poor library and laboratory.
99. Some of the suggestions given by teachers for the development of education in Peren district were: parents and teachers should give more importance to education; infrastructure should be developed; establishment of DIET to train teachers, appointment of teachers on merit basis; updating of teachers from time to time; inspecting schools from time to time and road connectivity with electricity to all the remote areas.
100. Some of the measures for preservations of socio-culture of the Zeliangs were:-
 - a) To organize cultural program in schools like folk songs, dance etc.
 - b) To celebrate festivals to let the younger generation understand their significance.
 - c) To include mother tongue subject with socio-culture curriculum.
 - d) To appoint dance teachers.
 - e) To observe cultural day in schools
 - f) To include folk tales in curriculum and organized cultural competitions in schools.
 - g) To conduct exposure tour for students to villages
 - h) To re-activated morung in all the Zeliang villages and
 - i) To preserve cultural heritage, recollection of ornaments.

5.4: Findings based on Responses given by Students.

1. It wa found that female students were more responsive as they were comprised of 59.5% while male students consisted of 40.5% out of 250 students.
2. The study revealed that majority of the students were in the age group of 15-24 years since they covered 95.2% while the older age group up to 34 years consisted of 4.8% .
3. It was found that majority of the students were under graduate since they covered 20.4% Secondary level which was class 10 and 60% of the respondents were class 12 pass students while 9.2% of the respondents were graduates and post graduates with just 4% .
4. It was found that 63.5% of the respondents were satisfied with the existing system of education, while 36.5% were not satisfied with the present system of education in Peren district.

5. On present condition of education in Peren district it was found that 88.5% of the respondents felt that the present conditions of education in the district are progressing, 3.5% felt that the present condition of education in Peren district were declining while 8% of the respondents felt that it was stagnant.
6. It was found that 67% of the respondents felt that present system of education was relevant for future life, 2% felt that it was not relevant and 22% of the teachers agreed to some extent.
7. It was found that 68.8% of the respondents felt that present education system was relevant for seeking job, 5.2% felt that it was not relevant while 26% of the teachers agreed to some extent.
8. It was also found that 76.8% of the respondents felt that present education system was relevant to become good citizen, 2.8% disagreed while 20.4% of the teachers agreed to some extent.
9. The study revealed that 74.8% of the respondents felt that present education system was a relevant to become good citizen, 6% felt it was not relevant while 19.2% of the respondents agreed to some extent.
10. The study revealed that 87.5% of the respondents agreed that Zeliangs of Peren district were known to the outside world because of their indigenous culture and heritage while 12.5% of the respondents disagreed.
11. On changes with the introduction of formal education among the Zeliangs of Peren district it was found that living standard was improved, taught to live easier life, changed lifestyle and better outlook, remove illiteracy, uplift economy, stopped headhunting. It also has a negative aspect like morally people were weak, people were influenced by western culture, custom and traditions were no longer practiced.
12. On effects of traditional institutions by modern education in Peren district it was found that children stopped going to morung so did not learn folk tales, folk songs. Modern educations ignore traditional system of learning giving negative impact, western culture replaces custom and traditions. Morung was replaced by schools.
13. 78% of the respondents agreed that education was a social necessity to preserve, protect and promote culture of Zeliangs, 1.5% of the respondents disagreed while 20.5% of the respondents agreed to some extent that education was a social necessity to preserve, protect and promote culture of Zeliangs.
14. 100% agreed that education had contributed to make life better and more meaningful for Zeliangs of Peren district.
15. 90.5% agreed that Christianity had a great impact on the education of Zeliang people of Peren district.
16. The study revealed that 86% agreed that Christianity had a great impact on moral and social life of Zeliangs of Peren district because it was found people were more civilized which was the impact of Christianity; head hunting were stopped; rude and barbarian way of life were stopped; aggressive headhunters attitude was replaced by humbleness; moral values were changed and peaceful society was the result of Christianity.
17. The study revealed that 84.5% of the students felt that morung was an important social institution in Zeliangs village.

18. It also revealed that 59.5% of the respondents felt that morung had place in present society, 10.5% of the respondents disagreed while 30% of the respondents felt that to some extent morung had place in modern society.
19. It was found that 47.5% felt that morung system could be followed along with the modern system of education in village, 25.5% of the respondents felt that it could not while 27% of the respondents felt that to some extent morung system could be followed along with modern system of education.
20. It was also found that 86.% of the respondents agreed that introduction of formal education in Peren district was the impact Christianity, 4% of the respondents did not agree while 9.5% of the respondents agreed that to some extent formal education which was introduced in Peren district was because of impact of Christianity.
21. The study revealed that 80% of the respondent agreed that starting of girl education in Peren district was because of the impact of Christianity, 12.5% of the respondent disagreed while 7.5% of the agreed that to some extent starting of girl education in Peren district was because of the impact of Christianity.
22. The study revealed that 82.4% of the respondents agreed that equality between boys and girls was due to the impact of Christianity, 6.8% of the respondents disagreed while 10.8% of the respondents agreed that to some extent equality between boys and girls was because of the impact of Christianity.
23. It was found out that 75.5% of the respondents agreed as the impact of Christianity the values had changed, 6.5% of the respondents disagreed while 18% of the respondents agreed that to some extent the values had changed as an impact of Christianity.
24. It also revealed that 83% of the respondents agreed that people had changed their attitude which was the impact of Christianity, 2.5% of the respondents did not agree while 14.5% of the respondents agreed that to some extent people had changed their values.
25. The study showed that 82.8% of the respondents agreed that with the impact of Christianity the lifestyle had changed while 2.8% of the respondents did not agree and 14.4% of the respondents agreed that to some extent people had changed their lifestyle after their conversion to Christianity.
26. It was found out that 74.4% of the respondents felt that social structures had changed as a result of Christianity, 6.8% of the respondents disagreed while 18.8 % of the respondents agreed that to some extent after converting into Christianity the social structure had changed.
27. It was also found that 69.6% of the respondents felt that culture and custom of the Zeliang people had changed as a result of Christianity, 11.2% of the respondents did not agree to it while 19.2% of the respondents agreed that to some extent culture and custom had changed as an impact of Christianity.
28. The study showed that 65% of the respondents felt that Zeliang traditions had changed as an impact of Christianity, 10.5% of the respondents did not agree while 24.5% of the respondents agreed that to some extent Zeliang traditions had changed after the coming of Christianity.
29. The study showed that 67% of the respondents agreed that economic activities had changed after the coming of Christianity in Peren district, 9.5% of the respondents did not agree while 23.5% of the respondents agreed that to some extent the economic activities had changed which was the impact of Christianity in Peren district.

30. The study revealed that 70% of the respondents felt that morals values had changed which was an impact of Christianity, 12.5% of the respondents did not agree with it while 17.5% of the respondents agreed that to some extent change in moral values was because of the Christianity
31. The study showed that 70.5% of the respondents felt that as impact of Christianity religious practices had changed, while 29.5% of the respondents agreed to some extent that change in religious practices was the impact of Christianity.
32. 100% of the respondents agreed that giving up of ancient ritual among the Zeliangs of Peren district was because of the impact of Christianity.
33. The study showed that 74.4% of the respondents agreed that westernization among the Zeliangs was the impact of Christianity, 7.2% of the respondents did not agree while 18.4% of the respondents agreed that to some extent westernization among the Zeliangs was because of the Christianity.
34. It was found that 72% of the respondents agreed that modernization among the Zeliangs of Peren district was because of the impact of Christianity, 6% of the respondents did not agree while 22% of the respondents agreed that to some extent modernization among the Zeliangs was the impact of Christianity.
35. 70% of the respondents agreed that Christianity had brought a sense of awareness about education among the Zeliangs, 10.5% of the respondents did not agree while 19.5% of the respondents agreed that to some extent Christianity had brought a sense of awareness about education among the Zeliangs of Peren district.
36. 62% of the respondents agreed that Christianity had led to the decline of traditional system of education among the Zeliangs, 12% of the respondents did not agree while 26% of the respondents felt that to some extent Christianity had led to the decline of traditional system of education among the Zeliangs.
37. The study showed that 62.8% of the respondents felt that Christianity had led to the decline of morung system, 13.2% of the respondents did not agree while 24% of the respondents agreed that to some extent Christianity had led to the decline of morung system among the Zeliang in Peren district.
39. 78% of the respondents agreed that Christianity had brought a sense of equality among different groups in society ,6% of the respondents did not agree, while 16% of the respondents agreed that to some extent that Christianity had brought a sense of equality among different groups in the society.
40. 90.5% of the respondents agreed that as an impact of Christianity literacy and education in general among the Zeliangs have increased, 2% of the respondents did not agree while 7.5% of the respondents agreed that to some extent as impact of Christianity literacy and education in general have increased among the Zeliangs of Peren district.
41. As an impact of Christianity on modern education it was found that it gave birth to modern education and uplift every aspect of life, it brought drastic changes in the society, and also equality between boys and girls.
42. 91.5% agreed that the gap between the rich and poor existed among the Zeliangs as a result of education and development, 8.5% of the respondent did not agree.
43. The study showed that 94% of the respondents agree that the gap between the literate and illiterate existed among the Zeliangs as a result of education and development while 6% of the respondents did not agree.

44. 90.5% of the respondents agreed that the gap between the privileged and under privileged existed as a result of education and development while 9.5% of the respondents did not agree.
45. 29.5% preferred general education for girls while only 0.8% of the respondents preferred engineering for girls.
46. It was also found that 32% preferred general education while the least were agriculture and geology and mining which covered only 0.5% among the respondents.
47. The study found out that 36.5% of the respondents found it difficult to adjust with the new trends of development with the advancement of education while 63.5% of the respondents did not have any difficulty in adjusting with the new trend of development among the Zeliangs of Peren district.
48. It was also found that 64.5% of the respondents agreed that Zeliang culture being diluted as a result of modernity and westernization in Peren district, 4.5% of the respondents did not agree while 31% of the respondents felt that to some extent Zeliang culture was being diluted as a result of modernity and westernization.
49. The study found out that 89.5% agreed that education had distinct role to play in the economic development of the backward region, 3% of the respondent did not agree while 7.5% of the respondents agreed that to some extent education had distinct role to play in the economic development of the backward region.
50. The study found out that 64% of the respondents felt that Christianity was one major factor which influence Zeliang culture in Peren district, 17.5% of the respondents felt that it was westernization that influence Zeliang culture while 18.5% of the respondents felt that it was education which influence Zeliang culture.
51. The study found out that 87.5% of the respondents agreed that education brought social upliftment among Zeliang of Peren district while 12.5% of the respondents were neutral.
52. It was found that 98% of the respondents agreed that education had brought positive changed in the way of life and standard of the Zeliang people while 2% of the respondents did not agree that education had brought positive changed in the way of life and standard of the Zeliang people.
53. It was found that 96% of the respondents agreed that there was strong impact of education on Socio-cultural life of the Zeliang people while 4% of the respondents did not agreed with the concept that there was strong impact of education on socio-cultural life of the Zeliang people.
54. It was also found that 63.5% agreed that introduction of formal education changed the values of the Zeliang people, 28.5% of the respondents strongly agreed , 6.4% of the respondents were neutral while .8% disagreed and .8% of the respondents strongly disagreed that introduction of formal education changed the values of the Zeliang people.
55. From the study it was found that 55.2% of the respondents agreed that Zeliang rich culture could be promoted and preserved for the upcoming generation through education., 30% of the respondents strongly agreed while 12.8% of the respondents were neutral and 2% of the respondents disagreed that Zeliang rich culture could be promoted and preserved for the upcoming generation through education.

56. The study showed that 49.5% of the respondents agreed that inclusion of ancestral culture in school curriculum could help preservation of Zeliang culture, 36.5% of the respondents strongly agreed, 11.5% of the respondents were neutral while 2.5% of the respondents disagreed that inclusion of ancestral culture in school curriculum can help preservation of Zeliang culture.

57. 50.4% of the respondents agreed that organizing cultural program in the educational institution could help in promoting and preserving Zeliang culture, 44% of the respondents strongly agreed, 5.2% of the respondents were neutral organizing cultural program in the educational institution to promote and preserve Zeliang culture while 0.4% of the respondents disagreed on organizing cultural program in the educational institution to promote and preserve Zeliang culture.

58. The study revealed that 52.4% agreed that to have dance instructor/ folk artist in schools to create cultural awareness among students, 36% of the respondents strongly agreed while 8.8% of the respondents were neutral and 2.8% of the respondents did not agree to have dance instructor/ folk artist in schools to create cultural awareness among students.

59. The study found out that 52.4% agreed on organizing cultural day in schools to promote culture, 43.6% of the respondents strongly agreed while 3.2% of the respondents were neutral and 0.8% of the respondents did not agree on organizing cultural day in schools to promote culture.

60. The study showed that 53.6% agreed that education had changed the mindset of the Zeliang 32.8% of the respondents strongly agreed while 11.2% of the respondents were neutral and 2.4% of the respondents did not agree that education had changed the mindset of the Zeliang people.

61. From the data it was found that 52.8% agreed that education had created greater awareness about democratic governance among the Zeliangs in Peren District, 34.4% of the respondents strongly agreed while 9.6% of the respondents were neutral and 3.2% of the respondents did not agree that education had created greater awareness about democratic governance among the Zeliangs in Peren District.

62. The study found that 60.5% agreed that educations had created awareness among the Zeliang people on inclusion of all section of people in various aspect of life, 25% strongly agreed, 12% of the respondents were neutral while 2.5% disagree that education had created awareness about the inclusion of all section of people in various aspect of life.

63. It was found that 48% agreed that educations had created awareness among the Zeliang people on equality of men and women, 44% of the respondents strongly agreed while 6% of the respondents were neutral on the equality between men and women. And 2% of the respondents did not agree that education had created awareness on equality of men and women among Zeliangs

64. The study showed that 56.8% of the respondents agreed that educations had created awareness among the Zeliang people on empowering women, 27.2% strongly agreed, while 10.8% of the respondents were neutral and 5.2% of the respondents disagreed that education had created awareness on empowering women.

65. The study also showed that 56% of the respondents agreed that educations had created awareness among the Zeliang people on inclusion of women in decision making process, 20.4% strongly agreed, while 18.4% of the respondents were neutral and 5.2%

of the respondents did not agree that education had created awareness on inclusion of women in decision making process in Peren district:

66. It was found that 60.5% agreed that educations had broaden the attitude towards life among the Zeliangs, 18.5% of the respondents strongly agreed while 15.5% of the respondents were neutral and 5.5% of the respondents did not agree that education has broadened the attitude towards life among the Zeliangs.

67. The study showed that 68.8% agreed that educations had encouraged liberal life style among the Zeliangs, 18.4% of the respondents strongly agreed while 7.2% of the respondents were neutral and 5.6% of the respondents disagreed that education had encouraged liberal lifestyle among the Zeliangs in Peren district.

68. It also showed that 57.6% agreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district , 18.4% of the respondents strongly agreed while 16.4% of the respondents were neutral, 7.6% of the respondents disagreed respondent that education had led to decline of narrow attitudes among the Zeliangs in Peren district.

69. It was found that 50% of the respondents agreed that education had improved living standard of th Zeliangs in Peren district , 41.6% of the respondents strongly agreed while 6.8% of the respondents were neutral on improving the living standard of the Zeliang people in Peren district and 1.6% of the respondents did not agree that education had improved living standard of the Zeliang people.

70. The study showed that 58% agreed that education had created awareness on health and hygiene among the people in Peren district,34% of the respondents strongly agreed while 6% of the respondents were neutral and 2% of the respondent disagrees that education which had created awareness on health and hygiene among the people in Peren district.

71. The study showed that 60% agreed that educations had created awareness among the Zeliang people in Peren district on spiritual development, 21.2% of the respondents strongly agreed while 12.4% of the respondents were neutral ,5.2% of the respondents disagreed and 1.2% of the respondents strongly disagreed that education had created awareness among the Zeliang people in Peren district on spiritual development.

72. The study also showed that 52.4% agreed that education had led to more competition among the Zeliangs in Peren district, 40% of the respondents strongly agreed that education had led to more competitions while 6% of the respondents were neutral and 1.6% of the respondents did not agree that education had led to more competition among the Zeliangs in Peren district.

73. It was found that 52.8% agreed that education had led to more economic development among the Zeliang people in Peren district, 39.6% of the respondents strongly agreed while 6% of the respondents were neutral and 1.6% of the respondents disagreed on more economic development through education among the Zeliang people in Peren district.

74. The study shows that 48% agreed that education had led to scientific changes in different aspect of life in Peren district, 50% of the respondents strongly agreed while 2% of the respondents were neutral on scientific changes in different aspect of life in Peren district

75. 90.8% agreed that education had replaced age old values with that of modern values while 9.2% of the respondents felt that education had not replaced the age old values.

76. The study revealed that 64% of the respondents felt that traditional and social values which were cherished were vanishing in modern days, 3.6% of the respondents did not agree while 32.4% of the respondents agreed that to some extent traditional and social values which were cherished are vanishing in modern days.

77. It was found that the most important traditional values of the past which need to be preserved were:- dress; folk songs; dance; history of the past; morning system; customary laws; *taboos* and *gennas*; cultural heritage and Monument; traditional games and sports activities and also work culture.

78. The study revealed that 87.5% felt that Zeliangs were known for their hospitality while 12.5% of the respondents did not agree.

79. The study also revealed that 82.8% felt that Zeliangs were known for their bravery while 7.2% of the respondents did not agree.

80. It was found that 78% of the respondents agreed that Zeliangs were known for their courtesy while 22% of the respondents did not agree.

81. The study revealed that 84.8% of the respondents felt that Zeliangs were known for their politeness while 15.2% of the respondents felt that Zeliangs were not polite.

82. The study revealed that 88.4% of the respondents agreed that Zeliangs were known for respect for elder while 11.6% of the respondents felt that Zeliangs had no respect for elders.

83. The study also revealed that 74.4% of the respondents felt that Zeliang people were open- minded while 25.6% of the respondents felt that Zeliang people were not open minded.

84. It was found that 64.8% of the respondents agreed that Zeliang women were known for their chastity while 35.2% of the respondents did not agree.

85. It was found that 79.5% of the respondents felt that Zeliang people were loyal while 20.5% of the respondents did not agree that Zeliangs were known for their loyalty.

86. It was also found that 74.4% of the respondents felt that Zeliang people were known for their democratic practices while 25.6% of the respondents did not agree.

87. The study showed that 76% of the respondents felt that Zeliang people were known for their respect for women while 24% of the respondents felt that Zeliang people have no respect for women.

88. The study showed that 76.8% of the respondents agreed that Zeliang people were known for their valor while 23.2% of the respondents did not agree that Zeliang people were known for their valor.

89. The study also showed that 73.2% of the respondents agreed that Zeliang people were known for their selflessness while 26.8% of the respondents did not agree.

90. It was found that 77.6% of the respondents felt that Zeliang people were known for their Spirit of sacrifice while 22.4% of the respondents did not agree that Zeliang people were known for their spirit of sacrifices.

91. It was found that 61.2% of the respondents agreed that values oriented education should form an important part of education in Peren district, 30.8% of the respondents strongly agreed while 7.2% of the respondents were neutral and 0.8% of the respondents disagreed that values oriented education should form an important part of education in Peren district.

92. 52.8% of the respondents agreed that cultural content should be enriched in the curriculum for preservation and transmission, 31.2% of the respondents strongly agreed while 15.2% of the respondents were neutral and 0.8% of the respondents did not agree that Cultural content should be enriched in the curriculum for preservation and transmission.

93. 61.6% of the respondents agreed that culture could be imbibed through education, 20.8% of the respondents strongly agreed while 13.6% of the respondents were neutral and 4% of the respondents disagreed that Culture could be imbibed through education.

94. 75.2% of the respondents agreed that Zeliang children could be educated by learning past cultural practices and customs, 14.8% of the respondents strongly agreed while 6.4% of the respondents were neutral and 3.6% of the respondents disagreed that Zeliang children cannot be educated by learning past cultural practices and customs.

95. 60.4% of the respondents agreed that learning cultural background could strengthen the sense of identity among children in Peren district, 27/6% of the respondents strongly agreed while 9.2% of the respondents were neutral and 2.8% of the respondents disagree that learning cultural background could strengthen the sense of identity among children in Peren district.

96. 53.6% of the respondents agreed that learning Zeliang folk songs and dances could strengthen the sense of education about their roots, 30% of the respondents strongly agreed while 11.2% of the respondents were neutral and 5.2% of the respondents disagree that learning Zeliang folk songs and dances could strengthen the sense of education about their roots.

97. 61.6% of the respondents agreed that cultural education could strengthen values in children, 21.2% of the respondents strongly agreed while 13.2% of the respondents were neutral and 4% of the respondents disagree that cultural education could strengthen values in children.

98. It was found that 58% of the respondents agreed that younger generation of Zeliangs were ignorant about cultural practices and law , 33.6% of the respondents strongly agreed while 7.6% of the respondents were neutral and 0.8% of the respondents disagree that younger generation of Zeliangs were ignorant about cultural practices and law.

99. It was found that 52.4% of the respondents agreed that there was a need to inculcate positive values and attitude towards Zeliang culture in present generation., 38.8% of the respondents strongly agreed while 8% of the respondents were neutral and 0.8% of the respondents disagreed on the need to inculcate positive values and attitude towards Zeliang culture in present generation.

100. It was found that 52.4% of the respondents agreed that young and educated Zeliang people were ignorant about their own history, 38.8% of the respondents strongly agreed while 8% of the respondents were neutral and 0.8% of the respondents disagreed that young and educated Zeliang people were ignorant about their own history.

101. Most of the students felt that cultural values had their education implications in today's world. Morung should be continued since that was the centre of learning informal education, like Custom and traditions should be imparted from morung, learn cultural background to strengthen the identity.
102. The study revealed that 92.5% of the respondents agreed on the changing attitude towards education among Zeliangs of Peren district, 7.5% of the respondents agreed to some extent on changing attitude towards education among Zeliangs of Peren district.
103. The study further revealed that 91.5% of the respondents agreed there was consciousness about education among Zeliang people of Peren district, 2.5% of the respondents did not agree while 6% of the respondents agreed to some extends on the consciousness about education among Zeliang people of Peren district.
104. The study showed that 88% of the respondents agreed that Zeliang people of peren district understood the importance of education , 0.8% of the respondenst did not agree while 11.2% of the respondents agreed to some extend on understanding the importance of education among Zeliangs of Peren district.
105. The study has found that 83.6% of the respondents agreed that in Peren district Zeliang people encourage girls and women education, 3.2% of the respondents did not agree while 25% of the respondents agreed to some extent.
106. The study has also found out that 79.2% of the respondents agreed that there was no differentiation between boys' and girls' education among Zeliang of Peren district, 6.4% of the respondents did not agree while 14.4% of the respondents agreed to some extent there was no differentiation between boys and girls education among Zeliang of Peren district.
107. The study showed that 82% of the respondents agreed that parents had concern and involved more in their children education, 5.2% of the respondents disagree while 12.8% of the respondents agreed to some extent parents had more concern in children education.
108. The study also showed that 69.6% of the respondents agreed that society showed concern for education and other issues while 3.6% of the respondents disagreed and 26.8% of the respondents agreed that to some extent the society had concern for education and others.
109. It was found that 60.8% of the respondents agreed that Zeliang society was less complacent while 8.8% of the respondents disagreed and 30.4% of the respondents agreed to some extent that Zeliang society was less complacent.
110. The study found that 41.2% of the respondents agreed that Zeliang people were more aware of their rights while 2% of the respondents disagreed and 20.8% of the respondents agreed to some extent that Zeliang people were more aware of their Rights.
111. The study revealed that 74% of the respondents agreed that Zeliang people in Peren district were open to the idea of working women, 3.6% of the respondents disagreed to working women while 3% of the respondent agreed to some extent on women working.
112. The study further revealed that 62% of the respondents agreed to the idea of women in governance, 6.4% of the respondents disagreed while 30.4% of the respondents agreed to women in governance to some extent.

113. The study showed that 67.2% of the respondents agreed to the idea of including women in politics while 5.6% of the respondents disagreed and 27.2% of the respondents agreed that to some extent women could be included in politics.

114. It also showed that 53.6% of the respondents agreed to the inclusion of women in decision making process while 15.2% of the respondents disagreed and 31.2% of the respondents agreed that to some extent women could be included in decision making process.

115. 100% of the respondents disagreed to the idea of inheriting parental property by women because in Zeliang society parental property were inherited by the male child of the family.

116. 49.6% of the respondents agreed to the idea of women studying outside the state while 20% of the respondents disagreed and 30.4% of the respondent agreed that to some extent women could be sent to study outside the state.

117. 62.4% of the respondents agreed to the idea of women working the state while 12% of the respondents disagreed and 25.6% of the respondents agreed to some extent to the idea of women working outside the state.

118. 79.6% of the respondents agreed to the changing lifestyle among the Zeliangs , 3.6% of the respondents disagreed while 16.8% of the respondents agreed that to some extent lifestyle had changed among the Zeliangs of Peren district.

119. 84% of the respondents felt that the values had changed among the Zeliangs of Peren district while 2.4% of the respondents disagreed and 13.6% of the respondents felt that to some extent the values had changed.

120. 70.4% of the respondents agreed that cultural practices had changed among the Zeliangs of Peren district, 9.2% of the respondents felt that it had not changed while 20.4% of the respondents agreed that to some extent the cultural practices had changed.

121. It was found that 74% of the respondents agreed that Zeliang culture had been modified while 6% of the respondents disagreed and 20% of the respondents felt that to some extent culture had been modified.

122. It was also found that Zeliangs of Peren district had changed their attitude in different areas of life. They had broader outlook, more zeal and enthusiasm to learn, sense of responsibility and attitude towards quality education were developed, importance and preservation of culture were found and they were more liberal towards women.

123. The study showed that 37.6% of the respondents agreed that government needs to do more for the education of the Zeliangs in Particular, 50.8% of the respondents strongly agreed to it, 7.6% of the respondents was neutral while 4% of the respondents disagreed with it.

124. The study showed that 40.4% of the respondents agreed that to developed education in Peren district more schools needs to be established, 54% of the respondents strongly agreed to it, 3.2% of the respondents were neutral while 2.4% of the respondents disagreed with the idea of developing education by establishing more schools in Peren district.

125. The study found that 59.2% of the respondents agreed that communitization could help in developing a sense of belongingness and responsibility, 24% of the respondents

strongly agreed that communitization helps in developing a sense of belonging and responsibility, 14.4% of the respondents were neutral while 2.4% of the respondents strongly disagreed that communitization could help in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.

126. From the study we found that 44.4% of the respondents agreed that SSA helped in development of education in Zeliang area, 35.6% of the respondents strongly agreed to it while 16.8% of the respondents were neutral to the idea of SSA helping in development of education in Peren district and 2.8% of the respondents disagree that SSA was helping in development of education in Zeliang area

127. It was found that 58.8% of the respondents agreed that mass awareness campaigns would help in development of education in Peren district, 28.8% of the respondents strongly agreed while 9.6% of the respondents were neutral to the idea that mass awareness campaigns would help in development of education in Peren district and 2.8% of the respondent disagreed.

128. It was also found that 44.5% of the respondents agreed to develop education in Peren district, it required educated and trained teachers while 53.2% of the respondents strongly agreed while 1.2% of the respondents were neutral and 0.8% of the respondents disagreed that trained and educated teachers would help in development of education in Peren district.

129. The study showed that 55.2% of the respondents agreed that women's education would help in development of education in Peren district, 28.4% of the respondents strongly agreed to it while 15.2% of the respondents were neutral and 1.2% of the respondents disagree that women's education would help in educational development in Peren district.

130. It was found that 50% of the respondents agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district, 44.4% of the respondents strongly agreed while 2.4% of the respondents were neutral and 3.2% of the respondents disagree on the need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district.

131. The study revealed that 41.2% of the respondents agreed that to preserve culture among Zeliangs of Peren district wearing traditional attire and dresses should be encouraged, 44.4% of the respondents strongly agreed while 11.2% of the respondents were neutral and 3.2% of the respondents disagreed that to preserve culture, wearing traditional attire and dress should not be encouraged.

132. It was found that 89% of the respondents were concerned for preserving Zeliang culture for future generation while 2% of the respondents had no concern for preserving Zeliang culture for future generation.

133. The study showed that 86.4% of the respondents felt the need for renaissance of Zeliang culture while 13.6% of the respondents did not agree on the need for renaissance of Zeliang culture.

134. Some of the suggestions given by the students for development of education among the Zeliangs of Peren district were:- to establish more institutions; appoint trained and efficient teachers; strict implementation of present system of education; equal treatment for both boys and girls; provide proper facilities to all the schools like proper library facility and science laboratory and organize career guidance and counseling program.

135. Some of the problems of education in Zeliang area as suggested by students were: shortage of teachers; lack of trained teachers; lacked of co curricular activities; poor implementation of the present system of education, lack of facilities for science and commerce, poor economy and illiterate parents not aware of the importance of education.

136. Some of the suggestions given by the students to promote culture among young generation were: cultural activities to be included in school and college; wearing traditional dress should be encouraged; culture oriented education should be introduced; morung should be revived to learn more about culture, program like story narration, singing and traditional game competitions should be organized; government should continue with the program of appointing more language teachers and also appoint dance instructor.

137. Some of the suggestions given by the students to preserve socio- culture of the Zeliang Include; school curriculum should include culture; seminars on culture for the younger generations about its uniqueness should be organized; morung for boys and girls should be revived in all the villages as part of their social activities; all festivals should be observed to know their significance and written documents on socio-culture for younger generation to learn should be provided.

5.5: Findings based on Responses given by Stakeholders.

1. The study revealed that most of the stakeholders were male as they covered 61.25% while female respondents were 38.27%.

2. It was found that majority of the stakeholder were graduates.

3. It was also found that 87.5% of the respondents agreed that Zeliangs were known to the outside world for their indigenous culture and heritage while 12.5% of the respondents did not agree.

4. It was found that 95% of the respondents agreed that wearing traditional attire and dresses should be encouraged to preserved culture while 5% of the respondents did not agree to encourage wearing traditional attire and dresses to preserved culture.

5. The study showed that 68.75% of the respondents felt that the major factor which influence Zeliang culture was Christianity, 6.25% of the respondents felt that westernization was the major factor that influenced Zeliang culture while 25% of the respondents felt education was the major factor which influenced Zeliang culture.

6. The study showed that 97.5% of the stakeholder agreed that education had brought social up liftment in Peren district.

7. The study revealed that 97.5% of the respondents agreed that education brought positive changes in the way of life and standard of the Zeliang people while 2.5% of the respondents did not agree that education brought positive changes in the way of life and standard of the Zeliang people.

8. The study found out that 87.5% of the respondents agreed that education had replaced age old values with that of modern values while 12.5% of the respondents did not agree.

9. It was also found that 87.5% of the stakeholder agreed that education had developed broad mindedness among the Zeliang people.

10. The study revealed that 83.75% of the respondents felt that present system of education was relevant for future life, while 16.25% felt that it was not relevant.

11. The study also revealed that 85% of the respondents felt that present education system was relevant for seeking job, while 15% felt that it was not relevant.
12. The study found out that 81.25% of the respondents felt that present education system was relevant to become good citizen, while 18.75% of the respondents disagreed.
13. The study found that 83.75% of the respondents felt that present education system was relevant to compete with others in various field while 16.25% of the respondents disagreed.
14. The study also found that 91.25% of the respondents felt that education had become social necessity to preserve, protect and promote culture while 8.75% of the respondents did not agreed.
15. It was found that 95% of the respondents felt that institution exist to make life better, fuller, richer, happier and fruitful while 5% of the respondents disagree.
16. The study found that 93.75% of the respondents felt that there was an impact of education on moral and social life of the Zeliang as new leadership with vision to generate and disburse new knowledge emerged and improved living standard of the Zeliang people were found.
17. From the study it was found that 95% of the respondents felt the impact of education resulted in Zeliang people's preference to government service but for 5% of the respondents the preference was to business.
18. It was found that 90% of the respondents felt that management of resources had improved as impact of education like veterinary service, training and researche, mineral resources while 10% of the respondents disagreed.
19. The study revealed that 25% of the respondents felt that they found it difficult to adjust with the new trend of socio-economic changes brought through education while 75% of the respondents did not find any difficulty to adjust with the new trend of socio-economic changes brought through education.
20. It was found that 41.25% of the respondents felt that Zeliang culture were diluted as a result of modernity and westernization, 3.75% of the respondents did not agree while 55% of the respondents agreed to some extent that Zeliang culture were diluted as a result of modernity and westernization.
21. 100% of the respondents felt the need to protect promote and preserve ancestral Zeliang culture.
22. 100% of the respondents felt there was concerned to preserved Zeliang culture for future generation.
23. 75% of the respondents felt the need for renaissance of Zeliangs culture while 25% of the respondent disagreed on the renaissance of Zeliangs culture.
24. Some of the suggestions of the stakeholder for preservation of socio-culture of the Zeliangs of Peren district: – documentation of the origin and history of the Zeliang people; encouragement to wear traditional attire and observe festival; preservation of morung institutions by re-establishing in all the villages; practice of customary laws;

custom and traditions should be written in book form for all to read; cultural studies should be included in school curriculum, protect monument; folk tales and folk lores should be documented; publish books, pamphlets on culture and cultural research centre should be set up.

25. The study revealed that 35% of the respondents agreed that morung was an important social institution in Zeliang village, 17.5% of the respondents did not agree while 47.5% of the respondents agreed that to some extent that morung was an important social institution in Zeliang village.
26. The study also revealed that 32.5% of the respondents agreed that morung had place in present Zeliang society, 13.75% of the respondents disagree while 53.75% of the respondent agreed that to some extent morung had a place in present Zeliang society.
27. It was found that 40% of the respondents felt that morung system could be followed along with modern system of education, 22.5% of the respondents did not agree while 37.5% of the respondents agreed that to some extent morung system could be followed along with modern system of education.
28. The study has found that 88.75% of the respondents felt that introduction of formal education changes the values while 11.25% of the respondents did not agree.
29. The study also revealed that 37.5% of the respondents strongly agreed that younger generation of the Zeliang people were ignorant about cultural practiced and law, 55% of the respondents agreed while 2.5% of the respondents disagreed and 5% of the respondents were neutral that younger generation of the Zeliang people were ignorant about cultural practiced and law.
30. Some of the suggestions of the stakeholder on ways to promote Zeliang culture among the younger generation include:- organized cultural exchange programs; children should be allowed to partake in cultural activities during festivals; organized seminars on tradition and custom; in-depth study of custom and tradition should be made which include the significant of feast and festivals.
31. It was found that 82.5% of the respondents agreed that the gap between the rich and poor existed among the Zeliangs as a result of education and development while 17.5% of the respondents did not agree.
32. 80% of the respondents revealed that the gap between the literate and illiterate existed among the Zeliangs as a result of education and development while 20% of the respondents do not agree.
33. The study showed that 78.75% of the respondents agreed that the gap between the privileged and under privileged existed as a result of education and development while 21.25% of the respondents did not agree.

34. It was found that 70% of the respondents prefer general education for girls, 23.75% of the respondent preferred medical education while 6.25% of the respondents preferred theology for girls.
35. 90% of the respondents felt that the status of Zeliang women were inferior to men while 10% of the respondents felt that Zeliang women occupy same status with men. On present status of Zeliang women the stakeholders felt that Zeliang women though still inferior, treated equal with men in many ways but still not included in important decision making process.
36. With the introduction of formal education the stakeholders found some changes like more advancement on social and economic; high literacy rate; improvement in sanitation; health care and living standard; thriving for lucrative job than farming; diminishing of age old values ; change of custom and traditions; openness to new ideas and fight against social evils.
37. On economic development it was found that education had enabled people to learn new technology to apply in trade and farming; prospective utilization of available resources; people came to know their rights and privileges which helped them to uplift their economy.
38. Some of the suggestions given by stakeholders for development of quality education in Peren district includes: appointment of teachers on merit basis; standardization of class room environment with modern facilities and close liaison and better coordination between schools and administration
39. On existing system of education in Peren district it was found that 65% of the respondents were not satisfied with the existing system of education in Peren district.
40. It was found that the attitude of the Zeliang people with modern system of education in the beginning in Peren district hostile and reluctant to accept for fear of wiping out the cultural values.

5.6: Findings based on Responses given by Church Workers.

1. The study revealed that male were more responsive as they comprised of 76% while female comprised of 24%.
2. It was found that 52% of the respondents were post graduates and well qualified.
3. 100% of respondent agreed that traditional religion was replaced by Christianity.
4. 100% of respondents agreed Christianity had reduced animistic ritual and animal sacrifices.
5. From the study it was found that 88% of the respondents agreed that Christian Missionaries had contributed towards education while 12% of the respondent agreed that to some extent Christian Missionaries had contributed towards education.

6. The study also revealed that 68% of the respondents felt that Christianity was responsible for beginning of formal education in Peren district, 4% of the respondents did not agree while 28% of the respondents agreed that to some extent Christianity was responsible for beginning of formal education in Peren district.
7. The study showed that 64% of the respondents felt that Christianity was responsible for girls' education in Zeliang society while 36% of the respondents agreed that to some extent Christianity responsible for girls' education in Zeliang society.
8. 72% of the respondents felt that Christianity had changed socio-economic practices of the Zeliangs while 28% of the respondents agreed to some extent Christianity had changed socio-economic practices of the Zeliangs.
9. It was found that church worker also felt some changes brought by education in Zeliang culture like changed outlook; mindset; way of life; stop animal sacrifices; *taboos*, *gennas* and headhunting; shift from morung to class room; degeneration of work culture; option for white color job; economic upliftement through education; blend of western culture, and hygiene.
10. The study showed that 88% of the respondents felt that positive changed had been brought by education in the way of life and standard of the Zeliang people while 12% of the respondents agreed that to some extent positive changed had been brought by education in the way of life and standard of the Zeliang people.
11. Some of the roles of Christian missionaries in changing traditional institution to modern system of education included establishment of mission schools in Zeliang area, introduced formal education by discouraging morung activities and encouraging them to read and write.
12. The study has found that as an impact of Christianity brought a change from warring mentality to feeling of brotherhood. It stopped superstitious belief, abolished many social evil practices, brought good hygiene of health, it also increased literacy rate.
13. It was found that some cultural elements were present in Christian life among the Zeliangs like folk songs fusion with Christian music, traditional dress worn in church and feasting, marriage solemnize in Christian way but with certain element of custom and traditions like bride' s price (*hegeu – hemi*).
14. It was found that 88% of the respondents felt that Christianity had impact on moral and social life of the Zeliangs because western life style was adopted, polygamy was no longer practiced; women living conditions were improved and improved sanitation was resulted.

15. With the introduction of formal education in Peren district some changes were seen like:- learning the importance of education; enlightening the people to be more civilized; records of events were more accurate and specific; competent leaders emerged; economic life up lift; more creative and life became easier, oral traditions were replaced by written records and easier to communicate complex concepts.
16. On satisfaction with the present system of education 72% of the respondents were not satisfied with the present system of education in Peren district because teachers were not updated, it lacked in co-curricular activities in their curriculum.
17. It was found that with regard to modern education in the beginning people were hostile not allowing to establish schools in some villages thinking that it was wastage of time and also a division of people.
18. Some of the suggestions of the church workers for development of education in Peren district were teacher should be trained; grading system should be followed in comparison with other state; motivational class for students should be conducted; exposure trip should be organized; co-curricular activities like games and sports, craft, singing, drama should be included.

5.7: Findings based on Responses given by Community Elders

1. It was found that 100% respondents were male.
2. Majority of the respondents were in between 65 -75 years as they comprised of 40% of the respondent.
3. Majority of the respondents (88%) agreed that traditional Zeliang family maintain nuclear family
4. Large number of the respondents agreed that ancestral Zeliang family practiced both jhum and terrace cultivation.
5. The study has found that majority of the respondents agreed that animism still prevailed in some Zeliangs areas.
6. The study found that majority (64%) of the respondents agreed that Zeliang culture was rich.
7. The study revealed that majority of the respondents agreed that present generation of the Zeliangs were deficient in their knowledge and understanding of their ancestral culture.
8. Majority of the respondents agreed that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities
9. Majority of the respondents agreed that main festivals of Zeliangs in Peren district were Meilie nyi, Hega, Kwakpwa Nyi/Chega Gadi, Herasam Nyi.

10. The respondents were of the opinion that the significance of feast and festivals of the Zeliangs in Peren district were to preserve traditional values, to create awareness of our rich culture but in today's context it was merry making, singing folk songs and dancing.
11. The respondents identified that oral system of education was followed which was imparted by the elders from the morung. They learned ancestral history, folk songs, folk tales, Social, economic, manners like respect for elders, learnt custom and traditions.
12. The study found that girls before the introduction of formal education, they were taught in *Releiki* (morung for girls) on morality, honesty, weaving and spinning, singing, good manners, custom and tradition from the elders.
13. 100% of the respondents agreed that morung was a place to develop and learnt social skills and etiquettes.
14. It was found that as an effect of modern education to the traditional education moral values had eroded and also diluted the unique learning institution which was morung.
15. The study has found that 84% of the respondent agreed that Zeliangs of Peren district were known for their hospitality.
16. The study has found that 48% of the respondents felt that Zeliangs of Peren district were known for their bravery.
17. The study reveals that 60% of the respondents agreed that Zeliangs of Peren district were known for their courtesy.
18. It was found that 64% of the respondents felt that Zeliangs of Peren district were known for their politeness.
19. 100% of the respondents agreed that Zeliangs of Peren district were known for their respect for elders.
20. The study shows that 68% of the respondents agreed that Zeliangs of Peren district were known for their open mindedness.
21. The study also shows that 52% of the respondents agreed that Zeliangs of Peren district were known for their chastity in women.
22. Out of the total, 80% of the respondents agreed that Zeliangs of Peren district were known for their loyalty.
23. 100% of the respondents agreed that religious taboos and gennas were strongly observed in the past by the Zeliangs.

24. The study showed that 84% of the respondents agreed that religious taboos and gennas were performed by chief priest.
25. 100% of the respondents agreed that among Zeliangs family immoveable property were inherited by the male.
26. The respondents agreed that first male cousin from the male side inherit family property if there were no male child in the family.
27. The study revealed that 88% of the respondents felt that traditional Zeliang society was harmonious because people maintained high moral principles, 8% of the respondents did not agree while 4% of the respondents agreed that to some extent traditional Zeliang society was harmonious because people maintained high moral principles.
28. It was found that 88% of the respondents felt that traditional social and moral values which were cherished in the past were vanishing in modern days. They felt that the following Zeliang traditional values of the past should be preserved like respect for elders, culture, folk songs, folk dance, dress, honesty, sincerity.
29. It was found that economic source of income of the ancestral Zeliangs was Cultivation, rearing cattle's, craft and barter system.
30. It was found that in ancient Zeliang society man and woman did not enjoy equal status as 92% of the respondents agreed that they did not have equal status.
31. The study showed that 52% of the respondents were satisfied with the existing system of education in Peren district while 48% of the respondents were not satisfied with the existing system of education in Peren district.
32. On the attitude of the people with modern education in the beginning it was found that they were reluctant to accept and consider to be worthless and unnecessary.
33. The study reveals the following changes found in the society with the introduction of formal education:
 - i. Economic up gradation.
 - ii. Living standard improved.
 - iii. Harmony in the society.
 - iv. Business ability.
 - v. Government employed has increased.
34. The respondents suggested the following for the development of education in Zeliang areas:
 - i. To appoint trained teachers.
 - ii. To provide better infrastructure
 - iii. To develop sincerity among teachers

5.8: Major Findings of the Study.

H. Major findings from Documentary Survey.

1. Morung acted as the traditional educational institution that ensured the transmission of knowledge, culture and traditional as well as values from one generation to another.
2. The first Government lower primary school in Peren district was established at Benreu village in 1912 by the British Government.
3. The first church run school known as Baptist English School was established in 1964 in Peren Town by Zeme Baptist Church Council and first private individual managed school was established in 1976 known as Longbe Memorial School, Mhainamsti.
4. There were 229 educational institutions in Peren District, 184 Government schools, 2 Government Aided Schools and 43 private schools in Peren District.

I. Major findings from Heads of Institutions Responses.

1. The finding revealed that 4.55% of the heads of the institutions felt that the condition of the education was stagnant while 95.45% of the head of the institutions felt that the present conditions of education in the district were progressing.
2. The findings on the difference between government and private schools found out that 63.65% of the respondent felt that there were difference between government and private schools. Private schools had better infrastructure and facilities compared to government schools, children of private schools mostly had educated and financially stable parents and also strict rules of conduct for teachers and therefore teacher absenteeism was rare. While 36.35% felt that there was no difference between private and government schools.
3. It was found out that 100% respondents agreed that there was a need to promote and preserve Zeliang culture for the upcoming generation through education. Books on culture should be published; literature should be promoted; cultural program should be organized in the schools; folk songs, folk tales should be taught and customary laws should be included in the curriculum.
4. The study revealed that 100% respondents agreed that Zeliang ancestral culture should be included in school curriculum to preserve.
5. The study revealed that 100% respondents agreed that cultural program should be organized in educational institutions to promote and preserve culture among the younger generation.
6. On present system of education it was found out that 22.75% were not satisfied since there were too many students with no proper ratio; lack trained teachers in many schools and as per RTE, the policy of no detention, it detaches students from their studies, 27.25% agreed to some extent with the present system of education while 50% of the respondents were satisfied with the existing system of education in Peren district

7. The study revealed that as a result of communitization of schools in Peren district changes were observed in the elementary stage like teachers were more sincere and dedicated; active participation and involvement of the community in all the developmental activities; decreased rate of drop out; proper and better utilization of funds; better relation and cooperation between the government and the community.
8. The findings revealed that some changes like better health care; students were well versed with modern science and technologies; sanitation were improved; greater awareness of rights were observed in society with the introduction of education.
9. Some of the suggestions given by Head of the institutions for development of education in Peren district were:- better infrastructure to all the government schools, appointment of trained teachers, introduction of more practical oriented education, using of technology to keep pace with others and introduction of science stream at higher secondary level.

C. Major findings from Teachers' Responses.

1. The study has found out that majority (91%) of the teachers agreed that present condition of education in Peren district was progressing while 9% of the respondents felt that present condition of education in Peren was stagnant.
2. It was revealed that 30% were not satisfied with the present system of education since vocational course, skill development and practical education was given less important.37% of the respondents were satisfied with the existing system of education, while 33% agreed to some extent with the present system of education in Peren district.
3. It was found that, when formal education was introduced Zeliang people were reluctant to adopt new mode of learning because they thought farming was more productive. They were not willing to send their children to school for fear of losing man power for work. They were reluctant since they did not know the importance of education. They had sycophantic attitude for fear of influencing their culture and religion.
4. On some of the changes found with the introduction of formal education in the society - improved living standard; better health care; improved sanitations; change in mind set; opted more for stable jobs rather than farming and awareness of own rights.
5. It was found that some of the effects of modern education on traditional institutions were morungs were replaced by schools; traditional system of learning was virtually eradicated; many youngsters forgot the traditions of hard working with the introduction of modern education; modernization and western culture affected the tradition and custom; traditional institutions were confined to a small area of agricultural phenomena and dislike innovation so it could not compete with modern education and replacement of old values with new ones

6. The study has found that 93% of the respondents agreed that Christianity had great impact on the cultural life of the people of Peren district while 7% did not agree on the impact of Christianity on cultural life of the people..
7. The study also revealed that 74% of the respondents agreed that introduction of formal education in Peren district was the impact Christianity, 6% of the respondent did not agree while 20% of the respondents agreed that to some extent formal education which was introduced in Peren district was because of impact of Christianity.
8. It was found that as an impact of Christianity 60% of the respondents agreed on starting of girl education, equality between boys and girls in Peren district, 12% of the respondents disagreed while 28% of the agreed that to some extent starting of girl education and equality between boys and girls in Peren district was because of the impact of Christianity.
9. It was found that Majority (75%) of the respondents agreed as the impact of Christianity the values, attitude , lifestyle, social structure , culture and custom , religious practices had changed, few respondents disagreed while 21% of the respondents agreed that to some extent. It was found that ancient ritual were given up which was the impact of Christianity.
10. It was found that 75% of the respondents agreed that westernization among the Zeliangs was the impact of Christianity, 1% of the respondents did not agree while 24% of the respondents agreed that to some extent westernization among the Zeliangs was because of the Christianity.
11. 69% of the respondents agreed that Christianity had brought a sense of awareness about education among the Zeliangs, 4% of the respondents did not agree while 27% of the respondents agreed that to some extent Christianity had brought a sense of awareness about education among the Zeliangs of Peren district.
12. On decline of the traditional system of education in Zeliangs villages, it was found that Christianity had led to the decline of traditional system of education among the Zeliangs. The findings reveals that 73% of the respondents felt that Christianity had led to the decline of morung system, 6% of the respondents did not agree while 21% of the respondents agreed that to some extent Christianity had led to the decline of morung system among the Zeliang in Peren district.
13. It was found that Christianity had an impact on modern education because it gives equal access to education and taught the importance of modern education for prosperity and development.
14. 100% of the respondents agreed that Christianity had strong impact on socio-cultural life of the Zeliang people.
15. The findings showed that majority of the teachers agreed that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through

education by including culture in school curriculum, organized cultural program in educational institutions, appointing dance instructor/folk artist in school to create awareness on culture among students and also organize cultural day in schools to promote Zeliang culture.

16. It was found that majority of the respondents agreed that education had changed the mindset of the Zeliang people. It is found to have created awareness among the Zeliangs on the democratic governance, inclusion of all section of people in various aspect of life, broadened the attitude towards life, and encouraged liberal life style.
17. On empowering women 58% of the respondents agreed that educations had created awareness among the Zeliang people on empowering women and inclusion of women in decision making process, 22% strongly agreed, while 17% of the respondents were neutral and 3% of the respondents disagreed that education had created awareness on empowering women.
18. On improving living standard, it was found that majority (60%) of the respondents agreed that education had improved living standard and created awareness on health and hygiene among the people in Peren district, 36% of the respondents strongly agreed while 4% of the respondents were neutral on improving the living standard and created awareness on health and hygiene among the people in Peren district.
19. The study revealed that 48% of the respondents agreed that education had led to more economic development and scientific changes in different aspect among the Zeliang people in Peren district, 44% of the respondents strongly agreed while 7% of the respondents were neutral and 1% of the respondents disagreed on more economic development through education among the Zeliang people in Peren district.
20. It was found that traditional and social values like respect for elders, politeness, work culture, hospitality, generosity, simplicity, traditional attire, morung, folk songs, tales which were cherished in the past were vanishing in modern days among the Zeliangs in Peren district.
21. It also found that 45% of the respondents agreed that children could be educated by learning past cultural practices and custom, learning folk songs and dance could strengthen the sense to educate Zeliang people about their roots, 25% of the respondents strongly agreed while 26% of the respondents were neutral and 4% of the respondent disagreed.
22. 51% of the respondents felt that younger generation of the Zeliangs were quite ignorant about cultural practices and laws. There was a need to inculcate positive values and attitude towards Zeliangs culture in the present younger generation, 33% of the respondents strongly agreed while 11% of the respondents were neutral and 5% of the respondent disagreed.

23. The data revealed that 91% the respondents agreed on the changing attitude towards education among Zeliangs of Peren district because they understand the importance of education and encouraged girls and women education, parents involved in their children education, less differentiation between boys and girls education that shows their consciousness about education.
24. 100% of the respondent disagreed to the idea of inheriting parental property by women because in Zeliang society parental property were inherited by the male child of the family.
25. It is found that Zeliangs people in Peren district had changed their attitude in different areas like education, socio-cultural life, economy, and religion because they were willing to learn; encouraged girl education by giving equal opportunity; they were more involved in different social cultural activities and competitive in economic activities.
26. For the development of education majority of the respondents felt that government needs to do more for the Zeliangs in particular by establishing more schools which would help in development of education.
27. On Communitization of education majority agreed that communitization helped in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.
28. 100% of the respondents agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district and to encouraged wearing traditional attire and dresses.
29. Some of the problems of education faced by the teachers in Peren district were lack of proper infrastructure; lacked of trained teachers; insincere teachers; new curriculum and the improper methods of teaching; poor library and laboratory.
30. Some of the suggestions given by teachers for the development of education in Peren district were parents and teachers should give more importance to education; infrastructure should be developed. DIET should be established in Peren district to train teachers; appointment of teachers on merit basis and teachers need to be updated from time to time; inspect schools from time to time and road connectivity with electricity to all the remote areas should be provided.
31. Some of the measures for preservations of socio-culture of the Zeliangs were:-
 - a) To organize cultural program in schools like folk songs, dance etc.
 - b) To celebrate festivals to let the younger generation understand their significance.
 - c) To included mother tongue subject with socio-culture curriculum.
 - d) To appoint dance teachers.
 - e) To observe cultural day in schools
 - f) To include folk tales in curriculum and organized cultural competitions in schools.
 - g) To conduct exposure tour for students to villages

- h) To re-activated morung in all the Zeliang villages and
- i) To preserve cultural heritage, recollection of ornaments.

D. Major findings from Students Responses.

1. On present condition of education in Peren district it was found that 88.5% of the respondents felt that it was progressing, 3.5% felt that the present condition of education in Peren district are declining while 8% of the respondents felt that it was stagnant.
2. On changes with the introduction of formal education among the Zeliangs of Peren district it was found that living standard was improved, taught to live easier live, changed lifestyle and better outlook, remove illiteracy, uplift economy, stopped headhunting. It also has a negative aspect like morally people were weak, people were influenced by western culture, custom and traditions were no longer practiced.
3. On effects of traditional institutions by modern education in Peren district it was found that children stopped going to morung and stopped learning folk tales, folk songs. Modern education ignored traditional system of learning giving negative impact, western culture replaces custom and traditions. Morung was replaced by schools
4. The study revealed that 78% of the respondents agreed that education was a social necessity to preserved, protect and promote culture of Zeliangs, 1.5% of the respondents disagreed while 20.5% of the respondents agreed to some extent that education was a social necessity to preserved, protect and promote culture of Zeliangs.
5. 100% agreed that education had contribution to make life better and more meaningful for Zeliangs of Peren district.
6. 90.5% agreed that Christianity had a great impact on the education of Zeliang people of Peren district.
7. The study revealed that 86% agreed that Christianity had a great impact on moral and social life of Zeliangs of Peren district because it was found people were more civilized which was the impact of Christianity, head hunting were stopped, rude and barbarian way of life were stopped, aggressive headhunters attitude were replaced by humbleness, moral values were change, peaceful society was the result of Christianity.
8. The study revealed that majority of the students felt that morung was an important social institutions in Zeliangs village and 59.5% of the respondents felt that morung had place in present society it could be followed along with the modern system of education in village, 10.5% of the respondents disagreed while 30% of the respondent felt that to some extent morung had place in modern society.
9. It was found that 86.% of the respondents agreed that introduction of formal education in Peren district was the impact Christianity, 4% of the respondents did not agree while 9.5% of the respondents agreed that to some extent formal

education which was introduced in Peren district was because of impact of Christianity.

10. The study showed that 62.8% of the respondents felt that Christianity had also led to the decline of morung system, 13.2% of the respondents did not agree while 24% of the respondents agreed that to some extent Christianity had led to the decline of morung system among the Zeliang in Peren district.
11. As an impact of Christianity on modern education it was found that it gives birth to modern education and uplifted every aspect of life; it brought drastic change in the society and also equality between boys and girls.
12. 91.5% agreed that the gap between the rich and poor existed among the Zeliangs as a result of education and development, 8.5% of the respondents did not agree.
13. The study showed that 94% of the respondents agreed that the gap between the literate and illiterate existed among the Zeliangs as a result of education and development while 6% of the respondents did not agree.
14. 90.5% of the respondents agreed that the gap between the privilege and under privilege existed as a result of education and development while 9.5% of the respondents did not agree.
15. The study found out that 36.5% of the respondent find it difficult to adjust with the new trends of development with the advancement of education while 63.5% of the respondent did not have any difficulty in adjusting with the new trend of development among the Zeliangs of Peren district.
16. It was also found that 64.5% of the respondents agreed that Zeliang culture being diluted as a result of modernity and westernization in Peren district, 4.5% of the respondents did not agree while 31% of the respondents felt that to some extent Zeliang culture was being diluted as a result of modernity and westernization.
17. The study found that 89.5% agreed that education had distinct role to play in the economic development of the backward region, 3% of the respondents did not agree while 7.5% of the respondents agreed that to some extent education had distinct role to play in the economic development of the backward region.
18. It was found that 96% of the respondents agreed that there was strong impact of education on socio-cultural life of the Zeliang people while 4% of the respondents did not agreed with the concept that there was strong impact of education on socio-cultural life of the Zeliang people.
19. It was found that 63.5% agreed that introduction of formal education changed the values of the Zeliang people, 28.5% of the respondents strongly agreed, 6.4% of the respondents were neutral while 8% of the respondents strongly disagreed that introduction of formal education changed the values of the Zeliang people.

20. 90.8% agreed that education had replaced age old values with that of modern values while 9.2% of the respondents felt that education had not replaced the age old values.
21. The study revealed that 64% of the respondents felt that traditional and social values which were cherished are vanishing in modern days, 3.6% of the respondents did not agree while 32.4% of the respondents agreed that to some extent traditional and social values which were cherished were vanishing in modern days.
22. It was found that the most important traditional values of the past which should be preserve by adopting the traditional dress, folk songs, dance, history of the past, morung system, customary laws, taboos and gennas, cultural heritage and monument, traditional games and sports activities and also work culture.
23. 75.2% of the respondents agreed that Zeliang children could be educated by learning past cultural practices and customs, 14.8% of the respondents strongly agreed while 6.4% of the respondents were neutral and 3.6% of the respondents disagreed that Zeliang children could not be educated by learning past cultural practices and customs.
24. 60.4% of the respondents agreed that learning cultural background could strengthen the sense of identity among children in Peren district, 27/6% of the respondents strongly agreed while 9.2% of the respondents were neutral and 2.8% of the respondents disagree that learning cultural background could strengthen the sense of identity among children in Peren district.
25. It was found that 58% of the respondents agreed that younger generation of Zeliangs were ignorant about history, cultural practices and law , 33.6% of the respondents strongly agreed while 7.6% of the respondents were neutral and 0.8% of the respondents disagree that younger generation of Zeliangs were ignorant about cultural practices and law.
26. Most of the students felt that cultural values had their education implications in today's world. Morung should be continued since that was the centre of learning informal education, like custom and traditions should be imparted from morung, learn cultural background and to strengthen the identity.
27. The study revealed that 92.5% of the respondents agreed on the changing attitude towards education among Zeliangs of Peren district. They understood the importance of education, encouraged girls and women education with no differentiation between boys' and girls' education 7.5% of the respondents agreed to some extent .
28. 100% of the respondents disagreed to the idea of inheriting parental property by women because in Zeliang society parental property were inherited by the male child of the family.
29. It was found that 74% of the respondents agreed that Zeliang culture had been modified while 6% of the respondents disagreed and 20% of the respondents felt that to some extent culture had been modified.

30. It was found that 50% of the respondents agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district, 44.4% of the respondents strongly agreed while 2.4% of the respondents were neutral and 3.2% of the respondents disagree on the need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district.

31. The study revealed that 41.2% of the respondents agreed that to preserve culture among Zeliangs of Peren district wearing traditional attire and dresses should be encouraged, 44.4% of the respondents strongly agreed while 11.2% of the respondents were neutral and 3.2% of the respondents disagreed that to preserved culture, wearing traditional attire and dress should not be encouraged.

32. It was found that 89% of the respondents were concerned on preserving Zeliang culture for future generation while 2% of the respondents had no concern on preserving Zeliang culture for future generation.

33. Some of the suggestion given by the students for development of education among the Zeliangs of Peren district were: to establish more institution; appoint trained and efficient Teachers; strict implementation of present system of education; equal treatment for both boys and girls; provision of proper facilities to all the schools like proper library facility and science laboratory and organization of career guidance and counseling program.

34. Some of the problems of education in Zeliang area as suggested by students were: shortage of teachers; lack of trained teachers; lack of co curricular activities; not implementing the present system of education properly; lack of facilities for science and commerce; poor economy and illiterate parents not aware of the importance of education.

35. Some of the suggestions given by the students to preserve socio- culture of the Zeliang Includes;- school curriculum should include culture, organized seminars on culture for the younger generations about its uniqueness; morung for boys and girls should be revived in all the villages as part of their social activities; all festivals should be observed to know their significance and written document on socio-culture for younger generation to learn.

E. Major findings from Stakeholders Responses.

1. The study showed that 68.75% of the respondents felt that the major factor which influenced Zeliang culture was Christianity, 6.25% of the respondents felt that westernization was the major factor that influence Zeliang culture while 25% of the respondents felt education was the major factor which influence Zeliang culture.
2. The study revealed that 97.5% of the respondents agreed that education had brought positive changes in the way of life and standard of the Zeliang people while 2.5% of the respondents did not agree that education brought positive changes in the way of life and standard of the Zeliang people.
3. The study found that 87.5% of the respondents agreed that education had replaced age old values with that of modern values while 12.5% of the respondents did not agree.
4. The study has found that 93.75% of the respondents felt that there was an impact of

education on moral and social life of the Zeliang as new leadership with vision to generate and disburse new knowledge emerge and improved living standard of the Zeliang people were found.

5. 100% of the respondents felt the need to protect promote and preserve ancestral Zeliang culture.
6. Some of the suggestions of the stakeholder for preservation of socio-culture of the Zeliangs of Peren district:- documentation of the origin and history of the Zeliang people; encouragement to wear traditional attire and observe festivals; preservation of morung institutions by re-establishing in all the villages; practiced customary laws; publication on the custom and traditions; inclusion of cultural studies in school curriculum; protecting monument, folk tales and folk lores by documentation; published books, pamphlets on culture and setting up cultural centre.
7. The study revealed that 35% of the respondents agreed that morung was an important social institution in Zeliang village, 17.5% of the respondents did not agree while 47.5% of the respondents agreed that to some extent that morung was an important social institution in Zeliang village.
8. Some of the suggestions of the stakeholders on ways to promote Zeliang culture among the younger generation includes: organization of cultural exchange program; children's participation in cultural activities during festivals; organizing seminars on tradition and custom; conducting of in-depth study of custom and tradition which include the significant of feast and festivals.
9. 90% of the respondents felt that the status of Zeliang women were inferior to man while 10% of the respondents felt that Zeliang women occupied same status with man. On present status of Zeliang women the stakeholder felt that Zeliang women thought still inferior, treated equal with men in many ways but still not included in important decision making process.
10. With the introduction of formal education the stakeholder found some changes like more advance in social and economic; improved literacy rate; improved sanitation; health care and living standard; hunt for lucrative job than farming; diminishing of age old values; changed of the our custom and traditions; open to new ideas and fight against social evils.

F. Major findings from Church Workers Responses.

1. 100% of respondents agreed that traditional religion was replaced by Christianity.
2. From the study it was found that 88% of the respondents agreed that Christian Missionaries had contributed towards education while 12% of the respondents agreed that to some extent Christian Missionaries had contributed towards education.
3. Some of the roles played by the Christian missionaries in changing traditional institution to modern system of education includes:- establishment of mission

schools in Zeliang area; introduction of formal education by discouraging morung activities and encouraging them to read and write.

4. It was found that some cultural elements were present in Christian life among the Zeliangs like folk songs fusion with Christian music, traditional dress worn in church and feasting, marriage solemnized in Christian way but with certain element of custom and traditions like bride' s price (*hegeu – hemi*).
5. It was found that 88% of the respondents felt that Christianity had impact on moral and social life of the Zeliangs because western life style were adopted, polygamy was no longer practiced, women living conditions were improved and sanitations improved.
6. With the introduction of formal education in Peren district some changes were seen like:- learning the importance of education; enlightening the people to be more civilized; records of events are more accurate and specific; competent leaders emerged; economic life up lifted; more creative and life became easier; oral traditions were replaced by written records and easier to communicate complex concepts.
7. On satisfaction with the present system of education 72% of the respondents were not satisfied with the present system of education in Peren district because teachers were not updated, it lack in co-curricular activities in their curriculum.
8. It was found that with regard to modern education in the beginning people were hostile not allowing to establish schools in some village thinking that it was wastage of time and also a division of people.
9. Some of the suggestions of the church worker for development of education in Peren district are:- teachers should be trained; grading system should be in comparison with other state; motivational class for student should be conducted; exposure trip should be organized; co-curricular activities like games and sports, craft, singing, drama should be included.

G. Major findings from Community Elders Responses.

1. The study revealed that majority of the respondents agreed that present generation of the Zeliangs were deficient in their knowledge and understanding of their ancestral culture.
2. Majority of the respondents agreed that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities
3. Majority of the respondents agreed that main festivals of Zeliangs in Peren district were Meilie nyi, Hega, Kwakpwa Nyi/Chega Gadi, Herasam Nyi.
4. The respondents identified that oral system of education was followed imparted by the elders from the morung. They learned ancestral history, folk songs, folk tales, social, economic, manners like respect for elders, learnt custom and traditions.

5. 100% of the respondents agreed that morung was a place to develop and learnt social skills and etiquettes.
6. On the attitude of the people with modern education in the beginning it was found that they were reluctant to accept and considered to be worthless and unnecessary

5.9: Discussion of Findings

Education has always played an important role in preparing men for life in society and moulds them accordingly. On observing the findings it was found that morung acted as the traditional educational institution that ensured the transmission of knowledge, culture and traditional as well as values from one generation to another. Oral system of education was followed which was imparted by the elders from the morung. They learned ancestral history, folk songs, folk tales, Social, economic, manners like respect for elders, learnt custom and traditions. It was also found that girls before the introduction of formal education, they were taught in Releiki (morung for girls) on morality, honesty, weaving and spinning, singing, good manners, custom and tradition from the elders.

The first Government Lower Primary School in Peren district was established at Benreu village in 1912 by the British Government and the first church run school known as Baptist English School was established in 1964 in Peren Town by Zeme Baptist Church Council and first private individual manage school was established in 1976 known as L.M School, Mhainamsti. It was found that there were 229 educational institutions in Peren District, 184 Government schools, 2 Central Government Aided Schools and 43 private schools in Peren District.

It was found that introduction of formal education in Peren district were the impact Christianity. After the conversion into Christianity girl child education had started with no differentiation between boys and girls among the Zeliangs in Peren district. The values, attitude, lifestyle, social structure, culture and custom, religious practices had changed. On the decline of traditional system of education in Zeliangs villages, it was found that Christianity had led to the decline of traditional system of education among the Zeliangs.

Christianity had a great impact on moral and social life of Zeliangs of Peren district because it was found that people were more civilized which was the impact of Christianity, head hunting were stopped, rude and barbarian way of life were stopped , aggressive headhunters attitude were replaced by humbleness, moral values were change, peaceful society was the result of Christianity. It was found that some cultural elements were still present in Christian life among the Zeliangs like folk songs fusion with Christian music, traditional dress were worn in church and feasting, marriage solemnized in Christian way t with certain element of custom and traditions like paying of bride' s price (*hegeu – hemi*).

On observing it was found that modern education affected traditional institutions like Morungs which was replaced by schools, traditional system of learning was virtually eradicated and many youngsters forgot the traditions of hard working. Modern education and western culture had affected the tradition and custom. Children stopped going to morung and does not learn folk tales, folk songs as modern education ignored traditional system of learning giving negative impact and emphasis more on western culture. The study found that majority of the students felt that morung was an important social institutions in Zeliangs village and felt that morung have place in present society. It could be followed along with the modern system of education in villages.

The study showed that majority of the stakeholders agreed that education had brought social upliftment and brought positive changes in the way of life and standard of the Zeliang people in Peren district. It was found that some changes like more advancement in social and economic activities, literacy rate had improved. The study also found some improvement in sanitation, health care and living standard. After receiving formal education people began to hunt for lucrative job than farming. The age old values which were cherished in the past were found to have diminished as westernization has changed our custom and traditions.

Education is the most crucial input for socio-economic development. It has the responsibility of transforming human being into human resource. Most of the respondents agreed that education had brought economic development as it enabled people to learn new technology to apply in trade and farming and also prospective utilization of available resources which helped them to uplift their economy.

It was found that traditional and social values like respect for elders, politeness, work culture, hospitality, generosity, simplicity, traditional attire, morung, folk songs, tales which were cherished in the past were vanishing in modern days among the Zeliangs in Peren district. Younger generation of the Zeliangs was quite ignorant about cultural practices and laws. There was a need to inculcate positive values and attitude towards Zeliangs culture in the present younger generation. Majority of the respondent agreed that children could be educated by learning past cultural practices and custom, learning folk songs and dance can strengthen the sense to educate Zeliang people about their roots.

Most of the students felt that cultural values had their education implications in today's world. So Morung should be continued since that was the centre of learning informal education. Custom and traditions should be imparted from morung because learning cultural background could strengthen the identity. Majority of the Community Elders also agreed that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities since present generation was deficient in their knowledge and understanding of their ancestral culture.

The study revealed that the main festivals of Zeliangs in Peren district were Meilie nyi, Hega, Kwakpwa Nyi/Chega Gadi, Herasam Nyi. It was found that every feast and festivals of the Zeliangs had its own significance which was celebrated in different seasons of the year to preserve traditional values, to create awareness of our rich culture. In today's context festivals were celebrated for merry making, singing folk songs and dancing.

On the changing attitude towards education among Zeliangs of Peren district it was found that people began to understand the importance of education and encouraged girls and women education. Parents were found to be involved in their children education with less differentiation between boys and girl's education which shows their conscious about education. They had broader outlook, more zeal and enthusiasm to learn. It was found that sense of responsibility and attitude towards quality education had developed.

Although much is not known about the learning process, the study has found that majority of the Head of Institutions, Teachers and Students agreed that present condition of education in Peren district was progressing as compared to previous years. But it was found that modern teaching aids, practical equipment facilities should be made available in all the educational institutions in order to be updated and also improve the quality of education. Our methods of teaching are outdated and needs to be replaced with the help of new technological advancement.

Quality education is possible when facilities and technologies are upgraded with funds. The study revealed lacked of proper infrastructure in Peren district. Establishment of infrastructure has been a serious problem which hampered the growth of education. Many institutions function without proper facilities and adequate infrastructure. Inadequate classrooms, lacked of spacious playground, separate toilet for male and female all these hinders the the development of quality education in the district.

The development of quality education hinders due to shortage of teachers in the district. Qualified and sincere teachers should be appointed in all the educational institutions. Good faculty is necessary for any institutions aspiring for quality. Therefore, some restriction on faculty appointment should be made so that the present evils can be eliminated. These teachers need to accept teaching as a mission with a vision.

The findings show that majority of the respondents agreed that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through education by including culture in school curriculum, organized cultural program in educational institutions, appointing dance instructor/folk artist in school to create awareness on culture among students and also organized cultural day in schools to promote Zeliang culture. The study found that majority of the respondents agreed on the need to protect, promote and preserved ancestral culture of the Zeliangs in Peren district. It was found that wearing traditional attire and dresses should be encouraged among the younger generation.

Concerning for preservations of socio-culture of the Zeliangs majority of the respondents suggested some of the measures like organized cultural program in schools. Mother tongue subject with socio-culture curriculum should be included; dance teachers should be appointed in all the educational institution; and also cultural day in schools should be observed. The study has found that to preserve of socio-culture festivals should be celebrated to let the younger generation understand their significance, Morung must be re-activated in all the Zeliang villages and Preserved cultural heritage.

5.10: Conclusions of the study

The present study on “A Study of Education and Socio Cultural life of the Zeliang Nagas” examine the growth of education in Zeliang area of Peren district and the impact of Christianity on the socio cultural life of the Zeliang people in Peren district. Lower primary school was set in Zeliang area as early as 1912 but with the ignorant of the people on the value of formal education it was neglected for a long time. With the conversion of the people into Christianity their positive attitude towards learning began to improve as they learnt how to read bible and sing hymns.

After India got independence more schools were established in different towns and villages. In 1964 the first Church run school was established by Zeme Baptist Church Council at Peren town which is known as Baptist English School and the first private individual run school was established in 1976 by Longbe Meru at Mhainamsti village which is known as Longbe Memorial High School. From the inception of Government Lower primary school till today there are 229 educational institutions in Peren district, 120 Government Primary Schools, 12 private Primary Schools, 44 Government Secondary schools, 14 private Secondary Schools, 16 Government High schools, 14 private High Schools, 3 Government Higher Secondary schools, 2 Government Aided Higher Secondary schools, 2 private Higher Secondary Schools, 1 Government college and 1 private college in Zeliang area. There were two Pre Schools managed by private in Peren District. This shows that there had been positive path of development in the field of education. People began to realized and understand the value of education and their attitude towards education have changed.

From the analysis and interpretation of data the study reveals that the introduction of formal education transformed Zeliang society. It is found that traditional religion had been replaced by Christianity. Christianity had great influence on the life of the people. Animistic rituals and animal sacrifices in Zeliang culture were reduced with the

conversion of the people into Christianity. As an impact of Christianity formal education was introduced which had brought many changes in Zeliang culture. It led to the decline of traditional system of education, giving equal access to education, taught the importance of modern education for prosperity and development. It started girl education and brought a sense of awareness about education among the Zeliangs. It is found that people have changed their attitude, life style , social structure, culture and custom , economic activities , religious practices like giving up of ancient ritual.

It is found that education has also replaced age old values with the modern values. It brought positive changes in the way life and standard of the people. Education has developed broadmindedness among the people; it had created awareness among the Zeliangs on the democratic governance, inclusion of all section of people in various aspect of life and equality of men and women among Zeliangs.

It is also found that modern education had its effect on traditional institutions where morungs, traditional system of learning was virtually eradicated and were replaced by schools. Many youngsters had forgotten the traditions of hard working with the introduction of modern education, modernization and western culture affects the tradition and custom. It is found that children stop going to morung so they did not learn folk tales, folk songs, custom and traditions. Modern educations ignore traditional system of learning giving negative impact where western culture replaces custom and traditions. Most of the students felt that cultural values had their education implications in today's world. Morung should be continued since that is the centre of learning informal education. Custom and traditions should be imparted from morung and learn cultural background to strengthen the identity. Many respondents opined that Zeliang rich culture could be promoted and preserved for the upcoming generation through education by including ancestral culture in school curriculum and by organizing different cultural program in educational institutions. Many respondents suggested that books on culture should be published to let the younger generation learn custom and tradition. And also organized cultural program in schools and celebrate festivals to let the younger generation understand their significance. Morung must be re-activated in all the Zeliang villages

It is found that the values like honesty, love peace, truth, simplicity, hospitality, generosity, work culture, community life etc. were some of the values which ancient Zeliang people cherished in the past. But slowly the rich culture is being distorted under the influence of modernization, Christianity, education and other scientific development. The present young generation started discarding their age old values and customs. The young Zeliang Nagas are deficient in their knowledge and understanding of their ancestral culture. It is found that the most important traditional values of the past like traditional dress, folk songs, dance, history of the past, morung system, customary laws, *taboos and gennas*, cultural heritage and monument, traditional games and sports activities and also work culture should be preserved. Thus there was a need to inculcate positive values and attitude towards ancestral culture in present generation before it had completely vanished under the influence of modernization.

5.11: Suggestions/Recommendation of the study

1. The relevant and useful aspect of traditional education may be identified and incorporated in our modern formal education.
2. Mother tongue needs to be popularized and promoted for preservation of culture.
3. Culture content in the curriculum may also be enhanced so that children understand their own culture and imbibe the good aspects.
4. Young people may be encouraged to learn traditional arts like weaving, pottery, crafts which are economically viable.
5. Younger generation should be motivated to preserve cultural heritage like custom and traditions, folk songs, dance and folk tales.

6. Educational institutions should organize cultural tour, exhibition, cultural exchange program and competitions.
7. Programmes like seminars, debate, workshop, conference, and exhibitions on culture need to be organized at different level by communities and other voluntary organizations.
8. Education is the only tool that can play vital role in promoting as well as preserving ancestral culture.
9. Government should provide funds to establish Museum or cultural centres.
10. Traditional values like generosity, honesty, truth, hospitality, hardworking, respect for elders, unity should be followed by younger generation to keep up ancestral culture.
11. Communities should organize indigenous games and sports, cultural fair, quiz, festival and follow its old tradition in order to preserve it.
12. Mass media like news paper, T.V., radio need to cover cultural programs and publish or broadcast such program frequently.
13. More researches should be carried out in relation to ancestral culture and record the history of the past.
14. History of the past should be given importance and documented.
15. Morung for boys and girls should be revived in all the villages as part of their social activities.
16. Important traditional values of the past like traditional dress, folk songs, dance, history of the past, morung system, Customary laws, taboos and gennas, cultural heritage and Monument, traditional games and sports activities and also work culture need to be preserved.
17. Government should appoint dance instructors in all the educational institutions to let the younger generation learn traditional dance.

5.12: Suggestions for Further Research

Attempt has been made to investigate on “A Study of Education and Socio Cultural life of the Zeliang Nagas”. Although some researched have been done in different field, the study is the first of its kind in the area of “Socio Cultural life of the Zeliang Nagas”. But in spite of the great efforts made by the investigator a comprehensive study of Socio Cultural life of the Zeliang Nagas could not be carried out. There is no doubt that the present study can provide a basis for further research studies and investigation, some of the suggestion which can be useful for further research are given below:

1. Research can be conducted to find out the similarities of culture and tradition among different Naga communities.
2. Research can be conducted to study the role of the youth in preserving cultural heritage.
3. Research can be conducted to study the scope and place of indigenous education in modern school curriculum.
4. Research can be conducted to study the role of the Government in preserving rich cultural heritage of the Nagas.
5. The present study can be taken up covering the entire state of Nagaland.

CHAPTER - 6
SUMMARY OF THE STUDY

6. SUMMARY OF THE STUDY

6.0. Introduction

During the pre-literacy period, Zeliang Nagas received education in the form of oral communication from the elders and through morung. The morung was the first institution for the Zeliangs to be educated. After the Christian missionaries came to Nagaland and conversion to Christianity, the first mission school in Zeliang area was established in 1912. But since people were ignorant of the value of education, they neglected for a long period. It was only after India got Independence, more schools were opened in different villages and towns.

Today we find many changes in our social life, religious life, custom and traditions. This study made an attempt to study ancestral culture of Zeliang Nagas and tried to reflect on how appropriately ancestral culture was cultivated among the Zeliang Nagas by preserving available resources and information. It sought to discover the things which had influenced the attitudes of the present day Zeliangs towards ancestral culture.

6.1. Need and significance of the study.

It is very important to conduct this kind of study in the modern age because traditional culture and values were being replaced by Western culture. The Zeliang Nagas tribe has gone through a remarkable change under the influence of Christianity and modern education especially their religious beliefs and socio-cultural structure. In order to pass on the rich culture of the people to the younger generation it is important to document aspects of culture and arranged it suitably in a written document (books) for the future Naga society in general and Zeliang Nagas in particular. Studies such as this may serve as a catalyst to create more consciousness in young people regarding their true identity and also create a need in older generation to educate their children about their own culture.

It is hoped that this short work will be an eye opener to the Zeliang people of Peren district.

6.2. Statement of the problem

The purpose of this research is to study the socio-cultural life of the Zeliang Nagas. It is an attempt to describe and interpret the cultural, social, political, economic and religious life of the ancestors. It is also an attempt to study the impact of Christianity and modernization.

Thus the problem selected is stated as follows: "A Study of Education and Socio Cultural life of the Zeliang Nagas"

6.3. Objectives of the study.

The objectives of the study on education and socio cultural life of the Zeliang Nagas are formulated as follows:

1. To study and analyze the development of modern education among the Zeliang Nagas.
2. To examine the impact of Christianity on education and socio-culture of the Zeliangs.
3. To study the influence of education on socio-cultural life of Zeliangs.
4. To identify the socio cultural values of the past and bring out their educational implications.
5. To study changing attitudes among the Zeliangs.
6. To make suggestions for development of education of the Zeliangs.
7. To suggest measures for preservation of socio culture of the Zeliang Nagas.

6.4. Definition of the term used.

Education: Human beings keep on learning and training themselves throughout their lives. Through the influence of the environment and their experiences they mould their

behavior, their concept of life and their content of knowledge. So life is education and education is life.

Socio cultural life: The Socio Cultural means the way of life, the inherited behavior and thoughts of their fore-father passed on to one generation to the other through oral tradition and day to day practiced and conservation of lifestyle in the customs, tradition, norms, values beliefs and convention acquired through the process to the time, change, innovation, evaluation and growth. It is often known as the learned ways of behavior.

Zeliang Nagas: The Zeliang Nagas constitute one of the major tribe in Nagaland. The Zeliangs of Nagaland are the inhabitants of Peren District which is in the South-Western end of Nagaland, neighboring Assam and Manipur.

6.5. Organization of the study.

The present study is organized following established University rules and norms. To document on education and socio cultural life of the Zeliang Nagas, the introduction and conceptual framework of the study is presented at the beginning which is followed by review of the related literature from India and abroad and the method and procedure of the study is discussed. Then the analysis and interpretation of the data in tabular form is presented in detailed after which the major findings, discussions and conclusions are drawn. On the basis of these, suggestions for development of education and measures for preservation of socio culture of the Zeliang Nagas are given. The study concludes with the presentation of the summary, bibliography and appendices given at the end.

6.6. Review of the Related Literature

A brief review of the related literature in the area on

- i. Studies done in India
- ii. Studies done in abroad

6.6.1: Studies done in India

i. LAKRA, S. (1976): conducted a study on Impact of Education on the tribal of Ranchi District. The purpose of the study was to investigate into the damages that have occurred due to education in the tribal people especially in their socio-economic and political spheres. The progress of education of these tribes before and after independence and its impact on their social, cultural, political and economic progress has been presented historically. The studies found that education brought three folds benefits, viz, they got their land back, got emancipated from forced labor and had their self-respect reinforced. Education made them free from poverty, ignorance, social taboos and superstitions. There was a change in their outlook of life. They picked up clean habit of discipline, thrift, hard work etc. Gradually the tribal became education conscious and sent their children to schools. The primary agriculturist tribal are gradually migrating to cities, neglecting agriculture, tribal handicraft and traditional mode of living. Recently there has been a re-awakening among more educated and brighter sector for the preservation of all good in culture of the tribal.

ii. AGARWAL, M.A. (1980): conducted a study on the impact of education on social and cultural modernization of Hindu and Muslim women. The main objectives of the study was to analyze the extent to which education had been successful in inducing change in the attitudes of Hindu and Muslim women towards social institutions, practices and traditions like marriage, family, women's status, education, religion and caste.

The studies found that education played a very important role in changing the attitudes of women to various social practices and traditions. Religion also influenced the attitude to a great extend. The chi-square analysis indicated that in certain areas the educated women exhibits modern views whereas in others they were as traditional as their uneducated counterparts. Women belonging to nuclear families were more modern than those belonging to joint families in the case of Hindus whereas no difference was indicated between the two groups in the case of Muslim women

iii. SUDHIR KUMAR, MA 1980: conducted a study on impact of education on social attitudes of people in some backward villages of Malabar. The objectives of the study

were to find out the extent to which the people had been transformed from the traditional to modern under the impact of education, the influence of education on social attitudes and socio-cultural attitudes of the rural people. The studies found that education played an important role in changing the attitudes of the people in the field of family planning, employment of women, dowry system, media exposure, social participation and co-education.

iv. LALRINKIMI (1989): conducted a study on socio-cultural correlates of modernity in Mizoram and found out that education was effective in moulding the attitude of the subject towards modernity. Socio-economic status, occupation, family income, parental education, media exposure, urban orientation and contact with other culture appeared to be significant socio-cultural factors affecting the attitude towards modernity.

v. SENTIMENLA (1997): department of Education, Nagaland University, conducted "A study of Ao-Naga Traditional Education". The objectives of the study was the socio-cultural and political life of the Aos and found that many valuable traditional culture which was strong in the past were on the decline and needs to be reviewed by the present society. It suggests that folk song, dance, music, festival, stories, history, legends should be included in education curriculum. The morung which played the most important role to mould the youngster, which was the centre for socio-cultural and political life of the Ao Nagas, no longer exist in our society. There are hostel in all schools but if we see them it obviously reflects the grave situation of the maintenance. These need a good hostel in which the students will be administered and disciplined. In such hostel the students get more opportunity to freely exercise their abilities and learn as they interact with one another in social relationship, bringing people closer together to live in harmony, peace and good will so that there can be understanding for collective good. This would be a place where we could propagate our rich cultural tradition.

vi. IMCHEN, ADILA (2000-2001): conducted a study on cultural values of the Ao Nagas. The objectives were to study the various aspects of cultural values and importance in the present context, to examine the factors that are impeding the development of values in children and to bring out the educational implications on Ao culture.

The investigator found change in every aspect where a new idea of living has been adopted due to science and technology, with them came new ideas, custom, belief and practice. The investigator suggested some valuable traditions should be maintained and introduced in the present context.

vii. NDANG, CHANGNEU (2000-2002): conducted a study on the impact of Education on socio-economic and political status of the Zeliang Nagas. The objectives were to trace the early socio-economic and political content which equated as courses of learning, to study the changing role of the Zeliangs in socio-economic and political spheres as an impact of study and to identify the education values of the Zeliangs.

The findings of the study were summarized under two headings-positive and negative findings.

Positives findings:

1. Most of the population agrees that the condition of education was progressing.
2. Most agree that changes in dress, lifestyle, habit etc. were the influence of education.
3. Impact of missionaries on education has brought positive attitude towards education viz. increase numbers of educational institution, concerned for quality education etc.
4. Festivals were considered important by all and duration of celebration differs from village to village.
5. Education played a vital role in promoting moral and social life of the people.
6. Culture influenced the personality of a child.

viii. SHUKLA, R.P. (2004): Conducted a study on traditional and modern values among University Naga teachers and students in Nagaland.

The study revealed that traditionally male or father as a head of the family who had to care for members of the family, housekeeping by women. Respect for elders, hospitality to guest is traditional values which are continued till modern life. Traditionally Naga society is casteless and classless, dignity and division of labour and sacrifices of animals has been traditions which are continued in modern life. Monogamy as cherished life, bar on marriage within the same class, arranged marriage and sanctity of marriage has been traditional values. Traditionally Naga people showed faith in and worshiped nature or unknown god. Traditional form of education and morung system has been regarded as quality education. Hard labour, honesty, work culture, belongingness and sharing of others feelings were the basis of Naga life. Naga people depended on forest and agriculture. Law and order at the village level had traditionally been maintained by the village head under customary laws. Customary laws played controlling and regulatory role under which people remained self disciplined. Folk song, dances, indigenous music and instrument were integral part of life which provided traditional Naga society with rich cultural tradition and heritage. The findings of study indicate that both students and teachers shows similar value pattern and also was unanimous value pattern among different Naga tribe.

ix. Shukla, R.P. (2006): Study socio-cultural gradation and human values of Naga tribal people in Nagaland. His study found the following established traditions in Naga society.

- Father or eldest male as a head of the family.
- Nuclear family system.
- Monogamy, love marriage with the consent of parents and sanctity of marriage.
- Divorce rule, husband may divorce his wife for the reasons of barrenness, adultery and sickness from the incurable diseases. But if the husband divorces his wife for the reason other than these he is to fine depending on the seriousness of the case. Divorce wife is allowed to leave her husband by keeping all her children with her husband except the sucking one and for the husband has to give some money to his divorced wife for maintenance of the infant with her.
- Community fishing, hunting, indigenous wrestling, football etc.
- Folk song, dances, costumes etc. as integral part of life.
- Celebrating season and agricultural stage, specific festivals, environmental approach to educate their children at an early stage while celebrating their festivals.
- Customary law as controlling and regulating institution.
- The well knitted Naga society, based on the spirit of oneness and welfare for each other.
- Community work and community feast during festival celebrations.
- Patriarchal system in which female cannot inherit the family land property.
- Equal rights and dignity for Naga women with some social restriction.
- The morung also known as “The Naga School” as a centre of social, religious, educational and cultural activities. Boys and girls dormitories as institutions for transmitting Naga cultural heritage and values from generation to generation.
- No caste, no class society where everyone was equal to others.
- Jhum (shifting) cultivation, exploiting forest and forest product.
- Art, craft, folk songs, dances, festivals celebration etc. as integral part of life.

X. Wangsa, Peihwang,A : Studied Christianity and social change in Konyak Naga Society. The study consisted of social analysis of the subject based on the government and non-governmental organization, academic and ecclesiastic sources. Comparative and data based methodology has helped this study. The main focus of the study was the impact of Christianity and modernization.

Konyak Nagas, the complex social changes have been taking place in the twentieth century A.D. The extension of the British colonial rule and the coming of Christianity followed by the educational development and modernization have brought the rapid social changes within a short period. All these factors of changes posed together at once which sometimes made people confused in choosing right path and the right social order. These tremendous changes have made the Konyak Naga's life completely different from traditional ways of living. They have discovered the better way of living standard and human potentiality. Despite the widening of their political worldview and solidarity, the individualism in their economic and social religious concept is a reverse of the traditional Konyak communitarian value. Every aspect of life has been touched by the changes as we look at the society economically, politically, socially and in the religious field. The more gradual changes which are occurring daily has affected the individuals and becomes a social issues.

xi. Japhet Neli (2004 – 2006): conducted a study on the ancestral culture of Mao Nagas and found the following:

- The present generations of Mao youngster are deficient in the knowledge and understanding of the ancestral culture.
- Wearing of traditional attire and dresses should be encouraged to preserve ancestral culture.
- Cultural exchange program between different tribes can help in preserving tribal culture.
- The significance of feast and festivals in modern times were for social cohesion, unity, to commemorate the ancestral importance, to preserve and to create awareness of our rich culture.
- There is a need to protect, promote and preserved ancestral culture.
- The ancestral culture can be kept alive among the younger generation of Mao by conducting in-depth research on culture, organizing seminars, workshop, quiz competition, debate.
- Morung was an important place of learning folk song, customary laws, rites and rituals, served as an institution for the development of personality, information centre, developed leadership quality, learned social skills and etiquettes.
- Traditional religion has been replaced by Christianity.
- Christianity has major impact on education and also influences Mao culture.
- Education can promote and preserved culture for young generation by organizing cultural program in educational institutions.

6.6.2: Studies done abroad.

i. AMES, TODD, TROW BRIDGE (1989): conducted a study on the impact of modernization and development upon the Toraya traditional roles, rituals and status.

It explores the culture of the Toraya people as a changing dynamic entity. It focused on the effect of outside forces upon the Toraya people of Indonesia and now these people lives adapted their cultural rituals, roles and statuses. The changes which were initiated during the Dutch Colonial period have become more intense with the independence of Indonesia, mass education, conversion to Christianity. There was an extensive emigration for wage labour and remittance of payment has caused transformation of the Toraya economic base and modification of Toraya traditional roles,

rituals and status. The study was on the changes that have occurred on roles, rituals and status hierarchy based on economic achievement which has supplanted the traditional caste system.

The study identifies the way in which the Toraya have used the rituals arena to publicly presents emerging roles and statuses and alter cultural forms and societal structures.

ii. GRACIA-MUNOZ, ADELINE (1993) conducted a study of work and culture in the Latifundism. It studied about the social change that took place in Spain during 1950's and 1960's. It analysed a community in an area of Latifundia in the South West of Spain, looking into the technical transformation of farm exploitation and domestic work and the migratory movement which went with it.

The changes within the values could be detected in two historical moments by concentrating on cultural elements such as work, gossip, women's role and the definition of community. The strategy applied to make the analyses has been to concentrate on the group which depended in the past on large Latifundia to get the means they needed and other group which at present must sell its work force to survive. In both historical moments the following factors were analyzed, work perception and the relationship with those who provide it, the socialization of children, women's significance in handling, sociability and the role played by the family to integrated the individual into community.

iii. HJARTARSON, FREIDA AMELIA (1995) conducted a study on the Epidemiological foundation of Traditional Native Education. It was to define Traditional native education for three Algonquian speaking nations using ethnographic skills of cognitive anthropology.

It has implication for first nation's education in particular and education in general. First it gave direction to educator involved in educating first nation children pointing out the need to provide traditional native education and delineating the components of such an education.

Second, it indicated that different epistemologist existed for first people and non-first people and suggest ways of bridging the cultural differences to encourage understanding amongst all people. Third, it offered direction to educator involved in developing cross cultural education program.

iv. Ali Shoredeh Khalid (1999): Report about the modernization and socio-cultural transformation in Saudi Arabia. This study attempted to assess the Macro social change process of Industrialization and urbanization on the socio-cultural transformation of Saudi Arabia. The studies pointed out that there are tendencies among respondents for resistance, replacement and partial change. One such cultural variables affected in the Kin based marriages that were a predominant features in the past now increasingly replaced by exogamous marriage among both change agents and resistor. It is however important to note that religion has demonstrated an ability to accommodate change without the elimination or compromise of core religious limit. Religious practice seen more resistance to change which various practice having more to do with no religious activities do seem to be changing.

v. KINCAID (1999) conducted a study on the relation between democracy and culture. The study focus on cultural relation and more importantly defined the necessity of cultural pluralism in the proper function of democratic institution. It begins with a survey of the classical contemporary accounts of democracy.

The first section focuses upon the function of culture and the structure cultural pluralism and begins with Ranlsian account for comprehensive doctrine. It emphasized on the importance of understanding the relation between individual and culture.

The second section shows how the basic categories of democracy might look in the light of culture pluralism presented to the previous sections, issues of nationalism, cultural unity and cross cultural interaction are discuss and it is argued that democracy, as

a cultural entity demands as a unifying commitment to the self reflective process of democracy. As such democracy is best understood as a cultural entity.

vi. JIAO BEN (2001) conducted a study on socio-economic and cultural factors underlying the contemporary revival of fraternal Polyandry in Tibet. It examines two major alternatives explanations for Polyandry found in the literature of Polyandry in Tibetan society, the socio-economic versus the cultural, the study confirm the 'socio-economics' explanations of Tibetan polyandry. Tibetans clearly decided not to marry their sons polyandrous because of the deep-seated cultural value that prescribes that form of marriage. Rather they utilized polyandry more advantageous to the subsistence of their household and their statuses and standing in the locality.

vii. Palmer (2001): Studied Kiowas stories telling. Every time Kiowas tell stories they invoke a cultural and tribal framework their audience can relate to in a meaningful way. Like my cultural group, Kiowas contextualized ideas and themes for earlier content that symbolically reproduced and reinforced their way of life every time they tell stories. In this study I utilized an ethnographic approach anthological linguistic concepts and theories to understand contemporary Kiowas oral story telling. Palmer apply a loosely structural narrative as a means of revealing the narrative as a whole but even more so to allow the consultant to speaks their minds freely and move about as they might in everyday life. Furthermore, it clarifies the process by which Kiowas tell stories and enables one to raise other pertinent questions regarding oral storytelling for its appreciations and understanding.

6.7. Method and Procedure of the study

The methodology includes formulating the problem, deciding upon the method, collecting and analyzing the data and generalization. Field data have definite and important role to play in research. They help to clearly understand the complexities and inter-relationship of the total situation of a problem.

6.8. Nature of the study

The present study has been taken up to analyze education and socio cultural life of the Zeliang Nagas. The study is based on historical and descriptive type of research depending more on descriptive research method. As descriptive research method enable the investigator to present the collected data in a descriptive manner or describe in detail the data being researched. It is used because it is accurate and reliable for the article for tables being made with all the gathered data. While historical research method is used to examine past events to arrive at an account of what has happened in the past.

6.9. Population of the study

Population of the study comprise of the Zeliang Nagas residing predominantly in Peren District of Nagaland.

6.10. Sample of the study

A sample is a small group, which represents all the traits and characteristic of the whole population. The sample of the present study constitutes randomly and purposefully selected Zeliang Nagas. The random and purposive sampling techniques were both used to select the sample of the study

6.11. Delimitations of the study

The study was delimited to the socio cultural life of the Zeliang Nagas of Nagaland based predominantly in Peren district. It was delimited to 22 Heads of the Institutions, 100 Teachers, 250 Students, 80 Stakeholders, 25 Community Elders and 25 Church Workers.

6.12. Tools used

Six questionnaires were framed by the investigator to find out the response of the people towards “A Study of Education and Socio Cultural Life of the Zeliang Nagas”. The questionnaires comprised both close ended and open ended forms of questions where in some items space was given for their suggestions. Questionnaires used for the collection of data include:

- Questionnaire for Head of the Institutions
- Questionnaire for Teachers
- Questionnaire for Students
- Questionnaire for Stakeholders
- Questionnaire for Community Elders
- Questionnaire for Church Workers.

6.13. Collection of data

Data were collected using the questionnaires. Besides these magazines, souvenirs, official records, reports, published and unpublished documents, books etc were reviewed in order to collect the primary and secondary data for the study.

6.14. Data analysis

Data collected were analyzed following descriptive technique of analysis. The responses collected for each items were calculated and then converted into percentage followed by interpretation and discussion. Analyses of data were then calculated and presented in tabular form followed by calculation of numbers and conversion into percentages. Where necessary data were also qualitatively analyzed followed by interpretation and discussion of the findings. Data were also analyzed by carrying out a survey of historical documents, official gazettes and journals for the purpose of documentary survey for fulfillment of certain objectives. Then data collected from the Head of the Institutions, Teachers, Students, Stakeholders, Church Workers and Community Elders were separately analyzed.

A. Analysis and Interpretation of Documentary Survey

In order to attained the present research objectives, data were collected through documentary survey techniques. In this sub section of the chapter, investigator attempted to thoroughly discuss and describe the data that were collected through both primary and secondary sources in accordance with the scope quoted in chapter three.

The investigator tried to include only those which were authentic to be accepted. Each data were derived and drawn valuable records preserved by government, church, institutions and the individuals relating to development of formal education and its culture.

In this sub section of the chapter, the investigator attempted to deal and made an analysis of the survey on the impact of Christianity on education and socio-culture of the Zeliangs and the historical development of education in Peren District in fulfillment of objectives one and two of the study.

The following observations were made from the documentary studies.

1. It was found that Morung acted as the traditional educational institution that ensures the transmission of knowledge, culture and traditional as well as values from one generation to another. Custom, religious philosophy and etiquettes were imparted to the youths and stern disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths.

2. The first Government Lower Primary School in Peren district was established at Benreu village in 1912 by the British Government.
3. The first church run school known as Baptist English School was established in 1964 in Peren Town by Zeme Baptist Church Council and first private individual manage school was established in 1976 known as L.M School, Mhainamsti.
4. There were 184 Government schools with 120 primary schools, 44 middle schools 16 high schools, 2 higher secondary schools and 1 Government college in Peren district.
5. There were 2 Central Government Aided Schools namely Jawahar Navodaya Vidyalaya and Sainik School. Jawahar Navodaya Vidyalaya was established on 17th November 2006 at Jalukie. Sainik School at Punglwa of Peren district was inaugurated on 12th May 2007.
6. There were 43 private schools in Peren District, 12 Primary Schools, 14 Middle Schools, 14 High Schools, 2 Higher Secondary schools and 1 Private College which were managed by church, individuals and different organization like Heraka schools namely Jadonand Memorial Primary School at Old Tesen, Zeliangrong Heraka High School at Tening and Vidya Bharati School at Jalukie 'B' which were sponsored by Association affiliated to Vidya Bharti Akhil Bharatiya Shiksha Santha, New Delhi.
7. At present there were 229 educational institutions in Peren Distict which include 184 Government Institutions, 2 Central Government Aided institutions, 43 Private Institutions.

B. Analysis and Interpretation of Data collected from Head of the Institutions.

The table below shows the condition of education at present in Peren district.

Table No. 178. Condition of education at present in Peren district

Present condition of education in Peren district	No	%
Progressing	21	95.45%
Declining	-	-
Stagnant	1	4.55%
Total	22	100%

The above table indicates that 95.45% of the head teachers felt that the present condition of education in the district was progressing. Only 4.55% of the head of the institutions felt that the condition of the education was stagnant.

The following table shows the difference between government and private school in Peren District.

Table No.179. Difference between government and private school

Opinion on whether difference exists between private and government schools	No. of respondents	Percentage
Yes	14	63.65%
No	8	36.35%
Total	22	100%

The above table shows that 63.65% of the respondent felt that there was a difference between government and private schools. And 36.35% felt that there was no difference between private and government schools.

The following table shows the reason for difference between government and private school in Peren District.

Table No. 180. Reason for difference between Government and Private Schools

1. Private schools have better infrastructure and facilities compared to government schools.
2. Children of private schools mostly have educated parents
3. Children of private schools mostly have financially stable parents.
4. Most of the students in government schools come from less privileged backgrounds and since parents are illiterate they don't have much of parental involvement and assistance.
5. Private schools have strict rules of conduct for teachers and therefore teacher absenteeism is rare.
6. Private schools are faring better in academic performance/results in public exams as well.

The above table shows Private schools had better infrastructure and facilities, better in academic performance as compared to government schools. It also shows that most of the students in government schools came from less privileged backgrounds and since parents were illiterate they did not have much of parental involvement and assistance in their studies.

The table below shows the opinion on the promotion and preservation culture through education.

Table No.181 Promotion and Preservation Culture through Education.

Whether there was need for promotion and preservation of Zeliang culture for upcoming generation through education	No of respondents	Percentage
Yes	22	100%
No	0	0%
To some extent	0	0
Total	22	100%

The above table shows that 100% respondents agreed that there was a need to promote and preserve Zeliang culture for the upcoming generation through education. Further, Heads of Institutions also revealed that Zeliang culture might be promoted through the different ways and means.

The following table indicates the ways in which Zeliang culture may be promote and preserve.

Table No. 182. Ways in which Zeliang culture may be promote and preserve

Ways in which Zeliang culture may be promote and preserve
1. To construct museum where documents and materials are to be kept/archived
2. Books on culture should be published by people having knowledge of the relevant culture and practices
3. Literature should be promoted
4. Proper literature board should be there to promote language
5. Inclusion of co curricular activities in educational institutions like practice of dance. Appointment of dance master
6. Inclusion of Zeliang culture in school curriculum
7. Organize cultural program in the schools
8. Teach folk songs, folk tales and customary laws to the student by including in the school curriculum.

Above table shows that Zeliang culture might be promoted and preserved by constructing museum where documents and materials could be kept/archived. Books on culture should be published by people having knowledge of the relevant culture and practices and Zeliang culture should be included in school curriculum.

The following table shows the opinion on inclusion of Zeliang ancestral culture in school curriculum

Table No. 183. Inclusion of Zeliang ancestral Culture in school curriculum

Opinion on need for Inclusion of Zeliang ancestral culture in school curriculum to preserved culture	No. of respondent	Percentage	Total	
			No	%
Yes	22	100%	22	100%
No	0	0	0	0

The above table shows that 100% respondents agreed that Zeliang ancestral culture should be included in school curriculum to preserve the culture.

The following table suggests for Development of Education in Peren District

Table No. 184. Suggestions for Development of Education in Peren District

1. Better infrastructure should be provided to all the government schools
2. Appointment of more teachers
3. Appointment of trained teachers
4. Contractual appointment should be done away with
5. Teacher absenteeism should be checked
6. More practical oriented education
7. Use of latest technology to keep pace with others
8. Improvement of science education
9. Introduction of science stream at higher secondary level

The above table shows that trained teachers should be appointed, latest technology should be used to keep pace with others and suggested to introduce science stream at higher secondary level for development of education in Peren district

C. Analysis and Interpretation of Data collected from Teachers.

i) System of education before the introduction of formal education in Peren District:

Before the introduction of formal education, in Peren district informal education was followed. Education was mainly by oral system.

All the teachers responded that Morung was the centre of learning before the introduction of formal education in Peren district where the elders teach the younger ones. Morung acted as the traditional educational institution that ensures the transmission of knowledge, culture and traditional as well as values from one generation to another.

Rehangki: Rehangki (Morung) was youth dormitory for boys. On attaining the legal age, boys can partake in the activities of morug and observe all the norms set by the community as a member in Morung (Rehangki). The most important traditional education institution is Rehangki that fulfils variety of functions. In this traditional institutions, informal education was taught to the younger generations through the principle of learning by doing in which the youth learn the various aspects of life such as technique of wars, wrestling, folkdance, folk songs, folk lores, past histories, art and crafts, which is necessary for their life as adult. Custom, religious philosophy and etiquettes were imparted to the youths and stern

disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths. *Relieki*: Similar youth dormitories existed also for girls called *Relieki*. In this traditional institutions, informal educations was taught to the young ladies through the principle of learning by doing in which the youth girls learnt the various aspects of life such as folkdance, folk songs, folk lores, past histories, spinning and weaving which is necessary for their life as adult. Custom, religious philosophy and etiquettes were imparted to the youths and stern disciplines were enforced through the informal mechanism of social control. Self discipline and social values of cooperation were also inculcated to the youths.

Another institution where the life of the youngster evolved in the past was the peer group. Youngsters were divided into groups based on age called 'hegut'. This group worked together in fields and earned and saves so that at the end of the year at the time of harvest they could engage in merry making and festivities. The main objectives of having such groups were for the interaction and cooperation among the different khelmen while at the same time working together for the good of the village.

ii) *Attitude of people towards modern education in the beginning:*

Zeliang people, when formal education was introduced, were reluctant to adopt new mode of learning because they thought farming and agriculture to be more productive and also because these were the only way of life for them. They were not willing to send their children to school for fear of losing man power for work. They had sycophantic attitude for fear of education taking over and influencing their culture and religion.

The following table shows the changes with the introduction of formal education in the society.

Table No. 185. Changes with the introduction of formal education in the society.

Opinion of teacher on changes with the introduction of formal education in the society
10. It improved the living standard
11. Improved economy
12. Better Health care
13. Improved sanitation
14. Change in mind set
15. Opted more for stable jobs rather than farming and agriculture.
16. Awareness of own right.
17. Morally people were weak.
18. More selfish

The above table shows that with the introduction of formal education in the society certain changes were observed like improved the living standard, Changed mind set, people opted more for stable jobs rather than farming and agriculture.

The table below shows the impact of modern education on traditional institutions.

Table No. 186 Impact of modern education on traditional institutions.

1. Morungs were slowly replaced by schools
2. Traditional system of learning was virtually eradicated
3. Many youngsters forgot the traditions of hard working with the introduction of modern education.
4. Modernization and western culture affects the tradition and custom.
5. Traditional institutions are confined to a small area of agricultural phenomena and dislike innovation so it could not compete with modern education.
6. Replacement of old values with new ones
7. Peer group (<i>hegut</i> in zeliang) working system was done away with to a large extent.

The above table shows that as an impact of modern education on traditional institutions morungs were slowly replaced by schools, traditional system of learning was virtually eradicated and of age old values were replaced with new ones.

The table below shows opinion of the Teacher on Educational issues in Peren District.

Table No. 187 Opinion on Educational issues in Peren District

Response s	Whether Governme nt needs to do more for the education of the Zeliangs in Particular		Whether establishme nt of more schools will help in development of education among the Zeliangs		Whether Communitizatio n helps in developing a sense of belonging and responsibility among Zeliangs of Peren district.		Whether SSA helps in developme nt of education in Zeliang area		Whether mass awareness campaigns will help in developme nt of education in Peren district	
	No.	%	No.	%	No.	%	No.	%	No.	%
Agreed	49	49%	43	43%	63	63%	65	65%	52	52%
Strongly agreed	43	43%	36	36%	14	14%	20	20%	38	38%
Neutral	5	5%	13	13%	22	22%	15	15%	10	10%
Disagree d	3	3%	8	8%	1	1%	-	-	-	-
Strongly disagreed	-	-	-	-	-	-	-	-	-	-
Total	100	100%	100	100 %	100	100%	100	100%	100	100%

The above table reveals that 49% of the respondents agreed that government needs to do more for the education of the Zeliangs in Particular, 43% of the respondents strongly agreed to it, 5% of the respondent were neutral while 3% of the respondents disagreed with it.

The above table shows that 43% of the respondents agreed that to development education in Peren district more schools needs to be established, 36% of the respondents strongly agreed to it, 13% of the respondents were neutral while 8% of the respondents disagreed with the idea of developing education by establishing more schools in Peren district.

The above table also shows that 63% of the respondents agreed that communitization could help in developing a sense of belongingness and responsibility, 14% of the respondents strongly agreed that communitization helps in developing a sense of belonging and responsibility, 22% of the respondents were neutral while 1% of the respondents strongly disagreed that communitization could help in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.

Table No187 reveals that 65% of the respondents agreed that SSA helping in development of education in Zeliang area, 20% of the respondents strongly agreed to it while 15% of the respondents were neutral to the idea of SSA helping in development of education in Peren district.

The above table shows that 52% of the respondents agreed that mass awareness campaigns would help in development of education in Peren district, 38% of the respondents strongly agreed while 10% of the respondents were neutral to the idea that mass awareness campaigns would help in development of education in Peren district.

The following table shows opinion on the Development of Education in Peren District.

Table No.188 Development of Education in Peren District.

Responses	Whether educated and trained teachers will help in development of education in Peren district		Whether women's education will help in educational development in Peren district	
	No.	%	No.	%
Agreed	50	50%	46	46%
Strongly agreed	50	50%	40	40%
Neutral	-	-	14%	14%
Disagreed	-	-	-	-
Strongly disagreed	-	-	-	-
Total	100	100%	100	100%

The above table reveals that 50% of the respondents agreed to develop education in Peren district, it required educated and trained teachers while 50% of the respondents strongly agreed that trained and educated teachers would help in development of education in Peren district.

The above table also shows that 46% of the respondents agreed that women's education would help in development of education in Peren district, 40% of the respondents strongly agreed to it while 14% of the respondents were neutral to the idea that women's education would help in educational development in Peren district.

The following table highlighted Teachers' suggestion for the development of education in Peren district.

Table No. 189. Teachers' Suggestion for the Development of Education in Peren District

List of suggestion given by teachers for development of education in peren district.
1. Parents and teachers should give more importance to education.
2. Infrastructure should be developed.
3. Established DIET centre in Peren district to train teachers.
4. Appointment of teachers on merit basis.
5. Teachers need to be updated from time to time.
6. Inspect schools from time to time.
7. Road connectivity with electricity to all the remote areas.
8. More opportunities should be given for student exposure and organized more activities relevant to students

The above table highlights a list of teachers' suggestion for the development of education in Peren district. They felt DIET centre should be established in Peren district to train teachers; teachers need to be updated from time to time and inspect schools from time to time

The following table shows the opinion of Teachers on whether Christianity has an impact on cultural life of the people.

Table No.190. Impact of Christianity on Socio Cultural life of the Zeliangs of Peren District

Opinion on whether Christianity has an impact on cultural life of the people	Number	Percentage
Yes	93	93%
No	07	7%
Total	100	100%

The table shows that 93% of the respondents agreed that Christianity had great impact on the cultural life of the people of Peren district while 7% did not agree.

The following table shows the impact of Christianity on modern education.

Table No. 191. Impact of Christianity on Modern Education

1. Equal access to education
2. It taught the importance of modern education for prosperity and development
3. It brought modern education but it led to the decline of custom and traditions
4. Wrong information was given to do away with traditional ornaments with a belief that such were evil
5. encouraged democratic principles in day to day life
6. Encouragement of value development in students

The above table shows Christianity had great impact on modern education as it brought equal access to education, taught the importance of modern education for prosperity and development and encouraged democratic principles in day to day life.

The following table shows the opinion of teacher on whether Christianity has an impact on socio-cultural life of the Zeliangs.

Table No. 192 Impact of Education on Socio-Cultural Life of the Zeliangs

Opinion of teacher on whether Christianity has an impact on socio-cultural life	No. of respondent	Percentage
Yes	100	100%
No	Nil	0%
Total	100	100%

The table shows that 100% of the respondents agreed that Christianity had strong impact on socio-cultural life of the Zeliang people.

The table below shows the opinion of the Teachers on whether modern education changed the values of the people.

Table No.193. Modern education changed the values of the people

Opinion of teacher on whether modern education changed the values of the people	Agreed		Strongly agreed		Neutral		Disagreed		Strongly disagreed		Total	
	No.	%	No.	%	No	%	No	%	No.	%	No	%
	75	75%	20	20%	5	5%	-	-	-	-	100	100%

The above table shows that 75% of the respondents agreed that modern education had changed the values of the people.

The following table highlighted the opinion of the Teachers on whether education has changed the mindset of the Zeliang people.

Table No.194 Education has changed the mindset of the Zeliang people

Opinion on whether education has changed the mindset of the Zeliang people.	Agreed		Strongly agreed		Neutral		Disagreed		Strongly disagreed		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
	48	48%	47	47%	5	5%	-	-	-	-	100	100%

The above table shows that 48% of the respondents agreed education had changed the mindset of the Zeliang people, 47% of the respondents strongly agreed while 5% of the respondents were neutral on education changing the mindset of the Zeliang people.

The following table highlights some of the most important traditional values of the past which need to be preserve according to the teachers in Peren district.

Table No. 195. Most important Traditional Values of the past which need to be preserve.

1. Respect for elders.
2. Politeness.
3. Dignity of labour / work culture
4. Hospitality
5. Generosity
6. Simplicity
7. Traditional attire
8. Morung
9. Folk songs, tales

The above table highlighted the most important traditional values like respect for elders, politeness, dignity of labour / work culture, traditional attire, morung, folk songs and folk tales were to be preserved according to the teachers in Peren district

The table below shows changing attitude in different areas.

Table No. 196. Changing Attitude towards life.

Responses	Broadened the attitude towards life among the Zeliangs		Encouraged liberal life style among the Zeliangs		Decline of narrow attitudes among the Zeliangs in Peren district.		Improved living standard		Created awareness on health and hygiene among the people in Peren district.	
	No.	%	No.	%	No.	%	No.	%	No.	%
Agreed	59	59%	58	58%	58	58%	54	54%	60	60%
Strongly agreed	37	37%	22	22%	21	21%	44	44%	36	36%
Neutral	4	4%	17	17%	14	14%	2	2%	4	4%
Disagreed	-	-	3	3%	5	5%	-	-	-	-
Strongly disagreed	-	-	-	-	2	2%	-	-	-	-
Total	100	100%	100	100%	100	100%	100	100%	100	100%

Table No.196 shows that 59% of the respondents agreed that educations had broadened the attitude towards life among the Zeliangs, 37% of the respondents strongly agreed while 4% of the respondents were neutral on educations broadening the attitude towards life among the Zeliangs.

The above table shows that 58% of the respondents agreed that education had encouraged liberal life style among the Zeliangs, 22% of the respondents strongly agreed while 17% of the respondents were neutral and 3% of the respondents disagreed that education had encourage liberal lifestyle among the Zeliangs in Peren district.

The above table also reveals that 58% of the respondents agreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district, 21% of the respondents strongly agreed while 14% of the respondents were neutral, 5% of the respondents disagreed and 2% of the respondents strongly disagreed that education had led to decline of narrow attitudes among the Zeliangs in Peren district.

The above table highlights that 54% of the respondents agreed that education had improved living standard of th Zeliangs in Peren district, 44% of the respondents strongly agreed while 2% of the respondents were neutral on improving the living standard of the Zeliang people in Peren district.

The above table reveals that 60% of the respondents agreed that education had created awareness on health and hygiene among the people in Peren district, 36% of the respondents strongly agreed while 4% of the respondents were neutral on education which had created awareness on health and hygiene among the people in Peren district

The table below shows changing attitude towards education among Zeliangs of Peren district.

Table No. 197. Changing Attitude towards Education

Responses	Changing attitude towards education among Zeliangs of Peren district		Whether Zeliang people of Peren district are conscious about education		Whether Zeliang people of Peren district understands the importance of education.		Need to encourage girls and women education in Peren district	
	No.	%	No.	%	No.	%	No.	%
Yes	91	91%	90	90%	86	86%	75	75%
No	-	-	-	-	-	-	-	-
TSE	9	9%	10	10%	14	14%	25	25%
Total	100	100%	100	100%	100	100%	100	100%

**TSE = To some extent*

The above table shows that 91% of the respondents agreed on the changing attitude towards education among Zeliangs of Peren district, 9% of the respondents agreed to some extent on changing attitude towards education among Zeliangs of Peren district. The above table also highlights that 90% of the respondents agreed consciousness about education among Zeliang people of Peren district while 10% of the respondents agreed to some extend on the consciousness about education among Zeliang people of Peren district.

The above table shows that 90% of the respondents agreed that Zeliang people of peren district understands the importance of education while 14% of the respondents agreed to some extend on understood the importance of education among Zeliangs of Peren district: The above table also shows that 75% of the respondents agreed that in Peren district Zeliang people encouraged girls and women education while 25% of the respondents agreed to some extent people Zeliang encouraged girls and women education.

The following table shows measures for Preservations of Socio-Culture of the Zeliangs.

Table No. 198. Measures for Preservations of Socio-Culture of the Zeliangs

List of measures for Preservations of Socio-Culture of the Zeliangs.
1. To organize cultural program in schools like folk songs, dance etc.
2. To celebrate festivals to let the younger generation understand their significance.
3. To include mother tongue subject with socio-culture curriculum.
4. To appoint dance teachers in school.
5. To observe cultural day in schools
6. To include folk tales in curriculum and organized cultural competitions in schools
7. To conduct exposure tour for students to villages
8. To re-activated morung in all the Zeliang villages
9. To preserved cultural heritage, recollection of ornaments.

The above table shows some measures for preservations of socio-culture of the Zeliangs like organizing cultural program in schools; dance teachers to be appointed in schools, mother tongue subject should be included, celebrate festivals to let the younger generation understand their significance and observe cultural day in schools.

D. Analysis and Interpretation of Data collected from Students

The following table shows the opinion on Indigenous Culture and Heritage.

Table No. 199 Opinion on Indigenous Culture and Heritage.

Opinion of the students on culture and heritage.	No. of respondent	Percentage
Yes	219	87.5%
No	31	12.5%
Total	250	100%

The above table shows 87.5% of the respondents agreed that Zeliangs of Peren district were known to the outside world because of their indigenous culture and heritage while 12.5% of the respondents disagreed.

The table below shows opinion on education as a social necessity in various fields.

Table No. 200 Education a social necessity in various fields

Responses	Whether education is a social necessity to preserved, protect and promote culture of Zeliangs.		Contribution of education to make life better and more meaningful for Zeliangs.	
	No	%	No	%
Yes	195	78%	244	97.5%
No	4	1.5%	-	-
To some extent	51	20.5%	6	2.5%
Total	250	100%	250	100%

The above table reveals that 78% of the respondents agreed that education was a social necessity to preserve, protect and promote culture of Zeliangs, 1.5% of the respondents disagreed while 20.5% of the respondents agreed to some extent that education was a social necessity to preserve, protect and promote culture of Zeliangs.

The above table also reveals that 97.5% of the respondents agreed on the contribution of education to make life better and more meaningful for Zeliangs while 2.5% of the respondents agreed that to some extent education could make life better and more meaningful for the Zeliangs of Peren district.

The following table shows the opinion on Development of Education in Peren District.

Table No:201 Opinion on Development of Education in Peren District.

Response s	Whether Government needs to do more for the development of education in Zeliangs area in Particular		Whether establishment of more schools will help in development of education among the Zeliangs.		Whether communitization helps in developing a sense of belonging and responsibility among Zeliangs of Peren district.		Whether SSA helps in development of education in Zeliang area:	
	No.	%	No.	%	No.	%	No.	%
Agreed	94	37.6%	101	40.4%	148	59.2%	111	44.4%
Strongly agreed	127	50.8%	135	54%	60	24%	89	35.6%
Neutral	19	7.6%	8	3.2%	36	14.4%	42	16.8%
Disagreed	10	4%	6	2.4%	6	2.4%	8	3.2%
Strongly disagreed	-	-	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table reveals that 37.6% of the respondents agreed that government needs to do more for the education of the Zeliangs in particular, 50.8% of the respondents strongly agreed to it, 7.6% of the respondents were neutral while 4% of the respondents disagreed with it.

The above table shows that 40.4% of the respondents agreed that to development education in Peren district more schools need to be established, 54% of the respondents strongly agreed to it, 3.2% of the respondents were neutral while 2.4% of the respondent disagreed with the idea of developing education by establishing more schools in Peren district.

The above table shows that 59.2% of the respondent agreed that communitization could help in developing a sense of belongingness and responsibility, 24% of the respondents strongly agreed that communitization help in developing a sense of belonging and responsibility, 14.4% of the respondents were neutral while 2.4% of the respondent strongly disagreed that communitization could help in developing a sense of belongingness and responsibility among the Zeliangs of Peren district.

The above table reveals that 44.4% of the respondents agreed that SSA helping in development of education in Zeliang area, 35.6% of the respondent strongly agreed to it while 16.8% of the respondents were neutral to the idea of SSA helping in development of education in Peren district and 2.8% of the respondents disagreed that SSA is helping in development of education in Zeliang area.

The following table shows the reason as stated by Students on the impact Christianity on moral and social life of Zeliangs of Peren district.

Table No. 202 Reason stated by Students on the impact Christianity on moral and social life

1. Zeliang people of Peren district were more civilized which is the impact of Christianity.
2. Head hunting were stopped.
3. Rude and barbarian way of life were stopped.
4. Aggressive headhunters attitude were replaced by humbleness
5. Moral values were change.
6. Peaceful society is the result of Christianity.

The above table shows that as an impact of Christianity Zeliang people were more civilized, head hunting , rude and barbarian way of life were replaced by humbleness. The table below shows opinion on Morung in present society.

Table No.203. Opinion on Morung in present society

Responses	Opinion of the students on Morung in present society		Morung system to follow along with modern system of education in villages of Peren district.	
	No	%	No	%
Yes	149	59.5%	119	47.5%
No	26	10.5%	63	25.5%
To some extent	75	30%	68	27%
Total	250	100%	250	100%

The above table reveals that 59.5% of the respondents felt that morung had place in present society, 10.5% of the respondents disagreed while 30% of the respondents felt that to some extent morung had place in modern society.

The above table also reveals that 47.5% of the respondents felt that morung system could be followed along with the modern system of education in village, 25.5% of the respondents felt that it could not while 27% of the respondents felt that to some extent morung system could be followed along with modern system of education.

The following table shows Student's preference on type of education for girls.

Table No. 204. Student's preference on type of education for girls.

Opinion of the students on preference of type of education for girls or daughter.	No.	Percentage
General education	74	29.5%
Medical education	74	29.5%
Engineering	2	0.8%
Theology	34	13.5%
Political career	12	4.7%
Agriculture	46	18.5%
Veterinary	3	1.5%
Media	5	2%
Total	250	100%

The above table reveals that 29.5% of the respondents preferred general education for girls, 29.5% of the respondents preferred medical education while only 0.8% of the respondents preferred engineering for girls.

The following table shows Students' Preference on type of Education.

Table No.205 Students' Preference on type of Education.

Opinion of the students on preference on type of education	No.	Percentage
General education	80	32%
Medical education	24	9.5%
Engineering	26	10.5%
Legal	9	3.5%
Theology	17	6.5%
Political career	35	14%
Agriculture	1	0.5%
Career in fine arts	26	10.5%
Veterinary	3	1.5%
Media	14	5.5%
Entrepreneurship	14	5.5%
Geology and mining	1	0.5%
Total	250	100%

The above table reveals that 32% of the respondents preferred general education while the least were agriculture and geology and mining which covers only 0.5% among the respondents.

The table below shows role of Education in bringing new trend.

Table No. 206. Role of Education in bringing new trend

Responses	Opinion of the students on whether there is difficulty in adjusting with the new trend brought by education Peren district.		Zeliang culture is being diluted as a result of modernity and westernization in Peren district		Education has distinct role to play in the economic development of the backward region.	
	No	%	No	%	No	%
Yes	92	36.5%	161	64.5%	223	89.5%
No	158	63.5%	11	4.5%	8	3%
TSE	-	-	78	31%	19	7.5%
Total	250	100%	250	100%	250	100%

The above table shows that 36.5% of the respondents found it difficult to adjust with the new trends of development with the advancement of education while 63.5% of the respondents did not have any difficulty in adjusting with the new trend of development among the Zeliangs of Peren district.

The above table also shows that 64.5% of the respondents agreed that Zeliang culture being diluted as a result of modernity and westernization in Peren district, 4.5% of the respondents did not agree while 31% of the respondents felt that to some extent Zeliang culture was being diluted as a result of modernity and westernization.

The above table reveals that 89.5% of the respondent agreed that education had distinct role to play in the economic development of the backward region, 3% of the respondents did not agree while 7.5% of the respondents agreed that to some extent education had distinct role to play in the economic development of the backward region.

The table below highlighted on major factor that influence Zeliang Culture

Table No.207 Major factor that influence Zeliang Culture.

Opinion of the students on major factor that influence Zeliang culture.	No. of respondent	Percentage
Christianity	160	64 %
Westernization	44	17.5%
Education	46	18.5%
Total	250	100%

The above table reveals that 64% of the respondents felt that Christianity was one major factor which influence Zeliang culture in Peren district, 17.5% of the respondents felt that it was westernization that influences Zeliang culture while 18.5% of the respondents felt that it was education which influences Zeliang culture.

The table below highlighted Students opinion to Preserve and Promote culture through Education.

Table No.208.Students' opinion to Preserve and Promote Culture through Education.

Responses	Whether Zeliang rich culture can be promoted and preserved for the upcoming generation through education		Inclusion of ancestral culture in school curriculum can help preservation of Zeliang culture		Organizing cultural program in the educational institution can help in promoting and preserving Zeliang culture.	
	No.	%	No.	%	No.	%
Agreed	138	55.2%	124	49.5%	126	50.4%
Strongly agreed	75	30%	91	36.5%	110	44%
Neutral	32	12.8%	28	11.5%	13	5.2%
Disagreed	5	2%	7	2.5%	1	0.4%
Strongly disagreed	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%

The above table reflects that 55.2% of the respondents agreed that Zeliang rich culture could be promoted and preserved for the upcoming generation through education, 30% of the respondents strongly agreed while 12.8% of the respondents were neutral and 2% of the respondents disagreed that Zeliang rich culture could be promoted and preserved for the upcoming generation through education.

The above table reveals that 49.5% of the respondents agreed that inclusion of ancestral culture in school curriculum could help preservation of Zeliang culture, 36.5% of the respondents strongly agreed , 11.5% of the respondents were neutral while 2.5% of the respondents disagreed that inclusion of ancestral culture in school curriculum could help preservation of Zeliang culture.

The above table indicates that 50.4% of the respondents agreed that organizing cultural program in the educational institution could help in promoting and preserving Zeliang culture,44% of the respondents strongly agreed, 5.2% of the respondents were neutral organizing cultural program in the educational institution to promote and preserve Zeliang culture while 0.4% of the respondent disagreed on organizing cultural program in the educational institution to promote and preserve Zeliang culture.

The following table shows opinion to create cultural awareness among students.

Table No.209 Opinion to create cultural awareness among students

Responses	Dance instructor/ folk artist in schools to create cultural awareness among students		Organizing cultural day in educational institutions to promote culture.	
	No.	%	No.	%
Agreed	131	52.4%	131	52.4%
Strongly agreed	90	36%	109	43.6%
Neutral	22	8.8%	8	3.2%
Disagreed	7	2.8%	2	0.8%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table reveals that 52.4% of the respondents agreed that to have dance instructor/ folk artist in schools to create cultural awareness among students, 36% of the respondents strongly agreed while 8.8% of the respondents were neutral and 2.8% of the

respondents did not agree to have dance instructor/ folk artist in schools to create cultural awareness among students.

The table indicates that 52.4% of the respondents agreed on organizing cultural day in schools to promote culture, 43.6% of the respondents strongly agreed while 3.2% of the respondents were neutral and 0.8% of the respondents did not agree on organizing cultural day in schools to promote culture.

The following table highlighted the most important traditional values of the past which need to be preserved.

Table No. 210. Most important Traditional Values of the past which need to be preserve

1. Dress, folk songs, dance and history of the past.
2. Morung system.
3. Customary laws.
4. Taboos and gennas.
5. Cultural heritage and Monument
6. Traditional games and sports activities
7. Work culture.

The above table highlights the most important traditional values of the past like traditional dress, folk songs, dance, and history of the past and customary laws should be preserved

The following table shows the opinion on learning cultural background to strengthen the sense of identity among children.

Table No. 211 Opinion on learning cultural background to strengthen the sense of identity

among children.

Responses	Learning cultural background can strengthen the sense of identity among children in Peren district		Learning Zeliang folk songs and dances can strengthen the sense of education about their roots.		Cultural education can strengthen values in children		Younger generation of Zeliangs is ignorant about cultural practices and law	
	No.	%	No.	%	No.	%	No.	%
Agreed	151	60.4%	134	53.6%	154	61.6%	145	58%
Strongly agreed	69	27.6%	75	30%	53	21.2%	84	33.6%
Neutral	23	9.2%	28	11.2%	33	13.2%	19	7.6 %
Disagreed	7	2.8%	13	5.2%	10	4%	2	0.8%
Strongly disagreed	-	-	-	-	-	-	-	-
Total	250	100%	250	100%	250	100%	250	100%

The above table indicates that 60.4% of the respondents agreed that learning cultural background could strengthen the sense of identity among children in Peren district, 27/6% of the respondents strongly agreed while 9.2% of the respondents were neutral and 2.8% of the respondents disagreed that learning cultural background could strengthen the sense of identity among children in Peren district.

Table No. 211 revealed that 53.6% of the respondents agreed that learning Zeliang folk songs and dances could strengthen the sense of education about their roots, 30% of the respondents strongly agreed while 11.2% of the respondents were neutral and 5.2% of the respondents disagreed that learning Zeliang folk songs and dances could strengthen the sense of education about their roots.

The above table indicates that 61.6% of the respondents agreed that cultural education could strengthen values in children, 21.2% of the respondents strongly agreed while 13.2% of the respondents were neutral and 4% of the respondents disagreed that cultural education could strengthen values in children.

The above table reveals that 58% of the respondents agreed that younger generation of Zeliangs were ignorant about cultural practices and law , 33.6% of the respondents strongly agreed while 7.6% of the respondents were neutral and 0.8% of the respondents disagreed that younger generation of Zeliangs were ignorant about cultural practices and law.

The table below shows the opinion on preserving Zeliang culture for future generation.

Table No.212 Preservation of Zeliang culture for future generation.

Responses	Whether they are concern on preserving Zeliang culture for future generation.		Whether there is need for renaissance of Zeliang culture.	
	No.	%	No.	%
Yes	245	98%	216	86.4%
No	5	2%	34	13.6%
TSE	-	-	-	-
Total	250	100%	250	100%

The above table indicates that 89% of the respondents were concerned on preserving Zeliang culture for future generation while 2% of the respondents have no concern on preserving Zeliang culture for future generation.

The above table shows 86.4% of the respondents felt the need for renaissance of Zeliang culture while 13.6% of the respondent did not agree on the need for renaissance of Zeliang culture.

The following table shows the need to Protect, Promote and Preserved ancestral Culture.

Table No. 213. Need to Protect, Promote and Preserved ancestral Culture.

Responses	Whether there is need to protect, promote and preserved ancestral culture of the Zeliangs in Peren district		Whether wearing traditional attire and dresses should be encouraged to preserved culture among Zeliangs of Peren district:	
	No.	%	No.	%
Agreed	125	50%	103	41.2%
Strongly agreed	111	44.4%	111	44.4%
Neutral	6	2.4	28	11.2%
Disagreed	8	3.2%	8	3.2%
Strongly disagreed	-	-	-	-
Total	250	100%	250	100%

The above table reveals that 50% of the respondents agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district, 44.4% of the respondents strongly agreed while 2.4% of the respondents were neutral and 3.2% of the respondents disagree on the need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district.

The above tables reveals that 41.2% of the respondents agreed that to preserve culture among Zeliangs of Peren district wearing traditional attire and dresses should be encouraged, 44.4% of the respondents strongly agreed while 11.2% of the respondents were neutral and 3.2% of the respondents disagreed that to preserve culture, wearing traditional attire and dress should not be encouraged.

The table below shows the opinion of the Students for Preservation of Zeliang Socio-Culture.

Table No.214 Opinion of the Students for Preservation of Zeliang Socio- Culture.

1. School curriculum should include culture.
2. Organized seminars on culture for the younger generations about its uniqueness.
3. Morung for boys and girls should be revived in all the villages as part of their social activities.
4. All festivals should be observed to know their significance
5. Written document for younger generation to learn.
6. Workshop, quize, debate on culture should be organized.

The above table highlights that Zeliang socio- culture could be preserve by organizing seminars on culture for the younger generations about its uniqueness, observing all festivals to know their significance.

E. Analysis and Interpretation of Data collected from Stakeholders

The table below shows opinion on the positive changes brought by education.

Table No. 215. Positive changes brought by education

Responses	Whether education has brought positive changes in the way of life and standard of the Zeliang people.		Whether education has replace age old values with that of modern values.	
	No.	%	No.	%
Yes	78	97.5%	70	87.5%
No	2	2.5%	10	12.5%
Total	80	100%	80	100%

The above table indicates 97.5% of the respondents agreed that education brought positive changes in the way of life and standard of the Zeliang people while 2.5% of the respondents did not agree that education brought positive changes in the way of life and standard of the Zeliang people

The above table indicates 87.5% of the respondents agreed that education had replaced age old values with that of modern values while 12.5% of the respondents did not agree.

The following table shows the relevance of present system of education to students in the different areas.

Table No. 216. Relevance of present system of education to students in the following areas

Relevance of present system of education to students in the following areas.	Yes		No		Total	
	No	%	No	%	No	%
Helps in future life	67	83.75%	13	16.25%	80	100%
Relevant for seeking job	68	85%	12	15%	80	100%
Contributes to good citizenship	65	81.25%	15	18.75%	80	100%
Relevant in producing students able to compete with others in various field	67	83.75%	13	16.25%	80	100%
Any other	-	-	-	-	-	-

The above table reveals that 83.75% of the respondents felt that present system of education was relevant for future life, while 16.25% felt that it was not relevant.

85% of the respondents felt that present education system was relevant for seeking job, while 15% felt that it was not relevant.

81.25% of the respondents felt that present education system was relevant to become good citizen, while 18.75% of the respondents disagreed.

83.75% of the respondents felt that present education system was relevant in producing students able to compete with others in various field while 16.25% of the respondents disagreed

The table below shows impact of education in various fields.

Table No. 217. Impact of Education in various fields.

Responses	Impact of education on moral and social life of the Zeliangs		Management of resources has improved as impact of education like veterinary service, training and researched, mineral resources.	
	No.	%	No.	%
Yes	75	93.75%	72	90%
No	5	6.25%	8	10%
Total	80	100%	80	100%

The above table shows 93.75% of the respondents felt that there was impact of education on moral and social life of the Zeliang while 6.25% of the respondents disagrees.

Reasons: New leadership with vision to generate and disburse new knowledge emerged and improved living standard of the Zeliang people.

The above table also shows 90% of the respondents felt that management of resources had improved as impact of education like veterinary service, training and researched, mineral resources while 10% of the respondents disagree.

The following table shows opinion on Morung an important social institution in Zeliang villages.

Table No. 218. Morung an important social institution in Zeliang villages

Responses	Whether morung is an important social institution in Zeliang village.		Whether morung have place in present Zeliang society.		Whether morung system can be followed along with modern system of education.	
	No.	%	No.	%	No.	%
Yes	28	35%	26	32.5%	32	40%
No	14	17.5%	11	13.75%	18	22.5%
TSE	38	47.5%	43	53.75%	30	37.5%
Total	80	100%	80	100%	80	100%

The above table reveals that 35% of the respondents agreed that morung was an important social institution in Zeliang village, 17.5% of the respondents did not agree while 47.5% of the respondents agreed that to some extent that morung was an important social institution in Zeliang village.

The above table shows 32.5% of the respondents agreed that morung had place in present Zeliang society, 13.75% of the respondents disagree while 53.75% of the respondent agreed that to some extent morung had place in present Zeliang society.

The above table indicates that 40% of the respondent felt that morung system could be followed along with modern system of education, 22.5% of the respondents did not agree while 37.5% of the respondents agreed that to some extent morung system could be followed along with modern system of education.

The table below shows the opinion on Status of Zeliang Women.

Table No.219. Status of Zeliang Women.

Opinion of the Stakeholders on status of Zeliang women.	No. of respondent	Percentage
Superior	-	-
Inferior to man	72	90%
Equal	8	10%
Don't know	-	-
Total	80	100%

The above table shows that 90% of the respondents felt that the status of Zeliang women were inferior to man while 10% of the respondents felt that Zeliang women occupy same status with man.

Present status of Zeliang women. Though still inferior, treated equal with men in many ways but still not included in important decision making process.

F. Analysis and Interpretation of Data collected from Church Workers

The table below shows the opinion on the Impact of Christianity.

Table No. 220. Opinion on the Impact of Christianity

Responses	Whether traditional religion is replaced by Christianity		Whether Christianity has reduced animistic ritual and animal sacrifices.		Christian Missionaries contribution towards education	
	No.	%	No.	%	No.	%
Yes	25	100%	25	100%	22	88%
No	-	-	-	-	-	-
TSE	-	-	-	-	3	12%
Total	25	100%	25	100%	25	100%

The above table shows that 100% of respondents agreed that traditional religion replaced by Christianity.

The above table also shows that 100% of respondents agreed Christianity had reduced animistic ritual and animal sacrifices.

The above table show 88% of the respondents agreed that Christian Missionaries had contributed towards education while 12% of the respondents agreed that to some extent Christian Missionaries has contributed towards education.

The following table shows the Impact of Christianity in Education.

Table No. 221 Impact of Christianity in Education

Responses	Whether Christianity is responsible for beginning of formal education in Peren district.		Whether Christianity is responsible for girls' education in Zeliang society.		Whether Christianity has changed socio-economic practices of the Zeliangs.	
	No.	%	No.	%	No.	%
Yes	17	68%	16	64%	18	72%
No	1	4%	-	-	-	-
TSE	7	28%	9	36%	7	28%
Total	25	100%	25	100%	25	100%

The above table indicates 68% of the respondents felt that Christianity was responsible for beginning of formal education in Peren district, 4% of the respondents did not agree while 28% of the respondents agreed that to some extent Christianity was responsible for beginning of formal education in Peren district.

The above table shows 64% of the respondents felt that Christianity was responsible for girls' education in Zeliang society while 36% of the respondents agreed that to some extent Christianity responsible for girls' education in Zeliang society.

The above table indicates 72% of the respondents felt that Christianity has changed socio-economic practices of the Zeliangs while 28% of the respondents agreed to some extent Christianity had changed socio-economic practices of the Zeliangs.

The following table highlighted the impact of Christianity in Peren District.

Table No. 222. Impact of Christianity in Peren District

1. Warring mentality to feeling of brotherhood were developed.
2. Stopped superstitious belief.
3. Abolished many social evil practices.
4. Change narrow outlook of the people.
5. More hygienic and conscious about health.
6. Increase literacy rate.
7. Up lift living standard.
8. It ends the practice of polygamy.
9. Women living conditions improved
10. It ends the practice of polygamy.
11. Life style replaced by western life style
12. It also improves sanitations

The above table shows that as an impact of Christianity warring mentality to feeling of brotherhood were developed; stopped superstitious belief; abolished many social evil practices in the society; ended the practice of polygamy and Women's living status were improved

The following table shows cultural elements in Christian life among the Zeliangs

Table No. 223. Cultural elements in Christian life among the Zeliangs

1. Marriage solemnize in Christian way.
2. Folk songs fusion with Christian music.
3. Traditional dress worn in church and feasting.

The above table shows marriages were solemnized in Christian way, Folk songs fusion with Christian music and also worn traditional dress church and feasting.

The table below shows the attitude of the people with regard to modern education in the beginning.

Table No. 224. Attitude of the people with regard to modern education in the beginning.

1. People were hostile in the beginning.
2. Not allowed to established schools in some village.
3. They thought as wastage of time.
4. Many thought it as division of people.
5. Girls were not allowed to go to school.

The above table shows that people were hostile when modern education was first introduced, they did not allowed to established schools in some village and girls were not allowed to go to school.

G. Analysis and Interpretation of Data collected from Community Elders

The table below shows opinion on Traditional Zeliang family.

Table No. 225 Traditional Zeliang family

Opinion of the community elders on traditional Zeliang family	No. of respondent	Percentage
Joint family	3	12%
Nuclear family	22	88%
Total	25	100%

The above table shows 12% of the respondents say traditional Zeliang family maintained joint family while 88% of the respondents agreed that traditional Zeliang family maintained nuclear family.

The table below shows the opinion on observing Community Feast and other Cultural activities.

Table No.226. Opinion on observing Community Feast and other Cultural Activities

Responses	Whether ancestral Zeliang culture can be carried forward by observing community feast and festivals and other cultural activities		Morung as a place to develop and learnt social skills and etiquettes	
	No.	%	No.	%
Yes	22	88%	25	100%
No	1	4%	-	-
TSE	2	8%	-	-
Total	25	100%	25	100%

The above table indicates that 88% of the respondents felt that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities, 4% of the respondents did not agree while 8% of the respondents agreed that to some extent ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities.

The above table shows 100% of the respondents agreed that morung was a place to develop and learnt social skills and etiquettes.

The following table shows Main Festivals of Zeliangs and their Significance in Peren district

Table No. 227. Main Festivals and their Significance..

<i>Main festival of Zeliangs in Peren district</i>	<i>Significance of feast and festivals</i>
1. Meilie nyi.	1.To preserve traditional values 2. In today's context it is merry making, singing folk songs and dancing
2. Hega	
3. Kwakpwa Nyi/chega gadi	
4. Herasam Nyi.	

The above table shows that the main festivals of Zeliangs were Meilie nyi, Hega, Kwakpwa Nyi/chega gadi and Herasam Nyi which were celebrated in different seasons of the year. Its Significance were to preserved traditional values but in today's context it was merry making, singing folk songs and dancing

The following table shows the type of education imparted to girls before the introduction of formal education.

Table No. 228

Type of education imparted to girls before the introduction of formal education.

1. Teach morality, honesty.
2. Weaving and spinning
3. The art of housekeeping.
4. singing, good manners
5. Learnt custom and traditions.

The above table indicates that before the introduction of formal education, girls were taught on morality, honesty, weaving and spinning, singing, good manners and the art of housekeeping

The table below shows the opinion on Inheritance of Family Property.

Table No. 229. Inheritance of Family Property.

Opinion of the community elders on inheritance of family property.	No. of respondent	Percentage
Male	25	100%
Female	-	-
Total	25	100%

The above table indicates that among Zeliangs family property were inherited by the male. The respondent agreed that first male cousin from the male side inherit family property if there was no male child in the family.

The following table shows opinion on Zeliang Traditional Society.

Table No.230. Opinion on Zeliang Traditional Society

Responses	Whether Zeliang traditional society was harmonious because people maintained high moral principles		Whether traditional social and moral values which were cherished in the past are vanishing in modern days	
	No.	%	No.	%
Yes	22	88%	22	88%
No	2	8%	3	12%
TSE	1	4%	-	-
Total	25	100%	25	100%

The above table reveals that 88% of the respondents felt that traditional Zeliang society was harmonious because people maintained high moral principles, 8% of the respondents did not agree while 4% of the respondents agreed that to some extent traditional Zeliang society was harmonious because people maintained high moral principles.

The above table shows 88% of the respondents felt that traditional social and moral values which were cherished in the past were vanishing in modern days while 12% of the respondents did not agree.

The table below highlights the important Zeliang Traditional Values of the past which need to be Preserved.

Table No. 231. Important Zeliang Traditional Values of the past to be Preserve

1. Respect for elders.
2. Culture like folk songs
3. Folk dance, dress.
4. Honesty.
5. Sincerity.
6. Hospitality
7. Chastity in women
8. Loyalty
9. Courtesy
10. Selflessness

The above table shows that respect for elders, folk dance, dress, honesty, hospitality, chastity in women were some of the most important Zeliang traditional values of the past which should be preserved.

The table below shows the opinion on economic source of income of the ancestral Zeliangs.

Table No. 232. Economic source of income of the ancestral Zeliangs

1. Cultivation.
2. Rearing cattle's.
3. Craft.
4. Barter system.

The above table reveals that cultivation, cattle rearing and craft were the main economic source of income of the ancestral Zeliangs.

6.15. Major findings of the study

1. Morung acted as the traditional educational institution that ensured the transmission of knowledge, culture and traditional as well as values from one generation to another.
2. It was found that oral system of education was followed which was imparted by the elders from the morung. They learned ancestral history, folk songs, folk tales, Social, economic, manners like respect for elders, learnt custom and traditions. It was found that girls before the introduction of formal education, they were taught in *Releiki* (morung for girls) on morality, honesty, weaving and spinning, singing, good manners, custom and tradition from the elders.
3. The first Government Lower Primary School in Peren district was established at Benreu village in 1912 by the British Government.
4. The first church run school known as Baptist English School was established in 1964 in Peren Town by Zeme Baptist Church Council and first private individual managed school was established in 1976 known as L.M School, Mhainamsti.
5. It was found that in 1979 Deputy Inspector of School, Office Peren was established and declared a full-fledged Vide Govt. order No.Ed/SE/1/30/77-78 dated 14-4-78, which got bifurcated from Dimapur DIS.
6. First Deputy Inspector of Schools in Peren district was Shri. Soukrie.
7. In 2010, District Education Office (DEO) was established in Peren.
8. There were 229 educational institutions in Peren District, 184 Government schools, 2 Government Aided Schools and 43 private schools in Peren District.
9. The study found that majority (91%) of the respondents agreed that present condition of education in Peren district was progressing while 9% of the respondent felt that present condition of education in Peren was stagnant.
10. The study also revealed that majority of the respondents agreed that introduction of formal education in Peren district swa the impact Christianity.
11. It was found that as an impact of Christianity 60% of the respondents agreed on starting of girl education, equality between boys and girls in Peren district,12% of the respondents disagreed while 28% of the agreed that to some extent starting of girl education and equality between boys and girls in Peren district was because of the impact of Christianity.
12. Majority of the respondents agreed that Christianity had strong impact on socio-cultural life of the Zeliang people

13. It was found out that majority (75%) of the respondents agreed as the impact of Christianity the values, attitude, lifestyle, social structure, culture and custom, religious practices have change, few respondents disagreed while 21% of the respondents agreed that to some extent. It was found that ancient ritual were given up which was the impact of Christianity.
14. On the decline traditional system of education in Zeliangs villages, it is found that Christianity had led to the decline of traditional system of education among the Zeliangs. The findings reveal that 73% of the respondents felt that Christianity had led to the decline of morung system, 6% of the respondents did not agree while 21% of the respondents agreed that to some extent Christianity hds led to the decline of morung system among the Zeliang in Peren district.
15. The study revealed that Christianity had a great impact on moral and social life of Zeliangs of Peren district because it was found that people were more civilized which was the impact of Christianity, head hunting were stopped, rude and barbarian way of life were stopped, aggressive headhunters attitude were replaced by humbleness, moral values were change, peaceful society was the result of Christianity
16. It was found that some cultural elements were still present in Christian life among the Zeliangs like folk songs fusion with Christian music, traditional dress worn in church and feasting, marriage solemnized in Christian way but with certain element of custom and traditions like bride's price (*hegeu – hemi*).
17. It was found out that some of the affect of modern education on traditional institutions were: morungs were replaced by schools, traditional system of learning was virtually eradicated and many youngsters forgot the traditions of hard working. With the introduction of modern education, modernization and western culture it had affected the tradition and custom. Their life was confined to a small area of agricultural phenomena and dislike innovation so it could not compete with modern education.
18. On effects of traditional institutions by modern education in Peren district it was found that children stopped going to morung so did not learn folk tales, folk songs. Modern educations ignored traditional system of learning giving negative impact, western culture replaced custom and traditions and morung was replaced by schools.
19. The study revealed that majority of the students felt that morung was an important social institutions in Zeliangs village and 59.5% of the respondents felt that morung had place in present society it could be followed along with the modern system of education in village, 10.5% of the respondents disagreed while 30% of the respondents felt that to some extent morung had place in modern society.
20. The study showed that 97.5% of the stakeholders agreed that education had brought social up liftman and brought positive changes in the way of life and standard of the Zeliang people while 2.5% of the respondents did not agree that

education brought social upliftment and positive changes in the way of life and standard of the in Peren district.

21. 90% of the stakeholders felt that the status of Zeliang women were inferior to man while 10% of the respondents felt that Zeliang women occupy same status with men. On present status of Zeliang women the stakeholders felt that Zeliang women though still inferior, treated equal with men in many ways but still not included in important decision making process.
22. With the introduction of formal education the stakeholders found some changes like more advanced in social and economic, literacy rate had improved, improved in sanitation, health care and living standard, hunt for lucrative job than farming, age old values had diminished, westernization had changed our custom and traditions, people were open to new ideas and fight against social evils.
23. On economic development it was found that through education it had enabled people to learn new technology to apply in trade and farming, prospective utilization of available resources, people came to know their rights and privileges which helped them to uplift their economy.
24. It was found that traditional and social values like respect for elders, politeness, work culture, hospitality, generosity, simplicity, traditional attire, morung, folk songs, tales which were cherished in the past were vanishing in modern days among the Zeliangs in Peren district.
25. 51% of the respondents felt that younger generation of the Zeliangs were quite ignorant about cultural practices and laws. There was a need to inculcate positive values and attitude towards Zeliangs culture in the present younger generation, 33% of the respondents strongly agreed while 11% of the respondents were neutral and 5% of the respondents disagreed.
26. It also found that 45% of the respondents agreed that children could be educated by learning past cultural practices and custom, learning folk songs and dance could strengthen the sense to educate Zeliang people about their roots, 25% of the respondents strongly agreed while 26% of the respondents were neutral and 4% of the respondents disagreed
27. 100% of the respondents disagreed to the idea of inheriting parental property by women because in Zeliang society parental property were inherited by the male child of the family.
28. Most of the students felt that cultural values had their education implications in today's world. Morung should be continued since that was the centre of learning informal education, like Custom and traditions should be imparted from morung, learn cultural background to strengthen the identity.
29. Majority of the community elders agreed that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural

activities since present generation was deficient in their knowledge and understanding of their ancestral culture.

30. The respondents identified the main festivals of Zeliangs in Peren district as *Meilie nyi*, *Hega*, *Kwarpwa Nyi/Chega Gadi*, *Herasam Nyi*. The respondents felt that every feast and festivals of the Zeliangs had its own significance celebrated in different seasons of the year to preserved traditional values, to create awareness of our rich culture. In today's context festivals were celebrated for merry making, singing folk songs and dancing.
31. It was found that traditional social and moral values which were cherished in the past were vanishing in modern days. They felt that the following Zeliang traditional values of the past needs to be preserved like respect for elders, culture, folk songs, folk dance, dress, honesty, sincerity.
32. It was found that majority of the respondent agreed that education had changed the mindset of the Zeliang people. It is found to have created awareness among the Zeliangs on the democratic governance, inclusion of all section of people in various aspect of life, broadening the attitude towards life, and encouraged liberal life style.
33. On empowering women 58% of the respondents agreed that educations had created awareness among the Zeliang people on empowering women and inclusion of women in decision making process, 22% strongly agreed, while 17% of the respondents were neutral and 3% of the respondents disagreed that education had created awareness on empowering women.
34. The data revealed that 91% the respondents agreed on the changing attitude towards education among Zeliangs of Peren district because they understood the importance of education and encouraged girls and women education, parents involved in their children education, less differentiation between boys and girls education which showed they were conscious about education
35. The study revealed that 92.5% of the respondents agreed on the changing attitude towards education among Zeliangs of Peren district. They understood the importance of education, encouraged girls and women education with no differentiation between boys' and girls' education 7.5% of the respondents agreed to some extent .
36. It was also found that Zeliangs of Peren district had changed their attitude in different areas of life. They had broader outlook, more zeal and enthusiasm to learn, sense of responsibility and attitude towards quality education were developed, Importance and preservation of culture were found and they were more liberal towards women.
37. Some of the problems of education faced in Peren district were lack proper infrastructure, lacked trained teachers; insincere teachers; relevance of curriculum and the methods; poor library and laboratory.

38. Some of the suggestions given by teachers for the development of education in Peren district were:- parents and teachers should give more importance to education; infrastructure should be developed; DIET centre in Peren district should be established to train teachers; teachers should be appointed on merit basis and teachers should be updated from time to time; schools should be inspected from time to time and road connectivity with electricity to all the remote areas should be provided.
39. Some of the suggestions given by the students for development of education among the Zeliangs of Peren district were: - to establish more institutions; to appoint trained and efficient teachers; to implement present system of education strictly; to treat both boys and girls equally; to provide proper facilities to all the schools like proper library facility and science laboratory to all the schools and to organize career guidance and counseling program.
40. The findings showed that majority of the respondents agreed that Zeliangs' rich culture could be promoted and preserved for the upcoming generation through education by including culture in school curriculum, organizing cultural program in educational institutions, appointing dance instructor/folk artist in school to create awareness on culture among students and also organizing cultural day in schools to promote Zeliang culture.
41. 100% of the respondents agreed that there was a need to protect, promote and preserve ancestral culture of the Zeliangs in Peren district, wearing of traditional attire and dresses should be encouraged
42. Some of the measures for preservations of socio-culture of the Zeliangs were:-
- a) To organize cultural program in schools like folk songs, dance etc.
 - b) To celebrate festivals to let the younger generation understand their significance.
 - c) To included mother tongue subject with socio-culture curriculum.
 - d) To appoint dance teachers.
 - e) To observe cultural day in schools
 - f) To include folk tales in curriculum and organized cultural competitions in schools.
 - g) To conduct exposure tour for students to villages
 - h) To re-activated morung in all the Zeliang villages and
 - i) To preserve cultural heritage, recollection of ornaments.

6.16. Discussion of Findings

Education has always played an important role in preparing men for life in society and moulds them accordingly. On observing the findings it was found that morung acted as the traditional educational institution that ensured the transmission of knowledge, culture and traditional as well as values from one generation to another. Oral system of education was followed which was imparted by the elders from the morung. They learned ancestral history, folk songs, folk tales, Social, economic, manners like respect for elders, learnt custom and traditions. It was also found that girls before the introduction of formal education, they were taught in Releiki (morung for girls) on

morality, honesty, weaving and spinning, singing, good manners, custom and tradition from the elders.

The first Government Lower Primary School in Peren district was established at Benreu village in 1912 by the British Government and the first church run school known as Baptist English School was established in 1964 in Peren Town by Zeme Baptist Church Council and first private individual manage school was established in 1976 known as L.M School, Mhainamsti. It was found that there were 229 educational institutions in Peren District, 184 Government schools, 2 Central Government Aided Schools and 43 private schools in Peren District.

Christianity had a great impact on moral and social life of Zeliangs of Peren District because it was found that people were more civilized which was the impact of Christianity, head hunting were stopped, rude and barbarian way of life were stopped , aggressive headhunters attitude were replaced by humbleness, moral values were change, peaceful society was the result of Christianity. It was found that some cultural elements were still present in Christian life among the Zeliangs like folk songs fusion with Christian music, traditional dress were worn in church and feasting, marriage solemnized in Christian way t with certain element of custom and traditions like paying of bride' s price (*hegeu – hemi*).

On observing it was found that modern education affected traditional Institutions like Morungs which was replaced by schools, traditional system of learning was virtually eradicated and many youngsters forgot the traditions of hard working. Modern education and western culture had affected the tradition and custom. Children stopped going to morung and does not learn folk tales, folk songs as modern education ignored traditional system of learning giving negative impact and emphasis more on western culture. The study found that majority of the students felt that morung was an important social institutions in Zeliangs village and felt that morung have place in present society. It could be followed along with the modern system of education in villages.

The study showed that majority of the stakeholders agreed that education had brought social up liftman and brought positive changes in the way of life and standard of the Zeliang people in Peren district. It was that found some changes like more advancement in social and economic activities, literacy rate had improved. The study also found some improvement in sanitation, health care and living standard. After receiving formal education people began to hunt for lucrative job than farming. The age old values which were cherished in the past were found to have diminished as westernization has changed our custom and traditions.

Education is the most crucial input for socio-economic development. It has the responsibility of transforming human being into human resource. Most of the respondents agreed that education had brought economic development as it enabled people to learn new technology to apply in trade and farming and also prospective utilization of available resources which helped them to uplift their economy.

Most of the students felt that cultural values had their education implications in today's world. So Morung should be continued since that was the centre of learning informal education. Custom and traditions should be imparted from morung because learning cultural background could strengthen the identity. Majority of the Community Elders also agreed that ancestral Zeliang culture could be carried forward by observing community feast and festivals and other cultural activities since present generation was deficient in their knowledge and understanding of their ancestral culture.

Although much is not known about the learning process, the study has found that majority of the Head of Institutions, Teachers and Students agreed that present condition of education in Peren district was progressing as compared to previous years. But it was found that modern teaching aids, practical equipment facilities should be made available in all the educational institutions in order to be updated and also improve the quality of education. Our methods of teaching are outdated and needs to be replaced with the help of new technological advancement.

Quality education is possible when facilities and technologies are upgraded with funds. The study revealed lacked of proper infrastructure in Peren district. Establishment of infrastructure has been a serious problem which hampered the growth of education. Many institutions function without proper facilities and adequate infrastructure. Inadequate classrooms, lacked of spacious playground, separate toilet for male and female all these hinders the the development of quality education in the district.

The development of quality education hinders due to shortage of teachers in the district. Qualified and sincere teachers should be appointed in all the educational institutions. Good faculty is necessary for any institutions aspiring for quality. Therefore, some restriction on faculty appointment should be made so that the present evils can be eliminated. These teachers need to accept teaching as a mission with a vision.

Concerning for preservations of socio-culture of the Zeliangs majority of the respondents suggested some of the measures like organized cultural program in schools. Mother tongue subject with socio-culture curriculum should be included; dance teachers should be appointed in all the educational institution; and also cultural day in schools should be observed. The study has found that to preserve of socio-culture festivals should be celebrated to let the younger generation understand their significance, Morung must be re-activated in all the Zeliang villages and Preserved cultural heritage.

6.17. Conclusion

The present study on “A Study of Education and Socio Cultural life of the Zeliang Nagas” examined the growth of education in Zeliang area of Peren district and the impact of Christianity on the socio cultural life of the Zeliang people in Peren district. The first Lower primary school was set up in Zeliang area as early as 1912 but with the ignorant of the people on the value of formal education it was neglected for a long time. With the conversion of the people into Christianity their positive attitude towards learning began to improve as they wanted to know how to read bible and sing hymns.

After India got independence more schools were established in different towns and villages. In 1964 the first Church run school was established by Zeme Baptist Church Council at Peren town which was known as Baptist English School and the first private individual run school was established in 1976 by Longbe Meru at Mhainamsti village which was known as Longbe Memorial High School. From the inception of Government Lower primary school till date there were 229 educational institutions in Peren district, 120 Government Primary Schools, 12 private Primary Schools, 44 Government Secondary schools, 14 private Secondary Schools, 16 Government High schools, 14 private High Schools, 3 Government Higher Secondary schools, 2 Government Aided Higher Secondary schools, 2 private Higher Secondary Schools, 1 Government college and 1 private college in Zeliang area. There were three Pre Schools managed by private in Peren District. This shows that there had been positive path of development in the field of education. People began to realize and understand the value of education and their attitude towards education have changed.

It is found that education had also replaced age old values with the modern values. It brought positive changes in the way life and standard of the people. Education had developed broadmindedness among the people; it had created awareness among the Zeliangs on the democratic governance, inclusion of all section of people in various aspect of life and equality of men and women among Zeliangs.

It is also found that modern education had its effect on traditional Institutions where Morungs, traditional system of learning was virtually eradicated and were replaced by schools. Many youngsters had forgotten the traditions of hard working with the introduction of modern education, modernization and western culture affected the tradition and custom. It is found that children stopped going to morung so they does not learn folk tales, folk songs, custom and traditions. Modern educations ignored traditional system of learning giving negative impact where western culture replaces custom and traditions. Many respondents opined that Zeliang's rich culture could be promoted and preserved for the upcoming generation through education by including ancestral culture in school curriculum and by organizing different cultural programs in educational institutions.

It is found that the values like honesty, love peace, truth, simplicity, hospitality, generosity, work culture, community life etc. were some of the values which ancient Zeliang people cherished in the past. But slowly the rich culture was being distorted under the influence of modernization, Christianity, education and other scientific development. The present young generation started discarding their age old values and customs. The young Zeliang Nagas were deficient in their knowledge and understanding of their ancestral culture. It is found that the most important traditional values of the past like traditional dress, folk songs, dance, history of the past, morung system, customary laws, taboos and gennas, cultural heritage and Monument, traditional games and sports activities and also work culture should be preserved. Thus there was a need to inculcate positive values and attitude towards ancestral culture in present generation before it would completely be vanished under the influence of modernization.

6.17. Suggestions

1. The relevant and useful aspect of traditional education may be identified and incorporated in our modern formal education.
2. Mother tongue needs to be popularized and promoted for preservation of culture.
3. Culture contents in the curriculum may also be enhanced so that children understand their own culture and imbibe the good aspects.
4. Young people may be encouraged to learn traditional arts like weaving, pottery, crafts which are economically viable.
5. Younger generation should be motivated to preserve cultural heritage like custom and traditions, folk songs, dance and folk tales.
6. Educational institutions should organize cultural tour, exhibition, and cultural exchange program and competitions.
7. Programmes like seminars, debate, workshop, conference, and exhibitions on culture need to be organized at different level by communities and other voluntary organizations.
8. Education is the only tool that can play vital role in promoting as well as preserving ancestral culture.
9. Government should provide funds to establish Museum or cultural centres.

10. Traditional values like generosity, honesty, truth, hospitality, hardworking, respect for elders, unity should be followed by younger generation to keep up ancestral culture.
11. Communities should organize indigenous games and sports, cultural fair, quiz, festival and follow its old tradition in order to preserve it.
12. Mass media like news paper, T.V., radio need to cover cultural programs and publish or broadcast such program frequently.
13. More researches should be carried out in relation to ancestral culture and record the history of the past.
14. History of the past should be given importance and documented.
15. Morung for boys and girls should be revived in all the villages as part of their social activities
16. Important traditional values of the past like traditional dress, folk songs, dance, history of the past, morung system, Customary laws, taboos and gennas, cultural heritage and Monument, traditional games and sports activities and also work culture need to be preserved.
17. Government should appoint dance instructors in all the educational institutions to let the younger generation learn traditional dance.

6.18.Recommendations for further Research

The above study titled “A Study of Education and Socio Cultural life of the Zeliang Nagas”. Is an attempt to investigate the Socio Cultural life of the Zeliang Nagas with a limited scope and that could be widened by undertaking extensive researches with a wider scope.

Some of the suggestions which could be useful for further research are given below:

1. Research can be conducted to find out the similarities of culture and tradition among different Naga communities.
2. Research can be conducted to study the role of the youth in preserving cultural heritage.
3. Research can be conducted to study the scope and place of indigenous education in modern school curriculum.
4. Research can be conducted to study the role of the Government in preserving rich cultural heritage of the Nagas.
5. The present study can be taken up covering the entire state of Nagaland.

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APPENDICES

APPENDICES

APPENDIX I

COVER LETTER TO RESPONDENTS

TOPIC: A STUDY OF EDUCATION AND SOCIO-CULTURE OF THE ZELIANG NAGAS.

Respected Sir/Madam,

I am undertaking a research work as partial fulfillment of my Ph.D course in Education subject on the topic mention above containing some questions on different aspects of Education in Zeliang area. Kindly go through each question and offer your views to the best of your knowledge. Your response will be kept confidential and used purely for research purpose.

Kindly return the questionnaire after filling up the same at the earliest possible.

Thanking you.

Yours faithfully

(INZULE ZELIANG)
Ph.D Scholar
Department of Education
Nagaland University.

APPENDIX II

COMMOND PROFILE FORMATE OF RESPONDENTS

1. Name.....
2. Village/Town.....
3. Location: Rural/Urban.....
4. Name of the block.....
5. Occupation.....
6. Sex: Male..... Female.....
7. Age (Please tick)
 - a) 15 – 25
 - b) 25 – 35
 - c) 35 - 45
 - d) 45 –55
 - e) 55 – 65
8. Marital status:
 - a) Married:
 - b) Single :
 - c) Any other:
9. Religion:
 - a) Indigenous faith (Bungtak) :
 - b) Christian :
 - c) Heraka :
 - d) Any other :
10. Educational status:
 - a) Illiterate :
 - b) Primary :
 - c) Secondary :
 - d) Higher secondary :
 - e) Graduate :
 - f) Post Graduate :
 - g) Any other :

APPENDIX – III

Questionnaire for Heads of the Institutions
(Please tick and answer when required)

1. In which year did formal education start in your village?
.....
2. Who introduced formal education in your village/town?
 - a) The government _____
 - b) The Foreign Missionaries _____
 - c) The church _____
 - d) Village leaders' _____
 - e) NGO _____
 - f) Any other _____
3. What was the education system in your village/town before the introduction of formal education?
.....
.....
4. Who were responsible for the development of education in your Village / Town?
 - a) The government _____
 - b) The Foreign Missionaries _____
 - c) The church _____
 - d) Village leaders' _____
 - e) NGO _____
 - f) Any other _____
5. What types of school exist in your place?
 - a) Government School _____
 - b) Private school _____
 - c) Both _____
 - d) Any other _____
6. What is the standard of school? (Tick as many as applicable)
 - a) Primary school _____
 - b) Middle school _____
 - c) High school _____
 - d) Higher secondary school _____
 - e) College _____
7. What is the present education condition in your place?
 - a) Progressing ()
 - b) Declining ()
 - c) Stagnant ()
8. Is there any difference between government and private school? (If yes, how?)
 - a) Yes.....
 - b) No..........

9. Do you find any flexibility in the present system of education? Please specify.
 a) Yes b) No
-
10. Do you think the present system of education is relevant /helpful to the student in the following areas?
 a) Future life Yes / No / To some extent
 b) Seeking job Yes / No / To some extent
 c) To become a good citizen Yes / No / To some extent
 d) To compete with others in various field Yes / No / to some extent
 e) Any other _____
12. Zeliangs rich culture can be promoted and preserved for the upcoming generation through education.(If yes, how?)
 a) Yes b) No
-
-
-
13. Inclusion of ancestral culture in school curriculum can help in preservation of culture.
 a) Yes b) No.....
14. Organizing cultural program in the educational institution can help in promoting and Preserving the culture.
 a) Yes b) No.....
15. Are you satisfied with the existing system of education in your place?(If no, specify the reason)
 a) Yes b) No c) To some extent
-
-
16. What is the attitude of the people with regard to modern system of education in the beginning? Please specify.

-
16. What is the impact of communitization of school in your place? kind of change did the introduction of formal education bring in the society?

-
-
17. What kind of change did the introduction of formal education bring in the society?

-
-
19. Please offer some suggestions for the development of education in your place.

-
-

Thank You.

APPENDIX – IV

Questionnaire for Teachers
(Please tick and answer as required)

2. Who introduced formal education in your village/town?
a) The government _____
b) The Foreign Missionaries _____
c) The church _____
d) Village leaders' _____
e) NGO _____
f) Any other _____
3. What was the education system in your village/town before the introduction of formal education?
.....
.....
.....
4. Who were responsible for the development of education in your Village / Town?
a) The government _____
b) The Foreign Missionaries _____
c) The church _____
d) Village leaders' _____
e) NGO _____
f) Any other _____
4. What types of institutions/agencies were responsible for the education of children and youth before the introduction of modern education? Please specify
.....
.....
5. What types of schools exist in your place at present? Mention number in each category
a) Government School _____
b) Private school _____
d) Any other _____
6. What is the standard of school? (Tick as many as applicable)
a) Primary school _____
b) Middle school _____
c) High school _____
d) Higher secondary school _____
e) College _____
7. When was education first introduced in your town/village? Please mention if you know
.....
8. What is the present education condition in your place?
a) Progressing () b) Declining ()
c) Stagnant () d) any other

9. Is there any difference between government and private schools? (If yes, how?)

a) Yes.....

b) No.....

.....

10. Do you think the present system of education is relevant /helpful to the student in the following areas?

a) Future life

Yes / No / to some extent

b) Seeking job

Yes / No / to some extent

c) To become a good citizen

Yes / No /to some extent

d) To compete with others in various field

Yes / No / to some extent

e) Any other

.....

11. Are you satisfied with the existing system of education in your place?(specify the reason for your answer)

a) Yes

b) No

c) To some extent

.....

.....

12. . What was the attitude of the people with regard to modern system of education When formal education was first introduced? Please specify.

.....

.....

.....

13. What kind of change did the introduction of formal education bring in the society? Please mention

.....

.....

.....

.....

14. In which way modern education affects the traditional institutions? Please mention

.....

.....

.....

.....

15. Do you agree that Christianity has an impact on cultural life of the Zeliang people?

a) Yes

b) No

If yes elaborate .

.....

16. Do you agree with the following as impact of Christianity on education and socio culture of the Zeliangs? (Please tick)

i)	Introduction of formal education	yes	no	to some extent
ii)	Starting of girls education	yes	no	to some extent
iii)	Equality between girls and boys	yes	no	to some extent
iv)	Change in values	yes	no	to some extent
v)	Change in people's attitudes	yes	no	to some extent
vi)	Change in life style	yes	no	to some extent
vii)	Change in social structure	yes	no	to some extent
viii)	Change in culture and customs	yes	no	to some extent
ix)	Change in traditions	yes	no	to some extent
x)	Change in economic activities	yes	no	to some extent

xi)	Change in religious practices	yes	no	to some extent
xii)	Giving up of ancient rituals	yes	no	to some extent
xiii)	Westernization	yes	no	to some extent
xiv)	modernization	yes	no	to some extent
xv)	Christianity has brought about a sense of awareness about education	yes	no	to some extent
xvi)	Christianity has led to the decline of traditional system of education	yes	no	to some extent
xvii)	Christianity has led to the decline of morung system	yes	no	to some extent
xviii)	Christianity has brought about a sense of equality among different groups in society	yes	no	to some extent

17. Elaborate on the impact of Christianity on modern education in different areas

.....

18. Education has had a strong impact on socio cultural life of the Zeliang people.

a) Yes b) No

Please give reasons for your answer

.....

19. Do you agree with the following statements? Please tick in the appropriate boxes

	A	SA	N	D	SD
i) The introduction of formal/modern education changed the values of the people?	()	()	()	()	()
ii) Zeliangs rich culture can be promoted and preserved for the upcoming generation through education	()	()	()	()	()
iii) Inclusion of ancestral culture in school curriculum can help in preservation of culture.	()	()	()	()	()
iv). Organizing cultural program in the educational institution can help in promoting and preserving the culture.	()	()	()	()	()
v) Having dance instructor/folk artist in schools can help in creating cultural awareness among students	()	()	()	()	()
vi) Organizing cultural day in schools can help in promotion of culture	()	()	()	()	()
vii) Education is changing the mindset of the people	()	()	()	()	()
viii) Education is creating greater awareness of the people about democratic governance	()	()	()	()	()
ix) Education is creating awareness about inclusion of all sections of the people in various aspects of life	()	()	()	()	()
x) Education is creating awareness about equality of men and women	()	()	()	()	()
xi) Education is creating awareness about Empowering of women	()	()	()	()	()
xii) Education is creating awareness about inclusion of women in decision making process at all levels	()	()	()	()	()

- viii) Younger generation of the Zeliangs is quite ignorant about cultural practices and law. () () () () ()
- ix) There is a need to inculcate positive values and attitude towards culture of the Zeliangs in the present generation. () () () () ()
- x) Many young and educated people are nowadays ignorant about their own history? () () () () ()

24. Please identify some cultural values and give their educational implications in today's world

.....

25. Please tick your response to the following statements:

- | | Yes | no | to some extent |
|---|-----|-----|----------------|
| i) Attitude towards education is changing | () | () | () |
| ii) People are more conscious about to education | () | () | () |
| iii) Society understands the importance of education | () | () | () |
| iv) Society encourages education of girls and women | () | () | () |
| v) Parents do not differentiate boys and girls education | () | () | () |
| vi) Parents are more involved in children's education | () | () | () |
| vii) Society raises concerns regarding education and Other issues | () | () | () |
| viii) Society is less complacent | () | () | () |
| ix) More aware of rights of all | () | () | () |

26. Society is open to the idea of:

- | | yes | no | to some extent |
|--|-----|-----|----------------|
| i) working women | () | () | () |
| ii) women in governance | () | () | () |
| iii) Inclusion of women in politics | () | () | () |
| iv) Decision making process/ bodies | () | () | () |
| v) Inheritance of parental property by women | () | () | () |
| vi) women studying outside the state | () | () | () |
| vii) women working outside the state | () | () | () |
| viii) Changing life style | () | () | () |
| ix) Change in values | () | () | () |
| x) Change in cultural practices | () | () | () |
| xi) Modification of culture | () | () | () |

27. Elaborate on some changing attitudes among the Zeliangs in different areas of life like education, socio cultural life, economy, religion etc

.....

28. Do you agree that:

- | | A | SA | N | D | SD |
|---|-----|-----|-----|-----|-----|
| i) the government needs to do more for the education of the Zeliangs in particular | () | () | () | () | () |
| ii) the establishment of more schools will help in development of education among the Zeliangs. | () | () | () | () | () |
| iii) Communitization is helping in developing a sense of belongingness and responsibility among the zeliangs for development of education | () | () | () | () | () |
| iv. SSA is helping in developing education in Zeliang area. | () | () | () | () | () |
| v) Mass awareness campaigns will help in development of education. | () | () | () | () | () |

- vi) Educated and trained teachers will help in the development of education. () () () () ()
- vii) Women's education will help in educational development. () () () () ()
- viii) There is need to protect, promote and preserve ancestral culture of the Zeliangs () () () () ()
- ix) Wearing of traditional attire and dresses should be encourage to preserved culture. () () () () ()

29. Please mention some problems of education faced in your area.

30. Please offer some suggestions for the development of education among the Zeliangs.

31. Please suggest some measures for preservation of socio- culture of the Zeliangs

Thank You.

NB: A = Agreed SA= Strongly agreed N = Neutral
 D = Disagreed SD= Strongly disagreed

APPENDIX – V

Questionnaire for Students
(Please tick and answer as required)

1. Are you satisfied with the existing system of education in your place? (Please give reasons for your answer)
a) Yes _____ b) No _____
.....
.....
2. What was the attitude of the people with regard to modern system of education in the beginning? Please explain.
.....
.....
3. What is the present education condition in your place?
a) Progressing () b) Declining ()
c) Stagnant () d) any other
4. Do you think the present system of education is relevant /helpful to the student in the following areas?
a) Future life Yes / No / to some extent
b) Seeking job Yes / No / to some extent
c) To become a good citizen Yes / No /to some extent
d) To compete with others in various field Yes / No / to some extent
e) Any other _____
5. Zeliangs are known to the outside world because of their indigenous culture and heritage?
a) Yes _____ b) No _____
6. What kind of change in different areas (moral/spiritual, economic, social. Cultural, political, traditions, customs etc) did the introduction of formal education bring in the society? Please mention
.....
.....
.....
7. In which way modern education affects the traditional institutions? Please mention
.....
.....
.....
8. Do you think education has become a social necessity for preservation, protection and promotion of culture?
a) Yes _____ b) No _____ c) to some extent _____
9. Do you agree that education can contribute to making life better and more meaningful?
a) Yes _____ b) No _____ c) to some extent _____
10. Do you agree that Christianity has an impact on education of the Zeliang people?
b) Yes b) No
11. Do you find any impact of Christianity on moral and social life of the people? (If yes please specify.)

a) Yes ____ b) No ____
Please give reasons for your answer

.....
.....

12. Morung is still an important social institution in Zeliangs village
a) Yes ____ b) No ____ c) To some extent ____

13. Does morung have a place in the present society?
a) Yes ____ b) No ____ c) To some extent ____

14. Do you think that morung system can be followed along with the modern system of education?
a) Yes ____ b) No ____ c) To some extent ____

15. Do you agree with the following as impact of Christianity on education and socio culture of the Zeliangs

- | | | | | |
|--------|--|-----|----|----------------|
| i) | Introduction of formal education | yes | no | to some extent |
| ii) | Starting of girls education | yes | no | to some extent |
| iii) | Equality between girls and boys | yes | no | to some extent |
| iv) | Change in values | yes | no | to some extent |
| v) | Change in people's attitudes | yes | no | to some extent |
| vi) | Change in life style | yes | no | to some extent |
| vii) | Change in social structure | yes | no | to some extent |
| viii) | Change in culture and customs | yes | no | to some extent |
| ix) | Change in traditions | yes | no | to some extent |
| x) | Change in economic activities | yes | no | to some extent |
| xi) | Change in moral values | yes | no | to some extent |
| xii) | religious practices | yes | no | to some extent |
| xiii) | Giving up of ancient rituals | yes | no | to some extent |
| xiv) | Westernization | yes | no | to some extent |
| xv) | modernization | yes | no | to some extent |
| xvi) | Christianity has brought about a sense of awareness about education | yes | no | to some extent |
| xvii) | Christianity has led to the decline of traditional system of education | yes | no | to some extent |
| xviii) | Christianity has led to the decline of morung system | yes | no | to some extent |
| xix) | Christianity has brought about a sense of equality among different groups in society | yes | no | to some extent |
| xx) | increased literacy and education in general | yes | no | to some extent |

16. Elaborate on the impact of Christianity on modern education and society in different areas.

.....
.....
.....

17. As a result of education and development there is wide gap between

- a) The rich and the poor Yes/No
b) The literate and illiterate Yes/No
c) The privilege and underprivileged Yes/No

- d) All of above _____
- e) none of the above _____

18. What type of education would you prefer for your daughter/sister?

- a) General education. (arts/science/commerce) (please tick)
- b) Medical education () c) Engineering ()
- d) Legal () e) Theology ()
- f) Political career () g) agricultural ()
- h) Veterinary () i) Media ()
- f) Any other _____

19. What type of education would you prefer for yourself?

- a) General education. (arts/science/commerce) (please tick)
- b) Medical education () c) Engineering ()
- d) Legal () e) Theology ()
- f) Political career () g) Agricultural ()
- h) Career in fine arts () i) Veterinary ()
- j) Media () k) Entrepreneurship ()
- l) Geology and mining () f) Any other _____

20. Did you find any difficulty in adjusting with the new trends (in science, technology socio-economic changes) brought about through education?(If yes, how?)

- a) Yes ____ b) No ____
-
-

21. Do you think culture is being diluted as a result of modernity and westernization?

- a) Yes ____ b) No ____ c) To some extent ____

22. Do you think education has distinct roles to play in the economic development of the backward region?

- a) Yes ____ b) No ____ c) To some extent ____

23. The major factor that has influenced Zeliangs culture is/are

- a) Christianity ____ b) Westernization ____
- c) Education ____ d) Development ____
- e) Any other ____

24. Education has brought about social upliftment.

- a) Agree ____ b) Disagree ____ c) Neutral ____

25. Education has brought about positive changes in the way of life and standard of the people.

- a) Yes ____ b) No ____

26. Education has had a strong impact on socio cultural life of the Zeliang people.

- j) Yes b) No

Please give reasons for your answer

.....

.....

.....

27. Do you agree with the following statements? Please tick in the appropriate boxes
- | | A | SA | N | D | SD |
|---|-----|-----|-----|-----|-----|
| i) The introduction of formal/modern education changed the values of the people? | () | () | () | () | () |
| ii) Zeliangs rich culture can be promoted and preserved for the upcoming generation through education | () | () | () | () | () |
| iii) Inclusion of ancestral culture in school curriculum can help in preservation of culture. | () | () | () | () | () |
| iv). Organizing cultural program in the educational institution can help in promoting and preserving the culture. | () | () | () | () | () |
| v) Having dance instructor/folk artist in schools can help in creating cultural awareness among students | () | () | () | () | () |
| vi) Organizing cultural day in schools can help in promotion of culture | () | () | () | () | () |
| vii) education is changing the mindset of the people | () | () | () | () | () |
| viii) education is creating greater awareness of the people about democratic governance | () | () | () | () | () |
| ix) education is creating awareness about inclusion of all sections of the people in various aspects of life | () | () | () | () | () |
| x). education is creating awareness about equality of men and women | () | () | () | () | () |
| xi) Education is creating awareness about Empowering of women | () | () | () | () | () |
| xii) Education is creating awareness about inclusion of women in decision making process at all levels | () | () | () | () | () |
| xiii) Education has also led to broader attitudes of the people towards life | () | () | () | () | () |
| xiv) Education has encouraged liberal life style | () | () | () | () | () |
| xv) Education has led to decline of narrow attitudes | () | () | () | () | () |
| xvi) Improved the standard of living | () | () | () | () | () |
| xvii) Creating awareness of health and hygiene | () | () | () | () | () |
| xviii) Awareness of spiritual development | () | () | () | () | () |
| xix) Education has led to more competition | () | () | () | () | () |
| xx) Education has led to more economic development | () | () | () | () | () |
| xxi) Education has led to scientific changes in different aspects of life | () | () | () | () | () |

28. Education has replace age old values with that of modern values.

- a) Yes ____ b) No ____

29. Traditional values and social values which were cherished in the past are vanishing in modern days.

- a) Yes b) No..... c) to some extent

30. Mention some of the most important traditional values of the past which need to be preserved.

.....

31. Zeliangs were known for their: (Tick an many as applicable)

- | | |
|-----------------------------------|----------|
| a) Hospitality | Yes / No |
| b) Bravery | Yes / No |
| c) Courtesy | Yes / No |
| d) Politeness | Yes / No |
| e) Respect for elders | Yes / No |
| f) Open-mindedness | Yes / No |
| g) Chastity in Women | Yes/ No |
| h) Loyalty | Yes/ No |
| i) Democratic practices | Yes/ No |
| j) Respect for women | Yes/ No |
| k) Valor | Yes/ No |
| l) Selflessness | Yes/ No |
| m) Spirit of sacrifice | Yes/ No |
| n) Any others please mention..... | |

32. Does the introduction of formal education have change the values?(If yes, how?)

- a) Yes ___ b) No ___

.....

33. Do you agree with the following statements?

- | | A | SA | N | D | SD |
|--|-----|-----|-----|-----|-----|
| i) values oriented education should form an important part of education | () | () | () | () | () |
| ii) Cultural content should be enriched in the curriculum for preservation and transmission of culture | () | () | () | () | () |
| iii) Culture can be imbibed through education | () | () | () | () | () |
| iv) Children can be educated by learning about past cultural practices and customs | () | () | () | () | () |
| v) Learning about the cultural background can strengthen the sense of identity among children | () | () | () | () | () |
| vi) Learning Folk songs and dances can strengthen the sense of education about their roots. | () | () | () | () | () |
| vii) Cultural education can strengthen values in children | () | () | () | () | () |
| viii) Younger generation of the Zeliangs is quite ignorant about cultural practices and law. | () | () | () | () | () |
| ix) There is a need to inculcate positive values and attitude towards culture of the Zeliangs in the present generation. | () | () | () | () | () |
| x) Many young and educated people are nowadays ignorant about their own history? | () | () | () | () | () |

34. Please identify some cultural values and give their educational implications in today's world

.....

35. Please respond to the following statements:

- | | | | | |
|------|---|-----|-----|----------------|
| i) | Attitude towards education is changing | Yes | No | To some extent |
| ii) | People are more conscious about to education | () | () | () |
| iii) | Society understands the importance of education | () | () | () |
| iv) | Society encourages education of girls and women | () | () | () |
| v) | Parents do not differentiate boys and girls education | () | () | () |

- vi) Parents are more involved in children's education () () ()
- vii) Society raises concerns regarding education and () () ()
- Other issues
- viii) Society is less complacent () () ()
- ix) More aware of rights of all () () ()

36. Society is open to the idea of:
- | | Yes | No | To some extent |
|--|-----|-----|----------------|
| i) Working women | () | () | () |
| ii) Women in governance | () | () | () |
| iii) In decision making process | () | () | () |
| iv) Inclusion of women in politics | () | () | () |
| v) Inheritance of parental property by women | () | () | () |
| vi) Women studying outside the state | () | () | () |
| vii) Women working outside the state | () | () | () |
| viii) Changing life style | () | () | () |
| ix) Change in values | () | () | () |
| x) Change in cultural practices | () | () | () |
| xi) Modification of culture | () | () | () |

37. Elaborate on some changing attitudes among the Zeliangs in different areas of life like education, socio cultural life, economy, religion etc

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.....

.....

38. Do you agree that:
- | | A | S A | N | D | SD |
|---|-----|-----|-----|-----|-----|
| i) the government needs to do more for the education of the Zeliangs in particular. | () | () | () | () | () |
| ii) establishment of more schools will help in development of education among the Zeliangs | () | () | () | () | () |
| iii) Communitization is helping in developing a sense of belongingness and responsibility among the zeliangs for development of education | () | () | () | () | () |
| iv) SSA is helping in developing education in Zeliang area | () | () | () | () | () |
| v) Mass awareness campaigns will help in development of education. | () | () | () | () | () |
| vi) Educated and trained teachers will help in the development of education. | () | () | () | () | () |
| vii) Women education will help in educational development. | () | () | () | () | () |
| viii) There is need to protect, promote and preserve ancestral culture of the Zeliangs | () | () | () | () | () |
| ix) Wearing of traditional attire and dresses should be encourage to preserved culture. | () | () | () | () | () |

39. Are you concerned about preserving culture of the Zeliangs for the future generation?

(If yes please specify how do we preserve?)

- a) Yes ____ b) No ____

.....

.....

.....

40. Do you think there is a need for renaissance of Zeliangs culture? (If yes please state the reason why.)

a) Yes ____ b) No ____

.....
.....
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41. Please offer some suggestions for the development of education among the Zeliangs

.....
.....
.....

42. Please indicate some problems of education faced in your area.

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.....
.....

43. Please suggest some ways in which culture may be promoted among the younger generation.

.....
.....
.....

44. Please offer some suggestion for quality education development in your place.

.....
.....
.....

45. Please suggest some measures for preservation of socio- culture of the Zeliangs

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.....
.....

Thank You.

NB: A = Agreed SA= Strongly agreed N = Neutral
D = Disagreed SD= Strongly disagreed

APPENDIX – VI

Questionnaire for Stakeholders
(Please tick and answer when required)

1. Zeliangs are known to the outside world because of its indigenous culture and heritage?
a) Yes ___
b) No ___
2. Wearing of traditional attire and dresses should be encourage to preserved culture.
a) Yes ___
b) No ___
3. The major factor that has influence Zeliangs culture is/are
a) Christianity ___
b) Westernization ___
c) Education ___
d) Development ___
e) Any other ___
4. Education has brought about social upliftment.
a) Agree ___
b) Disagree ___
c) Neutral ___
5. Education has brought about positive changes in the way of life and standard of the people.
a) Yes ___
b) No ___
6. Education has replace age old values with that of modern values.
a) Yes ___
b) No ___
7. Education has developed broad mindedness among the people.
a) Agree ___
b) Disagree ___
c) Neutral ___
8. Do you think the present system of education is relevant/ helpful to the students in the following areas?
a) Future life. Yes/No
b) Seeking job. Yes/No
c) To become a good citizen. Yes/No
d) To compete with others in various field. Yes/No
9. Do you think education becomes a social necessity for preservation, protection and promotion of culture?
a) Yes ___
b) No ___
10. Do you agree that institution exist to make life better, fuller, richer, happier and fruitful?
a) Yes ___ b) No ___

11. Do you find any impact of education on moral and social life of the people? (If yes please specify.)

a) Yes

b) No

.....
.....
.....

12. What type of occupation was preferred as a result of the impact of education in your place?

a) Government service

b) Business

c) Cultivation

d) Any other

13. Do you think better management of resources has emerged as an impact of education such as veterinary service, training and research, mineral resource?

a) Yes

b) No

14. Did you find any difficulty in adjusting with the new trend of socio-economic changes brought about through education?(If yes, how?)

a) Yes

b) No

.....
.....

15. Do you think culture is being diluted as a result of modernity and westernization?

a) Yes

b) No

c) To some extent

16. Is there any need to protect, promote and preserve ancestral culture of the Zeliangs?

a) Yes

b) No

17. Are you concerned about preserving culture of the Zeliangs for the future generation? (If yes please specify how do we preserve?)

a) Yes

b) No

.....
.....
.....

18. Do you think there is a need for renaissance of Zeliangs culture? (If yes please state the reason why.)

a) Yes

b) No

.....
.....

19. Please give your valuable suggestions for the preservation of socio-culture of the Zeliangs.

.....
.....

20. Morung is still an important social institution in Zeliangs village
- a) Yes ____
 b) No ____
 c) To some extent ____
- 21.. Does morung have place in the present society?
- a) Yes ____
 b) No ____
 c) To some extent ____
22. Do you think that the practiced of morung system can be followed with the modern system of education?
- a) Yes ____
 b) No ____
 c) To some extent ____
23. Does the introduction of formal education have change the values?(If yes, how?)
- a) Yes ____
 b) No ____

24. Younger generation of the Zeliangs is quite ignorant about cultural practiced and law. (Please tick)
- a) Strongly Agreed ____ b) Agreed ____
 c) Strongly Disagreed ____ d) Disagreed ____ e) Neutral ____
25. Mention some few ways in which ancestral culture of the Zeliangs may be kept alive among the younger generation of the Zeliangs.
-

26. There is a need to inculcate positive values and attitude towards culture of the Zeliangs in the present generation.
- a) Yes ____
 b) No ____
27. Do you think that many young and educated people are nowadays ignorant about their own history?
- a) Yes ____
 b) No ____
28. Please suggest some ways in which culture may be promoted among the younger generation.
-
29. There is wide gap between
- a) The rich and the poor Yes/No
 b) The literate and illiterate Yes/No
 c) The privilege and underprivileged Yes/No
 d) All of above _____
30. What type of education would you prefer for your daughter?
- a) General education. ()
 b) Medical education ()
 c) Engineering ()

- d) Legal ()
- e) Theology ()
- f) Any other _____

31. What is the status of women in ancient Zeliang society?

- a) Superior to man _____
- b) Inferior to man _____
- c) Equal _____
- d) Don't know _____

32. What is the present status of women in Zeliang society?

.....

33. What are changes brought about by the introduction of formal education?

.....

34. Do you think education has distinct roles to play in the economic development of the backward region? Please mention.

.....

35. Please offer some suggestion for quality education development in your place.

.....

36. Are you satisfied with the existing system of education in your place?(If no, specify the reason)

- a) Yes _____ b) No _____

.....

37. What is the attitude of the people with regard to modern system of education in the beginning? Please specify.

.....

Thank You

APPENDIX –VII

For Community Elders.
(Please tick and answer when required)

1. Traditional Zeliangs family was a
 - a) Joint family ___
 - b) Nuclear family ___
 - c) Any other ___

2. Agricultural system practiced by ancestral Zeliangs was
 - a) Jhum cultivation ___
 - b) Terrace cultivation ___
 - c) Combination of both ___
 - d) Any other ___

3. Animism still prevails to some extent in Zeliangs areas.
 - a) Yes ___
 - b) No ___
 - c) To some extent ___

4. Do you think Zeliang culture is rich? (If yes how?)
 - a) Yes ___
 - b) No ___
 - c) To some extent ___

.....

.....

.....

6. The present generation of the Zeliangs is deficient in their knowledge and understanding of their ancestral culture.
 - a) Yes ___
 - b) No ___
 - c) To some extent ___

7. Ancestral culture can be carried forward by observing community feast and festival and other such cultural activities.
 - a) Yes ___
 - b) No ___
 - c) To some extent ___

8. Mention some of the main festival of Zeliangs.

.....

.....

.....

9. What is the significance of feast and festivals in modern time?

.....

.....

.....

10. What was the system of education followed in the past?

.....

.....
.....

11. Who played the role of teachers in the traditional institution?

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.....
.....

12. If morung is regarded as traditional institution for education, what kinds of lesson usually were learnt?

.....
.....
.....

13. What type of education was given to the girls in your place before the introduction of formal education?

.....
.....
.....

14. Morung was a place for developing and learning social skills and etiquettes?

- a) Yes _____
- b) No _____

15. In which way modern education effects the traditional institution?

.....
.....
.....

16. Zeliangs were known for their: (Tick as many as applicable)

- a) Hospitality Yes / No
- b) Bravery Yes / No
- c) Courtesy Yes / No
- d) Politeness Yes / No
- e) Respect for elders Yes / No
- f) Open-mindedness Yes / No
- g) Chastity in Women Yes/ No
- h) Loyalty Yes/ No
- g) Any other _____

17. Religious taboos and genna were strongly observed in the past by the Zeliangs.

- a) Yes _____
- b) No _____

18. Who performed the religious rituals and gennas?

- a) Chief priest _____
- b) Elderly man _____
- c) Any other _____

19. Who inherits the family property?

- a) Male _____
- b) Female _____

20. If male child inherits the family property, who inherits the property if there is no male child in the family?

-

21. The traditional Zeliangs society was harmonious because the people maintained high moral principles.
 a) Yes _____
 b) No _____
 c) To some extent _____
22. Traditional social and moral values which were cherished in the past are vanishing in modern days.
 a) Yes _____
 b) No _____
23. Mention some of the most important traditional values of the past to be preserved.

24. Mention some of the sources of economic income of the ancestral Zeliangs.

25. Do you agree that man and women had equal status in ancient Zeliangs society? (If no, please state the reason)
 a) Yes _____ b) No _____

26. Are you satisfied with the existing system of education in your place?(If no, specify the reason)
 a) Yes _____ b) No _____

27. What is the attitude of the people with regard to modern system of education in the beginning? Please specify.

28. What kind of change did the introduction of formal education bring in the society?

29. Please offer some suggestions for the development of education in your village/town/district.

APPENDIX –VIII

Questionnaire for Church Workers
(Please tick and answer when required)

1. Traditional religion has been replaced by and large by Christianity?
a) Yes _____
b) No _____

2. The introduction of Christianity has reduced animistic rituals and animal sacrifices.
a) Yes _____
b) No _____

3. Do you think Missionaries had contributed towards the field of education?(If yes, please mention.)
a) Yes _____
b) No _____
c) To some extent _____
.....
.....

4. Christianity has its impact on education as well. (If yes, how?)
a) Yes _____
b) No _____
c) to some extent _____
.....
.....

5. Is Christianity responsible for the beginning of formal education?
a) Yes _____
b) No _____
c) To some extent _____

6. Is Christianity responsible for girl education in Zeliang society?
a) Yes _____
b) No _____
c) To some extent _____

7. Does the introduction of Christianity changed the socio-economic practices?(If yes, please mention.)
a) Yes _____
b) No _____
c) To some extent _____
.....
.....

8. Education has brought many changes in Zeliangs culture. (If yes mention some changes)
.....
.....

9. Education has brought about positive changes in the way of life and standard of the people.
a) Yes _____ b) No _____ c) To some extent _____

10. What are the roles played by the Christian missionaries in changing traditional institution to the modern system of education?
.....

-
11. What was the impact of early missionaries on the people?

13. Is there a combination of cultural elements and Christian element in the life of the Zeliang?

14. To what extent the Zeliang have included the cultural element in their Christian life? Please state.

15. Do you find any impact of Christianity on moral and social life of the people?(If yes please mention.
 a) Yes _____
 b) No _____
 c) To some extent _____

15. Have you noticed any changes brought after the introduction of formal/modern education? (Name some changes brought about in your place.)

18. Are you satisfied with the existing system of education in your place?(If no, specify the reason)
 a) Yes _____ b) No _____

18. What is the attitude of the people with regard to modern system of education in the beginning? Please specify.

19. What kind of change did the introduction of formal education bring in the society?

20. Please offer some suggestions for the development of education in your village/town/district.

Thank You.