4.0. Need and Significance of the Present Study.

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

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

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

If education system has to be relevant to a society it belongs, it cannot deviate from the realities of that society. Cultural background of that society provides the perspectives of educational objectives. It is not only to reminisce about the past of the Naga traditions, but also to assess the place of culture in the present school curriculum. Because, the school curriculum is the mirror of the need and aspirations of a society and a country of a particular age and time, the present study envisages to assessing how far our education system has addressed the need of cultural education.
The present study is an attempt to examine the consciousness and seriousness of the school curriculum developers, teachers, and students in relation to cultural preservation and promotion through school education. The present study has been undertaken with the hope that cultural education would receive an impetus as a result of this study, though in a small way.

4.1. Statement of Problem.

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

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

4.2. Definitions of the Terms used.

The keywords used in the study are defined as follows:

i) Survey: It refers to the vast and extensive collection of facts related to present status of education system with reference to Naga culture.

ii) Cultural content: It refers to the facts and aspects of culture of the people that have been included in the school curriculum. It specifically refers to information on Naga tradition, norms, habits, beliefs, way of life, etc.

iii) Culture: It includes all aspects of life that characterize Nagas as a distinct race in their indigenous entity. It refers to ways of life in totality. Culture of the Nagas include cultivation system, religion, trades, judiciary, dresses, festivals,
games, food habits, customs, martial arts, mythology, language, government, music, dance, philosophy, and science.

4.3. Objectives of the Study.

Following were the objectives of the study:

i) To study the cultural contents of school curriculum.

ii) To examine the facilities available for cultural instruction and training in terms of physical, materials and human resource.

iii) To assess the impact of school education on preservation and promotion of culture.

iv) To examine the opinion of teachers and students towards cultural contents in school curriculum.

v) To study the strength and weakness of cultural instruction in school.

vi) To examine the problems related to presentation of cultural content of school curriculum.

vii) To find out the traditional and modern social values that may be developed through education.

viii) To offer suggestions to improve the cultural inputs in school education, and to generate cultural orientation in school.

4.4. Delimitation.

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

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

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

4.6. Sample of study.

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

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

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

Only 4 districts have been selected, keeping in view the fact that there is a uniform syllabus of school education throughout the state, except that private schools
adopt different textbooks of various publishers for standards VII and below. From standard VIII to X, both government and private schools follow the same prescribed curriculum and textbooks of the SCERT and Nagaland Board of School Education (NBSE). Moreover, the study covers classes V to X and therefore, having a limited diverse syllabus and textbooks under its pur-view. To take care of the variation of syllabus and textbooks of private schools, more number of private schools have been taken in a ratio of 2 government schools to 4 private schools in each district.

4.7.0. Tools.

The following tools were used in the study:

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

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

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

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

ii) Questionnaire for Teachers: The following were the aspects in the Questionnaire:

- Background information of the person.
- Traditional values and their position in the present school education.
- Dignity of labour and the present school education.
- Festivals, traditional arts and crafts, games, music and dance.
- Customary laws, beliefs, and mythology.
- Physical facilities and teaching aids for practical learning.
- Teachers’ personal interest, knowledge and concern on Naga culture.
- Teachers’ participation in cultural-education related programmes.
- Teaching methods
- Comments on factors of cultural decline in our society.
- Reflections on the present status of cultural content, and expectations on cultural education in future.

iii) Questionnaire for Experts: The following aspects were incorporated in the questionnaire:

- Background profile of the person.
- The initiatives taken for including cultural content in school curriculum.
- Value and work culture in the school curriculum.
- Moral values and education.
- Traditional games in school.
- Aspects of culture to be included in the school curriculum.
- Suggestions received from other sources for cultural education.
- Ways and means to include cultural elements in school education.

iv) Questionnaire for Intellectuals: The following dimensions were included:

- Basic information of the person.
- Intellectual reflections on the present school education in relation to preservation of cultural values in the society.
- Decline of cultural heritage and remedial measures for preservation and promotion of it through school education.
- Cultural elements such as language, value systems, dignity of labour, festivals, games and sports and school education.
- Suggestions for the status of cultural content in school curriculum.

v) Questionnaire for Students: The questionnaire had the following components:
- Background information of the person.
- Culture-related curriculum in the school and students’ interest in them.
- Students’ knowledge about work experiments.
- Students’ knowledge about aspects of Naga culture.
- Students’ acquisition of skills on crafts, games, music and dance through cultural instruction in the school.
- Effects of cultural instruction on the students’ practical life.
- Students’ aspirations and interest on Naga cultural topics.

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

4.7.2. Interview.

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

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

4.9. Analysis of data.

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

Data were analyzed in tabular form for the questions that could go well with the tabular presentation. Items of the questionnaires were arranged in logical order.
and the responses were sensibly grouped as per the need of the sequence. Analysis and interpretation was done on the basis of the responses given by the respondents on all the questions/statements.

4.10. Reporting of Data.

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

REFERENCES