CHAPTER 2

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

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

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

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

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

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

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

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

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

The Nagas have come to a threshold of modernity and opened to a wide world. The wave of cultural fusion is hitting hard on the Nagas which they do not seemed
to be prepared for. A late realization of this trend will only allow our culture to be swallowed in the vortex of this mighty wave.

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

6.2. Statement of the Problem.

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

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

6.3. Definitions of the Terms Used.

The terms used in the study are defined as follows:

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

ii) Cultural content: It refers to the facts and aspects of Naga culture that have been included in the school syllabus and textbooks in the state.

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

6.4. Objectives of the Study.

The following were the objectives of the study:

i) To study cultural contents of school curriculum.

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

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

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

v) To study the strength and weakness of cultural content of school curriculum.

vi) To assess the problem of providing cultural instruction in schools.

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

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

6.5. Delimitation.

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

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

6.7. Sample of study.

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

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

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

6.8. Tools.

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

6.8.1. Questionnaires.

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

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

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

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

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

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

6.8.2. Interview.

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

Data was collected through 5 sets of questionnaires developed for headmasters, teachers, experts, intellectuals, and students. First hand knowledge about the cultural content in school textbooks was obtained by studying the textbooks and syllabi by the investigator. Interview with older citizens provided added information and validity to the investigation. Reading of state government's policy on indigenous education, study of books written on the Nagas, and review of related literature provided secondary source of data.

6.10. Analysis of Data.

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

6.11. Findings of the Study.

The following are the major findings of the study:

1. The overall status of cultural content in school curriculum is far from satisfactory. 58.33% of the head of the institutions mentioned that the present school syllabus did not contain cultural aspects of the Nagas. 96.39% of the teachers stated that they were not satisfied with the present status of cultural content in school curriculum. All the intellectuals (100%) mentioned that the present school curriculum did not contain sufficient aspects of Naga culture.

2. In class VI, Social Sciences Part I had a chapter on 'The Early History of the Nagas.' This chapter briefly mentioned the meaning of the word 'Naga', origin and migration of the Nagas, material culture in terms of household items, working tools, costumes and ornaments, and village administration.

3. Part II of Social Sciences for class VI contained a chapter on 'Agriculture in Nagaland'. This brief chapter described how the Nagas cultivate their land for
self-sufficiency. Different types of crops that are grown both in jhum and wet cultivation have been discussed.

4. For class VII, Social Sciences Part I contained a short discussion on ‘The Nagas and their Early contacts with other people’. The chapter projected the early contacts of the Nagas with Ahoms and the British, and their resistance to foreigners’ intrusion into their land.

5. And Part II had a chapter on ‘Flora and Fauna of Nagaland’, in which the richness of varieties of natural vegetation and wild animals had been described briefly.

6. In class VIII, Social Sciences Part I had a short chapter on the Nagas after Indian Independence for 7 marks. This chapter mainly highlighted the changes and development that had occurred in the state during the last few decades. And Part II contained a brief account on Geography of Nagaland for 7 marks. This single chapter on geography highlighted the topography, the mountains, important rivers, and climatic conditions of the state.

7. Social Science for class IX and X had a small booklet entitled ‘Nagaland’ for 10 marks. This booklet mentioned Naga origin, migration, and some traditional practices. Part of the booklet was a biographical account of some prominent personalities of the Nagas.

8. The present cultural contents as found in Social Sciences and English subject by no means deal with Naga culture satisfactorily.

9. Majority of schools did not have sufficient number of teachers for cultural instruction.

10. 95.83% of the schools did not have trained teachers for cultural instruction.

11. Regarding appropriate agencies to provide training on Naga culture, the following were mentioned by the teachers; department of Art and Culture, North East Zonal Cultural Centre (NEZCC), Nagaland Handloom and Handicraft Development Corporation (NHHDC), Non Governmental Organisations, SCERT, village authorities, and even church bodies.
12. Majority of students i.e. 79.41% did not opt for mother tongue subject. It was found that students were not aware of the importance of mother tongue, because even in schools where mother tongue teachers were available, students opted for Alternative English subject.

13. It was found that there was acute shortage of mother tongue teachers for the tribes whose languages were included in the MIL for school course. This problem was found to exist both in government and private schools.

14. Presently, the Angamis have developed Tenyidie up to post graduation level; the Sumis have their language subject up to +2 level, and Ao and Kyong languages are offered up to class X only. But the rest of the tribes have not developed their mother tongue syllabus beyond Elementary stage of schooling.

15. None of the teachers possessed degree in mother tongue, and a dismal 0.9% of the teachers had diploma in mother tongue.

16. The study revealed that just 1.8% of the teachers had attended orientation in Naga language.

17. For popularizing mother tongue the intellectuals offered a varied methods: 38.88% of them said that mother tongue should be a compulsory subject, while 50% of them stressed that it should be an elective subject, and 11.11% of them mentioned that mother tongue should be the medium of instruction in High School.

18. The present school curriculum was unrelated to the world of work, which exercised a strong pull on the life of the modern youths. And there was near-absence of activity-based learning.

19. Socially Useful Productive Works (SUPW) classes were conducted by 66.66% of the schools. But students were not benefiting much from the subject, only 45.04% of the students made SUPW items themselves.

20. Multiple problems were faced by the schools for conducting SUPW classes. The difficulties included lack of specific syllabus for the subject, shortage of classrooms, no instructor/teacher, non-seriousness of students, etc.
21. 87.5% of the head of the institutions were of the opinion that SCERT should review the school curriculum to include Naga cultural aspects in it.

22. It was found that during the last 10 years there have been no changes in the school curriculum to accommodate cultural content.

23. 95.83% of the head of the institutions agreed that cultural training for teachers was needed.

24. Interestingly, there was a division of opinion among the experts in regard to training or orientation on culture by teachers. 50% of the experts viewed that training for teachers would be necessary, but 20% of them negated the idea, and 30% of the experts did not offer any suggestion on this matter.

25. There was difference of opinions among the headmasters with regard to the means/subject for imparting moral values to students. Different subjects were suggested by the headmasters for imparting moral values, such as Moral Science subject, English subject, Customary Laws subject, and separate textbook for moral science.

26. Weekly practical classes for cultural education were found to be very less in all the schools. Only one or two schools took practical classes for one or two days.

27. 62.16% of the teachers believed that traditional values of respect and care for elders were still alive in the present generation.

28. 54.95% of the teachers suggested a synthesis of old and modern values in formulating school curriculum.

29. It was found that 38.73% of the schools were not imparting work experiments to students. By work experiments, it means physical activities that have bearing on acquiring first hand knowledge.

30. It was found that teaching aids and physical facilities such as traditional games goods, working tools for crafts, musical instruments, school garden, experimental farms, weaving and crafts chamber, and carpentry shop were lacking in almost all the schools.

31. 88.28% of the teachers revealed that students did not find work experiment interesting, but took it as a burden.
32. 80.18% of the teachers revealed that schools did not teach traditional art and crafts.

33. 60.63% of the teachers mentioned that students study Naga festivals in school textbooks. It showed that about 40% of the schools did not study about Naga festivals.

34. The study revealed that only 9.90% of the teachers could provide instruction on Naga music, dance, art, and crafts.

35. The idea of introducing Naga customary laws in school education was lauded by 79.27% of the teachers.

36. With regard to the means to introducing the study of customary laws in school course, 36.93% of the teachers suggested a separate subject on customary laws.

37. The study of Naga mythology in school was favoured by 78.37% of the teachers.

38. The causal factors of cultural erosion in Naga society as mentioned by teachers were; blind aping of western culture, influence of mass media, influence of modernization, and more importantly, lack of cultural education in the school.

39. It was found that majority of schools did not have material facility for practical education.

40. 92.79% of the teachers stated that they had not involved in curriculum development in relation to cultural education.

41. A great deal of enthusiasm was found among the teachers (97.29%) to go for cultural training if provided.

42. The problems related to teaching traditional dressmaking in schools were lack of financial and material resources, and time factor. Added to that were problems like lack of skilled instructor, lack of classrooms, and cultural heterogeneous composition of students.

43. All the experts asserted that school education in the state should relate to Naga culture.

44. It was found that school curriculum development agencies, specially the Language section of the Directorate of School Education, Nagaland, had been receiving suggestions for cultural education from Central Institute of Indian
Languages (CIIL) Mysore, and the NCERT under the Ministry of Human Resource Development, New Delhi.

45. The experts mentioned that potential source of cultural input was from oral narration of older citizens. Direct observation of cultural programmes provided first-hand information on Naga culture. The sources also included folktales and written materials as secondary means.

46. The study revealed that there was no standing plan by the department and agencies concerned for curriculum development to organize orientation or seminar on Naga culture.

47. The experts wanted that for promotion of traditional moral values, the following should be tried: to organize seminars, workshops, symposia; to conduct cultural exchange programmes, and to have a separate subject on moral values, or to have chapters on this in some existing subject.

48. All of the experts suggested that indigenous games should be introduced in schools through school sports weeks.

49. The following traditional values were emphasized for inclusion in school syllabus: dignity of labour, honesty and integrity, egalitarianism, simplicity, hospitality and generosity, and respect and care for parents and elders.

50. The experts wanted the following modern values to be incorporated in school syllabus: environmental protection, sex equality, scientific temper, and secularism and democracy.

51. Important cultural elements of the Nagas suggested by experts for study in school were: Language, Games and sports, Dresses, Music and dance, Trade and economy, Judiciary, Philosophy, Value system, and system of governance.

52. 94.44% of the intellectuals supported the view that school could preserve cultural heritage of the Nagas.

53. It was found that 61.11% of the intellectuals were in a position to provide practical instruction to their children and wards if art and crafts were introduced in school.
54. Sharing a concern on the decline of cultural values among our people, the intellectuals expressed non-relevance of present school curriculum to our culture. It was suggested that a particular subject on Naga culture should be evolved to provide cultural education to students.

55. For restoration of the dignity of labour, the intellectuals were particular about the importance of physical activity and social work.

56. The intellectuals stressed on the following for developing social values among the students and the society: school curriculum should incorporate cultural and social values, find out root causes of degradation of social values, and discussion on the issue of restoration of social values be worked upon, principles of ‘we-feeling’, and universal brotherhood should be instilled in students, to stop blind aping western culture, stress on civic sense, and a balanced synthesis of traditional and contemporary values through school education.

57. There was diverse opinion among the intellectuals on the means to study festivals. 33.33% of them suggested a separate textbook on festivals, 55.55% of them mentioned that functions should be organized in school on festivals, and the other 44.44% wanted that symposia and discussions on festivals should be conducted during festivals.

58. 18.42% of the students knew the art of weaving, 17.80% could make baskets, and 32.81% of them knew embroidery works.

59. It was found that 59.75% of the students played one or the other traditional games. Among the games they played were top game, high jump, kicking, long jump, sword bean game, wrestling, spear jump, and shot put.

60. The study revealed that 67.33% of the students needed traditional dresses in the school, out of which 63.90% of them depended on their parents for their needs, but 32.66% of the students indicated that they did not require them.

61. The study revealed that 84.21% of the students did not know the meaning and significance of their own tribal festivals.

62. The major source of learning folksongs and dances were found to rest with parents and village elders through informal training.

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

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

63. 97.83% of the students desired that traditional values of honesty, simple living, and self-dependence should be taught in schools.

64. The expected result of cultural education on students and the society as whole as expressed by the teachers were: preservation of Naga identity, learning rich traditional customs by younger generations, restoration of the dignity of labour, respect and care for elders and parents, spirit of patriotism, pride in ones cultural values, eradication of anti-socials, among others.

65. 77.70% of the students expected that cultural education would help to preserve moral and social values; 74.45% of the students expected revival of good old traditions in the society, and 90.71% of them were optimistic that cultural education would provide a sense of dignity of labour among the younger generations.

66. Finally, problems of cultural education mentioned by students were lack of written materials, lack of culture-oriented teachers for the subject, absence of physical facilities, and problems of time factor.
Social Sciences Part I and II for classes VI, VII, and VIII had one brief chapter each specifically on Nagaland. Besides that, Social Sciences for class IX and X had a small booklet titled NAGLAND for 10 marks. But definitely there were more to be studied and learnt about Naga culture.

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

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

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

The problems of cultural education as mentioned by the students were lack of written materials, especially in the form of textbooks, lack of culture-oriented teachers for the subject, absence of physical facilities, and problems of time factor. Besides these, there was a serious problem of the lack of trained teachers for language teaching and other culture-related activities.
A balanced synthesis of traditional and modern values was suggested by the experts and intellectuals in developing school textbooks. The experts and intellectuals stressed on restoration of work culture, moral and social values through adequate enrichment of the existing school programmes.


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

Government Policy on Cultural Aspects in School Education.

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

1. SCERT and NBSE may initiate a review of school curriculum in Nagland with a view to enrich cultural contents in the syllabi from Primary right up to Higher Secondary stage.

2. Department of Art and Culture may sponsor programmes in schools such as seminars, workshops, exhibitions, and others.

3. NEZCC may also initiate programmes for cultural promotion among the school and college students, in the form of cultural tours and cultural exchange programmes.

4. SUPW subject needs to be effectively implemented in spirit and deeds. To this, parents’ concern and co-operation must be enhanced.

5. A committee at the state level may be constituted for collection of cultural materials and information with a view to include in the school curriculum.

6. Training of teachers on Naga culture may be initiated by the government, for example, the department of Art and Culture and NEZCC.

7. Awareness about the importance of cultural preservation and transmission through school education needs to be created among the students, the teachers, and the authority of agencies concerned for school curriculum development.
8. Orientation and training programmes on the cultural heritage of the Nagas and the role of the school in the preservation and promotion of culture must be organized for school teachers by the department of Art and Culture and NEZCC.

9. Medium of instruction in the primary level of schooling may be in mother tongue, particularly in rural areas, for effective understanding of the subject matter of the lesson taught.

10. Mother tongue may continue to remain an elective subject in secondary stage of schooling.

11. Wearing a uniform of Naga skirt in modern and suitable design for girls, one or more days in a week, may help add a new dimension to cultural preservation. Likewise, boys may have certain indigenous traditional insignia worked on their shirts.

12. Introduction of a compulsory use of Naga traditional school bag would prove culturally significant, and financially self-generative and retentive.

13. Functions may sometimes be organized during local festivals instead of declaring holidays for all the students. For example, in Angami dominated area or school, Angami students may present cultural items on their festivals for students of other tribes to watch and learn. This would educate the younger generations about the meaning and significance of Naga festivals. Added advantage in this programme would be creating a sense of appreciation for other tribe’s culture.

**Infrastructural Facilities and Materials:**

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

1. Every school may have a separate workroom for craftworks for boys and girls. One period in a week of craft works may be provided for each class.

2. Every school may consider having a school garden for students’ experimentation and observation of plants and crop cultivation. This would help students understand what season and what type of soil is suitable for a particular crop.
3. Efforts may be made to make traditional attires available in the school for display to students. Other cultural goods such as musical instruments and working tools may be kept for students’ observation.

4. Written documents and books on the Nagas and their culture must be available for students in well equipped libraries.

5. Traditional games and sports goods must be made available to students.

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

1. Besides classroom lecture and dictation, practical activities that have cultural significance may be encouraged. Transaction of school curriculum needs to be enriched so as to make it exploratory, inquisitive, and participative on the part of the learners.

2. SUPW classes needs to be taken up in true spirit and sincerity both by students and teachers. SUPW items like craftwork must be made in the school itself instead of asking students to bring from home.

3. Seminars, workshops, and symposia on traditional moral values must be organized in schools in order to facilitate students’ direct participation in the discussion on Naga culture.

4. Work culture needs to be created in schools by introducing mandatory participation of students in work experience. Relating physical activity to physical and environmental health could reinforce work culture.

5. Traditional games such as top game, spear jump, sword bean seed game, etc. could be popularized through school sports weeks and co-curricular programmes.

**Curriculum and Textbooks contents:**

1. While taking care not to overburden the students with hefty school textbooks, reasonable attempts must be made to prepare school curriculum to accommodate Naga cultural heritage and its preservation through the scheme of school education.
2. Mother tongue subject may include lessons on folk songs, music, and folktales.

3. Initiatives must be taken to develop school textbooks on the Nagas.

4. Besides the 4 tribes who have Mother Tongue textbooks in school, other tribes must also develop their literature and produce Mother Tongue textbook for Primary to college and even University levels.

5. There is a need for the study of Naga history. This would include racial study, migration, early encounter with other people, village administration mechanism, political organization, religion, economic, social, and educational development.

6. There is a need to develop a curriculum on value education in secondary stage of schooling, keeping in view the present condition of moral and value degradation among the new generations.

7. A synthesized study of traditional and modern values would provide meaning to cultural continuity while embarking on science and technology.

8. Traditional values to be inculcated to students are: Dignity of labour, Honesty and integrity, Egalitarianism, Simplicity, hospitality, generosity, Respect and care for parents and elders.

9. Modern values to be emphasized in school education are: Environmental protection, Sex equality, Scientific temper, Secularism and Democracy, tolerance and universal brotherhood. Sensitivity to depletion of forest products and their environmental consequences needs to be created. Gender discrimination is a serious problem in the modern age, and the school has a role in correcting this problem.

**Community Support:**

1. Community involvement and parents interest in the development of school curriculum relating to cultural education need to be strengthened. To this effect, awareness must be created in the society as a whole.

2. Parents need to encourage their children to study Mother Tongue in the school, and also to talk in their mother tongue at home.

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

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