



Cover Page



## STUDY ON THE INFLUENCE OF THE SOCIETY IN DETERMINING THE AIMS OF EDUCATION IN MOKOKCHUNG DISTRICT, NAGALAND

**Dr. Temsurenla**

Assistant Professor

Mokokchung College of Teacher Education, Affiliated to Nagaland University  
Yimyu, Mokokchung, Nagaland, India

**Abstract:** Till 1876, prior to the advent of the American Missionaries in Nagaland education was imparted by the Family, Community and Morung Institution through informal indigenous modes. The beginning of Formal education can be traced back to the 19<sup>th</sup> century. First school in Nagaland was opened in 1878 by W.E Clark at Molung, Mokokchung. The objectives of the present study was to trace out the beginning of education system in different villages under Mokokchung district, to understand the influence of the society in determining the aims of Education, to gather information on the educational practices during the earlier days, to find out the suggestive measures from the Elders of Mokokchung District for improvement of the present educational system. Total of 5 elders from 3 different villages of Mokokchung were interviewed and the study reveals that, the school curriculum was mainly confined to teachings of Ao vernacular, Arithmethic, Assamese, English, Hygiene, Scripture subjects (Bible study) and home science. Education was considered least importance and more importance was given to cultivation of crops. The present study helped us realized that education in Nagaland was built on a firm ground based on its own social and cultural values. The school system of education was producing well -rounded and productive individuals. Today our modern education system needs its own culture, tradition and values practiced by our own people. A school curriculum of Naga indigenouness is the need of hour for the children of Nagaland to learn our rich intellectual, cultural values and heritages so as to inculcate in children a strong sense of love for Naga patriotism.

**Keywords:** Indegineous Education, Aims of Education.

### INTRODUCTION

“Poir to the modern school education introduced in Nagaland, Nagas did not have any formal system of instruction. However, Nagas had their own refined system of learning. Nagaland has a store house of vast indigenous knowledge. We had a unique method of learning through hands-on practical experiences, practical life and oral tradition. These indigenous practices were influenced by deeply rooted Nagas’s ethos of pragmatism.” said NEA (Nagaland Education Association), President, Dr. Zavise Rume while addressing the Press conference on June 14,2022. NEP 2020 is committed to promote tribal knowledge and indigenous and traditional ways of learning and to introduce specific courses in tribal ethno-medicinal practices, forest management, traditional (organic) crop cultivation, natural farming. Thus in line with NEP 2020,the Nagas felt the need to bring back ‘this great tradition’ to the school system of education to produce well-rounded and productive individuals. Education has always played an important role in the task of building an enlightened, strong and prosperous nation. It has shaped destiny of society; therefore, education has been the torch bearer of noble ideals of humanity. Education being an agent for social change necessarily reflects ethos, aspirations and concerns of the society.

Education can play a very significant role in minimizing and eliminating the differences by providing equality of access to quality education and oppportunity Quality education needs to ensure equal opportunities to all not only in access, but also in the conditions for success. There has been quantitative growth of education throughout Nagaland, but we are yet to achieve expected quality at different levels of education Reforms in education must be in keeping with the great changes taking place in the country in its needs and, aspirations. As far as possible educational changes should be based on indigenous thinking.

One of the spectacular achievements of Nagaland has been in the field of education with its spread in the remote of the remotest area. Till 1878, prior to the advent of the American Missionaries in Nagaland, education was imparted by the family, community and Morung institution through informal indigenous modes. The beginning of formal education can be traced back to 19 century. First school in Nagaland was opened in 1878 by Dr. E.W. Clark at Molung Mokokchung.

### OBJECTIVES OF THE STUDY

The objectives of the present study are as follows:

- 1) To trace out the beginning of education system in different villages under Mokokchung district.
- 2) To understand the influence of the society in determining the aims of Education.
- 3) To gather information on the educational practices during the earlier days.
- 4) To find out the suggestive measures from the elders for improvement of the present educational system.



Cover Page



## REVIEW OF RELATED LITERATURE

### Studies Done Abroad

In *The Beautiful Tree: Indigenous Indian Education in the Eighteenth Century*, Dharampal writes that in India, attempts have been made to bring people to an institutionalized, formal, law abiding Christianity as was earlier undertaken in Great Britain. This required literacy and teaching that would assist evangelical exhortation and propaganda to extend Christian "light" and knowledge. This is a comprehensive study of archival materials, relating particularly to education during colonial rule.

In his book *Education and Colonialism*, Philip Altbach points out that schools that were established served some of the needs of the indigenous population simply as a result of the interaction between those making policy, the colonizers, and the colonized. Schools were primarily oriented to serving the agendas of the colonizers. The missionaries were permitted to teach what they wanted as long as their activities were confined to the geographical boundaries acceptable to the colonial government. This does not mean that they operated without government supervision or minimal control. Further, he has highlighted the differences in the missionary and colonial education programs. While the colonial administration focused on vocational training, the missionaries emphasized the moral ideal.

Martin Camoy argued that nations have come to believe that to be accepted as civilized, they must be educated, and to be educated, they must be schooled. What is significant is, as Camoy would say is that schooling is a liberating (civilizing) force but his argument as we find in his book is that schooling far from acting as a liberator, came to most countries as part of a project of imperialist domination. The spread of schooling occurred within the context of imperialism and capitalism. Despite the negative aspects of imperialism and colonialism, formal schooling enabled the colored peoples of the world to transcend their backwardness and ignorance and join the modern world.

### Studies Done in India

Syed Nurullah and J.P. Naik have explored the history of the evolution of the modern system of education from different angles. The background of the study is provided not only by the socio-political and constitutional history of India but against the backdrop of socio-political and educational developments in contemporary England. They have discussed how the planning of institutions in India was influenced by institutions in England and how changes in the educational policy of England were reflected in Indian education. Further, the work analyzes the different perceptions of the Indian and English elite of the role and function of education. They discuss the conflict between traditional and western policies and trace its history. The major influence and interrelationship between three major groups, the missionaries, the British officials and the Indian people are highlighted.

Aparna Basu examined the rapid expansion of English education at all levels in the first two decades of the nineteenth century that set the pattern for future developments. This appraisal of the interplay of politics and educational policy examines the objectives of educational policy, and the interplay between the socioeconomic factors of caste, religion and region, which determined the pattern of literacy that emerged. She further suggested that education played a crucial role in establishing and reaffirming colonial hegemony. Hence, in many colonial countries the metropolitan powers introduced western education with the hope that a class of persons would imbibe western culture and values and appreciate the benefits of foreign rule by becoming its political allies. Colonialism for most of the third world countries is seen as a significant historical movement since it impacted upon the sphere of economies and culture. The installation of colonial rule generated the felt need to bridge the gap between the rulers and the ruled. Hence, education has played a crucial role in reinforcing the hegemonic status of colonial power. She has mentioned six reasons for the introduction of education. These were of an ecclesiastical, administrative, commercial, cultural, political and moral nature. Basu and others argue that there were strong positive ties and programs that bound colonizer and missionary together on matters of educating the natives or the colonized. However, she points out that the relationships were not always so clear or close, as their goals were not identical. The missionaries were interested in converting the people through education imparted in the vernacular, whereas the colonial government was committed to instruction in the English language.

### Studies Done in Nagaland

**Dr. RP Shukla and Dr. Buno Zetsuvi**

**Indigenous Education in Nagaland:** Till 1878, prior to the advent of the American Missionaries in Nagaland, education was imparted by the family, community and morung institution through informal indigenous modes. It was operative at all stages of human life. Indigenous system of education can be seen into two institutions rather through two social institutions viz: The family and The Morungs i.e. dormitories for boys and girls



Cover Page



**Modern Education in Nagaland:** The beginning of formal education can be traced way back to 19 century. First school in Nagaland was opened by E.W Clark and Mrs. Clark in Molung Mokochung in 1878. Subsequently Dr. Clark opened 8 another schools in Ao area. In 1898 a training school was opened in Impur. In 1903 all the missions schools were taken over by the government. In 1919 first middle school was established in Impur First school in Lotha area was started in 1855 by a missionary family but was closed down Government opened a primary school in Wokha in 1904. Semas got missioned schools only in 1931 Rev. CD King opened a school at Kohima in 1884. In 1936 government opened a school at Kangjing village at Phom area. In Tuensang, a lower primary school started in 1958, Chang people could get a school in 1946, Education in Khiamniungan tribe started in 1952 similarly a school was started in 1953 in Yimchunger area Sangtam tribe enjoyed formal schooling from 1930 but Konyak people had formal education since 1840,

**N. Talitemjen Jamir and A. Lanunungsang**

**The Ariju: A Male Institution-** This institution is the fundamental basis of the Naga heritage. In fact, it is one of the oldest and strongest means of social control. It is an agent and center of socialization and a perfect learning institution. Hence, it occupies a unique place of learning Center in Naga society.

**The life and activities in Ariju:** The life in Ariju is absolutely a kind of military training packed with activities leading towards perfection of manhood. As recommended by the Christian Missionaries, the Institution of Ariju acts like a "Public School. The subjects taught in Ariju are many that includes technical and non- technical. The major subjects includes: Defence, Housing, Agriculture and allied subjects, Industrial, Socio-Cultural subjects.

**The Tsuki: A Female Institution-** This was the center of women's socialization and a training institution for young un-married women like bachelor's dormitory Ariju.

**Activities of Tsuki:** The activities of Tsuki are numerous. They deal mostly with activities related to matrimony, domestic, social, cultural, educational, economics and so on. All sorts of competition take place in this learning institution.

**Christianity and Modern Education:** The Ao's became the forerunners in many fields in society due to acceptance of Christianity and modern education bit earlier than others. As a matter of fact. Christianity entered Nagaland penetrating from Ao country. The Ao became the pioneers in planting churches in Nagaland beginning from 1872 This is a historical fact. The outcome of this is far reaching because along with spread of Christianity. it has brought a number of developmental packages including the introduction of formal education. As, a result, the Nagas had the first graduates from the AOS beginning from 1927 (MAYANGNOKCHA FROM CHANGKI VILLAGE) followed by more number of educated persons especially the school teachers, pastors, social educators, technocrats and evangelists

Thus, the Aos could have the privileges of Christianity and modern education earlier than other Naga tribes. This is the reason, how they became instrumental in the process of continuity and change, creating a new epoch in Naga history.

**METHODOLOGY**

**Methods and Procedures**

The effectiveness of any research mainly depends on the method and procedure adopted in conducting the investigation. The present study has been taken up to understand the influence of the society in determining the aims of education. The researcher has adopted the descriptive survey method for the present study. This method describes and interprets what existed in the past and exists at present. This kind of investigation is concerned with conditions and the scenario that exist, practices that prevails, point of view or attitudes that are held and process that are going on.

**Sample**

For the present study a total of 3 villages i.e. KHENSA, CHUNGTIA, LONGMISA were selected as sample. And again 5 elderly people were selected as sample from these villages for the study.

**Tools**

Semi-structured interviews were used as tools in the present study. Interview technique was used to collect factual and opinions as primary data from the sampled respondents. The tools were developed by the researchers keeping in view the main objectives of the present study.

**Source of Data**

The research would be inductive, analytical and descriptive. It will derive its literature from both primary and secondary sources The primary source will include direct interview. Yet, historical and current writings from relevant books, journals, newspapers, and internet sources will form major literature of secondary source.



Cover Page



## DATA COLLECTION

In collecting data that could be analyzed using quantitative means, Easterby Smith (2008) claims that investigators could collect either primary or secondary data. He further claims that though each of these means have their merits and demerits, the collection of one's own data gives control over the structure of the sample and the data obtained from each respondent. It also gives greater confidence that the data collected would match the research objectives.

The researcher therefore chooses to collect primary data from 3 villages using semi-structured interview method. Rapport establishment was made for the development of familiarity and trust between researchers and subject. The data was collected under permission and ethical circumstances. The investigator makes the person concern understand the purpose of their visit.

Here are the experiences shared by the elders of three different villages on how they started their early education and how they introduction of Formal education has changed their outlook in life.

### Case Study 1 (Khensa Village)

#### i) Name: Mr. Chubatemsu

Age: 76

Attended school by 15 years

Studied up to class 10

Village: Khensa

#### ii) Name: Mrs. Toshinungla

Age: 71

Attended school by 12 years

Studied up to class 6

They started their schooling in the year 1954. The subjects they learnt were Ao Vernacular, Mathematics, Geography, Assamese, English, Hygiene and Home Science. In English, they were made to learn only the alphabets. In Assamese subject, they memorized everything without any point of understanding. Till class I they used to write by the nip and used the juice of the tomato as ink. From class 2 they started using the fountain pen. The society was very strict during their time and studied only because of rules of the village. The medium of instruction was only Ao. English was not used as a medium of instruction during their time.

The people would go to the school due to compulsion and not by their will The attendance of the students was not strict. They would go to the school whenever they wanted to the society was not concerned about the children going to the school. Even the parents would tell them to return from the school as soon as possible and visit the field. Education was considered least important and more importance was given in cultivation of crops After the school hours, they would go to the house and then to the field. After returning from the fields, their teachers would ask them to study for about an hour or two but most of the time they were not able to study. During the exams, they would go to the field and return from the fields late and tired so they would memorize only some chapters and write the exams Their main concern was not to understand the lesson but how to memorize and write the exams The question paper comprised of 6 questions where they were asked to write only five questions.

There was only one school (Government Primary School) that existed during their time. The school consisted of classes up to second grade. With the help of the villagers the class was extended till 3 grade During the years of 1956-57, the school was burned down by the armies. In the later year, the school was built by using bamboos where the benches and the desks were made by the same. They were able to study only two subjects. Since they wanted to study in better infrastructure they were allotted to go to the rich people's farm and carry woods from there. The students would also go to the sugarcane plantation and work at the farm. The money they earned was used for the purpose of the school.

Only after many years later, education was given importance where study hour was strict. Corporal punishment was given to those who did not perform well in the school. Traditional lamps and candles were used while studying during the 1950s

During the 1960s changes was seen in the Education when KG school was established in Mokokchung Changes and improvement was seen after the establishment of the school. In Khensa village, changes were seen in the year 1962. They were studying at class 2 and class two was considered as a final year during that time. 52 students appeared the exam where 24 of them secured the 1<sup>st</sup> division passing class 10 was considered well qualified for jobs Opportunities would come to them. The year 1962 was the turning point where education was given utmost importance.



Cover Page



### Case Study 2 (Chungtia Village)

Name: Mr. Yimmerenba

Age: 92 years

Attended school by 9 years

Village: Chungtia

ii) Name: Mrs. Naromenla

Age : 86 years

### Mr. Yimmerenba is a retired teacher at Government Primary School, Chungtia.

He started his schooling when he was at the age of 9 years in the year 1936. In Chungtia education was started in the year 8<sup>th</sup> December 1919. Village council strongly implement a rule that it is mandatory to for one male from each family to go to school or else fine will be imposed to those who don't come to school one who school. But some people opted in giving fine rather than go to school. During their time there was only one classroom consisting of eighty-nine (89) students and one teacher name Mr. Ngangshimeren from Chami village. The subjects taken were English, Assamese, Home Science, Mathematics and Ao. The other curriculum included were NCC and maintaining kitchen garden. They were also made to study Bible from the chapter of Mathew and Mark class 1. There was no zeal and aspiration in learning new knowledge among the student and rather attend school on fear of strengthen rules and regulation given by the village council. There were some few individuals like Rev. Arsenba who was interested in learning and had thirst in knowing the greater aspect of life. In later days Rev. Arsenba play a great role in changing the status of Chungtia. He is the first person to achieve the scholarship of class II in 1940. Later he became a teacher and conferred Reverend. There were only one syllabus and hence students were made to study the same textbook in the next consecutive year also. Thus, they were well versed in some chapters from the Bible.

The main focus of education was how to read and how to write. According to them the difference between their times and the present educational system is that earlier were no trained teachers. Teacher's training started only in the year 1963-1964 and Mr. Yimmerenba was also a trainee during that time. The activities included in the curriculum were sports like running and football. Carpentry and farming activities were also included. The different changes in society that came with the dawn of education are the formation of a society that was also made only after around ten villagers became educated. Social changes like sanitation and community development were greatly improved Village council made strengthened rules to ban piggery farming and various animal husbandry in open fields. Before the emergence of education in 1919, Mr. Temendangba, a Christian missionary from Changki village play a vital role in spreading education. For instance, the church initiated the villagers in teaching alphabets outside the school. Before education the villagers were mostly animist and tattooing and piercing were mostly practiced. Such activities were simultaneously stopped with the change of mind set of people through education.

Earlier there were massive deforestation for jhum cultivation but later the villagers came to the realization of the practice of sustainable agriculture Development of proper sanitation and maintenance of toilets in every household were also implemented in 1980. Students punished those who don't follow such rules. Education for girl child and women were less significant during their time Few of them volunteer to go to the school opened by the church. Only in 1934 one female went to the Impur School. To attain education even individuals from the rich family were reluctant and prefer in going to the fields with friends and having feast of merry. Rather some determined individuals from poor family went to school.

From Chungtia village Mr. Tongpanglepden was the first student in passing class I at Impur School. In 1955 there was a great lapse because of the restriction imposed by the Naga National Council in education. In 1952 Rev. Arsenba was the first person to pass class X from Chungtia village. This was a breakthrough in Chungtia to view education in broader perspective and there was a sudden realization that education act as a yard stick for all round development in a society. Mr. Yimmerenba commented on the present youth desiring for higher education and presence of competitive spirit among the learners. Unlike earlier day female excelled more in academic fields comparing to male.

### Case Study 3 (Longmisa Village.)

Name: Mr. and Mrs. Senkanungsang Pongen

(Retired Teacher)

Age: 80 years

Village: Longmisa

He started schooling in 1950 at the age of 15 years. During the early days his parents wanted to focus on farming and get rich instead of getting education. He had a slate and chalks so small that he had trouble handling it to write. He learned ABCD under the



Cover Page



DOI: <http://ijmer.in.doi./2023/12.06.70>  
[www.ijmer.in](http://www.ijmer.in)

light of bamboo torches. During his time, if they don't study properly the teacher would smack them 5-6 times with bamboo canes. So the students were afraid to learn and so the parents would come to the school and quarrel with the teachers and they threatened not to send their kids to schools and it was the environment till he was in class 3. In 1953 all the male student lived in boarding school under the supervision of the superintendent who inspected every night if they were studying or not. Unfortunately, the school was shut down for 22 years in the early 1920's because of the irresponsible behavior of teacher towards the student by scolding them and thus the parents stop sending their children to school.

They were taught to be disciplined if not they were punished. The girls were taught of domestic science as an extra ordinary subject. They were taught how to cook, make biscuits and making pickles and how much salt had to be added as per needed. The boys were taught carpentry every day for one hour. They were taught how to saw in a straight line, make stools and benches. A group consisting of three students was given a deadline to finish constructing a particular object. Every Friday they were taught culture and traditions of the village such as folk dances and folk songs. Both the boys and girls were also taught how to make handicrafts. The girls were able to prepare food for 200-300 people when they were at class 4 Or 5. But now a day the most kids at the same class aren't able to make fire or use matches. There was an all-round development in education during their time According to him the mid-day meal scheme in schools at present is disrupting the education system. During exam they were asked to write about anything they have learned so they were able to exercise their creativity in writing unlike now a day where the questions are set only on a particular topic or sub-topic

#### Suggestions by the Elders to bring a change in the present education system

- 1) Since we are living in a technological era, the system of education must also focus on the technological aspects of learning where the Government of Nagaland should give opportunity in the industrial sector where small scale industries must be set up in all the villages. This will also give employment opportunities to the youths.
- 2) The teachers must be well trained and well qualified. Dedicated and committed teachers are the need of the hour.
- 3) The teachers must be punctual and set good examples to the students.
- 4) Apart from giving importance to the curriculum, extra importance must be given to extra co-curricular activities.
- 5) In today's generation, most of the students do not know how to do domestic works. Subjects related to domestic works must be re-introduced in the school curriculum
- 6) In the past, they were taught many handicrafts like weaving the baskets, black smithy, knitting, pottery, making biscuits, carpentry works, making machete, stone quarrying etc. the students were taken to the fields and river banks to collect the resources needed. Home science must be made a compulsory subject in the schools.
- 7) During their time, the students would indulge in the social welfare of the people like cleaning the surroundings, graveyard and roads. In the year 1962, there were no proper toilets so students voluntarily constructed without any funds. Every Sunday, the students would also help the elderly people by fetching water for them and helping them in their household chores and cleaning their compounds. Human beings will be lifeless without Education. Education must aim at all round development of a person.
- 8) Respect for elders should be maintained which is lost in mind set of the present generation.
- 9) The talents of every individual should be recognized accordingly so that it brings a positive change in the society.
- 10) Discipline should be maintained in addressing the elders according to their clans.
- 11) Decency in the dressing sense should be maintained among the youngsters.
- 12) Children of the 21st century should know how to respect their culture.
- 13) The younger generation should show interests in inculcating social values for the welfare of the society
- 14) Earlier Morung was the institution where youths learnt to compose songs, poems and learn to socialize which is not found in today's generation.
- 15) Foundational education should be deeply rooted and create congenial atmosphere for learning.
- 16) Besides hard work one should be independent and self-reliant in doing what interests the individual
- 17) Practical and Activity based education should be introduced keeping in mind attainment of self sufficiency for every citizen.

#### CONCLUSION

Interactions with the elders of three villages from Mokokchung District was noted worthy. Their way of life was quite challenging, In spite of the limited resources available in their times, they have tried their best to bring change in their lives and put in efforts to complete their education. We can note that more emphasis was given to manual work rather than textbook knowledge, Activities like carpentry, farming, sports, wood craving were practiced as a part of school activity. Folk songs and dances were also given priority to promote ones cultural heritage. Female education was neglected at earlier times, women were made to do household work quite often. Rote memorization was given importance in schools and Ao language was considered as the medium of instruction.



Cover Page



Absence of electricity in those days has in fact motivated them to discover use of traditional lamps and candles while studying. Prior to colonial administration, the Nagas did not possess any type of formal educational institution, a common language or a script. Education began with the Christian missionaries and it was an important agency of British administration. It was the missionaries who first introduced western education through schooling. The Naga education was left to the care of the American Baptist Missionaries. However, later in the first decade of the 20th Century, the government gradually took over some of the mission schools and opened new schools on its own consequently, the number of missionary educational institutions decreased and correspondingly, the numbers of government schools increased. The introduction of modern education produced very significant results among the hill tribes. With the increasing acceptance and spread of modern education, the indigenous system was gradually neglected. Modern education had a substantial influence on the socio-cultural life of the Nagas. Education led the Nagas to a new dimension of valued system of life, and revolutionized their entire cultural ethos. With the progressive propagation of modern education, the outlook of the people, which formerly remained narrow, significantly developed. Application of modern education received further momentum, with the development of a broader and healthier outlook of the people enabled them to accept the new trend of change in their society. The education of the Nagas formed one of the major themes of the process of conversion and laid down the basis for all future developments. It was as a result of education that the Nagas began to differentiate their past and future and chose to advance their careers in various branches of learning. The spread of education proved to be a new avenue for any aspirant for a new life, free from the prohibitions and limitations of tradition and custom. It is popularly described as an entrance to a 'brave new world', where survival would be based on the elements of education.

## References

1. Bendanglila, (2005), The nineteenth century Christian missionaries and the dynamics of the expansion of modern education in the Naga Hills. M.Phil Dissertation, Jawaharlal Nehru University, New Delhi-110067
2. Horam, M, (1977), Social and Cultural life of Nagas, New Delhi: D. K. Fine Art Press
3. Jamit, C.S., (2016), A Naga's quest for fulfillment, Odisha: Patrika & Publications
4. Jamir, Talitemjen. N. & Lanunungsang, A., (2005), Naga society and culture, Jorhat: Barkataki and company P Limited
5. Nuh, K.V., (2006), 165 years of Naga Baptist Churches, Kohima: MEK computers.
6. Nuh, K.V. (1998) A theological reflection on Naga society, Kohima: research wing, council of Naga Baptist churches.
7. Pongener, Mar, (2011), Morung speaks, Jorhat: Barkataki and company P Limited
8. Shukla, P. R. & Zetsuvi, Buno, (2006), Education development in Nagaland, New Delhi: Manas publication.
9. Zehol, Lucy, (1998), women in Naga society, New Delhi: Regency Publications.