

**PROMOTION OF VALUES AND CULTURAL PRESERVATION
IN SECONDARY SCHOOLS OF MIZORAM: AN ANALYTICAL
STUDY**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

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SECONDARY SCHOOLS OF MIZORAM: AN ANALYTICAL STUDY**

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**In partial fulfilment of the requirement for the degree of Doctor of Philosophy
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CERTIFICATE

This is to certify that the thesis entitled “*Promotion of Values and Cultural Preservation in Secondary Schools of Mizoram: An Analytical Study*” submitted by Cordilia Vanlalmangaihi, for the degree of Doctor of Philosophy in Education of the Mizoram University, Aizawl, India, embodies the record of original investigations carried out by her under my supervision. She has been duly registered and the thesis presented is worthy of being considered for the award of Ph.D. degree. This research work has not been submitted for any degree of any other university.

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DECLARATION
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I **Cordilia Vanlalmangaihi**, hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

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CHAPTER 1

CONCEPTUAL FRAMEWORK

1.0 Introduction

In this era of globalization, changes are happening increasingly in every dimension of our lives, both in individual and in societal lives. This has also hugely impacted our education system, leading to major advancements in science and technology. Though this is a positive influence, it seems that the education and its curriculum today mainly center and emphasize on the development of only the intellectual domain and focus mainly on imparting knowledge of the advancing world, whereas they fail to impart values and develop moral character in the students. Students became mere individuals with knowledge rather than educated people with wholesome qualities. Youths have become self-absorbed, neglecting the ways of the society and giving more importance to their individual interest rather than the interests of the society, as humans are social beings and teaching the students their responsibilities in the society is one of the roles of education. This has made Value Education a very complex and controversial topic and Value Education has become a need of the hour. Education without values misses its main aim and sole purpose, which is building the child's character and modifying his behavior so he can reform the society. It can also be witnessed in the education system today that there has been a lack of cultural content in the curriculum, which leads the students to become ignorant about the different cultural traditions and become unaware of the need to preserve and uphold our culture. This could eventually lead to the withering of our culture and make them weak in their identity, unsure about their roots. Globalization has wide ranging impact on everything else connected with our lives and has impacted our entire culture and value system, leading to cultural rootlessness. (Swu, 2021).

Values are core beliefs, guiding principles, and ideals that drive a person's actions and thoughts; basically, it shapes a person's life. It serves as a standard and reference point for making decisions and influencing behaviour. It involves virtues, ideals and qualities on which actions and beliefs are based. It acts as a guiding principle that

shapes our world, outlook, attitudes and conduct. Value-based education is essential for the holistic development of the child. As Roosevelt has mentioned, “*To educate a man in mind and not in morals is to educate a menace to society*”. It instils a moral standard in the students to create a moral, civil and democratic society. A child without good values lacks social skills, which makes him selfish; this degrades his character and this could eventually destroy him and the society, leading to many dishonesties and corruption in many ways. Value education develops a well-balanced individual with a strong character. Therefore, it is important that education is imparted towards establishing values in the students. Values are the lifeblood of a civilized human society and education is the only means of inculcating these values in the heart and soul of the school-going learners (Malik, 2019). Yadav and Sikdar (2021) emphasized that students can develop values gradually, beginning with simple human values such as love, truth, peace, and punctuality. They further explained that these values may be nurtured in the classroom through both curricular and co-curricular activities.

Another important role of education is the preservation and promotion of culture. Culture may be described as the collective way of life of a society, encompassing traditions, beliefs, arts, institutions, and systems of morality and law that are passed down through generations. Culture has been called "the way of life for an entire society." As such, it includes codes of manners, dress, language, religion, rituals, art, norms of behavior, such as law and morality, and systems of belief (Wayne 2016). Education is the best tool when it comes to protecting our cultural assets; it assists us in comprehending the Importance of conserving aspects of human life, such as old buildings, artifacts, and generations' heritage (Ryan, 2024). Felgueiras et.al (2022) mentioned that we get a collective historical awareness and understanding of our past through education. It also helps us to discuss the present and prepare us to make decisions and have civic engagement. Daphne (2024) also describes that cultural preservation is not merely about documenting the tradition but keeping it alive through teaching and active engagement. Education formalizes the cultural practices and transmits the knowledge to the new generation, so they can take part in it and

continue to transmit it to their future generation. It can generate positive awareness about our culture in the future generation.

The high school secondary stage is the stage where the child is becoming aware about the realities of the world and is developing a rational attitude towards his surroundings. This adolescent period, the transition period from childhood to adulthood, is the blossoming phase for the child and looking into their curriculum about what they are learning so that their attitudes and perceptions can be guided on the right path is crucial. A study on the secondary school towards its promotion of values would help make necessary implementation and changes so that the students could develop strong characters and have holistic development. In the same way, imparting cultural values in them would make them aware of the need to preserve the culture, strengthen their identity and create positive attitudes in them. This is essential as the children are the future, and the future of society depends on them. Rabha (2019) highlighted that secondary-level students represent the future adults of society, including its leaders and productive members. He also mentioned that if value education is effectively imparted at this stage, it can contribute to building a peaceful and well-organized society grounded in universal brotherhood.

1.1 History of value education in India

It has often been said that the main goal and purpose of education is to bring holistic development to the child, which would engage in the modification of the behavior of the child. The Indian education system has always focused on this, going way back to the ancient Gurukula system, where education was value-based, imparting not only theoretical knowledge but also on values, preparing the students for the ways of life. The teacher (Guru) taught the students for 12 years or more, acting as mentors, friend, parent and guide besides being a teacher. Singh (2015) explained that the aim of education in ancient India began with the ritual of *Upanayana*, in which the teacher, or *Guru*, symbolically nurtured the pupil as though in a womb, giving rise to a new spiritual birth. After this, the student enters a phase of *Brahmacharya* and came to be known as known as *Dvijya* or “twice-born,” which represented not only a system of learning but also a disciplined way of life. Through

this practice, the ultimate goal of education was *Moksha*, with the system emphasizing simple living and high thinking as eternal guiding principles. The main aim was to provide holistic development leading to the growth of personality, spiritual awakening, awareness about the surroundings, along with self-control and discipline.

The erosion values started right from the medieval Period. The foreign attackers like Taimur Long, Mohammed Ghori, Sultan Muhammad, etc. destroyed many Hindu temples, heritage buildings, monuments and burned literature. It is a great loss of Indian civilization, especially in the field of moral, cultural and aesthetic values (Das et.al, 2021). During the colonial period, value education in India also took a significant transformation; it prioritized the western model of education, where education only aimed to create literate Indians with a functional workforce. The British colonial administration, driven by its own strategic interests, sought to establish an education system that would produce a class of Indians loyal to the British Crown and capable of serving in subordinate positions within the colonial administration (Wankhede, 2007). The curriculum, pedagogy, and institutional structures of the colonial education system were designed to instil Western values, norms, and ideologies, often at the expense of indigenous cultural and philosophical traditions (Gautam, 2011). Now, with modernization and globalization and the explosion of science and technology, the previous aims have lost their track in the education system. The race for the attainment of new knowledge has led to the emphasis on cognitive development, neglecting other aspects and value education has met its crisis this is defeating the wholesome, holistic development of the individual.

India is a very diverse country rich in heritage and culture, and all of its culture and traditions are ingrained in value education. Value education has its deep roots in the Indian philosophy where great thinkers have always stressed on moral, spiritual, social and holistic development of an individual. So, Value Education is not a new concept in the Indian Education system. Various Education Commissions and Committees throughout history have consistently emphasized core values in education. In 1981 the first National Moral Education Conference was held and the

conference focused on integrating the moral education course up to high school as a separate subject. It should include illustrations, stories and events based on our country and in higher stages, comparative religion as a separate course should be introduced to promote social harmony and liberal attitude. Other committees and commission have also included values in their policy and these include the Kothari Commission (1964-66), the National Policy on Education (NPE) of 1986, with modifications in 1992, the recommendations of the Parliamentary Standing Committee on Human Resource Development - Eighty First Report on Value-based Education (1999), and the National Curriculum Framework of 1988 and 2000. The Union Home Minister has also given a written reply regarding the inculcation of imparting values in school children, where he mentioned "NCERT has developed curriculum, syllabi, textbooks and other curricular materials for elementary and secondary stages, integrating different aspects of value education and at the same time providing adequate space to study the contents of different subjects". The NCF has introduced the concept of Continuous and Comprehensive Education (CCE) for the framework of introducing values in schools. Besides this, the National Education Policy (NEP 2020) has also given major emphasis on value inculcation in its policy.

The Indian Constitution, giving importance to values in its Preamble, has laid down four universal values such as Justice, Liberty, Equality and Fraternity. However, as Rabha (2019) has noted, with the rise of science, technology, and modernization, these human values have been gradually deteriorating, leading to disruptions in social order and the emergence of various social problems. He also stressed that efforts must be made to preserve these values among citizens for the greater good of humanity. Venkataiah (2007) has observed that several committees and commissions established by the Government of India, both before and after independence, emphasized the urgent need to integrate programmes within the education system that would foster the holistic growth of students' body, mind, and spirit. However, he argued that most educational institutions have failed to develop such an integrated approach in their curricular and co-curricular activities. As a result, all-rounded development rooted in values remains neglected, with commercialism leading primary focus on money-making education rather than man-

making education. Dwivedi (2019) has also emphasized in his work that modern India has placed importance on core values such as communism, secularism, democracy, and national integration. He has also suggested that these values should be incorporated into the educational system so that students can develop values such as fairness, social justice, national unity, and democratic citizenship.

Value education has been the center of India's educational policies, aiming to develop responsible, empathetic, and ethical citizens. The National Policy on Education 1986 (NPE 1986), National Education Policy 2020 (NEP 2020) and the National Curriculum Framework for School Education 2023 (NCF 2023), has successively developed frameworks that have emphasized the integration of universal values such as integrity, respect, and social responsibility into the curriculum. Documents such as the NCERT's 2012 framework also provide further practical guidelines for embedding these values into school practices. The following overview highlights how these major policies and frameworks address value education.

National Policy on Education 1986 (NPE 1986): The NPE 1986 expressed its concern for the erosion of values and also called for the reorientation of the content and process of education to make education an effective instrument to develop values in the students. It envisions the inculcation of values at different levels of education to produce responsible human beings, fostering universal and eternal values. The Education Policy document places significant emphasis on value-oriented education, proposing the initiation of specialized studies dedicated to this area. Based on its analysis, it would, in collaboration with NCERT and State institutions, help in suggesting broad parameters of values of integrity, truth, devotion, loyalty, etc., with reference to their embodiment in Indian heritage, to blend naturally with the overall educational process (National Policy on Education 1986). Ramamurti Review Committee (1990), a review committee set up to review the NPE 1986, made a recommendation that value education is to be conceived as a continuous process. Value education should ensure that education does not alienate the students from the family, community and life (Ramamurti Review Committee, 1990–1991, as cited in Jinitha, n.d.).

National Education Policy 2020 (NEP 2020): NEP 2020 has mentioned in its principle that the purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution (National Education Policy 2020). The curriculum must include basic arts, crafts, humanities, games, sports and fitness, languages, literature, culture, and values, in addition to science and mathematics, to develop all aspects and capabilities of learners (Ranjan, n.d.). NEP 2020 derives its values from our heritage and traditional sources, from broad humanistic values, and from our Constitution (NCF 2023).

National Council of Educational Research and Training (NCERT 2012): The NCERT has developed a framework in 2012 titled Education for Values in Schools: A Framework, which provides a roadmap for integrating value education in the school curriculum. It tries to foster values that align with national goals and constitutional ideals in the students. This framework is widely used by schools to refer to school design and implement value education initiatives. The framework presents the whole school approach to education for values. Value education cannot be delivered in isolation from other aspects of the school system; rather, its effectiveness increases when integrated into the overall educational process. The framework highlights that schools must make deliberate and systematic efforts to nurture the core universal values upheld by the Constitution. Value education must provide a road map for guiding children and youth to live life based on moral principles, which are important, both in the individual as well as collective context (National Council of Educational Research and Training, 2012).

National Curriculum Framework for School Education 2023 (NCF 2023):

The National Curriculum Framework for School Education (2023) placed a strong emphasis on instilling values in the students. Its primary objective is to promote the development of appropriate values, which are rooted in India's cultural

heritage, along with ethical, moral, democratic, and epistemic values. It also tries to achieve this value through curricular aims, curricular goals, competencies and learning outcomes. The *National Curriculum Framework for School Education* (2023) also categorized values into three broad groups, which are: First, **ethical and moral values**, which represent virtues essential for students' personal well-being as well as for building a foundation of democratic life in society. Second, **democratic values** encompass principles such as liberty, equality, justice, fairness, inclusivity, humaneness, fraternity, social responsibility, rational dialogue, peace, and commitment to national unity and integrity. Finally, **epistemic values** that relate to knowledge and truth highlighting the importance of developing a scientific temper rooted in evidence, justification, and critical understanding.

1.2 Theoretical framework of value education in India

Education for values aims at promoting broader capabilities, attitudes and skills that matter not just in schools but also in life beyond schools, making the world a better place not just for themselves but also for their family, friends, colleagues and others Rajini et al. (2021) emphasized that values should be instilled in students not only for their personal growth but also for the common good by balancing individual interests with the larger interests of society. They further argued that education must go beyond academic knowledge, practical skills, and employability, and instead promote holistic development that nurtures emotional and relational skills essential for the well-being of both society and the nation. Realizing the importance of a holistic development of the students, the new NEP 2020 has emphasized imparting values to the students at the different stages and also suggests on imbibing it in the teaching and learning process through the curriculum. (National Education Policy 2020). According to Azhar (n.d.), Dr. V. K. Gokak, the former vice-chancellor of the Shri Sathya Sai Institute, categorized the 83 values that the NCERT has identified as being significant for educators into five main categories: truth, right conduct, peace, love, and non-violence. Rajput (n.d.) has also highlighted that value-oriented education is given a substantial role in the Education Policy document. To help establish broad parameters of values like integrity, truth, devotion, and loyalty, all of which are deeply ingrained in Indian heritage, that naturally mesh with the

educational process as a whole, the policy suggests starting specialized studies on value-based education in partnership with NCERT and state institutions.

The framework of value education in India is multifaceted drawn from Indian philosophies, global perspective and modern educational policies such as: Vedantic Philosophy which advocates self-realization, righteousness (*dharma*), and harmony, Gandhian Thought which emphasizes truth (*satya*), non-violence (*ahimsa*), simplicity, and service to humanity, Tagore's Philosophy which promotes freedom of thought, creativity, and universal brotherhood and Modern Educational Philosophies which Integrate humanism, constructivism, and progressivism. Value education employs certain approaches to inculcate values in the students such as curricular approach which integrates values into school subjects like literature, history, and science, co- curricular approach which employs certain extra-curricular activities beside classroom teaching such as, sports, devotion, debates etc., hidden curriculum which involves the teacher's actions and behaviours, school environment, peer influence etc., and experiential learning such as field trips, role-plays, project works and different problem-solving activities.

A robust policy framework for value education is essential for nurturing ethical citizens who can contribute meaningfully to society (Solomons & Fataar, 2011). Though certain policies and commissions have mentioned the needs and importance of incorporating values in education, National Policy on Education (1986, 1992), National Education Policy 2020, National Curriculum Framework (2023), and National Council of Educational Research and Training (2012) have given focus on the structural framework for value education in education. The present study is also based on the values mentioned in these policies.

Value-oriented education was given special consideration in the National Policy on Education (1986) and the Programme of Action (1992). To make values like integrity, truth, devotion, and loyalty, especially in the light of their Indian roots, fit in with the whole educational process, it is suggested to start specialized research on value-based education. These studies would be carried out in partnership with NCERT and state institutions. The National Policy on Education, propagated in 1986

and subsequently revised in 1992, represents a turning point moment in the history of Indian education, enunciating a comprehensive vision for educational reform and national development; This policy framework underscored the critical role of education in fostering not only cognitive skills and intellectual capabilities but also in instilling fundamental values, ethical principles, and a sense of social responsibility among students (Harish, 2021).

The National Education Policy (2020), India's first education policy in the 21st century, highlights the importance of a well-rounded curriculum that goes beyond science and mathematics to include arts, crafts, languages, literature, culture, sports, and values. The policy stresses that education should not only prepare learners for employment but also help them grow into ethical, rational, compassionate, and responsible individuals. To achieve this vision, the NEP 2020 proposes a complete restructuring of the education system so that it is better aligned with the aspirations and challenges of the 21st century. From an early age, students will be guided to understand the importance of making ethical choices, and as they grow, this learning will expand to issues such as integrity, tolerance, empathy, equality, and social responsibility. In this way, the policy aims to ensure that learners develop both professional competence and strong moral character. The National Education Policy 2020 envisions a paradigm shift in the Indian education system, with a strong emphasis on value education as a cornerstone for holistic development and nation-building (Beerannavar & Pancrasius, 2024)

One of the broad aims of NCF 2023 is to develop appropriate values including traditional values of Indian heritage, ethical and moral values, democratic values, and epistemic values. The *National Curriculum Framework for School Education* (2023) emphasizes that education, at its core, is the attainment of meaningful knowledge, capacities, values, and dispositions. It highlights the importance of equipping every student with essential 21st century skills that extend across subject areas to help them grow into fulfilled, ethical, and productive individuals in a rapidly changing world. These skills and values include scientific temper, critical and evidence-based thinking, creativity, communication, multilingualism, and digital literacy, along with moral reasoning, empathy, inclusion, and citizenship. The framework also

underscores the significance of health, nutrition, physical and mental well-being, teamwork, cultural identity, environmental responsibility, and rootedness in Indian heritage while preparing learners to be responsible global citizens. To achieve these goals, the curriculum must carefully define these desired values and skills, design appropriate content and pedagogy, and adopt effective assessment strategies to ensure their successful integration into the educational process. The NCFSE 2023 also specifically mentions the aims to develop Ethical, moral, democratic, and epistemic values.

The NCERT has developed a framework titled *Education for Values in Schools: A Framework*, which outlines the measures taken in India to promote values through education and highlights how these values are embedded within the Constitution itself. According to the framework, the vision of what values should be nurtured in schools is most clearly articulated in the Constitution of India. Article 51A, which sets out the Fundamental Duties of citizens, emphasizes the responsibility of every Indian to uphold and practice core values as follows:

- promote harmony and spirit of common brotherhood, transcending religious, linguistic and regional or sectoral diversities;
- renounce practices derogatory to the dignity of women;
- value and preserve the rich heritage of our composite culture;
- protect and improve the natural environment;
- develop the scientific temper;
- abjure violence; and
- strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement. (National Council for Educational Research and Training, 2021).

In its Preamble itself, the Constitution lays down four universal values: JUSTICE, social, economic and political; LIBERTY of thoughts, expression, belief, faith and worship; EQUALITY of status and of opportunity; and to promote among them all; FRATERNITY, assuring the dignity of the individual

and the unity and integrity of the nation (National Council for Educational Research and Training, 2021).

1.2.1 Psychological framework of value education

Psychologically, emotional growth, values, and socialization are shaped by cognitive development. The psychological framework of value education focuses on how individuals develop, internalize, and act upon values. Value education is not limited to academic learning but involves holistic personality development, fostering moral, emotional, and social competencies. It draws from various psychological theories to understand the processes involved in shaping moral reasoning, attitudes, and behaviours. Value education is influenced by different psychological perspectives, such as:

Jean Piaget's theory of moral development: This theory suggests that children pass through stages of moral reasoning, progressing from a focus on external consequences to a more internalized sense of justice and fairness. Value education can be designed to facilitate this progression by presenting moral dilemmas and encouraging critical thinking. He identified two stages of moral development: *Heteronomous morality*, where children view rules as fixed and follow them due to authority or fear of punishment, and *Autonomous morality*, where they understand that rules are flexible, and moral decisions are based on fairness, cooperation, and mutual respect. Piaget viewed moral development as a constructivist process in which children build moral concepts through the interaction of thought and action. Piaget (1932) was principally interested not in what children do (i.e., in whether they break the rules or not) but in what they think. In other words, he was interested in children's moral reasoning (McLeod, 2024).

Lawrence Kohlberg's stages of moral development: Kohlberg expanded on Piaget's ideas and proposed six stages of moral reasoning grouped into three levels which are preconventional, conventional, and postconventional. *Preconventional Level* at this level, the child is responsive to cultural rules and labels of good and bad, right or wrong, but he interprets the labels in terms of either the physical or hedonistic consequences of action (punishment, reward, exchange of favors) or the

physical power of those who enunciate the rules and labels (Kohlberg, 1971). This includes two stages: Stage 1: Obedience and Punishment Orientation and Stage 2: Individualism and Exchange. ***Conventional Level*** at this level, the individual perceives the maintenance of the expectations of his family, group, or nation as valuable in its own right, regardless of immediate and obvious consequences (Kohlberg 1971). This includes stages Stage 3: Good Interpersonal Relationships and Stage 4: Maintaining Social Order. ***Post-Conventional Level:*** At this level, the individual makes a clear effort to define moral values and principles that have validity and application apart from the authority of the groups of persons holding them and apart from the individual's own identification with the group (Kohlberg 1971). This level includes Stage 5: Social Contract and Individual Rights and Stage 6: Universal Ethical Principles. Kohlberg believed that moral development occurs through a person's ability to reason about ethical dilemmas, moving from self-interest to universal principles of justice. He also believed that value education aims to help individuals move towards higher stages of moral reasoning, where decisions are based on universal ethical principles.

Albert Bandura's social learning theory: This perspective emphasizes the role of observation, imitation, and modelling in learning values. Children and adults learn values by observing parents, teachers, peers, and media figures. Value education can leverage this by providing positive role models and creating environments where positive behaviours are reinforced. Bandura (1977) believes humans are active information processors and think about the relationship between their behaviour and its consequences. The theory has been applied extensively in educational settings, where teachers leverage modelling to demonstrate skills and behaviours, they want students to adopt (McLeod, 2025). According to Nabavi and Bijandi (2012), Social Learning Theory highlights that individuals often assimilate and imitate the behaviors they observe, particularly when those behaviors are relevant to their own experiences. The theory rests on three key concepts. First, people can acquire new behaviors through observational learning. Second, mental states play a crucial role in the learning process, a factor often referred to as intrinsic

reinforcement. Finally, learning does not always result in an immediate change in behavior; rather, it often manifests through the process of modelling.

Abraham Maslow's hierarchy of needs: Capes (2024) explained that Maslow's theory of human motivation is based on a hierarchy of needs, arranged from the most basic to the most advanced. At the foundation of this hierarchy are physiological needs, including food, water, shelter, and sleep. Once these are fulfilled, individuals seek to meet safety needs, such as physical security, stability, and protection from harm. The next level involves love and belongingness, which reflect the human desire for relationships, social ties, and community. Above this lies the need for esteem, encompassing both self-respect and recognition from others. At the peak of the hierarchy is self-actualization, representing the pursuit of personal growth, creativity, and fulfillment of one's potential. According to the theory, higher-order needs are less likely to drive behavior until lower-order needs have been sufficiently met, a concept often illustrated in the form of a pyramid. In the context of value education, the focus of Maslow's theory lies on the higher-order needs, particularly self-esteem and self-actualization, which foster moral growth, creativity, and ethical behaviour. A secure and supportive school environment is essential to meet students' basic and psychological needs, enabling them to engage fully in value-based learning. Value education helps learners build confidence, empathy, and social responsibility, all of which are crucial for personal and collective well-being. This theory is crucial for value education as it indicates that individuals must have their fundamental needs met before they can effectively engage with and internalize values related to morality, social responsibility, and personal growth. By guiding students toward self-actualization, value education encourages them to realize their potential while encompassing values like compassion, integrity, and respect. Maslow's theory thus provides a foundation for nurturing holistic and value-driven development.

1.2.2 Philosophical framework of value education

Value education in India is deeply rooted in a rich philosophical heritage, drawing upon diverse schools of thought that have shaped the nation's ethical and

moral fabric for centuries. The pursuit of knowledge in ancient India extended beyond mere acquisition of information, aiming for the complete realization and liberation of the self, which was always considered the highest human goal (Beerannavar & Pancrasiu, 2024). These values were not merely taught didactically but were integrated into the daily lives of students through practices like selfless service (*seva*) and ethical conduct (*dharma*). The philosophical underpinnings of this approach can be traced to various schools of Indian philosophy, including Vedanta, which emphasizes the unity of all existence and the inherent divinity within each individual, and Buddhism, which stresses the importance of ethical conduct, mindfulness, and compassion for all beings. The influence of Jainism, with its emphasis on non-violence, truth, non-stealing, celibacy, and non-possession, also played a crucial role in shaping the value system that underpinned education (Kar & Tripathy, 2021).

The philosophical ideologies of value education in India are rooted in a harmonious blend of ancient spiritual traditions and modern educational thought. ***Idealism***, as reflected in Vedanta and the teachings of Swami Vivekananda, emphasizes spiritual growth, self-realization, and the pursuit of universal values like truth (*satya*) and goodness. ***Naturalism***, as advocated by Rabindranath Tagore, stresses learning through experience, creativity, and a deep connection with nature. ***Pragmatism***, influenced by John Dewey, focuses on developing problem-solving skills, practical wisdom, and democratic values through activity-based learning. Indian philosophies such as ***Buddhism and Jainism*** contribute core values of *ahimsa* (non-violence), compassion, mindfulness, and ethical living, while ***Gandhian thought*** emphasizes *nai talim*, integrating moral and practical education through simplicity, self-reliance, and service (*seva*). ***Humanism*** underpins value education by recognizing the dignity and potential of every individual, fostering empathy, tolerance, and social responsibility.

In modern times, these ideologies align with the constitutional values of justice, equality, liberty, and fraternity, as well as the principles outlined in the **National education policy (NEP 2020)**. Together, they aim to create well-rounded individuals who are intellectually competent, morally strong, and socially conscious.

The following are the core philosophical pillars of value education in India, synthesised from widely recognized principles and concepts deeply embedded within Indian philosophy, culture, and the teachings of prominent Indian thinkers.

Holistic development (Purna Vikas): Drawing from ancient Indian traditions like Vedanta and Yoga, this pillar emphasizes the development of the individual in all dimensions - physical, mental, emotional, spiritual, and social. Value education should aim to cultivate well-rounded individuals, not just academically proficient ones.

Dharma and ethics: The concept of Dharma (righteousness, duty, moral order) serves as a central ethical guide. Value education should instill an understanding of one's duties towards oneself, family, society, and the environment, promoting ethical conduct and responsible citizenship.

Sarvodaya (welfare of all): Inspired by thinkers like Mahatma Gandhi, this principle advocates for the upliftment and welfare of all beings. Value education should foster compassion, empathy, social justice, and a commitment to contributing to the common good.

Unity in diversity (Ek Bharat Shreshtha Bharat): India's pluralistic society necessitates a framework that respects and celebrates diverse cultural, religious, and linguistic backgrounds. Value education should promote tolerance, mutual understanding, and national integration.

Inquiry and critical thinking: While rooted in tradition, the framework must also encourage critical thinking and the ability to discern right from wrong in a rapidly changing world. Education should empower individuals to question, analyze, and form their own informed ethical judgments.

1.3 Exploring the Mizo culture

According to the *Indian Mirror*, the Mizo community is a tribal society with a rich cultural heritage and is regarded as one of the prominent hill tribes of the Indian subcontinent. Their traditional beliefs, values, and diverse socio-religious practices have contributed to shaping a distinct Mizo identity. Songate and Vanrammawii

(2021) explained that the Mizo code of ethics is centered on the concept of *Tlawmngaihna*, an untranslatable term that embodies qualities such as hospitality, kindness, selflessness, and helpfulness. For the Mizo people, *Tlawmngaihna* reflects the ideal of selfless service, even in difficult circumstances, and represents one of the most cherished customary practices of their society. This value system became so deeply ingrained in Mizo life that it was considered inseparable from their culture, serving as a catalyst for sustaining traditional values and practices across generations. It is a gregarious and close-knit society; they evolved some principles of self-help and co-operation to meet social obligations and responsibilities. No class distinction and no discrimination on grounds of sex are not seen in Mizo society. (Ministry of Culture, Government of India). However, like many other geographical regions or societies, socio-economic, political, and administrative happenings in the Mizo society find their place in the shelf of modern history with the advent of the British along the periphery of the region during the earlier part of the eighteenth century (Lalthansanga, 2018).

The state's ancient culture and traditions, deeply rooted in its history and community practices, offer a fascinating glimpse into the lives of the Mizo people (Pandiri, 2024). Hmingthanzuali and Chhangte (2010) noted that written records in Mizoram became available only after British intervention in the late nineteenth century, when colonial military officers first began studying Mizo cultural practices. These records exist in various forms, including military reports, ethnographies, travel accounts, letters, diaries, government and medical reports, as well as missionary writings. However, most of these works remained limited to linguistic studies, folktales, and geographical or political observations, and seldom engaged with Mizo history in a broader context. The Mizo language, an integral part of the Mizo cultural identity, belongs to the Tibeto-Burman language family and serves as a unifying force for the diverse Mizo tribes and clans dispersed across the region. Hence, a community like that of the Mizo, whose language was reduced to being written only in the later part of the nineteenth century, cannot be expected to put their history of origin in a recorded form, for they did not have a written language before (Sangkima, 2021). However, the Mizo language plays a crucial role in preserving oral traditions,

transmitting indigenous knowledge, and fostering a sense of shared identity among the Mizo people.

The Mizo tribe had tasted civilisation, but backtracked on their way to reaching Mizoram. For many years, they had no formal contacts with mainland Burmese or Indians, resulting in the diminishing of the civilising process; even poor development of their culinary practice is one of the ramifications of this isolation (Bawitlung, 2022). Songate and Vanrammawii (2021) described the *Zawlbuk*, or young men's dormitory, as an institution present in nearly every Mizo village and regarded as the lifeline of traditional society. Within the *Zawlbuk*, strict discipline was observed, and boys were trained in hunting, warfare, bravery, and cultural practices such as dance. More than a dormitory, it functioned as an educational space where respect for elders, good manners, and social responsibilities was instilled. In many ways, the *Zawlbuk* also operated as a system of self-governing administration, shaping young men into responsible members of the community. Rosanga (2021) explained that traditional Mizo society was composed of numerous tribes and clans, each associated with distinct divisions and possessing its own language or dialect. These divisions also maintained unique customs, which extended to the naming of people, landscapes, and natural features such as forests, hills, rivers, and springs, as well as paths, villages, newly acquired lands, and even the spirits believed to inhabit their surroundings.

Lalnunpuui and Zote (2021) observed that in pre-colonial Mizo society, one of the core values instilled in individuals was hard work and determination in carrying out one's duty. This emphasis on diligence was closely tied to the idea of self-reliance, as the Mizos believed that neglecting these values would weaken the community and eventually lead to the rise of social and ethical problems. Songate and Vanrammawii (2021) note that bravery was one of the most deeply entrenched and admired social values in traditional Mizo society. Like many other cultures of the time, the Mizo's were often engaged in internecine warfare with neighbouring tribes, and the survival of village chiefs depended heavily on the courage of men who defended the community in times of conflict. While some traditional values and practices have faded with time, others continue to survive and play a vital role in

shaping Mizo identity. These enduring values have contributed significantly to transforming the Mizo society into a distinctive nation.

According to Chawngsailova (2021), the evolution of Mizo identity was significantly shaped during the colonial period, particularly through the large-scale conversion of tribal groups to Christianity, the adoption of a common language, and the spread of education. This transformation also gave rise to ethnic movements, which reflected a process of selecting, standardizing, and transmitting myths and symbols built around revered heroes and a glorified past, with a strong emphasis on preserving norms and traditions. Among the many qualities cherished by the Mizo people since ancient times is *hnatlang*. This practice, which has evolved over generations, embodies the principles of self-help and cooperation, emphasizing the fulfillment of social obligations and responsibilities. Through the *hnatlang* system, community members are expected to contribute their labor for the collective welfare of the village, reinforcing unity and mutual support (District Administration, Mamit, 2025). The Mizo's have been known for their love and reputation in music and singing and this have always been an important cultural element in the Mizo society. The traditional tunes of the Mizo are known for their softness and gentleness, allowing them to sing throughout the night without fatigue. Even in the absence of formal instruments, they would sing enthusiastically, accompanying their voices with clapping or using simple objects to create rhythmic sounds, collectively referred to as *Chhepchher*. Rooted deeply in their closeness to nature, music in the early Mizo society was not merely entertainment but the very rhythm of their lives (District Administration, Champhai District, 2025).

1.4 Cultural preservation and Education

It has been said that one of the main roles of education is to transmit the culture to the younger generations. Education plays this role by transmitting cultural values, traditions, and languages to future generations. In this era of globalization and rapid technological advancement, many societies face the challenge of cultural erosion, as the standardized curricula often prioritize global norms over local identities. Cultural preservation in education ensures continuity of identity, social

unity, and respect for diversity by integrating indigenous knowledge, languages, and traditional practices into teaching and learning. This approach not only sustains heritage but also fosters pride, creativity, cultural sentiments and critical thinking among learners. Instilling knowledge of India and its varied social, cultural, and technological needs, its inimitable artistic, language, and knowledge traditions, and its strong ethics in India's young people is considered critical for purposes of national pride, self-confidence, self-knowledge, cooperation, and integration (National Education Policy 2020). Therefore, embedding cultural preservation in education is essential for ensuring holistic and inclusive development. The primary role of education is to transmit cultural heritage to younger generations. However, in a dynamic society, culture itself undergoes changes over time. Therefore, the educational system must not only preserve and pass on cultural traditions but also prepare learners to adapt to the changes that are occurring or may arise in the future. In this sense, education becomes a tool for cultural development, bringing about desirable changes in values and practices that contribute to the progress and growth of society (Mathews & Arulsamy, 2020).

Education constitutes a fundamental pillar in the edifice of cultural preservation, serving as a conduit for transmitting societal values, traditions, and historical narratives across generations. It is a structured process of civilizing individuals and a potent instrument for instigating cultural change, facilitating the inheritance of cultural traditions from one generation to the next and the assimilation of cultural norms by those previously unfamiliar with them (Hilman & Sunaedi, 2017). Educational institutions, therefore, shoulder the responsibility of not only imparting academic knowledge but also cultivating an awareness and appreciation for cultural heritage, fostering a sense of belonging and continuity within a community (Ismaeel & Al-Abdullatif, 2016). Education plays a pivotal role in preserving, transmitting, and promoting culture by ensuring that the experiences and knowledge of previous generations are passed on to the next through a structured curriculum (Shih, 2022). Moreover, it acts as a powerful tool for social transformation, contributing to the revitalization and adaptation of cultural practices in response to changing societal needs, thereby ensuring the continued relevance and

vitality of cultural heritage (Li et al., 2019). Education and culture are deeply interconnected, each shaping and reinforcing the other. Education plays a vital role in preserving, transmitting, and promoting cultural values while also equipping individuals to adapt to changing cultural patterns. It contributes to moulding personality, bridging cultural gaps, and fostering unity among humankind through the diffusion of culture. At the same time, culture provides the foundation for education, while education enriches and strengthens cultural values in everyday life. Thus, the two must remain closely interwoven to ensure the holistic growth of both society and the individual (Mathews & Arulsamy, 2020).

Understanding the culture and heritage embedded in the family and community is at the core of cultural participation. School education should promote cultural literacy and enable students to acquire knowledge, capacities, and values and dispositions to participate meaningfully and contribute positively to culture (National Curriculum Framework, 2023). The National Education Policy (2020) emphasizes that learning should be closely connected to the Indian and local context. Stories, arts, games, sports, and even classroom problems and examples will be drawn from students' own surroundings and cultural heritage. When education is rooted in this way, ideas and creativity are not only easier to grasp but also more meaningful, allowing imagination and abstraction to flourish in a natural and relevant manner. The NPE 1986 implements the reorientation of content to develop culture-specific curricula and instructional material for the tribal people and educationally deprived minority groups, keeping in view their rich cultural identity (NPE 1986). Cultural awareness and expression are recognized as essential competencies that children must develop. They not only give young learners a sense of identity and belonging but also help them appreciate other cultures and identities. By engaging with their own cultural history, arts, languages, and traditions, children are able to build a strong cultural identity and nurture self-esteem. In this way, cultural awareness and expression contribute meaningfully to both individual growth and the collective well-being of society (National Education Policy, 2020).

Education makes the child aware of his culture, which makes him appreciate and develop love for his roots. A lot of our Mizo culture has lost its way among the

youngsters today and many of us are unaware of our heritage. Mizo's are a very small tribe and if we do not emphasize on the need for the promotion and preservation of our culture, it is dreadful that there might come a day when we face the unavoidable situation that it is too late for us to preserve our culture. With the rapid advancement in different aspects of the world and with modernization, it is a sad reality that many of us are becoming xenocentric and are belittling the Mizo culture. Our culture is who we are, it runs in our blood, and it should be cherished, and its preservation must be given prime importance. If one is strong in his roots and loves his culture, he will automatically be working for the good of the society and will be a blessing for the people of the society. This calls for the need to analyse the curriculum to see if the education is doing its part in preserving the culture and if it is promoting and educating the students towards the awareness of the society's customs, traditions and cultures.

1.5 Rationale of the study

It can be witnessed that there has been a major decline in values in the new generation today, which has caused many undesirable situations that can be witnessed in different areas. Education aims to bring an all-round and well-balanced personality. Still, today's education, to a certain extent, seems to focus only on the knowledge area and centers around intellectually based learning. This missed the sole aim of education. Value Education can help the student to develop a strong character, which can help him become more responsible and sensible. It can provide direction for personal, emotional, social, cultural, ethical, moral, humanistic and spiritual development to the students, which brings about holistic development. This attracts the need to study the current education in Mizoram to know if it instills value education in its curriculum. In today's market-oriented society, children are often groomed primarily to become professionals capable of securing high-paying jobs. While it is indeed important to equip them with the skills to "catch their own fish" rather than simply receiving one, it is ultimately values that shape a person's character. These values include the ability to distinguish right from wrong, faith in God, the dignity of hard work, and a strong sense of self-respect (Sharma, 2018).

A person may be highly qualified and well-employed, but if they lack the ability to conduct themselves with proper behavior, their achievements lose much of their meaning and may not truly serve them well. Education becomes truly fruitful only when it is directed not just toward personal success but also toward the welfare of others. This balance can be achieved when academic learning is complemented by value-based education (Mandava, 2015). School is the place where children spend most of their formative years, and much of the character and behavior that shape their lives is rooted in these early experiences. Simply including value education as a textbook subject, a graded paper, or a weekly lecture is not enough. Schools must actively prioritize and create meaningful opportunities to instill these essential values in students (Dwivedi, 2019).

While the erosion of values has been a recurring concern throughout human history and across cultures, in recent times the decline has taken on alarming proportions in our country. Today, society is witnessing greed and selfishness on the rise, honesty fading away, violence becoming commonplace, and corruption and abuse of power spreading more widely. This deterioration of values is a complex, multidimensional issue, shaped by powerful social forces such as globalization, materialism, consumerism, and the commercialization of education. Added to this are global threats like climate change, environmental degradation, violence, and terrorism, all of which fuel insecurity, individualistic lifestyles, unchecked desires, misuse of science and technology, pessimism, alienation, and other troubling consequences (National Council of Educational Research and Training, 2021).

We hardly need scientific surveys to recognize what is already evident to our eyes and ears. Excessive competition, high parental expectations, the commercialization of education, the negative influence of media, the misuse of information technology, and growing consumerism have all placed immense pressure on children, families, and schools. This has resulted in a distortion of basic human values. What is urgently required is the realization that the right kind of education can serve as the remedy to many of the challenges humanity faces today. Such an education model must integrate life's innate values into the very fabric of learning and prioritize the holistic and integral development of individuals, while fostering a

genuine commitment to address the diverse issues and needs of our times (Sai, 2022). As Swami Vivekananda rightly said, true education is man-making education; it implies that all education must stem from value education (Shobha & Kala, 2014).

Today, due to globalization and the many influences of social media and the different aspects of advancement. There seems to have been a huge deterioration in the Mizo cultural values in the younger generation and if this continues, there will soon be a loss of love for our own culture. Our traditions and values are starting to get diluted with the influence of the new styles and values of today's youth and the new generation is starting to become ignorant about the different values of our culture. Education in this sense plays a vital role in inculcating in the students the love and value of our culture. Therefore, this draws attention in evaluating the curriculum to determine whether it is taking steps towards the preservation of the Mizo culture.

The preservation of Mizo culture is vital for maintaining the distinct identity and heritage of the Mizo people in the face of globalization and rapid socio-cultural changes. As modern influences introduce new lifestyles and value systems, traditional practices, indigenous languages, and oral traditions risk being disregarded or lost. Integrating Mizo cultural elements into education offers an effective means of ensuring their continuity and relevance. This includes promoting the Mizo language, folk songs, folk dance, customary laws, and traditional crafts within formal and informal learning experiences. Preserving cultural heritage fosters a sense of pride, belonging, and identity among younger generations while cultivating respect for cultural diversity. Since there are limited ways to preserve the culture, integrating cultural elements into education becomes an effective method for its transmission. Documenting these elements in written form not only safeguards them for future generations but also allows other nations to study and appreciate them, thereby enriching the cultural heritage. By inserting cultural knowledge into education and community programs, the Mizo people can safeguard their heritage and contribute to national unity while adapting to global progress.

Considering the growing erosion of values and the dilution of cultural heritage due to globalization, the study of value promotion and cultural preservation in Mizoram becomes both urgent and essential. By critically evaluating the integration of value education and cultural elements within Mizoram's curriculum, this study aims to highlight the need for an educational model that not only prepares students for professional success but also instills values and cultural pride. Strengthening these aspects in education will ensure the creation of a generation that is rooted in its heritage while equipped with unwavering values to face modern challenges standing moral grounds.

1.6 Research questions

1. What type of values and elements of cultural preservation are incorporated in the English textbooks prescribed by MBSE for Classes IX and X?
2. What type of values and elements of cultural preservation are incorporated in the Mizo textbooks prescribed by MBSE for Classes IX and X?
3. What curriculum transaction strategies are adopted by English subject teachers of Classes IX and X to promote values?
4. What curriculum transaction strategies are adopted by English subject teachers of Classes IX and X for the preservation of Mizo cultural heritage?
5. What curriculum transaction strategies are adopted by Mizo subject teachers of Classes IX and X to promote values?
6. What curriculum transaction strategies are adopted by Mizo subject teachers of Classes IX and X for the preservation of Mizo cultural heritage?
7. What are the perspectives of the headmasters regarding the importance of promoting values through co-curricular activities in secondary schools?
8. What are the perspectives of headmasters regarding the importance of preserving Mizo culture through co-curricular activities in secondary schools?

9. What co-curricular activities are organized by the schools to promote values among secondary school students?
10. What co-curricular activities are organized by the schools to preserve Mizo culture among secondary school students?
11. What suggestions can be made for promoting values in the secondary school curriculum of Mizoram?
12. What suggestions can be made for the preservation of Mizo culture in secondary schools of Mizoram?

1.7 Objectives of the study

1. To analyze the type of values and cultural preservation incorporated in English textbooks prescribed by MBSE for classes IX and X.
2. To analyze the type of values and cultural preservation incorporated in Mizo textbooks prescribed by MBSE for classes IX and X.
3. To find out the curriculum transaction strategies adopted by English subject teachers of Classes IX and X for promoting values.
4. To find out the curriculum transaction strategies adopted by English subject teachers of Classes IX and X the preservation of Mizo culture.
5. To find out the curriculum transaction strategies adopted by Mizo subject teachers of Classes IX and X for promoting values.
6. To find out the curriculum transaction strategies adopted by Mizo subject teachers of class IX and X for the preservation of Mizo culture.
7. To explore the perspectives of headmasters on the importance of promoting values through co-curricular activities in secondary schools.
8. To explore the perspectives of headmasters on the importance of preserving Mizo culture through co-curricular activities in secondary schools.
9. To examine the school's co-curricular activities for the promotion of values among the secondary school students.

10. To examine the school's co-curricular activities for the preservation of Mizo culture among the secondary school students.
11. To give suggestions for promoting value in secondary schools of Mizoram.
12. To give suggestions for the preservation of Mizo culture in secondary schools of Mizoram.

1.8 Statement of the problem

The problem of the present study is stated as '*Promotion of values and cultural preservation in Secondary Schools of Mizoram: An Analytical Study*'. In the present era of globalization, the decline of moral values and traditional culture among students has become a concern. Secondary schools play a key role in shaping students' character and preserving cultural heritage, yet in Mizoram, academic achievement often receives more attention than moral and cultural education. Although school policies and activities promote these aspects, their implementation and impact remain unclear. Therefore, the present study aims to examine how schools foster values and preserve Mizo culture, identify existing challenges, and suggest ways to strengthen moral and cultural development among students.

1.9 Operational definition of the study

Values: The term values in this study refer to the qualities, ideals, principles, or beliefs that motivate or guide a person to act or behave in a certain type of way. It involves the process of thinking, feeling and acting and helps in determining what is wrong and what is right. Holding the right type of values is essential for developing strong character, right attitudes and standards to face the outside world and turn into a sensible person. For the present study, value is classified into moral values, ethical values, constitutional values, democratic values, environmental values, epistemic values, aesthetic values and social values. This consideration is based on the National Education Policy 2020 (NEP 2020), National Curriculum Framework for School Education 2023 (NCF 2023), and National Council of Educational Research and Training (NCERT 2012).

Cultural preservation: In this study, Cultural Preservation refers to the deliberate and systematic efforts undertaken within secondary schools and the broader Mizo community to protect, promote, and transmit traditional Mizo cultural values, customs, and practices to younger generations. It encompasses the inclusion of traditional elements in both curricular and co-curricular school activities, the promotion of indigenous values such as selflessness, respect for elders, and communal harmony through teaching and classroom practices, and active engagement in cultural activities, craftwork, and heritage-related programs that support identity formation. It also includes awareness initiatives led by cultural experts and institutions to sensitize students and educators about the importance of preserving cultural heritage, along with the documentation and encouragement of oral traditions, indigenous knowledge, and language use in both formal and informal educational settings.

Secondary schools: The term Secondary Schools in the present study refers to all the state government high schools, i.e., class IX and X under the Mizoram Board of School Education.

Analytical study: In this study, analytical study refers to content analysis and interpretation of the language textbooks of Class IX and X, i.e., English and Mizo textbooks, towards promotion of values and cultural preservation and comprehensive evaluation of the performance of secondary schools of Mizoram towards promotion of values and preservation of Mizo culture.

1.10 Delimitation of the study

Content analysis of the study is limited to only class IX and X English and Mizo textbooks. Regarding the curriculum transaction method carried out by teachers, the study will be limited only to the subject teachers of English and Mizo.

The present study is delimited to the values mentioned in the framework of NEP 2020, NCF 2023, and Education for Values in Schools, a framework by NCERT 2012, and the value classification of the present study is also derived from these policies. Cultural preservation in this study is delimited to the preservation of Mizo culture.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter addresses the pertinent information regarding the promotion of values and cultural preservation in secondary school through a thorough analysis of pertinent material from accessible sources. A major part of the literature review process involves the use of methodologies such as textbook analysis.

2.1 Studies related to promotion of values through education

Vijayan (2005) conducted A critical study of the effectiveness of social science curriculum to develop values in secondary school pupils in which the researcher found that the social science text books were rich in values but the teachers were not able to identify a lot of the hidden values in the text books and that they were not able to follow activities suitable to develop values through the teaching of their subject

Gholami & Tirri (2012) in their study Caring teaching as a moral practice: An exploratory study on perceived dimensions of caring teaching, studied 556 teachers in order to explore their perceived dimensions of caring teaching. A reflective meta-analysis finding shows that nurturing students' character and fostering awareness are components of personal care, whereas didactical bias and respectful didactics fall under academic care. Additional analysis also revealed that teachers placed greater pedagogical importance on personal care. When accounting for two demographic factors, statistically significant gender differences were identified in relation to caring teaching.

Sharma (2014) conducted a study on the attitudes of secondary school students towards moral values, using a sample of 1,000 students drawn from 20 private and 20 government schools. The findings revealed that while most schools in India advocate for value education throughout the school learning process, private schools are more likely to implement it through class-wise volumes specifically

dedicated to value education. In contrast, other schools tend to integrate value education during particular times in the school schedule, such as morning assemblies or during celebrations of festivals. The study also emphasized the significant roles played by parents, administrators, teachers, and students themselves in the effective implementation of moral and value education.

Turkkahraman (2014) conducted a study on social values and value education in which social values and implementation of them in school setting were discussed in terms of both global and national perspectives as well as the structural and functional aspects were elaborated in the study. Through the study they concluded that by prioritizing value education, secondary schools can equip students with the ethical foundation, social skills, and civic awareness necessary to thrive in an increasingly complex and interconnected world.

Shohbha and Kala (2015), in their study Value education towards empowerment of youth—A holistic approach, examined the impact of value education on the personality development of students who participated in programs conducted by DISHA, a non-governmental organization. Using both quantitative and qualitative methods, they surveyed 250 students and received 226 valid responses. The study found that participation in value education sessions led to positive changes in various dimensions of students' lives, including moral, emotional, social, and personal development, highlighting the transformative potential of value education in empowering youth.

Singh (2018) conducted a study on the Impact of value-based education on holistic personality development and management of academic stress in higher education institutions of India and the findings was that value-based education can be a holistic solution or remedy for the problems faced by students and develops the holistic personality for effective decision-making, living purposeful life and stress management and suggest value-based education to be made an integral part of education.

Jhena (2019) conducted a content analysis of the elementary school curriculum across 30 schools and examined students' value perceptions using a

sample of 284 students. The study assessed eleven categories of values, including spiritual, global, aesthetic, humanistic, moral, social, and national constitutional values. Findings revealed that global, aesthetic, humanistic, economic, national, and social values were adequately represented in the curriculum. However, values such as ethics, creativity, secularism, empathy, honesty, and conscience were found to be lacking, indicating a need for more inclusive and situation-based value integration in the elementary curriculum.

Rabha (2019), in a qualitative and theoretical study titled *Role of value education in secondary level of education*, emphasized the significance of value education in shaping individuals into socially responsible and humane citizens. Drawing on secondary sources such as books, journals, and websites, the study highlighted that values like truthfulness, courage, cooperation, peace, and dignity of labour are essential for personal and societal transformation. The findings revealed the urgent need for value education at the secondary level to counter the decline of human values and to prepare students to contribute positively to society.

Malik (2019) conducted a study on the *Role of education in inculcating national and social values at the K–12 Level*, examining the causes behind the decline of values among students and proposing strategies for fostering national, social, and moral values. The study emphasized that values are fundamental to a civilized society, and education plays a central role in embedding these values in learners. It further stressed that character formation is the core objective of education, and called for a systematic evaluation and reform of the current education system to better meet the value-based challenges of the twenty-first century.

Verma and Thakar (2019), in their study *Schwartz's human values and the big five personality factors: A vital linkage*, explored the relationship between core human values and personality traits, particularly the big five personality factors. The study concluded that an individual's personality is significantly shaped by the alignment between their personal values and these personality dimensions, beyond genetic or environmental factors. The authors emphasized the urgent need for value education in today's context, especially as nuclear family structures often fail to

transmit core values effectively. They argued that the education system must prioritize the inculcation of democratic values, morals, and ethical understanding, recognizing values as a crucial component of teaching and learning.

Swu (2020), in the study *Inculcation of value education among students: vis-à-vis sumi traditional values*, explored how the traditional socio-cultural ethos of the Sumi tribe of Nagaland can be integrated into contemporary value education for the millennial generation. The research, historical in nature and grounded in axiological and philosophical inquiry, emphasized the importance of reconnecting indigenous values with modern educational practices. Drawing on both primary and secondary sources, the study highlighted the need to bridge the gap between traditional heritage and modern pedagogy by restructuring the curriculum to promote values-based knowledge, attitudes, and skills that contribute to a harmonious and meaningful life.

Das et al. (2021), in their study *the scenario of value education in India since ancient period*, examined the evolution of value education across the Ancient, Medieval, and Modern eras of Indian history. The study provided both theoretical and practical perspectives on values, defining them as principles that guide human behavior and ethical decision-making. The authors observed that while modern education has advanced in terms of external knowledge, it often lacks the moral and ethical grounding found in ancient Indian educational traditions. They emphasized the need to revive and integrate traditional Indian values into contemporary education, as supported by the recommendations of various commissions, scholars, and educational thinkers.

A study conducted by Toker (2021) on *Core values on education from the perspective of future educators* examines the underpinning core values which educators ought to have, and what students must acquire at schools. The findings revealed 17 values that teachers ought to have, 21 values that school principals ought to have, and 20 values that students ought to acquire. The revealed values were categorized as: moral values, professional values, and cultural values adequately according to preservice teachers' perception.

Hibi and Assadi (2021), in their study *The effect of parents' involvement on the students' educational attainment in mathematics and their value system at school from the teachers' perspective*, investigated the impact of parental involvement on students' academic performance and value development. Using a qualitative approach, the study involved 13 experienced teachers who shared their perspectives on the role, effectiveness, and challenges of parental involvement. While all teachers acknowledged that parental involvement is essential for students' academic success and value formation, some cautioned that excessive involvement might interfere with teachers' autonomy. The study also emphasized that value education is crucial for preserving students' cultural identity and fostering overall social development.

Jevtić and Milanović (2021), in their study *Teachers at work – developing a prosocial ersonality*, examined teachers' attitudes toward promoting prosocial behaviour as part of value education. The study involved 114 teachers from Serbia and employed a descriptive method using a structured questionnaire. Findings indicated that teachers are well-acquainted with the concept of prosocial behaviour and actively promote it through collaborative teaching, personal example, discussions, and value-based activities. Initiatives such as humanitarian actions, workshops, and visits to support organizations were also used to instill ethical and moral values. The study emphasized that value education is integral to students' holistic development, shaping them into responsible and engaged citizens.

Adhikary and Awal (2022), in their study *Inculcating values among secondary school students through hidden curriculum*, explored how moral, social, and aesthetic values are transmitted through the hidden curriculum in schools. Based on secondary sources, the study emphasized that beyond formal instruction, schools play a crucial role in shaping students' character, personality, and societal outlook. Since students spend a significant portion of their time in school after family, the hidden curriculum—embedded in school culture, teacher behavior, peer interactions, and institutional practices—has a powerful influence on value formation. The authors argued that education must aim not only at academic achievement but also at developing values essential for responsible citizenship and meaningful social participation.

Monterola and Basilan (2023), in their study *Strengthening DepEd Calabarzon's commitment to Values-Based Education*, proposed an innovative character education program anchored in DepEd's core values, *Edukasyon sa Pagpapakatao*, and *Homeroom Guidance* competencies. The study aimed to enhance the holistic development of learners in the Calabarzon region by reinforcing values education within the school system. Findings highlighted that values integration can be effectively achieved through explicit instruction, curriculum integration, the creation of a values-rich school environment, and active parent and community involvement. The study also emphasized the significant role of the hidden curriculum in shaping students' character, underscoring the need for a comprehensive and holistic approach to values education.

Huang et al. (2024), in their study *Values-based education for sustainable development (VbESD): Introducing a pedagogical framework for education for sustainable development (ESD) using a values-based education (VbE) approach*, introduced and validated a comprehensive pedagogical framework—VbESD—that integrates the principles of values-based education into the context of education for sustainable development. Using a mixed-method approach and responses from 157 participants, the study demonstrated strong support for the framework and a widespread recognition of sustainability as an intrinsic value. The framework emphasizes core values such as respect, kindness, responsibility, trust, integrity, peace, collaboration, and joy, affirming that values-based education plays a vital role in fostering sustainable thinking and behavior within educational systems.

2.1.1 Studies related to the promotion of values through co-curricular activities

Forneris et al. (2014), in their study *Extracurricular activity participation and the acquisition of developmental assets: differences between involved and non-involved Canadian high school students*, investigated the impact of participation in extracurricular activities on students' developmental outcomes and school engagement. The study revealed that students engaged in both sport and non-sport activities demonstrated stronger developmental assets and higher levels of school engagement compared to those involved in sport-only or no activities. The findings

underscore the importance of co-curricular activities as vital spaces for promoting values, character development, and the formation of responsible, well-rounded individuals in secondary education.

Singh (2017) conducted a study on Effect of co-curricular activities on academic achievement of students examines how co-curricular activities, as the name implies, are those that are not directly related to the required curriculum and include sports, athletics, scouting, cubing, other hobbies, excursions, literary organizations, dramatics, debates, and so on to help the child develop socially and physically. Co-curricular activities are an important part of secondary school, going beyond the traditional academic curriculum to promote holistic development and instil key values in students.

Dwivedi (2018), in the study A study on values of value education in transforming India, emphasized that the fundamental purpose of education is the holistic development of students' character and intellect, enabling them to contribute to a just, socially responsible, and intellectually vibrant nation. Using a survey method with a random sample of 250 participants, the study found that value education fosters a positive outlook among students, enhances self-confidence, and helps them overcome feelings of inadequacy. While academic knowledge is acquired through the formal curriculum, the study highlights that co-curricular activities play a crucial role in promoting the overall development of learners and instilling core values.

Patra and Mete (2019), in their study Value education system in India, explored the theoretical foundations, objectives, and pedagogical approaches of value education, emphasizing its role in fostering personal growth, social harmony, and national cohesion. The study examined the contribution of educational institutions and co-curricular activities in promoting moral and ethical development among students. It highlighted the use of diverse educational materials—such as biographies, scriptures, hymns, proverbs, and real-life events—to instill values. Activities like cleanliness drives, visits to slums and service centers, and interfaith exposure were identified as effective tools for cultivating virtues such as selflessness,

truthfulness, and character strength. The study concluded that a well-structured value education system is essential for preparing students to become socially responsible and ethically grounded citizens.

Yadav and Sikdar (2021), in their study *A study of value inculcation practices for secondary school students*, examined how teachers promote values through co-curricular activities in schools. The study focused on key developmental areas such as health and nutrition, education, skill development, agriculture and infrastructure, aligned with core national indicators for transformation in Aspirational Districts. The findings highlighted that co-curricular activities, when systematically planned and implemented play a crucial role in value inculcation, enhancing students' self-expression, creativity, organizational ability, and social responsibility. Teachers emphasized the need for structured timetables and intentional planning to engage students meaningfully and to foster strong school–community relationships through value-based activities.

Mkude & Mubofu (2022) in their study *Extracurricular activities in the broader personal development: reflections from youth in public secondary schools* they examined how co-curricular activities, as the name implies, are those that are not directly related to the required curriculum and include sports, athletics, scouting, cubing, other hobbies, excursions, literary organizations, dramatics, debates, and so on to help the child develop socially and physically. Co-curricular activities are an important part of secondary school, going beyond the traditional academic curriculum to promote holistic development and instill key values in pupils. The role of co-curricular engagement in shaping character and instilling values is profound, providing students with practical platforms to exercise and internalize principles such as teamwork, leadership, responsibility, and citizenship.

Muhammad and Kiazai (2022), in their study *A study on effects of co-curricular activities on academic achievements of public secondary students*, explored the relationship between co-curricular participation and academic performance among Grade 10 students in District Quetta. Using an exploratory design and Pearson Correlation analysis on a sample of 386 students (191 boys and

195 girls), the study found a positive correlation between co-curricular involvement and academic achievement, with male students participating more actively. The findings highlighted that co-curricular activities not only support academic success but also play a vital role in value inculcation, fostering key traits such as teamwork, leadership, accountability, and citizenship, which are essential for students' holistic development.

2.2 Studies related to cultural preservation in secondary education

Parsons (2003) conducted a study on culturalizing instruction: creating a more inclusive context for learning for African American students, where it aims to explain what is meant by culturalizing instruction, to illustrate culturalized instruction via a case example, and to discuss the implications of culturalizing instruction for "good" teaching. By embedding local narratives, oral histories, and cultural practices into subject areas such as history, literature, and art, educators can create more relevant and engaging learning experiences for students, fostering a sense of connection to their cultural roots.

Bishop and Berryman (2010), in their study *Te Kotahitanga: culturally responsive professional development for teachers*, examined how professional learning opportunities supported teachers in building effective relationships with Māori students to improve their academic achievement. The study emphasized the importance of culturally responsive pedagogy and highlighted the role of community partnerships in promoting cultural preservation in secondary education. Collaborations with cultural institutions and indigenous communities were found to enhance students' access to authentic cultural experiences, while incorporating students' prior knowledge was seen as essential for fostering inclusive learning environments.

Ismaeel and Al-Abdullatif (2016), in their study the impact of an interactive virtual museum on students, explored sixth-grade students' perceptions of the Virtual Museum of Al Hassa Cultural Heritage in Saudi Arabia, conducted during the 2014–2015 academic year, the study involved 118 students who completed a questionnaire following a teaching intervention using the virtual museum. The findings highlighted

the positive impact of interactive digital tools in enhancing students' engagement with cultural heritage education. The study underscored the growing recognition of museums as valuable educational resources that contribute to identity formation and deepen students' understanding of their cultural and historical context.

Estiastuti et al. (2019), in their study *Cultural heritage to build history for life in social science learning at primary schools*, examined how cultural awareness and preservation practices are instilled through education. Conducted in a primary school in Semarang Barat with a randomly selected sample of 40 students, the study employed observations, questionnaires, field notes, and documentation. Using a qualitative descriptive approach, the findings revealed that teachers effectively introduced students to various forms of cultural heritage—such as traditional arts, music, costumes, food, architecture, language, and beliefs—thereby fostering a deeper understanding and appreciation of cultural identity from an early age.

Freed et al. (2019), in their study *Teaching, reflecting and learning: exploring teacher education study abroad programs as transformational learning opportunities*, emphasized that reflective practice is central to understanding the long-term impacts of study abroad experiences on teachers. Using a case study methodology, the research explored how four educators perceived the influence of their international experiences on cultural awareness and pedagogical choices. The study highlighted that cultural elements—such as traditional music and dance—can enhance classroom engagement and learning. Effective integration of cultural heritage into education requires collaboration among teachers, students, communities, and cultural institutions. The study further underscores the importance of teacher training in cultural competency, culturally responsive pedagogy, and community engagement to support cultural preservation in secondary education.

Mathews and Arulsamy (2020), in their study *Role of education in transmitting culture in society*, explored how education serves both as a means of preserving cultural heritage and as a tool for cultural and social transformation. The study emphasized that education plays a dual role: transmitting traditions, customs, values, and arts across generations while also adapting and modifying outdated

practices to meet evolving societal needs. In rapidly changing societies, the educational system must help students adjust to cultural shifts while promoting progress. The authors conclude that culture can not only be preserved but also meaningfully developed through education.

Tolentino et al. (2020), in their study *Development and evaluation of localized digital learning modules for indigenous peoples' health education in the Philippines*, aimed to create and assess digital modules focused on hygiene for indigenous pupils in Mabalacat City, Pampanga. Utilizing a descriptive action research and research-and-development approach, the study involved IPED teachers and cultural experts in the development and validation process. The authors concluded that technology integration provides innovative opportunities for cultural preservation in education by enhancing access to cultural content and promoting intercultural understanding through digital platforms, multimedia tools, and virtual reality experiences.

Breakstone et al. (2021), in their study *students' civic online reasoning: a national portrait*, assessed 3,446 high school students using six constructed-response tasks administered with live internet access. The study emphasized the importance of developing students' critical thinking and cultural understanding in online environments. The findings highlight that teacher professional development plays a vital role in equipping educators with the competencies necessary for teaching cultural preservation. Such programs should foster intercultural competence and support the adoption of culturally responsive pedagogical practices in secondary education.

Shonfeld et al. (2021) in their study *Learning in digital environments: a model for cross-cultural alignment* they aim to explore and respond to urgent questions regarding learners and the learning environments in today's networked society. The model explores the enabling or constraining influences of educational systems, digital environments, learners, and educators on other learners and is based on the concept of social justice. They came to a conclusion that technology can empower students to document, preserve, and share their own cultural heritage

through digital storytelling, oral history projects, and virtual exhibitions. It is also important to address challenges related to authenticity and ethical considerations. As digital technologies become more prevalent in schools, opportunities and new challenges for teaching and learning arise.

Shultz & Englert (2021) conducted a study in Cultural validity as foundational to assessment development: an indigenous example which examines the theoretical framework of the Kaiapuni Assessment of Educational Outcomes (KĀ'EO) program, developed by the State Department of Education and the University of Hawai'i which includes traditional validity studies to build content and construct validity that support the assessment's use for accountability. Their findings suggested that assessment activities should be developed to examine students' comprehension of cultural concepts, ability to apply cultural knowledge in real-world circumstances, and appreciation for cultural diversity. Portfolios, projects, presentations, and performance-based exams allow students to exhibit their learning in relevant and engaging ways. Assessment should also incorporate student self-reflection and peer feedback, encouraging students to critically examine their own cultural biases and assumptions and to learn from the perspectives of others. Educators need to be aware of how assessments often reflect the values, beliefs, and priorities of the dominant culture, which can create potential bias for underrepresented students.

Tang (2023) conducted a study called Intangible cultural heritage education and ideological and political integration: research on party building assisting rural talent revitalization where the paper discusses how Party building can help the revitalization of rural talents. Firstly, they analyze the status quo of intangible cultural heritage education in rural areas and its value to rural talents, highlighting its important role in cultivating rural talents, inheriting culture and improving the effect of ideological and political education. Incorporating local knowledge and cultural heritage into the curriculum represents a fundamental step in cultural preservation within secondary education.

Zort et al. (2023) conducted a qualitative study titled *Sharing of cultural values and heritage through storytelling in the digital age*, involving 17 experienced educators from public primary and secondary schools in Northern Cyprus. Using purposive sampling, participants with over ten years of teaching experience shared insights on the role of storytelling in transmitting cultural values. Thematic analysis revealed that cultural values are increasingly fading, highlighting the crucial role of both schools and families in cultural transmission. The study emphasized storytelling as a vital strategy for cultural preservation, particularly in the digital age, and underscored the potential of technology in supporting the intergenerational sharing of cultural heritage.

Eden et al., (2024) conducted a study on *Cultural competence in education: strategies for fostering inclusivity and diversity awareness* that examines strategies for fostering inclusivity and diversity awareness within educational settings. Through culturally responsive teaching practices, educators can leverage students' diverse backgrounds to enhance learning experiences. This involves incorporating culturally relevant content, perspectives, and instructional approaches that resonate with students' lived experiences. Curriculum integration, teacher training, community partnerships, and technology integration represent key pillars in ensuring effective cultural preservation in secondary schools, each requiring careful consideration and strategic implementation.

2.2.1 Studies related to cultural preservation through co-curricular activities

Ismaeel & Al-Abdullatif (2016) in their study *the impact of an interactive virtual museum on students'* they conducted tests on 118 students, who completed a questionnaire following the teaching intervention. They concluded that a comprehensive approach enables educators to successfully reconcile cultural preservation in the classroom and extracurricular activities while providing a welcoming environment for all pupils. Cultural preservation can be included into co-curricular activities in a variety of ways, depending on the school's specific cultural background and available resources. Museums strengthen and support cultural heritage education.

Anjum (2021), in the study *Impact of extracurricular activities on academic performance of students at secondary level*, explored how extracurricular involvement influences students' academic outcomes in secondary schools in Multan, Pakistan. Using a simple random sampling technique, data were collected from 300 ninth and tenth-grade students across two public schools through a 30-item Likert-scale questionnaire. Descriptive statistical analysis revealed that extracurricular activities significantly enhance students' academic performance, behavior, social and cultural development, and examination scores. The study recommends integrating structured extracurricular programs in all secondary schools, supported by dedicated funding, trained personnel, and equitable compensation. Overall, the findings affirm the role of extracurricular engagement as a vital component of holistic education.

A study conducted by Saba (2023) on the role of co-curricular activities in the development of social competencies of students in Malaysia in which he examined how extracurricular activities influence children's social abilities. Teach youngsters social skills such as communication and self-confidence. Extracurricular activities improve students' interpersonal skills, preparing them for academic success and character development. Social skills are essential for student interaction. Extracurricular activities help students develop social skills by allowing them to interact with instructors and peers outside of the classroom. Extracurricular activities foster tangible, intangible, metaphysical, and intellectual character qualities. The findings show that integrating cultural preservation into co-curricular activities within secondary education is vital for building a sense of identity, enhancing intercultural understanding, and protecting intangible cultural assets for future generations.

A study conducted by Eden et al., (2024) *Cultural competence in education: strategies for fostering inclusivity and diversity awareness* examined and review at ideas for increasing inclusivity and diversity awareness in education. Recognizing and valuing students' cultural backgrounds, experiences, and identities is at the heart of cultural competency. They discovered that co-curricular activities that include cultural preservation not only improve students' understanding of their own heritage, but also promote empathy, respect, and admiration for cultural diversity.

2.3 Studies related to textbook content analysis for promotion of values and cultural preservation

Pardosi & Azzola (2020) in their study *Analysis of the content of character values and the learning practice of character values in Pancasila and citizenship education texts book* they describe the learning practice of character values in Pancasila and Citizenship textbook. The study revealed that 18-character values are present in the textbook. The most frequently emphasized values are tolerance, creativity, and responsibility while independence appears the least. Character education is implemented through three main approaches: integration into curricular learning, co-curricular activities, and extracurricular programs. Additionally, teachers serve as important role models in promoting character values among students.

A study conducted by Saroj (2020) on *Killing the critical: a critical discourse analysis of moral values in government-sponsored textbooks of Nepal*, employed a qualitative critical discourse analysis to examine how moral values are ideologically presented in government-published textbooks. The study found that while textbooks aim to inculcate moral values, they often do so at the expense of fostering critical engagement, questioning attitudes, and cognitive-linguistic development among students. The research underscores the need for educational materials to promote critical thinking and encourage students to actively analyse and interpret cultural knowledge, rather than merely internalizing prescribed moral ideals.

Sofa (2020) conducted a study called *Moral values in western and Indonesian stories: research on the stories for the ninth grade of junior high school* where the study is done using content analysis by examining Indonesian and Western stories in the ninth grade of junior high school, as well as the moral values expressed in the stories and how teachers taught such values to their students. The findings revealed that only two stories were identified as Indonesian in origin, both of which are folk tales. The remaining four stories are foreign and classified as fairy tales. Indonesian stories convey a greater range of values, particularly emphasizing cultural aspects and children's obedience to their parents. No significant difference was found regarding the teaching of moral values implied in Indonesian and Western stories.

Additionally, these two types of stories differ in both the nature of the moral values they present and the methods used to convey them.

Iakovina and Karras (2021), in their study *Raising students' cultural awareness and developing their intercultural communicative competence: the case of the Greek state primary school elf textbooks*, conducted a mixed-methods investigation into the cultural content of English textbooks used in the 5th and 6th grades of Greek public primary schools. Using content analysis and a cultural checklist for the quantitative aspect, and teacher interviews for qualitative insights, the study examined reading and listening texts along with visual materials. The findings revealed that while most EFL teachers in Greece support multicultural and intercultural approaches, the state-prescribed textbooks offer limited cultural content and are insufficient for fostering intercultural communicative competence. Consequently, teachers often resort to supplementary materials to integrate cultural dimensions into their teaching practices.

Tan & Mante-Estacio (2021) in their study *Reader-text connection: reporting the engagement of high school students with culturally relevant texts* they seek to identify the features of texts—especially those classified as culturally relevant—that render them suitable for a particular student body. Three techniques were employed to collect data: literature circle discussion points, reflective diaries, and text evaluations. Based on the cultural relevance rubric ratings, participants' journal entries, and the researcher's observational notes, it was evident that students often valued the level of realism in a story. They placed greater importance on the content of the characters' conversations rather than just how they spoke, considering it a key factor in determining a story's cultural relevance.

Borgohain and Gohain (2022), in their study *an analysis on inculcation of value education in educational curriculum and the role of teachers in imparting values among students*, explored scholarly textbooks and journals to examine the significance of value education within the curriculum and the role of teachers in value inculcation. The study found that implementing a value-based curriculum significantly contributes to instilling proper values in students. It also emphasized

that teachers and parents play a vital role in fostering moral development and must demonstrate strong values themselves to serve as effective role models for children.

Ober et al. (2023), in their study *Culturally responsive personalized learning: recommendations for a working definition and framework*, synthesized two key bodies of literature—technology-enabled personalized learning and culturally relevant, responsive, and sustainable pedagogy—to construct a working framework for Culturally Responsive Personalized Learning (CRPL). The study proposes a definition and framework grounded in six core principles, categorized into three broad areas: fostering flexible, student-centered learning experiences; integrating relevant content and activities; and strengthening meaningful community connections. The authors emphasized that the analysis of textbook content should extend beyond factual accuracy to include nuanced and equitable representations of diverse cultures and perspectives

Chakma (2025) conducted a study on Value-oriented contents in social science text-books of MBSE and CBSE and the acquired values of students: a comparative study used content analysis to examine social science textbooks of CBSE and MBSE using qualitative and quantitative methods. The findings reveal sufficient value-based content on social, democratic, moral, economic, and human values, but inadequate coverage of secular, aesthetic, patriotic, and physical health values. Students showed average levels of values overall, with minor gender and board-based differences. Males scored higher in patriotic and physical health values, while females excelled in aesthetic values. CBSE students had higher secular values, while MBSE students showed stronger moral and aesthetic values. Urban students exhibited higher economic values, whereas rural students showed stronger human values.

2.4 Overview of related studies and research gap

The above-reviewed studies present a wide array of national and international research focusing on the promotion of values and cultural preservation in educational settings. These works explore diverse dimensions, such as the role of textbooks, the impact of co-curricular and extracurricular activities, culturally responsive pedagogy, the integration of digital storytelling, and the influence of virtual learning environments. The methodologies range from qualitative analyses and case studies to mixed-method approaches and content analysis of educational materials. Together, these studies underscore the growing recognition of schools as vital institutions for transmitting values and safeguarding cultural heritage.

The present review spans two decades, from 2005 to 2025, offering a longitudinal perspective on how value education and cultural preservation have been conceptualized and implemented globally. While these studies contribute valuable insights, it is evident that there is a concentration of research outside the specific sociocultural context of Mizoram. Very few empirical studies focus directly on the promotion of values and the preservation of Mizo culture within the state's secondary education system. Moreover, while general studies on value education exist, they often lack a focused, analytical approach to understanding how values are integrated and practiced specifically in Mizoram's school curriculum, pedagogy, and co-curricular engagements.

A significant research gap exists in the analytical study of values as experienced within the secondary schools of Mizoram. No comprehensive investigation has been carried out to understand how values are taught, experienced, or transmitted through formal education and co-curricular programs in the region. Likewise, the role of co-curricular activities in promoting values and cultural identity in Mizoram remains largely unexplored. Despite national and global emphasis on holistic education, which integrates academic, moral, and cultural learning, studies assessing the contribution of Mizo schools in fostering such integration are notably absent.

In conclusion, there is a lack of content analysis of the prescribed Mizo and English textbooks under the Mizoram Board of School Education (MBSE) with regard to the promotion of values and cultural preservation. Textbooks play a central role in shaping students' perspectives and understanding of their culture and ethical frameworks. However, a critical and systematic examination of the MBSE literature textbooks to evaluate their cultural and value-oriented content has not been undertaken. This gap signifies the need for an in-depth and localized study that not only fills the academic void but also offers practical implications for curriculum developers, educators, and policymakers in Mizoram.

CHAPTER III

METHODOLOGY AND PROCEDURE

3.0 Introduction

This chapter contains the methodology and procedure employed by the researcher to realize the objectives of the present study. Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically (Kothari & Garg, 2024).

This chapter is organized and presented as follows:

3.1 Research Design

3.2 Population and Sample

3.3 Tool used

3.4 Establishment of reliability and validity

3.5 Procedure for data collection

3.6 Analysis of data

3.1 Research design

The present study adopts a descriptive research design as it seeks to systematically describe and analyze the promotion of values and the preservation of culture in secondary schools of Mizoram. It is both analytical and interpretative in nature, aiming to examine existing school practices, teacher and headmaster perspectives, and the role of curricular and co-curricular activities in fostering values and cultural identity.

The study employs a mixed-method approach, integrating qualitative and quantitative methods to comprehensively understand the research problem. The qualitative component includes interviews with teachers and headmasters and content analysis of textbooks. Specifically, an interview schedule for teachers on the

promotion of values and another on the preservation of culture were used to capture in-depth insights from teachers. In addition, an interview schedule for headmasters was designed to understand school-level initiatives and administrative support for value education and cultural preservation. The responses from these interviews were analyzed thematically to identify common trends, perspectives, and challenges.

The quantitative component of the study includes the use of two checklists: a checklist for co-curricular activities on the promotion of values and a checklist for co-curricular activities on the preservation of culture. These checklists were used to record and quantify school-level practices and events, with the data analyzed using simple percentages. This helped in summarizing how often and in what ways schools engage students in value-based and culturally relevant activities.

The study adopts a convergent parallel design, in which qualitative and quantitative data were collected simultaneously during the same phase of research. Each data set was analyzed separately and then merged at the interpretation stage. This enabled the researcher to compare findings from interviews, content analysis, and checklists, highlighting points of convergence, divergence, and complementarity. The design ensured that the rich, descriptive insights from the qualitative strand were supported by measurable patterns from the quantitative strand, thereby strengthening the validity and comprehensiveness of the findings.

The use of both qualitative and quantitative tools allowed for data triangulation, enhancing the reliability and depth of the results. As Creswell and Creswell (2023) note, mixed-methods research involves collecting and integrating both forms of data to yield more holistic insights. In this study, the integration of interview data, content analysis, and checklist observations provided a rich, layered understanding of how values and cultural elements are promoted in the school system of Mizoram.

3.2 Population and sample

This section deals with the population and sample employed for the present study.

3.2.1 Population

To realize the goals of various objectives, the present study comprises four groups of population, which are as follows:

a) Population-I: As the aim of the present research is an analytical study of secondary schools of Mizoram, the population comprises of all the state government high schools of Mizoram, as per reports obtained from statistics of school education 2021-2022, which were 198 schools in total.

Table 3.2

District-wise number of schools under the state government

Sl.No	District	No. of Schools
1.	Aizawl	52
2.	Champhai	16
3.	Hnahthial	10
4.	Khawzawl	7
5.	Kolasib	14
6.	Lawngtlai	17
7.	Lunglei	24
8.	Mamit	19
9.	Saitual	16
10.	Serchhip	15
11.	Siaha	9
Total		198

b) Population-II: The second population comprises of all the headmasters of the state government secondary schools of Mizoram.

c) Population -III: The third population consists of all the English subject teachers of government secondary schools of Mizoram.

d) Population-IV: The fourth population contains all the Mizo subject teachers of government secondary schools of Mizoram.

3.2.2 Sample

a) Sampling technique: For the present study, the researcher proportionately selected 40 state government secondary schools from the eleven districts of Mizoram and adopted the cluster sampling technique, treating each school as a cluster. All relevant participants within each selected school were included for data collection.

Table 3.2.1

Number of schools proportionately selected across the districts of Mizoram

Sl.No	District	No. of Schools
1.	Aizawl	10
2.	Champhai	3
3.	Hnahthial	2
4.	Khawzawl	2
5.	Kolasib	3
6.	Lawngtlai	3
7.	Lunglei	5
8.	Mamit	4
9.	Saitual	3
10.	Serchhip	3
11.	Siaha	2
Total		40

b) Sample of the study: The sample of the present study consists of 40 state government secondary schools in Mizoram. From each selected school, one Headmaster, one English subject teacher, and one Mizo subject teacher were included, resulting in a total of 40 Headmasters, 40 English subject teachers, and 40 Mizo subject teachers as participants in the study.

3.3 Sources of data

The present study utilized both primary and secondary sources of data to comprehensively examine the promotion of values and cultural preservation in secondary schools of Mizoram.

1. **Primary sources of data:** Primary data were collected from headmasters, English subject teachers, and Mizo subject teachers from selected government secondary schools in Mizoram. An interview schedule and a checklist were administered to gather information regarding the practices and initiatives undertaken through co-curricular activities for the promotion of values and the preservation of Mizo culture within the school environment.
2. **Secondary sources of data:** Secondary data were obtained through a detailed content analysis of the English and Mizo textbooks prescribed by the Mizoram Board of School Education (MBSE) for Classes IX and X. The analysis focused on identifying embedded elements related to value education (such as moral, ethical, social, and aesthetic values) and cultural preservation (including traditional customs, folktales, festivals, and indigenous practices).

3.4. Tools used

To meet the objectives of the present study, the researcher employed content analysis to analyze the Mizo and English textbooks of classes IX and X. The researcher also developed and administered the following tools:

1. Interview schedule for teachers on the promotion of values
2. Interview schedule for teachers on the preservation of Mizo culture

3. Interview schedule for the headmaster on the promotion of values and cultural preservation
4. Checklist for co-curricular activities on the promotion of values
5. Checklist for co-curricular activities on the preservation of culture

1. Interview schedule for teachers on the promotion of values: This tool was developed to evaluate the curriculum transaction strategies adopted by English and Mizo subject teachers of secondary schools for promoting values. It consists of 17 items with 8 dimensions, which are as follows

- 1) General approach: This dimension deals with the perception and attitude of teachers towards the promotion of values
- 2) Teaching Methods: This dimension aims to find out the teaching methods employed for the inculcation of different values.
- 3) Curriculum and Lesson Planning: This dimension is concerned with the lesson planning and value identification technique employed by the teachers
- 4) Technology: This area aims to find out how ICT is being utilized by the teachers for promoting values.
- 5) Challenges and Solutions: This dimension deals with the challenges and problems faced by teachers regarding value inculcation and their means of solving these problems.
- 6) Professional development: This dimension concentrates on the kind of professional development the teachers follow regarding value inculcation.
- 7) Reflection and Improvement: This dimension aims to assess the teacher's performance and attitude towards the students in relation to values
- 8) Suggestion: This dimension seeks to find out any suggestions that the teachers might have for better promotion of values.

With the help of this tool, the researcher aims to find out the perspective and attitude, as well as the curriculum transaction strategies adopted by the teachers for value promotion. A sample of the interview schedule is attached in Appendix 1.

2. Interview schedule for teachers on the preservation of culture: This tool aims to evaluate the curriculum transaction strategies adopted by English and Mizo subject teachers of Secondary schools in relation to cultural preservation. It consists of 17 items along with 9 dimensions, which are as follows:

- 1) General Approach: This dimension aims to seek the attitude and perspective of the teachers towards the cultural identity of the Mizo.
- 2) Curriculum and Lesson Planning: This dimension aims to find out the strategies and lessons that are employed and present for cultural promotion.
- 3) Language and Communication: This dimension aims to seek the language utilization of the teachers.
- 4) Traditional Arts and Crafts: This dimension is concerned with the presence of arts and crafts for culture promotion by the teachers.
- 5) Student Involvement: This dimension tries to find out if the teachers encourage the students regarding their societal participation and foster a sense of cultural identity
- 6) Technology and Cultural Preservation: This dimension is concerned with the utilization of ICT by the teachers regarding the promotion of Culture
- 7) Professional Development: This dimension deals with the steps taken by the teachers regarding their professional development for cultural preservation
- 8) Challenges and Solutions: This dimension tries to find out the problems and challenges that the teachers face regarding culture promotion and their means of overcoming those problems
- 9) Future Initiatives: This dimension tries to find out if future projects and more community involvement are planned for the promotion of culture.

Through the administration of this tool, the researcher seeks to find out the curriculum transaction strategies employed by the teachers regarding cultural promotion. A sample of this interview schedule is attached in Appendix 2

3. Interview schedule for headmaster on the promotion of values and cultural preservation: This interview schedule was designed to explore the perspectives of headmasters on the importance of promoting values and preserving Mizo culture through co-curricular activities in secondary schools. It contained 20 items and is divided into two sections: Promotion of values and cultural preservation, with 10 items constituting each section. A sample of this interview schedule is attached in Appendix 3.

4. Checklist for co-curricular activities on the promotion of values: This checklist aims to find out the co-curricular activities that are used for value promotion in secondary schools. It consists of 25 co-curricular activities. A sample of it is attached in Appendix 4

5. Checklist for co-curricular activities on the preservation of culture: This checklist is designed to find out the co-curricular activities that can be used to promote and preserve the culture in the secondary schools. It consists of 25 items and a sample of it is attached in Appendix 5.

3.5 Establishment of reliability and validity

3.5.1 Validity

To ensure the validity of the tools, the researcher had obtained content validity from 10 experts in the field of education and based on their feedback, the tools were modified and adjusted. This form of validity is based upon judgment of several experts and test specialists, careful analyses of instructional objectives and the actual subject matter studied (Koul, 2019).

3.5.2 Reliability of content analysis

To ensure the reliability of the data collection tool used for analysis of Class IX and X English and Mizo subject chapters, inter-rater reliability was established. The tool was validated through independent coding by three raters, along with the

researcher. The consistency of agreement among the raters was measured using Holsti's Inter-Rater Reliability Formula, which is suitable for nominal data and content analysis. The formula used is:

$$\text{Percent of agreement} = \frac{\text{No. of coincident answers}}{\text{No. of coincident answers} + \text{No. of different answers}} \times 100$$

Pairwise reliability for English subject between the researcher and the three raters was computed. The results are as follows:

- Researcher and Rater 1: 82%
- Researcher and Rater 2: 62%
- Researcher and Rater 3: 82%

The overall inter-rater reliability considering all three raters was calculated to be 75.25% indicating a good level of consistency across the raters. This suggests that the content analysis for rating the English subject chapters is reliable and produces consistent results across different evaluators.

For Mizo subject the pairwise reliability between the researcher and the raters are as follows:

- Researcher and Rater 1: 69%
- Researcher and Rater 2: 78%
- Researcher and Rater 3: 74%

Overall inter-rater reliability considering all three raters was 73% and this indicated a good level of consistency across the raters and suggests the content analysis for Mizo subject done by the researcher was reliable.

3.5.2 Validity of content analysis

To establish the validity of the content analysis on values and cultural preservation, the model of the findings of content analysis was presented to six experts in the field of language (1 Associate Professor and 5 Assistant professors), three for Mizo subject and three for English subject. The model included an analysis

of 3 units from each book (as an example). The experts were subsequently requested to verify and approve the method used by the researcher to analyze the textbook as follows:

Table 3.5.1

Validation of Analytical Method by the Experts

Sl. No	Observation Criteria	To a great extent	To some extent	Not at all
1	The researcher clearly identified value elements (moral, ethical, aesthetic, etc.) in the textbook content.	6 (100%)		
2	The identification of cultural preservation elements is relevant and well-documented.	6 (100%)		
3	The classification criteria are valid and suitable for the study objectives.	6 (100%)		
4	The analysis method is clearly explained and can be replicated.	6 (100%)		
5	The analysis is free from personal bias and interpretations are objective and based on textual evidence.	6 (100%)		
6	Overall, the content analysis is valid for studying values and cultural preservation.	6 (100%)		

Based on the observation of the experts on the method applied by the researcher, the response of the experts is as follows:

1. All experts (100%) responded that the researcher clearly identified value elements (moral, ethical, aesthetic, etc.) in the textbook content, 'To a great extent'.
2. All the experts (100%) responded that the identification of cultural preservation elements is relevant and well-documented, 'To a great extent'.
3. All six experts responded that the classification criteria are valid and suitable for the study objectives, 'To a great extent'.
4. All experts (100%) responded that the analysis method is clearly explained and can be replicated 'To a great extent'.
5. All six experts responded that the analysis is free from personal bias and interpretations are objective and based on textual evidence, 'To a great extent'.
6. All experts (100%) responded that overall, the content analysis is valid for studying values and cultural preservation, 'To a great extent'.

Since all the experts (100%) provided positive feedback on the high accuracy of the method and findings of the content analysis conducted. Thus, the reliability of the content analysis of classes IX and X English and Mizo subjects was established.

3.6 Procedure for data collection

For the present study, the researcher started by getting permission for data collection from all the District Education Officers (DEOs) of all eleven districts of Mizoram. After the permission was obtained, the researcher then personally visited the selected schools and administered the data collection. A checklist for co-curricular activities on the promotion of values and cultural preservation was administered while interviewing the headmasters using an interview schedule for headmasters on the promotion of values and cultural preservation. The English and Mizo subject teachers of each school were also interviewed using an interview

schedule for teachers on the promotion of values and cultural preservation. The interviews were open-ended and allowed the participants to freely express their views, experiences, and challenges and share their suggestions related to the study. The interviews were recorded by the researcher.

3.7 Analysis of data

After the completion of data collection, the researcher adopted both quantitative and qualitative methods of data analysis to comprehensively interpret the findings. The use of a mixed-method approach ensured a more holistic understanding of the promotion of values and cultural preservation in secondary schools of Mizoram.

3.7.1 Quantitative analysis

Quantitative data was obtained through two structured checklists:

- Checklist for co-curricular activities related to the promotion of values
- Checklist for co-curricular activities related to cultural preservation

The responses from these checklists were tabulated and analyzed using simple percentage analysis. This method was employed to determine the frequency and extent to which schools organized value-based and culturally oriented activities. The percentage scores helped in identifying trends and common practices across the sampled schools, offering empirical support to the qualitative findings.

3.7.2 Qualitative analysis

The qualitative data consisted of interviews with Headmasters, English subject teachers, and Mizo subject teachers, as well as content analysis of Class IX and X English and Mizo textbooks prescribed by the Mizoram Board of School Education (MBSE).

A thematic content analysis approach was used to analyze the interviews. The following steps were followed:

1. Transcription: All recorded interviews were transcribed verbatim to ensure accuracy and retention of meaning.
2. Familiarization: The researcher thoroughly read the transcripts multiple times to become immersed in the data.
3. Coding: Meaningful segments of data were highlighted and assigned codes that represented key ideas or recurring concepts.
4. Theme Development: Similar codes were grouped together to form broader themes related to the promotion of values and the preservation of culture.
5. Interpretation: The themes were carefully analyzed in relation to the research objectives. To enhance trustworthiness and authenticity, direct quotations from the participants were included to illustrate the participants' real voices and viewpoints. This also provided rich contextual detail to support the interpretations.

3.7.3 Textbook content analysis

The content analysis of the English and Mizo textbooks for Classes IX and X was conducted using a thematic approach. Each textbook was carefully reviewed to identify the presence of moral values, ethical messages, traditional knowledge, cultural symbols, folklore, and references to Mizo heritage. Themes were derived based on recurring cultural and value-oriented content, and examples were extracted to substantiate the findings.

This combination of quantitative and qualitative analysis allowed the researcher to cross-validate findings and derive deeper insights into how schools, through both curricular and co-curricular means, contribute to value education and cultural preservation in Mizoram.

CHAPTER IV

ANALYSIS AND INTERPRETATION

4.0 Introduction

The present chapter deals with the analysis and interpretation of the data obtained for the present study. The data were obtained from interviews with English and Mizo subject teachers as well as the headmasters of government schools across the districts of Mizoram, and from content analysis of class IX and X English and Mizo textbooks and checklists for co- curricular activities on promotion of values and preservation of Mizo culture obtained from the headmasters. The findings are presented in accordance with the objectives of the study.

4.1 To analyze the type of values and cultural preservation incorporated in English textbooks prescribed by MBSE for classes IX and X

The MBSE class IX and X English textbook consists of two books Essential English Literature Textbook and the English Coursebook, which were both analysed for the present study.

4.1.1 Analysis of class IX English literature textbook for values and cultural preservation

A chapter-wise analysis of Class IX Essential English Literature Textbook is given below

Unit 1: The night we won the Buick – *John Grigg*

Description of Content: In the unit the authors father bought two tickets from a Fair to win a Buick, one for him and one for his boss and with the one he bought for his boss he won the car, his father was then left with the difficult decision to whether inform the boss about the winning or whether to keep the car for themselves as they were poor and they were the only ones in town who do not own a car and his boss was a multi-millionaire who own dozens of car. The father then made the honest decision to give the car to his boss, in which the author's mother comforted the situation by saying, “If you have character, you have the better part of wealth”.

Identified values:

1. *Honesty*
2. *Integrity*
3. *Responsibility*

Cultural preservation:

Mizo cultural preservation is not identified in this chapter.

Unit 2: Let's Go Home – *Kewlian Sio*

Description of Content: This unit talks about a boy who was mourning the loss of his mother whom he had spent cherished moments. After her death, the boy came to live with his aunt and was struggling to deal with his grief. One day, while he was playing with his friends, he became so engrossed that, for a brief moment, he forgot both his mother's death and his current living situation. Filled with excitement, he ran home, eager to tell his mother all about the fun he had at school, but upon reaching his old home, he was struck with reality and he stood still with tears streaming down his face.

Identified values:

1. *Love*
2. *Affection*
3. *Resilience*

Cultural preservation:

Mizo cultural preservation is not reflected in this chapter

Unit 3: Pip's Adventure – *Charles Dickens*

Description of Content: In this chapter, the author talks about Pip, who helped a convict out of compassion by giving him food and drinks, though the convict was stern and rude. But later, after the convict was recaptured, Pip received money from a mysterious friend for his education and for him to be brought up as a gentleman, in which the mysterious friend turns out to be the convict whom he had helped.

The students can learn that people are not always how they appear to be and that we should always have compassion and be ready to help those in need, as the good deeds that we do in life can have a comeback to us.

Identified values:

1. *Compassion*
2. *Help*
3. *Good deeds*
4. *Integrity*

Cultural preservation:

Mizo cultural preservation is not identified.

Unit 4: A Bond with the Wild – *Kenneth Anderson*

Description of Content: This unit talks about the emotional bond between the narrator's wife and their pet Bruno, who was a bear. The narrator had found Bruno as a baby and gifted him to his wife, who cared for him like her own child. Bruno grew up playful and friendly, forming close ties with everyone around, including other pets and children. As he grew too large to be kept at home, the family reluctantly sent him away to Mysore Zoo. The narrator's wife missed Bruno terribly and, visited him months later, she was overjoyed when Bruno recognized her instantly. After much effort, she got permission to bring him back home, where they built a special island enclosure for him. The strong bond between the wife and Bruno remained, as she continued to spend loving hours with him every day.

Identified values:

1. *Love and compassion for animals*
2. *Determination*
3. *Responsibility*
4. *Adaptability*

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter.

Unit 5: The Surgeon – *Roald Dahl*

Description of content: In this chapter, the surgeon Robert was an honest and highly skilled professional. One day, he saved the life of a patient who was later revealed to be the prince of Saudi Arabia. Grateful for Robert's life-saving efforts, the prince offered him a large sum of money, but Robert declined, saying he was simply doing his duty. However, the prince insisted on showing his gratitude and gifted him a diamond worth a million. This reward came as a result of Robert's dedication and integrity in his work. The story teaches students that honesty and commitment to doing the right thing can bring unexpected and meaningful rewards, inspiring them to uphold strong moral values.

Identified values:

1. *Selflessness*
2. *Honesty*
3. *Kindness*
4. *Integrity*
5. *Gratitude*

Cultural Preservation:

Mizo cultural preservation is not identified in this unit.

Unit 6: Rimenhawii

Description of content: This unit is a Mizo folktale about a beautiful woman named Rimenhawii, who was known for her beauty and her lustrous hair. One day, while bathing in the river, a lock of her hair floated downstream and was swallowed by a fish. The fish was then caught by a chief's servants, who were amazed by the hair and took it to their chief. The chief became curious about the owner of such lustrous hair and repeatedly sent his servants to discover the owner of the hair.

After much effort, they learned Rimenhawii's name. The chief then ordered his servants to bring her to him, despite her being married. One day, while her husband was away, the servants captured her by tricking her and luring her with fruit. Cleverly, Rimenhawii left a trail and informed her husband's pets of her capture. On

his return, her husband followed the trail, rescued her by defeating the captors, and they lived happily ever after.

Identified values:

1. *Love*
2. *Bravery/ Courage*
3. *Beauty*
4. *Loyalty*
5. *Obedience*
6. *Persistence*

Cultural Preservation:

Mizo cultural promotion and preservation are identified as Mizo's cultural life, cultural elements and dynamics are reflected. It is also a great agent for transmitting and preserving cultural folktales.

Unit 7: Michael – *Miles Malleson*

Description of content: In this chapter, a very poor family helped a vagabond by giving him their last bread and opening their home to him. The vagabond later turns out to be an angel who was sent to earth by God to learn three lessons. Michael learned these lessons while staying with this family. Michel helped the family earn more money and customers by helping in their business, which was making shoes and their business flourished. Michael, after learning the three lessons, went back to heaven, which were: what dwells in man; what is not given to man and what men live by.

Identified values:

1. *Kindness*
2. *Help*
3. *Generosity*
4. *Contentment*
5. *Humility*
6. *Compassion*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 8: Guilty – *Horace J. Gardner and Bonneviere Arnayd*

Description of content: This unit is a play that centers on Jim Ryan, a young man working as a night watchman at Van King's Warehouse. One night, his mother, Ma Ryan, learned from her neighbour, Mrs. Moore, about a robbery at the warehouse where Jim worked and a valuable diamond pendant was stolen. Ma Ryan becomes anxious when she finds a jewel wrapped in a handkerchief in Jim's sweater, fearing that her son was the criminal. Her worry deepens when a police officer arrives and Jim comes home with a mysterious stranger. Jumping to conclusions, Ma Ryan believes her son was guilty, but in the end, the confusion was cleared up when Jim explained that he had retrieved it from the robbers who had stolen it, proving his innocence.

Identified values:

1. *Honesty*
2. *Trust*
3. *Responsibility*
4. *Justice*
5. *Love*
6. *Bravery*

Cultural Preservation:

Mizo cultural preservation is not identified in this unit

Poem: In the Bazaars of Hyderabad – *Sarojini Naidu*

Description of Content: This poem highlights the vibrant and colourful scenes of a traditional Indian bazaar. The poet describes the various goods and services offered by merchants, vendors, goldsmiths, fruit-sellers, musicians, magicians, and flower girls. It highlights the rich cultural heritage, from luxurious fabrics, jewels, and

spices to musical instruments, magical chants, and fragrant flowers. The poem is about the lively, diverse, and self-sufficient nature of the Indian marketplace.

Identified values:

1. *Community livelihood*
2. *Beauty in daily life*
3. *Cultural Heritage*

Cultural Preservation:

This poem highlights the busy life in the bazaars of Hyderabad, highlighting the rich cultural elements of India; however, this poem does not reflect the Mizo culture.

Poem: The Listeners – *Walter de la Mare*

Description of content: This poem tells the mysterious story of a traveller who arrives at a lonely moonlit house in the forest with his horse. He knocks on the door twice, asking if anyone is in there, but receives no reply. Unknowingly, ghostly “phantom listeners” silently hear his call from within the house, but they do not answer. The traveller, feeling uneasy, eventually declares that he came and kept his promise and then rides away. The silence and unanswered call leave a sense of mystery and unfulfilled communication.

Identified values:

1. *Loyalty*
2. *Duty*
3. *Commitment*
4. *Perseverance*
5. *Integrity*

Cultural Preservation:

Mizo cultural preservation is not identified.

Table No 4.1*Class IX Essential English Literature Textbook on Values*

Sl no.	Title	Aesthetic Values	Constitutional Values	Democratic Values	Epistemic Values	Environmental Values	Ethical Values	Moral Values	Social Values	Visual Representation of Values
1.	The Night									
	We Won the Buick			✓			✓	✓	✓	✓
2.	Let's Go Home							✓	✓	✓
3.	Pip's Adventure							✓	✓	
4.	A Bond with The Wild			✓		✓			✓	✓
5.	The Surgeon						✓	✓	✓	
6.	Rimenhawihi	✓						✓	✓	
7.	Michael				✓			✓	✓	
8.	Guilty		✓	✓			✓	✓	✓	
9.	In the Bazaars of Hyderabad	✓							✓	
10.	The Listeners		✓				✓	✓	✓	

✓ =Types of values present in the chapter

From the above table we can learn that class IX MBSE Essential English Literature Textbook majorly focuses on nurturing moral and social values. Some of the frequently identified values were *honesty, love, integrity, responsibility and kindness*. Notably, ethical values are also being stressed, which suggests that the class IX English literature textbook gradually aims to build an eminent human being with moral principles who could coexist harmoniously in society. An eminent scientist and educationist, Dr. D.S. Kothari (1990) said, “If the social, moral values are not respected, cultivated and enriched in educational institutions, where else can there be a place for them?” (as cited in NCERT, 2012, p.87). Visual representation that reinforces the identified values also seems to be lacking in this regard.

Table No 4.2

Class IX Essential English Literature Textbook on Mizo Cultural Preservation

Sl no.	Title	Cultural Preservation	Visual representation of Culture
1.	The Night We Won the Buick		
2.	Let's Go Home		
3.	Pip's Adventure		
4.	A Bond with the Wild		
5.	The Surgeon		
6.	Rimenhawii	✓	
7.	Michael		
8.	Guilty		
9.	In the Bazaars of Hyderabad		
10.	The Listeners		

✓ = Cultural Preservation is present in the chapter

It can be learned from the above table that the cultural elements in the class IX English Literature textbook need work, as only Rimenhawii highlights indigenous aspects that could contribute to cultural preservation. Although the identified values in this unit are also the cultural values of the Mizos, however, as the study is mainly on the preservation of culture, it has been reported as not identified as the

preservation is not specifically mentioned in the unit. Visual representation that promotes cultural preservation is also lacking.

4.1.2 Analysis of class X Essential English Literature textbook

A chapter-wise analysis of Class X Essential English Literature Textbook is given below:

Unit 1: The Merchant of Venice – *William Shakespeare*

Description of Content: The story shows the value of love and friendship that existed between Antonio and Bassino. No matter the situation, Antonio and Bassino were always ready to help each other out, which shows the great value of their friendship. It also shows that seeking revenge does not take a good turn on the part of Shylock, who tries to work out his anger on Antonio because his daughter has eloped with a boy, taking along many of his father's possessions. This took a turn when Portia helped the situation, disguised as a lawyer who saved Antonio, showing the value of compassion and mercy. The story also shows that beauty and possession can be deceiving, and we should not only chase after these things; if Bassino had done so, then he would have never married Portia and Antonio would not have been saved.

Identified Values:

1. *Love*
2. *Friendship*
3. *Compassion*
4. *Justice*
5. *Appearance*

Cultural Preservation:

Mizo cultural preservation is not identified; however, Western literary and theatrical heritage is reflected.

Unit 2: The story of my life – *Helen Keller*

Description of Content: The story is about Helen Keller, who became blind and deaf due to illness and how her teacher, Anne Sullivan, helped her to learn. This shows the

great importance of guidance and teaches about the value of love, compassion, patience, determination and kindness. It was because of these qualities that Helen Keller came to learn and if it were not for these qualities, Helen Keller would not have become an inspiration for people facing these challenges. It was greatly because of Anne Sullivan's guidance and patience that Helen Keller became the incredible person we know today

Identified values:

1. *Love*
2. *Compassion*
3. *Resilience*
4. *Patience*
5. *Determination*
6. *Kindness*
7. *Perseverance*
8. *Hope*
9. *Courage*

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter

Unit 3: The Paper Plague – *Ero Tolvanen*

Description of Content: This story talks about how one day a mysterious situation occurred and all the papers in the world had turned to dust, and no one knows why. This story highlights the value of being grateful for what we consider to be the little things in life and not taking them for granted. For example, wildlife. If it were not for these wildlife and nature that many things in our everyday life would not exist and we should learn to appreciate and save them. If we do not do so, it is unpredictable that a situation like the paper plague might really one day happen.

Identified values:

1. *Gratitude*
2. *Environmental Awareness*

3. *Sustainability*

4. *Responsibility*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 4: The Corner Shop – *Lady Cynthia Mary Evelyn Asquith*

Description of Content: This story is partly a ghost story and highlights how an old man's soul was not at peace due to his dishonesty during his lifetime and how he was searching for peace by providing someone else with the opportunity to do good deeds and this was how he met the author. This story shows us that all our actions have consequences and points to the values of honesty and good deeds. If the father/ old man had been honest in his lifetime, he would not have lived and died with such great guilt, but the author's honesty and good deeds became a blessing and finally helped the old man's soul to rest in peace.

Identified Values:

1. *Honesty*

2. *Good deeds*

3. *Accountability*

4. *Integrity*

Cultural Preservation:

Mizo cultural preservation is not identified in this chapter

Unit 5: The Stalled Ox – *H. H. Munro (Saki)*

Description of Content: This story is about how Eshley an artist was called by a neighbor to help her drive an ox out her garden but Eshley had no idea how so instead of driving the ox out the garden accidentally drove it into the morning room of the neighbor and as the ox would not budge Eshley tried to make the best out of the situation by drawing the picture of the ox in the morning room. This story highlights the importance of making the best out of the situation in uncontrollable times.

Identified values:

1. *Optimism*
2. *Adaptability*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 6: Science is my best friend – *Dilip M. Salwi*

Description of Content: This story is about a boy who was very uninterested in science, as he thought it was only for the city and had no use for people like him in the village, but science appeared in his dreams and explained its workings to him, introducing his children to technology and pollution. Technology was the daughter who was also called applied science, who made inventions happen, but was always followed by the son, pollution, whom technology regarded as the devil. Science explained how his work was for all and that it was applicable not only in towns and cities but also in villages and everyday life. This lesson teaches how ignorance can blind us but through proper understanding, education and knowledge, we can combat the hardships we are facing and find solutions to our problems.

Identified values:

1. *Scientific temperament*
2. *Responsibility*
3. *Awareness*

Cultural Preservation:

Mizo cultural preservation is not reflected

Unit 7: The Adventure of the Three Students – *Arthur Conan Doyle*

Description of Content: This chapter is about a detective, Sherlock Holmes, who investigated a matter where a question paper was leaked beforehand. There were three students and a butler who could have copied the question paper, which was on Mr. Soames' desk. Sherlock wittily revealed that Gilchrist, a tall, athletic student, was the one who had done so, and the butler, Banister, had covered up for him. But it then

turned out that Bannister, when finding out that it was Gilchrist who copied the question paper had told him that he could not have profited from such deeds and told him to follow the right track, Gilchrist then have had a restless night and had written a letter which stated that he had decided to not give the examination even before he was caught.

Identified values:

1. *Honesty*
2. *Integrity*
3. *Repentance*
4. *Justice*
5. *Fairness*
6. *Self-discipline*

Cultural Preservation:

Mizo cultural preservation is not identified in this unit

Poem: The Louse and the Mosquito – Vikram Seth

Description of Content: The poem tells the story of a louse named Creep and her large family, who had peacefully lived in the King's bed for years, feeding on his blood without causing harm. One day, a mosquito arrives and begs to stay the night. Though Creep warns him not to bite the King, the mosquito insists and promises to wait until the King is deeply asleep. However, impatient and arrogant, the mosquito bites the King too soon, causing him to wake in pain and order a search for the culprit. The mosquito escapes unharmed, but the innocent lice family is discovered and killed. The mosquito, meanwhile, flies off seeking new victims.

Identified values:

1. *Trust and betrayal*
2. *Justice*

Cultural Preservation:

Mizo cultural preservation is not identified in this chapter

Poem: The land of Beyond – Robert Service

Description of Content: In this poem, the poet describes a magical, faraway place that always seems out of reach. It speaks about the human spirit of adventure and the endless quest for something greater. The poet portrays the Land of Beyond as a dreamlike destination that lures travellers and dreamers to keep striving, no matter how far they go or how much they achieve. Even when one reaches a goal, another distant vision always appears, keeping the journey alive.

Identified values:

1. *Beauty of nature*
2. *Hope*
3. *Perseverance*
4. *Ambition*

Cultural Preservation:

Mizo cultural preservation is not identified in this chapter

Table 4.3*Class X Essential English Literature Textbook on Values*

Sl no	Title	Aesthetic values	Constitutional Values	Democratic Values	Epistemic Values	Environmental Values	Ethical Values	Moral Values	Social Values	Visual representation of Values
1.	The Merchant of Venice			✓			✓	✓	✓	
2.	The story of my life				✓		✓	✓	✓	✓
3.	The Paper Plague			✓		✓	✓			
4.	The Corner Shop			✓				✓	✓	✓
5.	The Stalled Ox				✓		✓			
6.	Science is my best friend			✓	✓	✓				✓
7.	The adventure of the three students		✓	✓			✓	✓		
8.	The Louse and the Mosquito			✓					✓	✓
9.	The Land of the Beyond	✓					✓			✓

✓ = Types of Value present in the chapter

From the above table, we can see that Class X Essential English Literature textbook provides a multidimensional exploration of values, mentioning various types of value elements, with the majority emphasizing ethical values, ensuring a holistic development of the individual. If education promotes all-round development, including ethical/moral aspects, education for values gets reinforced (NCERT 2012). The table also highlights that the textbook contains strong visual representations, which can reinforce the text's identified values. Visual channel capacity has the greatest impact on learning details from text (Mayer,2009).

Table 4.4

Class X Essential English Literature Textbook on Mizo Cultural Preservation

Sl.	Title	Cultural Preservation	Visual representation of Culture
1.	The Merchant of Venice		
2.	The story of my life		
3.	The Paper Plague		
4.	The Corner Shop		
5.	The Stalled Ox		
6.	Science is my best friend		
7.	The adventure of the three students		
8.	The Louse and the Mosquito		
9.	The Land of the Beyond		

✓ = Cultural Preservation is present in the chapter

There is a clear indication from the above table that there is a lack of integration of cultural elements in the textbook. None of the units of class X English literature contains elements that highlight the Mizo culture.

4.1.3 Analysis of class IX Essential English coursebook

The class IX MBSE Essential English Coursebook consists of ten prose and five poems. An analysis of Class IX Essential English Coursebook is given below:

Unit 1: Tsunami: The Killer Waves

Description of Content: This chapter talks about the tsunami that happened on 11 March 2011 and some of its survivors. It mentions the disaster and problems which the tsunami has created, like radioactive leak with high possibility of nuclear disaster and also the cause of the tsunami, which the author had said was man-made. Amidst the chaos, the author also mentions the care and generosity for one's neighbor in the city, which the tsunami could not wipe away.

Identified Values:

1. *Environmental concerns*
2. *Compassion*
3. *Generosity*
4. *Empathy*

Cultural Preservation:

Mizo cultural preservation is not identified

Poem: Life – Henry Van Dyke

Description of Content: This poem is by Henry Van Dyke, and it talks about his desire to live life to the fullest, no matter how good or bad it may get. The poet wanted to live his life with a positive outlook, with no regrets and future worries, seeking new adventures, and he beautifully depicts this.

Identified Values:

1. *Peace*
2. *Contentment*
3. *Optimism*
4. *Beauty of life*

Cultural Preservation:*Mizo cultural preservation is not reflected***Unit 2: A Lesson for Tyler – Kim Moon**

Description of Content: This chapter is about a boy called Tyler who wanted to make a change for the environment but did not know how. His mother told him a story about a boy who saved many starfish that were washed ashore. It did not seem like much, but it made a difference to the starfish, which he had saved. The story teaches that even little steps can make a difference. He then tells his teacher about it, and they perform a play depicting the moral of the story and which touched everyone. Then everyone made a promise to take a step to save the environment, making a memorable Earth Day celebration.

Identified Values:

1. *Environmental concern*
2. *Responsibility*
3. *Community participation*
4. *Environmental awareness*

Cultural Preservation:*Mizo cultural preservation is not identified***Unit 3: Sound Sensations from Evelyn Glennie – Deborah Cowley**

Description of Content: This story is about Evelyn Glennie, who unfortunately lost her hearing due to a nerve problem when she was just eleven. But due to her determination, hard work and her passion for music, she was still able to become a great musician and became an inspiration for others. The deaf children look up to her and believe that if she can do it, they also can do it. Though she may be deaf, she still has a heart of gold and even gives free concerts in prisons and hospitals

Identified values:

1. *Determination*
2. *Perseverance*
3. *Hard work*
4. *Believing in oneself*
5. *Generosity*

Cultural Preservation:

Mizo cultural preservation is not identified

Poem: Eldorado- Edgar Allan Poe

Description of Content: This poem is written by Edgar Allan Poe, and it is about a bold knight searching for a place called El Dorado, or the Lost City of Gold, for a long time. As he was getting old, he met a pilgrim and he asked where this place was and the pilgrim told him to ride boldly down the valley of shadow, which means he must continue his quest with courage even beyond life if he wants to find it.

Identified Values:

1. *Perseverance*
2. *Hope*
3. *Determination*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 4: Mysterious Phenomena

Description of Content: This chapter talks about three mysterious events that remained unsolved and are regarded as paranormal acts. The first one is about a house in a small Spanish town in 1971, where images of faces kept appearing on the floors of the house. Several attempts were made to remove it, but it kept reappearing. To this day, the reason is unknown, and this place has become a tourist attraction. The second event is from a small town in New Mexico, where the residents suffered

from Taos Hum, i.e., some residents kept hearing a low humming noise like the sound of a diesel engine and no one knows where it came from. The sound was not audible to all and most of the victims were men. This humming had made the victims develop sleep disturbance, dizziness, nosebleeds, annoyance, and frustration. The cause of hearing the common trait of the victims has become a question to this day. The third incident is about the mysterious lake in Michigan; this lake is often called the Lake Michigan Triangle. Here, ships and boats and aircraft often disappear without a trace and a large block of ice as big as bricks were seen falling out of a cloudless sky. The mystery of the lake left people with questions to this day.

Identified values:

1. *Truth*
2. *True beliefs*
3. *Scientific temperament*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 5 Blind Date – Jeffrey Archer

Description of Content: This chapter is about a blind man sitting alone in a restaurant, where a lady came to sit beside him and how they chatted. They talked about certain things and the man had many guesses about the lady waiting to ask the waiter all about it and as the lady left, he asked about the appearance of the lady and it turned out the lady had asked the waiter the exact same thing and it turned out the lady was also blind.

Identified values:

1. *Politeness*
2. *Respect*
3. *Dignity*
4. *Equality*

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter.

Poem: Neighbours – Rudyard Kipling

Description of Content: This poem talks about two types of neighbours, one was a generous neighbour, and one was a stingy neighbour. The generous one who loves and cares for his neighbours was admired and loved by others, and his goodwill bore him luck, and when he died, he was grieved by many. While the stingy neighbour did not live a good life and was not admired by the others, and even when he died, he was not grieved by the others.

Identified Values:

1. Generosity
2. Community
3. Kindness
4. Selflessness

Cultural Preservation:

Mizo cultural preservation is not identified in this unit

Unit 6 The Mahatma's Marksheets- Ramchandra Guha

Description of Content: This chapter is about Mahatma Gandhi as a student and is an adaptation by Ramchandra Guha. This chapter talks about the academic life of Mahatma Gandhi as a student. Mahatma Gandhi, though having his ups and downs in his academic cannot be termed as a mediocre student; he never liked physical education and never focused on his handwriting, and this became his regret later in life.

Identified Values:

1. Honesty
2. Self-reflection
3. Humility

Cultural Preservation:

Mizo cultural preservation is not identified; however, India's historical element is indirectly present

Unit 7: Tangerine the wasp- *Hugh Lofting*

Description of Content: This chapter is about a wasp named Tangerine, taken care of by Dr Dolittle. Tangerine would narrate the world of the insects and stories to the others and this chapter is about one of those stories, ‘The battlefield of Bunkerloo’ and how Tangerine acts as a hero. Tangerine to save their nest stung the horse of the General in various parts of its body, which made the horse lose control and eventually led the other army to win the battle.

Identified Values:

1. Bravery
2. Modesty

Cultural Preservation:

Mizo cultural preservation is not identified in this chapter

Poem: A Tiger in the Zoo- *Leslie Norris*

Description of Content: This poem is about the tiger and how, instead of being caged up in a zoo, it should have been in the wilderness wandering through the forest as its nature. This poem highlights the life of the tiger in his cell.

Identified Values:

1. Empathy
2. Compassion
3. Respect for nature
4. Freedom
5. Environmental awareness

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter

Chapter 8: Operation Indian Ocean – *Mihir Sen*

Description of Content: This chapter is about the journey of Mihir Sen, who swam from Sri Lanka to India; he was the first Indian to swim the English Channel. This chapter talks about his preparation for this journey and the challenges and dangers he had endured. Throughout his journey, he was escorted by several boats and several people for his safety. He was also saved numerous times from different sea creatures by Lt Martis and his men. And though he did not do this for fame, he was honored by the President of India and was awarded Padma Shri and Padma Bhushan by the Indian Government.

Identified Values:

1. *Hard work*
2. *Determination*
3. *Bravery*
4. *Willpower*
5. *Endurance*

Cultural Preservation:

Mizo cultural preservation is not identified; however historical and cultural significance of a national figure is reflected

Unit 9: Yang the Youngest – *Lensey Namioka*

Description of Content: This chapter is about a Chinese boy named Yingtao who moved to America with his family. The boy had quite a different experience in America from China and he was feeling lonely in the new environment and was struggling to make friends in his new environment, as he could not speak English well. The jokes and way of life were different from before and he was experiencing a bit of a cultural shock.

Identified values:

1. *Friendship*
2. *Kindness*
3. *Empathy*
4. *Adaptability*

Cultural Preservation:

Cultural Preservation of Mizo culture is not identified but cross-cultural experiences are talked about in this chapter

Poem: I Think I Could Turn and Live with Animals- *Walt Whitman*

Description of Content: This poem is written by Walt Whitman, an American illustrious poet. In this poem, he talks about how he was fascinated by the lives of the animals. They live their lives with no regret and they are content with their lives. They were not obsessed with material possessions and they did not complain about the world and the lives they were living. So, the poet describes this life as relatable and he could see himself living among the animals.

Identified Values:

1. *Admiration for wildlife*
2. *Contentment*
3. *Freedom*

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter.

Unit 10: Mother Teresa – *Khushwant Singh*

Description of Content: This chapter talks about Mother Teresa and her calling to become a nun. It highlights how Mother Teresa had worked and helped others and how she managed to support her work. It also talks about the miracles that she had encountered and how God always provided for them and their faith in God.

Identified Values:

1. *Love*
2. *Kindness*
3. *Humility*
4. *Generosity.*
5. *Faith*
6. *Compassion*
7. *Service*

Cultural Preservation:

Cultural Preservation of Mizo culture is not identified; however, Indian cultural heritage is talked about in this chapter.

Table 4.5*Class IX Essential English Coursebook on Values*

Sl no.	Title	Aesthetic values	Constitutional Values	Democratic Values	Epistemic Values	Environmental Values	Ethical Values	Moral Values	Social Values	Visual representation of Values
1.	Tsunami: The Killer Waves					✓		✓	✓	
2.	Poem: Life	✓				✓		✓		✓
3.	A Lesson for Tyler					✓	✓		✓	✓
4.	Sound Sensations from Evelyn Glennie							✓	✓	✓
5.	Poem: Eldorado							✓		
6.	Mysterious Phenomena				✓					✓
7.	Blind date		✓	✓				✓		
8.	Poem Neighbours							✓	✓	✓
9.	The Mahatma's Marksheets						✓	✓		
10.	Tangerine the Wasp							✓		✓
11.	Poem: A Tiger in the Zoo		✓	✓		✓		✓		✓
12.	Operation Indian Ocean							✓		
13.	Yang the Youngest							✓	✓	✓
14.	Poem: I Think I Could Turn and Live with Animals		✓	✓		✓		✓		
15.	Mother Teresa						✓	✓	✓	✓

✓ = Types of value present in the chapter

From the above table, we can see that the class IX Essential English Coursebook stresses its focus primarily on moral, environmental and social values. One striking result is that there is frequent mention of the needs and concerns for enriching environmental literacy. It is imperative to nurture the values of care and concern for the physical and natural environment, use of environmental resources rationally and constructively, realize the interdependence between human beings and the environment and live in tune and harmony with nature (NCERT 2012). Visual representations of value-enforcing images are also mostly present.

Table 4.6

Class IX Essential English Coursebook on Mizo Cultural Preservation

Sl. No	Title	Cultural Preservation	Visual Representation of Culture
1.	Tsunami: The Killer Waves		
2.	Poem: Life		
3.	A Lesson for Tyler		
4.	Sound Sensations from Evelyn Glennie		
5.	Poem: Eldorado		
6.	Mysterious Phenomena		
7.	Blind date		
8.	Poem Neighbours		
9.	The Mahatma's Marksheets		
10.	Tangerine the Wasp		
11.	Poem: A Tiger in the Zoo		
12.	Operation Indian Ocean		
13.	Yang the Youngest		
14.	Poem: I Think I Could Turn and Live with Animals		
15.	Mother Teresa		

✓ = Cultural Preservation is present in the chapter

We can see from the above table that cultural preservation is not identified in any of the class IX Essential English Coursebook, which suggests inclusion of more indigenous elements that could enrich the cultural knowledge. Education founded on strong cultural values will help students understand and acknowledge the

significance of culture and social change in the development context (Mathews & Arulsamy, n.d.).

4.1.4 Analysis of class X Essential English coursebook

The class X Essential English Coursebook consists of eight prose and six poems. An analysis of the class X Essential English Coursebook is given as under:

Unit 1: David's Story-

Description of Content: The first unit is a tragic story about David and Tetei, who were best friends, but due to past mistakes, David had contracted HIV and had endured several problems due to it. But through this, David stayed strong and endured all pains and tried to live a healthy life and encouraged Tetei to learn from his mistakes and not commit the same mistakes, to live her best life and always make the right decisions. This story portrays the love and care of David's mother for him as well as the beauty and love of David and Tetei's friendship, and how Tetei helped David by not discriminating against him due to his illness and not leaving his side. Eventually, David lost the battle to HIV and lost his life. This unit is a portrayal of the Mizo society, highlighting the contemporary societal issue that Mizoram is facing, which is HIV.

Identified values:

1. *Gratitude*
2. *Friendship*
3. *Love*
4. *Compassion*
5. *Courage*
6. *Care*
7. *Sympathy*
8. *Resilience*
9. *Trust*
10. *Empowerment*

11. Growth

Cultural Preservation:

Mizo Cultural preservation is identified as this is based on the Mizo's societal background and the awareness about the contemporary problems that Mizoram is facing.

Poem: The Brook – Alfred Tennyson

Description of Content: This is a poem by Alfred Tennyson, and it is about the experience of the stream from its origin to the river that it joins. The stream flows through different places like the villages, towns, farms, and the wilderness, and has endured many obstacles and has also seen different phases of men and the beauty of nature around it.

Identified values:

1. Resilience
2. Appreciation of nature
3. Beauty of nature

Cultural Preservation:

Mizo cultural Preservation is not identified in this chapter

Unit 2: Don't Die, Graham! Don't Die! - Chris Pritchard

Description of Content: This chapter is about a girl named Peta-Lynn Mann who, at the age of twelve, saved her friend Hilton Graham from a crocodile attack. Peta – Lynn had visited the countryside, and as her parents were away, Graham was taking care of her. They had gone for an outing, and as they were having a great time evening approached and they were preparing the boat. Graham dropped his pistol into the water, but unfortunately, there was a crocodile in the swamp. The crocodile struck Graham and Graham was screaming for help. Peta was pulling Graham and there was a tug of war between the two. The crocodile was strong for Peta and was hanging on to Graham, but Peta did not give up either. Peta furiously pulled Graham,

and eventually the crocodile lost its hold, and they scrambled to the shore. Fortunately, Peta knew how to drive, and she drove the truck with Graham back home. Since there was no one home, Peta took care of Graham's wound and then drove him to the hospital. Peta's bravery eventually saved Graham's life.

Identified values:

1. *Courage/bravery*
2. *Resilience*
3. *Friendship*

Cultural Preservation:

Mizo cultural preservation is not reflected

Poem: The Poplar Field- William Cowper

Description of Content: In this poem, written by William Cowper, the poet talks about the poplar trees that used to give them shade when they were kids, but now have been cut down. The poet mentions how beautiful they were and how the birds have now found a new home in other places, and mentions how much he misses them.

Identified values:

1. *Environmental concern*
2. *Beauty of nature*
3. *Needs for saving wildlife*
4. *Protecting trees*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 3: Wangari Maathai

Description of Content: This unit is about Wangari Muta Maathi, a political and environmental activist, and how she worked to save the environment and eventually founded the Green Belt Movement. Wangari was a vet, and this gave her experience about environmental destruction, which was happening, and how this was creating a

huge problem in the lives of the native people of Kenya and their environment. She worked to save the environment and eventually set up the Green Belt Movement. They planted trees and demanded the release of writers and thinkers who had been imprisoned by the government. These trees became a symbol of the democratic struggle to address the political as well as environmental corruption that was happening. Her fight eventually led her to get arrested and was labeled a threat to the country. She became a heroic figure, and the Green Belt Movement grew. Her actions won her the Nobel Peace Prize in 2004.

Identified values:

1. *Environmental concern*
2. *Protection of resources*
3. *Determination*
4. *Justice*
5. *Bravery*
6. *Resilience*

Cultural Preservation:

Mizo Cultural preservation is not reflected in this unit. However, Wangari Maathai is an important national figure in Kenya.

Poem: Be the Best – Douglas Malloch

Description of Content: This is a poem by Douglas Malloch in which he encourages the readers to be content with who they are. He advised the readers to be ourselves and not envy others, even if they may be above us, but be content in the place we are, and at the same time, encourage us to be the best version of ourselves in whatever we are and whatever job we do. In this poem, the poet has used certain examples from nature to convey his message.

Identified values:

1. *Motivation*
2. *Contentment*
3. *Encouragement*

Cultural Preservation:

Mizo Cultural preservation is not identified

Unit 4: The Lap of Honour

Description of Content: This unit tells us the story of Murray Halberg and his journey to becoming one of the greatest athletes. Murray met with an accident during a football match and his arm has been paralyzed since then. He loved sports, and since other sports were no longer an option, he took up athletics. Arthur Lydiard became his coach, and he had great trust in Murray. Arthur had new plans for Murray, and they tested and carried out this plan at the British Commonwealth Games, which Murray won easily. Their main aim was to win the Olympics. With much effort and hard work, Murray won the Olympics, which changed his life. Before reaching the finishing tape, Murray was running out of strength and stamina, and his body was screaming for strength, but his mind and spirit could not allow his body to win. With all his efforts, he was able to win, but this win changed his mindset. He no longer wanted to run the 10,000-meter race; rather, he wanted to prioritize his family and wanted to spend time with them, as the happiness with them was greater than the victories of races. He won many other races in the coming years, but never did he want to feel like a running machine again. He wanted to do something useful with his life, and when the chance came, he raised a charity for disabled children who could not play sports, and he later seriously took up the task to help disabled children. Many famous sportsmen joined him, and later ‘Murray Halberg Trust Fund for Disabled Children’ was started. This achievement was far more meaningful to him than winning the Olympics.

Identified values:

1. *Resilience*
2. *Devotion*
3. *Hard work*
4. *Courage*
5. *Humility*
6. *Service*
7. *Generosity*
8. *Purpose*

Cultural Preservation:

Mizo cultural preservation is not reflected in this unit.

Unit 5: A face on the wall- *E.V. Lucas*

Description of Content: This unit talks about a man who sees a peculiar face on the distempered wall in his room on Great Ormond Street. The face grew on him and he became strangely attached, and whenever he was out in public, he would look at people's faces to see if any resembled that face on the wall. He eventually found a man who looked like that face and followed him, hoping he would talk to him. He found out that the man's name was Mr Ormond Wall, the same as the name of the street he was living on, and he was shocked. He went home, and in the following days, he read in the newspaper that the man had met with an accident, and his condition was critical. By this time, he had also discovered that the face on the wall was also fading. Later, the face on the distorted wall had completely disappeared, and he later found out that the man had also died. He later revealed to his folks, as he was leaving, that he had made up this story a few moments before and left everyone amused and shocked.

Identified values:

1. *Trust*
2. *Curiosity*

3. *Truth*

Cultural Preservation:

Mizo cultural preservation is not identified

Poem: The Hero – Rabindranath Tagore

Description of Content: In this poem by Rabindranath Tagore, he talks about his childish imaginative fantasy about bravely protecting his mother. The poet envisions them traveling through a dangerous land, with him riding a horse, where they were ambushed. The mother was terrified, but the child boldly fought off the attackers and assured her not to be afraid. The poem highlights a child's deep love, courage, and desire to be seen as a hero in his mother's eyes, blending innocence with adventure.

Identified values:

1. *Courage*
2. *Bravery*
3. *Love*
4. *Admiration*
5. *Innocence*
6. *Endurance*

Cultural Preservation:

Mizo Cultural preservation is not reflected.

Unit 6: Two Gentlemen of Verona- A.J. Cronin

Description of Content: This is a touching story of two young boys, Nicola and Jacopo, in Verona, Italy, who were brothers. They take on several jobs like selling newspapers, shining shoes, and running errands, and work tirelessly to earn money. The narrator, who was a traveller, became curious about their dedication and followed them one day to discover the truth. He learned that the boys were using their earnings to care for their sister, Lucia, who was in the hospital suffering from tuberculosis. He also learned that the boys had come from a wealthy family, but due

to the war, they had lost everything, including their parents, and had become homeless.

Identified values:

1. *Compassion*
2. *Kindness*
3. *Love*
4. *Selflessness*
5. *Hard work*
6. *Devotion*
7. *Resilience*
8. *Endurance*
9. *Humility*
10. *Family*

Cultural Preservation:

Mizo cultural preservation is not reflected in the unit.

Poem: Money Madness – D.H. Lawrence

Description of Content: This poem by DH Lawrence talks about society's obsession with money and the destructive power of greed. The poet argues that people fear and worship money, allowing it to control their lives. This greed leads to inequality, as those without money are treated harshly, while the wealthy hold power. The poet sees this as a driving force that distorts human relationships and emotions. He warns us that if this obsession continues, it will dehumanize people and create a world driven by materialism rather than compassion. He urges for a balance where money is valued but does not dictate human relationships and emotions.

Identified values:

1. *Economic injustice*
2. *Danger of financial obsession*
3. *Economic inequality*

4. *Freedom from Greed*
5. *Compassion and Generosity*

Cultural Preservation:

Mizo cultural preservation is not identified

Unit 7: The Day of an American Journalist in 2889- Jules Verne

Description of Content: This story, written by Jules Vern, is a futuristic story that envisions a day in the life of Francis Bennett, an American Journalist in the year 2889, which was 1000 years away. Bennett was an American journalist and the director of the world's largest newspaper. The use of technical gadgets, which he envisions to be introduced, was mentioned, like phono telephote, mechanized dressing-room, pneumatic tubes, aero, and the discovery of a new planet called Gandhini. This chapter highlights the technological innovations that Jules believed would happen after a thousand years, as well as projecting the human emotions and feelings through Bennet missing his wife and trying to spend time with her.

Identified values:

1. *Ambition*
2. *Human affection*
3. *Technological progress*
4. *Innovations*

Cultural Preservation:

Mizo cultural preservation is not reflected

Poem: Written in the Fields – John Keats

Description of Content: This poem, written by John Keats, reflects his appreciation for nature and its soothing influence on the human spirit. He describes the landscape around him and its beauty, with its tranquillity and harmony, which brings, offering a temporary escape from life's hardships. He finds peace in the countryside, escaping from the hustle and bustle of city life.

Identified values:

1. *Appreciation of nature*
2. *Simplicity*
3. *Joy in little things*

Cultural Preservation:

Mizo cultural preservation is not present in this unit.

Unit 8: Adventures in Antarctica- *Suravi Thomas and Rishi Thomas*

Description of Content: This chapter describes the firsthand experience of two young Indian brothers, Rishi and Suravi and their journey to Antarctica. Their journey was filled with obstacles and dangers, facing violent storms and massive waves, navigating through the treacherous Drake Passage. Despite it all, they reached Antarctica and they were amazed by Antarctica's beautiful scenery and diverse wildlife. They gazed at massive blue icebergs, playful whale pods, legendary albatrosses, and enormous areas of thick ice. Their love of penguins and the continent's stunning scenery inspired their adventurous attitude throughout the journey.

Identified values:

1. *Resilience*
2. *Gratitude*
3. *Love for nature and wildlife*
4. *Family bond*

Cultural Preservation:

Mizo cultural preservation is not identified.

Table 4.7*Class X Essential English Coursebook on Values*

Sl. No	Title	Aesthetic values	Constitutional Values	Democratic Values	Epistemic Values	Environmental Values	Ethical Values	Moral Values	Social Values	Visual Representation of Values
1.	David's Story			✓	✓			✓	✓	✓
2.	Don't Die, Graham! Don't Die!									✓
3.	The Brook	✓				✓		✓		✓
4.	Poem: The Poplar Field	✓				✓				✓
5.	Wangari Maathi			✓		✓		✓		
6.	Poem: Be the Best							✓	✓	
7.	The Lap of Honour							✓	✓	✓
8.	A Face on the Wall				✓			✓	✓	✓
9.	Poem: The Hero							✓	✓	✓
10.	Two Gentlemen of Verona							✓	✓	✓
11.	Poem: Money – madness			✓				✓	✓	✓
12.	The Day of an American Journalist in 2889				✓			✓	✓	✓
13.	Poem: Written in the Fields	✓				✓		✓	✓	
14.	Adventures in Antarctica					✓		✓	✓	

✓ = Types of value present in the chapter

From the above table, we can see that the class X, Essential English Coursebook places a dominant theme on moral and social values and environmental values are also well presented. Equal emphasis is given on democratic and epistemic values promoting a well-rounded value development, though room for improvement can be made regarding this area. The broad aims of education are best achieved through developing appropriate values, including traditional values of Indian heritage, ethical and moral values, democratic values, and epistemic values (NCF, 2023). The textbook shows a strong visual representation of value-enforcing images

Table 4.8

Class X Essential English Coursebook on Mizo Cultural Preservation

Sl. no	Title	Cultural Preservation	Visual representation of Culture
1.	David's Story	✓	
2.	Don't Die, Graham! Don't Die!		
3.	The Brook		
4.	Poem: The Poplar Field		
5.	Wangari Maathi		
6.	Poem: Be the Best		
7.	The Lap of Honour		
8.	A Face on the Wall		
9.	Poem: The Hero		
10.	Two Gentlemen of Verona		
11.	Poem: Money – madness		
12.	The Day of an American Journalist in 2889		
13.	Poem: Written in the Fields		
14.	Adventures in Antarctica		

✓ = Cultural Preservation is included in the chapter

As seen from the table, cultural elements that contribute to cultural preservation are almost absent, which needs much focus, as the absence of indigenous traditional elements in their lessons can make the students feel neglected and disconnected. Only one unit highlights the Mizo cultural elements. Children from tribal communities often find their school education irrelevant and foreign to their lives, both culturally and academically (NEP 2020). It is through the development of a

strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem. Thus, cultural awareness and expression are important contributors both to individual as well as societal well-being (NEP 2020).

4.2 To analyze the type of values and cultural preservation incorporated in Mizo textbooks prescribed by MBSE for classes IX and X

The Mizoram Board of School Education (MBSE) has prescribed Class IX and X Mizo textbooks keeping in pace with the National Curriculum Framework 2005. Both textbooks are analysed for this study

The class IX Mizo textbook consists of 10 poems, 11 Prose, 7 Mizo grammar lessons, 1 Drama and 1 Short story. While the class X Mizo subject consists of 10 Poetries, 11 Prose, 4 Grammar lessons, 1 Drama and 1 Short story. All of which, except the grammar section, are analysed for values and cultural preservation for the study.

4.2.1 Analysis of class IX Mizo textbook for values and cultural preservation

Given below is chapter chapter-wise analysis of the class IX Mizo textbook

Hla (Poetry):

Chapter 1: A Saw Raltiang Tlangah -*Lalmama*

Description of Content: This is a Mizo Christian Hymn about the love and sacrifice of Jesus for humans on the cross. It also talks about how the writer promised to stay loyal and follow him till we are all gathered in heaven beside him.

Identified values:

1. *Love*
2. *Loyalty*
3. *Sacrifice*
4. *Faith*
5. *Humility*
6. *Altruism*

Cultural preservation:

Mizo cultural preservation is not reflected in this chapter

Chapter 2: Hringhniang an liama thlafam khua chu e - *Saihnuna*

Description of Content: This is a Mizo poem that portrays the grief and pain that the parents face in the loss of their child. The parents express their loss and pain for their lost child and their concern about letting go of the child alone in the afterlife. This poem highlights the afterlife as the Mizo ancestors believed.

Identified values:

1. *Love*
2. *Affection*
3. *Concern*
4. *Care*
5. *Family*

Cultural Preservation

The traditional Mizo belief of the afterlife is reflected.

Chapter 3: Ka Pian Ka Seilenna Ram - *Rokunga*

Description of Content: This is a poem where the poet depicts his love for his state, he mentions the beauty of Mizoram and its breathtaking scenery and the beautiful lives of the Mizo people along with their altruistic and peaceful nature.

Identified values:

1. *Environmental beauty*
2. *Altruism*
3. *Peace*
4. *Love*
5. *Loyalty*

Cultural Preservation:

Exaggeration of the beauty of Mizoram and the cultural values of the Mizo people is reflected

Chapter 4: Kan Zoram Nuam -*Hranghnuna*

Description of Content: The writer in this poem talks about the beauty of his state and enthusiastically tries to promote the spirit of patriotism. He also talks about his fear of becoming extinct and expresses the need to exempt anything that comes our way, which can lead to cultural decline.

Identified values:

1. *Beauty of nature*
2. *Patriotism*
3. *Harmony*
4. *Love*
5. *Abstinence*
6. *Appreciation of knowledge*

Cultural Preservation

The beauty of Mizoram, as well as the motivation to abstain from things that destroy it and the needs of its preservation, is reflected.

Chapter 5: Lam Ang Ka Lo Let Leh Ta E -*F. Rokima*

Description of Content: In this poem, the writer talks about his melancholy and mentions the beauty of friendship and also about the beauty of his state. He also mentions the festive season of the state and how it was usually spent. He also mentions the guitar, which is an important part of the Mizo culture which showing the Mizo's deep connection with music and their deep relation with the guitar. It evokes images of youths gathering under the starlit sky, strumming melodies late into the night, their songs echoing the heart of Mizo tradition and togetherness.

Identifies values:

1. *Beauty of nature*
2. *Family*
3. *Loss and acceptance*
4. *Gratitude*

Cultural Preservation:

This poem highlights the traditional melancholy lifestyle of the Mizo's and hence reflects Mizo culture

Chapter 6: Min Then Lul Suh -*Lalzova*

Description of Content: The writer in this poem is justifying his love for his girlfriend and begging her not to leave him. He uses different metaphors to show how much he loves and cares for her through this poem. He wishes to marry her and spend his life with her and he is afraid of her leaving him. He expresses this using this song.

Identified values:

1. *Love*
2. *Affection*
3. *Hope*
4. *Beauty of nature*

Cultural Preservation:

Mizo culture is not reflected in this chapter

Chapter 7: Buannel -*R.L. Thanmawia*

Description of Content: This poetry is an expression of the poet's melancholy and the beauty of Buannel which is in the Chin State of Burma and is an important historical place for the Mizo's and the poet mentions the contentment which the people and animals who resides in the Buannel have, which is because according to ancient Mizo beliefs Chawngtinleri the fairy guardian of that place looks after them.

But in the end, the beautiful Buannel seems to wither, and the animals also have gone, which the poet mentions may be due to Chawngtinleri's unhappy state.

Identified values:

1. *Needs for environmental protection*
2. *Beauty of nature*
3. *Contentment*

Cultural Preservation:

This poem is based on Buannel, which is an important historical place of the Mizo and highlights traditional folk stories and old Mizo beliefs of the Mizo culture and hence reflects the Mizo culture

Chapter 8: Sem Sem Dam Dam

Description of Content: This is a Mizo moral poem that portrays the selflessness and generosity of the Mizo people and how they helped and shared everything with the less fortunate. But those qualities have become lost in the changing times and the poet wished for them back. He asked what our ancestors would think if they came back from the dead. He is enforcing through this poem to bring back the selflessness and kindness of the Mizo so that we can rebuild the societal values.

Identified values:

1. *Selflessness*
2. *Altruism*
3. *Brotherhood*
4. *Generosity*
5. *Love for the culture*
6. *Charity*

Cultural Preservation:

This poem highlights the brotherhood and love within the Mizo society, which the poet wants to highlight; hence, cultural preservation is reflected in this poem

Chapter 9: Luan Loh Run -*Zirsangzela Hnamte*

Description of Content: In this poem, the poet mentions an abandoned house and melancholically mentions how beautiful life in that house used to be and how lonely it has become. In the process, he mentions how life used to be with his friends and family and questions what had happened to that carefree and peaceful life. In the end, he compared himself to that lonely house and mentioned his feeling of loneliness after the happy days with his friends had gone and they are now busy with their own lives, living far away.

Identified values:

1. *Beauty*
2. *Love*
3. *Appreciation of nature's beauty*
4. *Loss and acceptance*

Cultural Preservation:

Cultural preservation is not highlighted in this chapter.

Chapter 10: Hmangaih Lenrual Dar Ang -*Damhauhva*

Description of Content: The poet in this chapter, melancholically talks about his lovely and peaceful life with his friends and family and how those days will soon cease. He cherished those moments together and promised to do so until his dying breath. He also mentions that no one could take the place of those memories he holds with his dear ones.

Identified values:

1. *Love*
2. *Appreciation*
3. *Beauty of nature*

Cultural Preservation:

This chapter does not reflect on Mizo cultural preservation

Thu (Prose):

Chapter 11: A Lem Leh A Tak -*Vanneihluanga*

Description of Content: In this chapter the writer starts by talking about life comparing it to two flowers one grown under the care and nurture of the owner and the other by a farm house which struggle alone to bloom and exhibits its beauty, the writer praises the flower by the farmhouse as despite the struggle and difficulty it faces it serves its purpose which was to bloom at its best. The writer then proceeds to talk about how our cultural identity and we are slowly diluting it ourselves by importing foreign species of domestic animals and flowers, adorning it more, and not cherishing the ones that are found here with us. The species that God has given to us to live with. He talks about how it is important to stick with our roots and be true to our heritage, and still keep pace with the advancement and development that life is giving us.

Identifies values:

1. *Beauty*
2. *Faith*
3. *Resilience*
4. *Courage*
5. *Integrity*

Cultural Preservation:

This chapter highlights Mizo cultural identity and appreciation of its assets and the need to preserve it.

Chapter 12: Mihring Dikna leh Chanvo -*Lalhmanmawia*

Description of Content: – This chapter talks about our rights, duties and equality of all humans. The chapter mentions how in earlier days people captured and possessed slaves, suppressing their freedom and how they lived in agony, but with the changing times, people have learned about the importance of rights and freedom, and as time passes, most countries have engraved it in their constitutions. It mainly highlights the evolution of freedom through time. It teaches about the different human rights and

individual and social rights. It mentions the importance of knowing our rights and freedom and how we should live by this.

Identified values:

1. *Respect*
2. *Humility*
3. *Civic duties*
4. *Social and Personal Rights*

Cultural Preservation:

This chapter does not reflect the needs of Mizo cultural preservation.

Chapter 13: Tlawmngaihna Leh Aia Upa Zah -R. Lalrawna

Description of Content: The topic translates to altruism and respect for elders, and the topic itself here talks about values. This chapter describes the meaning of altruism and how love, sympathy and selflessness go along with altruism and how it has formed an integral part of the Mizo cultural identity. People in the olden days taught their children and grandchildren to be selfless and altruistic, and people highly admire those who possess these qualities. Often, community proficiency called ‘Nopui’, which was the highest form of proficiency, was given to brave and selfless people; this was no less than getting a Nobel Prize during their time. Altruism tied the community together and made the society harmonious. Songs that depicted these social values were also composed. Along with this, respecting elders forms an integral part of the Mizo community, which also needs to be kept alive. The Mizo culture also has many proverbs based on altruism and respecting elders.

Identifies values:

1. *Selflessness*
2. *Love*
3. *Empathy*
4. *Respecting elders*
5. *Sympathy*
6. *Admiration*

7. *Altruism*
8. *Honesty*
9. *Integrity*
10. *Humility*

Cultural Preservation:

This chapter reflects the Mizo society, and its cultural values and hence cultural preservation is identified.

Chapter14: Huaina

-R.H.

Rokunga

Description of Content: This topic translates to ‘Courage’, and the chapter talks about courage and its types. The author classifies courage into two types, i.e., physical courage/ bravery and courage that comes from the heart, which is moral courage. The chapter mentions remarkable persons from history, such as Napoleon, Nelson, Alexander and Cynegerius and their stories as an example of physical courage. The chapter stresses the importance of moral courage and emphasises that people with moral courage are often ahead of people with physical courage. Moral courage is important in every walk of our daily life, and though people with moral courage may often suffer because of their actions, they usually bring about change and reformation in society. The chapter also cites people like Emerson, Miden, Galileo, Jonas, Hanway, Lord Beaconsfield and John Hampden as examples of people with moral courage.

Identified values:

1. *Bravery*
2. *Resilience*
3. *Persistence*
4. *Determination*
5. *Moral judgment*
6. *Truth*

Cultural Preservation:

This chapter highlights the Mizo culture and its needs, which will help it survive through modernisation.

Chapter 15: Rilru Puitling -H. Ngurthansanga

Description of Content: In this chapter, though the topic literally translates to emotional maturity, the author uses this term to talk about mental health and hygiene. The chapter starts by talking about Mizo hunter warriors such as Vanapa and Chawngbawla and their stories about how they exhibit a true sense of mental healthiness by controlling themselves from bad temper and knowing when to run away from danger using a clear head.

The chapter also mentions how the Mizo ancestors have taught their children and grandchildren to always be mature in their thoughts and always have a healthy mindset in every situation, to always help and not cause trouble for others. The chapter also mentions different Mizo proverbs and the meanings behind them.

Due to modernization, major changes have been happening in our lives and though knowledge is expanding, relationships between our neighbours and community are degrading, and different types of mental problems are happening. Alcohol abuse and drug abuse have become a major community issue, and experts have said that people with an abuse problem already had problems with their mentality.

Though substance abuse is claimed to be viewed as a disease, its bad characters are always the highlight. This is a community issue in the Mizo society. Our mind can also get sick like our bodies, so if a character change or any slight difference may occur, it is always wise to consult the doctor.

Identified values:

1. *Kindness*
2. *Mental Health*
3. *Maturity*
4. *Self-discipline*

5. *Trustworthiness*
6. *Respect*
7. *Self-control*
8. *Courage*
9. *Honesty*
10. *Perseverance*

Cultural Preservation:

This chapter reflects the condition of Mizo society and the needs of cultural preservation

Chapter 16: Incheina -P.L. Liandinga

Description of Content: In this chapter, the author discusses the importance of dressing appropriately. He emphasises that whether our clothes are expensive or cheap, they should always be clean, as wearing unclean attire is improper and it diminishes our dignity. We must be cautious of how we dress and choose outfits suitable for the occasion, such as avoiding black at a wedding or white at a funeral. Simply wearing costly clothes does not guarantee a good appearance and may even make us look foolish. The author stresses the need to consider the event or setting when selecting our outfits. He concludes by saying that the best way to present ourselves is through our character. Being friendly and polite, especially in unfamiliar places, leaves a lasting impression, as people remember us not for our expensive clothing but for our character.

Identified values:

1. *Cleanliness*
2. *Politeness*
3. *Modesty*
4. *Self-respect*
5. *Awareness*
6. *Discipline*

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter

Chapter 17: Mahni Inhneh - *Lalzuia Colney*

Description of Content: This chapter revolves around the concept of self-control. The author emphasizes themes of self-discipline and the courage to pursue what is right. To illustrate these ideas, he references several historical figures, including Alexander the Great, Napoleon, Neil Armstrong, Edwin Aldrin, Cassius Clay, Mahatma Gandhi, and Harriet Beecher Stowe, sharing their stories to highlight the central theme. He also discusses Socrates, who was executed for having the courage to stand by his beliefs. The author clarifies that strength is not merely physical but is defined by inner bravery and conviction. Even soft soft-physique woman or a non-masculine-looking man's appearance can be considered strong if they stand firm in their beliefs. In today's world, the lack of self-control, particularly in substance abuse, often leads to harmful consequences, including death. Therefore, the author stresses the importance of exercising self-control to avoid such dangers.

Identified values:

1. *Self-control*
2. *Abstinence*
3. *Courage*
4. *Truth*
5. *Self-discipline*
6. *Conviction*
7. *Resilience*

Cultural preservation:

Mizo cultural preservation is not reflected

Chapter 18: Sumdawnna - *Lalrochhunga Pachuau*

Description of Content: The topic translates to business or commerce. This chapter discusses the economic conditions of Mizoram and the impact of business on its people. Many have ventured into business, with some finding success while others

face losses. As Mizoram remains dependent on the central government and has yet to achieve economic self-sufficiency, any fluctuations in the global or Indian economy immediately affect the state. When government employees experience delays in salary payments, the consequences extend beyond luxury stores, affecting even small local businesses and leading to economic hardships. However, this should not discourage us; rather, it should serve as a challenge to innovate and create opportunities. While traditional jobs are becoming scarce, those who engage in thoughtful planning and creativity can develop new business ideas. Unfortunately, laziness has become a growing issue, gradually weakening the state's economy. Success in business demands hard work, patience, and dedication. Not having a large amount of capital should not be a barrier, as many successful companies started with minimal resources. In reality, the most valuable capital in business is us. Mizo people are often quick to embrace modern technology and advancements. However, we must learn to manage our spending in line with our earnings. Maintaining proper financial records is also crucial for business success. Business reflects our preaching in religious places, so honesty and integrity are essential. If we uphold these principles, success and blessings will follow.

Identified values:

1. *Honesty*
2. *Integrity*
3. *Determination*
4. *Financial discipline*
5. *Dedication and hard work*
6. *Self-sufficiency*

Cultural preservation:

This chapter highlights the economic state of Mizoram and the necessities for its self-sufficiency, reflecting on the needs of cultural preservation.

Chapter 19: Chhiatni Thatni -*Thanpuii Pa*

Description of Content: This chapter explores the evolution of death and wedding ceremonies in Mizo culture over time and how Christianity plays a role in the shift in

how it is dealt with. It delves into the changing customs and highlights the various roles and responsibilities that individuals within the community undertake during these significant occasions.

Identified values:

1. *Altruism*
2. *Love*
3. *Responsibility*
4. *Brotherhood*

Cultural preservation:

This chapter highlights the role and responsibility of being in a Mizo society, as well as the nature of the society

Chapter 20: Nungcha leh Zofate - *B. Lalthangliana*

Description of Content: This chapter talks about wildlife and their different roles in the life of humans. It also talks about the love and care our ancestors have for them and how they have looked after them. It also talks about Chawngkhupa, an iconic figure in Mizo history who played a significant role in the protection of wildlife. It also talks about the ecosystem and the different roles that nature plays in the environment.

Identified values:

1. *Appreciation and respect for nature*
2. *Responsibility*
3. *Preservation of wildlife*
4. *Love*
5. *Beauty of nature*
6. *Duty*
7. *Compassion*
8. *Kindness*

Cultural Preservation:

This chapter reflects how our ancestors have taken after wildlife and talks about Mizo folktales, which have significant environmental lessons.

Chapter 21: Lungawina - James Dokhuma

Description of Content: This chapter centers on the theme of contentment. The writer gave different examples on the importance of being content with oneself, regarding our appearance as well as our lives and the things we have. It encourages us not to bother and be concerned about others' opinions of us, as our unhappiness often stems from comparing ourselves to the happiness or success of others in their lives. We should live life the way we want without causing trouble for others.

Identified values

1. *Gratitude*
2. *Contentment*
3. *Beauty*
4. *Appreciation*

Cultural preservation:

This chapter does not reflect Mizo cultural preservation.

Chapter 29: Lungrem A Chim - Liansailova

Description of Content: This short play portrays the impact of corruption in a small village and the struggle for justice led by the local authorities. A tragic disaster, caused by the corrupt actions of a contractor, resulted in the loss of lives. In response, the village council took a stand and pursued justice, ultimately leading to the contractor's arrest. As the story unfolds, it is revealed that the man's unethical behaviour was passed down to his son, who also engaged in wrongdoing and was eventually arrested as well.

Identified values:

1. *Loyalty*
2. *Honesty*

3. *Courage*
4. *Justice*
5. *Bravery*
6. *Integrity*
7. *Moral principle*

Cultural Preservation:

Mizo cultural preservation is not reflected

Chapter 30: Khuanu Samsuih - *Rev Zokima*

Description of Content: This story revolves around traditional Mizo society, portraying the lifestyles and communal administration of the time. This story centers on the love story of Chawngbuanga and Thanchingi, who face numerous obstacles in their journey to be together. Chawngbuanga is believed to have died during World War II but eventually returns and the two are joyfully reunited and married. The story also highlights how the Mizo community functioned, particularly the role of the Zawlbuk in teaching young children discipline, etiquette, and social values, reflecting the strong cultural foundation of Mizo society.

Identified values:

1. *Respect*
2. *Discipline*
3. *Altruism*
4. *Responsibility*
5. *Discipline*
6. *Love*
7. *Dignity*
8. *Humility*
9. *Courage*
10. *Friendship*
11. *Beauty of nature*
12. *Sacrifice*

13. Patience

Cultural Preservation:

This chapter reflects the promotion of Mizo culture.

Table 4.9*Class IX Mizo textbook on values*

Sl no	Title	Aesthetic values	Constitutional Values	Democratic Values	Epistemic Values	Environmental Values	Ethical Values	Moral Values	Social Values	Visual representation of Values
1	A saw raltiang tlangah				✓		✓	✓	✓	
2	Hrinhniang an liamna thlafam khua chu e						✓		✓	
3	Ka pian ka seilenna ram					✓		✓	✓	
4	Kan Zoram nuam		✓	✓	✓	✓	✓		✓	
5	Lam ang ka lo let leh ta e					✓			✓	
6	Min then lul suh	✓				✓		✓	✓	
7	Buannel	✓				✓				
8	Sem sem dam dam			✓			✓	✓	✓	
9	Luah loh run	✓					✓	✓		
10	Hmangaih lenrual dar ang					✓		✓		
11	A lem leh a tak	✓			✓			✓		
12	Mihring dikna leh chanvo		✓	✓			✓			
13	Tlawmngaihna leh aia upa zah						✓	✓	✓	
14	Huaina				✓			✓		
15	Rilru puitling						✓	✓	✓	
16	Incheina						✓	✓		
17	Mahni Inhneh				✓		✓	✓		
18	Sumdawwna						✓	✓		
19	Chhaitni thatni			✓			✓	✓	✓	
20	Nungcha leh zofate					✓	✓	✓		
21	Lungawina	✓						✓		
22	Lungrem a chim		✓	✓			✓	✓		
23	Pathian samsuih	✓					✓	✓	✓	

✓ = Types of value present in the chapter

The findings of the study reveal that moral, ethical, social, and environmental values are central themes of the textbook. A holistic and multidisciplinary education would aim to develop all capacities of human beings -intellectual, aesthetic, social, physical, emotional, and moral in an integrated manner. Such an education will help develop well-rounded individuals (National Education Policy 2020). The textbook appears to emphasize character building and aims to integrate traditional cultural values into students' learning. The frequently mentioned values are love, honesty, altruism, respect and responsibility. Additionally, the textbook provides remarkable insights into the beauty of Mizoram, featuring poetry that offers spiritual upliftment and guidance, which plays an important role in the Mizo identity. However, the textbook does not include any images that visually support or promote these values.

Table 4.10

Class IX Mizo textbook on Mizo Cultural Preservation

Sl no.	Title	Cultura Preservation	Visual representation of Culture
1.	A saw raltiang tlangah		
2.	Hrinhniang an liamna thlafam khua chu e	✓	
3.	Ka pian ka seilenna ram	✓	
4.	Kan Zoram nuam	✓	
5.	Lam ang ka lo let leh ta e	✓	
6.	Min then lul suh		
7.	Buannel	✓	
8.	Sem sem dam dam	✓	
9.	Luah loh run		
10.	Hmangaih lenrual dar ang		
11.	A lem leh a tak	✓	
12.	Mihring dikna leh chanvo		
13.	Tlawmngaihna leh aia upa zah	✓	
14.	Huaina	✓	
15.	Rilru puitling	✓	
16.	Incheina		

17.	Mahni Inhneh	
18.	Sumdawnna	✓
19.	Chhaitni thatni	✓
20.	Nungcha leh zofate	✓
21.	Lungawina	
22.	Lungrem a chim	
23.	Pathian samsuih	✓

✓ = Cultural Preservation is present in the chapter

From the findings of the study, we came to know that most of the chapters in the Mizo textbook reflect the Mizo culture and its promotion. The chapters reflected on the different cultural aspects, such as traditional beliefs, social structure, traditional religious beliefs, and various environmental wisdom that have been passed down through generations. However, there has been minimal stress on contemporary cultural issues, and the visual representation of culture has not been found in the textbook.

4.2.2 Analysis of class X Mizo textbook for values and cultural preservation

Chapter-wise analysis of the class X Mizo textbook is given below

Hla (Poetry)

Chapter 1: Aw Lalpa, Davida Leh a Thlah Arsi - *Patea*

Description of Content: This poem is a Mizo Christian song that speaks of God's love and sacrifice. The poet rejoices in this divine grace and expresses hopeful longing for the day he will be united with God and reunited with loved ones in heaven.

Identified values:

1. *Gratitude*
2. *Spiritual guidance*
3. *Hope*

Cultural preservation:

Mizo cultural preservation is not reflected

Chapter 2: Kum Sul Liam Hnu - C. Lalkhawliana

Description of Content: This is a Mizo Christmas song where the poet talks about the hopeful anticipation of celebrating Christmas and the humble birth of Jesus. At the same time, he is wondering if his friends and family from afar are celebrating the occasion and sending them warm wishes for a joyful Christmas.

Identified values:

1. Hope
2. Humility
3. Gratitude
4. Family

Cultural Preservation:

Mizo cultural preservation is not reflected in this chapter

Chapter 3: Chhul Khat Kual - C. Durthanga

Description of Content: This is a patriotic song where the poet talks about the unity of the different tribes of the Mizo, emphasizing that Mizoram is our mother and as all come from the same roots, we must unite and join forces to protect our shared culture.

Identified values:

1. Patriotism
2. Brotherhood
3. Integrity
4. Responsibility
5. Love

Cultural Preservation:

The poet talks about the unity and preservation of the Mizo different clan and sub-clan and hence Mizo cultural preservation is present

Chapter 4: Zofate Inpumkhatna - C. Chhuanvawra

Description of Content: In this chapter, the poet reflects on how the different Mizo clans were separated due to past invasions. He emphasizes the need for those who remain in the land to stand united, protect the spirit of brotherhood, and commit to spreading love. The poet also expresses a heartfelt desire to welcome back those who were separated, reinforcing the call for unity and reconciliation.

Identified values:

1. *Hope*
2. *Unity*
3. *Love*
4. *Brotherhood*

Cultural Preservation:

This chapter highlight the needs of Mizo cultural preservation

Chapter 5: Zo Bawmtu Chhawkhlei Par - H. Lalringa

Description of Content: This poem is about the flower ‘Chhawkhlei’, with the poet admiring its beauty while complaining how short-lived it is. He expresses a wish for its blossoms to last forever so it may continue to beautify Mizoram.

Identified values:

1. *Beauty of nature*
2. *Preservation of wildlife*

Cultural Preservation:

Mizo Cultural preservation is not reflected

Chapter 6: Zirtu Kawng - Selet Thanga

Description of Content: In this poem, the poet speaks in the first person to motivate students, emphasizing the importance of hard work and the wise use of time. He employs various metaphors to convey the values of discipline and perseverance.

Identified values:

1. *Hard work*
2. *Discipline*
3. *Perseverance*
4. *Determination*

Cultural Preservation:

This chapter does not reflect Mizo Cultural Preservation

Chapter 7: Mahriak Ten Ar Ang Ka Vai R Parte - *Lalzova*

Description of Content: The poet in this poem expresses his love for a girl and how much he misses her. The girl seemed to have left him, and he mourns her absence and pleads for her to come back, while he feels sorrowful and alone in his loneliness. He reminisces on the days they were together, retracing back on the days they spent together, and he couldn't seem to move on from her. He could not get over her and wished for her to meet him again someday.

Identified values:

1. *Love*
2. *Loss and acceptance*

Cultural Preservation

Mizo Cultural preservation is not reflected in this chapter

Chapter 8: Awmhar Niin Ka Chuan Ang

-

Zothanga

Description of Content: In this poem, the poet reflects on the traditional Mizo Christian belief in the afterlife. He describes its beauty with a sense of hope and faith, even though he mourns and misses those who have already departed.

Identified values:

1. *Beauty*
2. *Belief*

Cultural Preservation:

Mizo Cultural Preservation is not present

Chapter 9: Chhingkhual Len Mawi - *P.S. Chawngthu*

Description of Content: In this poem, the poet describes the beauty of a girl he met on the streets, whom he wishes to meet again. He didn't know where the girl went or where she was from, she continued to stay in his thoughts and he wished he had talked to her or at least had waved her goodbye.

Identified values:

1. *Beauty*
2. *Love*
3. *Adoration*

Cultural Preservation:

Mizo Cultural Preservation is not present

Chapter 10: Hmangaihna - *Vankhama*

Description of Content: The poet in this poem describes love and its pureness. He then expresses his love for his girl and how much he adores her. And since her beauty was captivating, he also mentions others trying to win her, which he understands because he realizes how beautiful she was

Identified values:

1. *Fairness*
2. *Love*
3. *Beauty*
4. *Compassion*
5. *Spiritual guidance*

Cultural Preservation:

Mizo Cultural preservation is not reflected

Thu (Prose):

Chapter 11: Nun Kawng - *R.L. Thanmawia*

Description of Content: In this chapter, the writer discusses the importance of utilizing time wisely and fulfilling our responsibilities as social beings. He warns against becoming a slave to money, explaining that such a mindset can lead to the loss of true values, as everything begins to be measured merely by money. The writer also outlines various steps to achieve success and highlights several iconic figures who have overcome significant obstacles through perseverance and determination.

Identified values:

1. *Responsibility*
2. *Hard work*
3. *Determination*
4. *Spiritual guidance*
5. *Honesty*
6. *Courage*

Cultural Preservation

This chapter does not talk about Mizo cultural preservation

Chapter 12. Thalaite Khawvel - *Siamkima Khawlhkring*

Description of Content: In this chapter, the writer shares his journey and experiences with the youth. He reflects on both the challenges and the growth he has witnessed. He discusses the impact of westernization on Mizo youths and cautions that we should not adopt only the dresses and appearances of Western culture. Instead, he encourages young people to learn from the positive aspects, such as their strong work ethics, independence, and determination, that he observed among the youths in Western societies. His message is to embrace meaningful progress while staying grounded in one's identity.

Identified values:

1. *Pride*
2. *Equality*
3. *Encouragement*
4. *Determination*
5. *Hard work*

Cultural Preservation:

This chapter highlights the needs of cultural promotion and progress.

Chapter 13: Mizo Thufing

Description of Content: This chapter highlights different Mizo Proverbs.

Identified values:

1. *Respect*
2. *Humility*
3. *Kindness*
4. *Respect for wildlife*
5. *Patience*
6. *Determination*
7. *Belief*

Cultural preservation:

This chapter talks about the different Mizo teachings and proverbs to live by and hence cultural preservation is reflected.

Chapter 14: Ral A Lian E-H Ngurthansanga

Description of Content: This chapter talks about the abuse of drugs and the effects it has on individuals' health and society. This has caused an increasing rate of HIV/AIDS at an alarming rate, and is taking the lives of many people in the state. This has become an increasing concern in Mizoram, and considering the rate of drug abuse and HIV/AIDS in the state, it is high time we warriors cry and defend ourselves and fight against these threats.

Identified values:

1. *Abstinence*
2. *Non-discrimination*
3. *Danger of drug abuse*
4. *Effects of HIV/AIDS*

Cultural Preservation:

This chapter does not reflect Mizo cultural preservation

Chapter 15: Zawlbuk - C. Lianhmingthanga

Description of Content: This chapter discusses the Zawlbuk, a vital institution in Mizo culture. It served as a communal space where Mizo bachelors gathered, fostering values such as altruism, respect, and hard work. Within the Zawlbuk, young men learned practical skills like crafting household equipment, participated in various activities and games, and were trained in discipline. These bachelors also took on the role of village guardians, watching over the community from the Zawlbuk, which gave people a sense of safety and unity. Moreover, the Zawlbuk played a key role in maintaining social harmony, as minor disputes that did not require the attention of village chiefs were often resolved there.

Identified values:

1. *Responsibility*
2. *Leadership*
3. *Altruism*
4. *Knowledge/ belief*
5. *Discipline*

Cultural Preservation:

This chapter mentions the Mizo societal administration and ways of life, mentioning the societal values and discipline.

Chapter 16: Kei Ka Pianna Mizoram - *Zothansanga Khiangte*

Description of Content: In this chapter, the writer beautifully describes Mizoram using vivid metaphors to capture its breathtaking natural beauty. He also reflects on the traditional values of the Mizo society, such as integrity, community love, and harmony. Mizoram is portrayed as a land of stunning landscapes, where the sounds of birds and insects create a melody that soothes the soul. It's cool, pure waters are said to satisfy not just physical thirst but also offer a deeper sense of satisfaction. Through this portrayal, the writer not only celebrates the physical beauty of the land but also the richness of its cultural and moral values.

Identified values:

1. *Appreciation of nature*
2. *Beauty of nature*
3. *Preservation of nature*
4. *Integrity*
5. *Truth*
6. *Generosity*
7. *Altruism*
8. *Respect*

Cultural Preservation

This chapter mentions the beauty of Mizoram geographically and sociologically. He highlights the communal life and the societal values that the Mizo's preach and live with.

Chapter 17: Peihna - *Sangzuala*

Description of Content: In this chapter, the author emphasizes the importance of persistence and encourages the Mizo people to remain determined in pursuing their goals. He urges us to admire and learn from the right role models, those who can guide us along the correct path to success. The author stresses the need for a change in lifestyle among the Mizo's and expresses concern that, if we fail to become self-

reliant and take responsibility for our economy, we may eventually have to bow before the very tribes we once looked down upon. His message is a call to action for growth, self-sufficiency, and persistence.

Identified values:

1. *Honesty*
2. *Hard work*
3. *Persistence*
4. *Perseverance*
5. *Discipline*
6. *Truth*

Cultural Preservation:

This chapter highlights calls for the need to reform society and improve our state economy to be independent enough not to rely on other states. It talks about contemporary Mizo societal problems and, hence, Cultural Preservation is reflected.

Chapter 18: Nihna - *Darchhawna*

Description of Content: In this chapter, the writer reflects on the idea that everyone in this world is playing a role and wearing a mask. He suggests that people often hide their true selves, and the way they are perceived by others is often far from reality. The world, he says, is like a big stage where humans perform. And love often conceals the true nature of our loved ones. However, he emphasizes the importance of trust and sincerity. If we must 'act,' as the writer says, we must act with kindness and compassion. He also reminds the readers from a Christian perspective that ultimately our actions will be judged in heaven.

Identified values:

1. *Truth*
2. *Honesty*
3. *Belief*
4. *Love*
5. *Humility*

Cultural Preservation:

This chapter does not reflect Mizo cultural preservation

Chapter 19: Mizote Leh An Nihna - B. Lalthangliana

Description of Content: This chapter explores the history of the Mizo people, who are believed to be part of the Mongoloid race. It discusses the dispersion of various Mizo clans and sub-clans, and how they eventually migrated and settled in what is now Mizoram. The writer also describes the early way of life of the Mizo's, along with the birth and development of the Mizo language, which is believed to have originated from the Tibeto-Burman language family.

Identified values:

1. *Brotherhood*
2. *Knowledge*
3. *Appreciation of Culture*
4. *Respect*
5. *Patriotism*

Cultural Preservation:

This chapter traces Mizo history and how it has evolved into what it is today.

Chapter 20: Tih Dan Tha

Description of Content: This chapter describes various etiquettes and manners that individuals should practice. It provides key guidelines for living harmoniously with others in the society, emphasizing respect, consideration, and proper social conduct of the Mizo society.

Identified values:

1. *Responsibility*
2. *Altruism*
3. *Respect*
4. *Accountability*
5. *Kindness*

Cultural Preservation:

This chapter talks about the Mizo code of conduct and societal living and hence, Cultural Preservation is present

Chapter 21: Tlem Te Ka Chhiar a, Ka Pass Tho - *Zikpuii Pa*

Description of Content: In this chapter, the writer emphasizes the value of hard work and encourages readers not to be ashamed of putting in genuine effort and reaping the rewards of their labour. He critiques the attitude of some students who pretend to study very little yet achieve good results, a behaviour that misleads others and destroys the spirit of hard work. He also points out the trend of selective studying, focusing only on likely exam topics, which goes against the true purpose of education. The writer urges readers to be honest with themselves, to embrace hard work sincerely, and to strive to be genuinely deserving of the blessings of hard work.

Identified values:

1. *Hard work*
2. *Honesty*
3. *Truth*
4. *Integrity*
5. *Loyalty*
6. *Courage*

Cultural Preservation:

Mizo cultural preservation is not identified in this chapter

Chapter 26: Sual Man Thihna - *Lalthangfala Sailo*

Description of Content: This chapter is about a play that highlights various forms of corruption and tells the story of a girl who was kidnapped by a boy who wishes to marry her against her will. Eventually, she was rescued and the criminals involved face the consequences of their actions. The play portrays the impact of corruption on individuals and society, ultimately delivering a message about justice and accountability.

Identified values:

1. *Humility*
2. *Truth*
3. *Honesty*
4. *Integrity*
5. *Kindness*
6. *Justice*
7. *Courage*

Cultural Preservation:

This chapter does not reflect Mizo cultural preservation

Chapter 27: Tualte Vanglai - *Pastor Nikhama*

Description of Content: This story highlights the lifestyle and communal life of the old Mizo society in the village of Tualte. It centers around Vanapa, a historical figure in Mizo history and offers a glimpse into the traditional family lives and societal roles. Through the narrative, the story also promotes important cultural values and traditional etiquette that were upheld in Mizo society.

Identified values:

1. *Humility*
2. *Respect*
3. *Responsibility*
4. *Courage*
5. *Truth*
6. *Altruism*
7. *Beauty*
8. *Love*
9. *Dignity*
10. *Patience*

Cultural Preservation:

This chapter reflects the preservation of Mizo culture and highlights its promotion.

Table 4.11*Class X Mizo textbook on values*

Sl. no	Title	Aesthetic Values	Constitutional Values	Democratic Values	Epistemic Values	Environmental Values	Ethical Values	Moral Values	Social Values	Visual Representation of Values
1	Aw Lalpa, Davida leh a thlah arsi				✓			✓		
2	Kum sul liam hnu							✓	✓	
3	Chhul khat kual			✓				✓	✓	
4	Zofate inpumkhatna			✓				✓		
5	Zo bawmtu chhawkhelei par	✓				✓		✓		
6	Zirtu kawng							✓		
7	Mahriaten ar ang ka vai e Parte							✓		
8	Awmhar niin ka chuan ang	✓			✓	✓				
9	Chhingkhuan len mawi	✓					✓			
10	Hmangaihna	✓		✓				✓	✓	
11	Nun kawng							✓		
12	Thalaite khawvel			✓				✓		
13	Mizo thufing				✓	✓	✓	✓		
14	Ral a lian e		✓	✓			✓		✓	
15	Zawlbuk			✓	✓				✓	
16	Kei ka pianna Mizoram				✓	✓		✓	✓	
17	Peihna				✓			✓		
18	Nihna				✓			✓		
19	Mizote leh an nihna		✓	✓	✓				✓	
20	Tihdan tha							✓	✓	
21	Tlemte ka chhiar a, ka pass tho				✓			✓		
22	Sual man thihna			✓	✓			✓	✓	
23	Tualte vanglai	✓			✓		✓	✓	✓	

✓ = Types of value present in the chapter

From the findings of the study, it is evident that the Class X Mizo textbook places a strong emphasis on moral, epistemic, and social values. The NCF 2023, has given a broad classification on values as. Ethical and moral values- These values are virtues that students need to develop, and these are beneficial to the individual, in terms of their health and well-being, as well as to society as a foundation for democratic values. Epistemic values- These are values that we hold about knowledge and truth. Developing a scientific temper is as much a value orientation towards the use of evidence and justification, as much as understanding current scientific theories and concepts (National Curriculum Framework, 2023). According to the NEP 2020, social values are the principles and beliefs that a society collectively holds as important. They guide behavior, shape cultural norms, and influence the way people interact with each other.

The textbook promotes a broad dimension of value inculcation, including civic awareness and a recurring focus on Christian values, which offer spiritual guidance and encourage ethical conduct. The textbook also highlights the importance of unity and brotherhood among the various Mizo clans and sub-clans, thereby fostering democratic values. Altruism, kindness, responsibility, true belief, and knowledge about the structural and cultural formation of Mizo society are some of the frequently mentioned values. This shows the textbook's role in nurturing both character and cultural consciousness among students. The textbook does not provide any visual representation of values.

Table 4.12*Class X Mizo textbook on Mizo Cultural preservation*

Sl.no	Title	Cultura Preservation	Visual representation of Culture
1.	Aw Lalpa, Davida leh a thlah arsi		
2.	Kum sul liam hnu		
3.	Chhul khat kual	✓	
4.	Zofate inpumkhatna	✓	
5.	Zo bawmtu chhawkhlel par		
6.	Zirtu kawng		
7.	Mahriaten ar ang ka vai e Parte		
8.	Awmhar niin ka chuan ang		
9.	Chhingkhuan len mawi		
10.	Hmangaihna		
11.	Nun kawng		
12.	Thalaite khawvel		
13.	Mizo thufing	✓	
14.	Ral a lian e	✓	
15.	Zawlbuk	✓	
16.	Kei ka pianna Mizoram	✓	
17.	Peihna	✓	
18.	Nihna		
19.	Mizote leh an nihna		
20.	Tihdan tha	✓	
21.	Tlemte ka chhiar a, ka pass tho		
22.	Sual man thihna		
23.	Tualte vanglai	✓	

✓ = Cultural Preservation is present in the chapter

From the findings of the study, we can see that minimal emphasis is given on the promotion of Mizo culture and its needs for preservation. Cultural preservation is particularly emphasized in the prose section, with chapters like ‘Zawlbuk’, ‘Mizo Thufing’, and ‘Mizote leh an Nihna’ showcasing traditional institutions, proverbs, and historical narratives. These chapters play a crucial role in fostering a sense of identity and pride among Mizo youth. However, the poetry section does not

emphasize its focus on the culture, though there is some mention of the unity and brotherhood of different Mizo clans and sub-clans. However, no visual representation of culture is presented in the textbook.

Overall, the class IX and X Mizo textbooks contain a fair number of values in their contents; however, they lack sufficient focus on cultural content. It would be desirable if more contents on the Mizo cultural preservation are included, as the Mizo subject, being the indigenous language, plays an important role in literature that could foster cultural awareness in the students and promote cultural preservation.

4.3 Curriculum transaction strategies adopted by English subject teachers of Classes IX and X for promoting values.

4.3.1 Teachers' Role in Value Inculcation

All interviewed English teachers acknowledged their deliberate efforts in incorporating values during classroom teaching. They commonly dedicate a few minutes from their periods to discuss values. The teachers strongly agreed that value inculcation is a joint responsibility between home and school. Most of them viewed it as a 50-50 responsibility shared with parents.

4.3.2 Impact of Students' Family Background

A recurring theme in the interviews was the difficult family background of students, especially in government secondary schools. Teachers expressed the added moral responsibility placed on them due to the students' vulnerable circumstances.

One teacher from Lunglei district stated, *"Since most of the students in our school are from broken family backgrounds, we play a crucial role in incorporating values in their lives as they are in our care from 9 to 5."*

Another teacher from Kolasib district explained, *"In government schools, like us, students are often from broken families. We even had a case where a child's father wasn't even aware that his child was attending our school and only found out about it when he was contacted for bio data, as the child could not provide any details. Children like this are entirely in our hands, and their character and mindset are all*

over the place. For them, when coming to school and simply teaching them the subject matter is not enough, we have to guide their character and values in every way we can.”

4.3.3 Language Teaching as a Medium for Value Integration

Several teachers highlighted how English, as a subject, allows natural opportunities for value education, especially through literature and classroom discussions.

One respondent noted, “Especially being a language teacher, it is easier for us to bring up these topics from the textbook during our lecture, so it is especially important for us to not miss opportunities to get into these topics, as in other subjects, these become off-topic and hard to discuss.”

4.3.4 Moral Purpose of Education

Teachers emphasized that the goal of education is moral and character development, not merely academic success.

One teacher expressed this as: “Like Gandhi's quote on education, as the body and mind grow, the spirit must also grow. Even if the student does not pursue higher levels of education, if his/ her morals are right and he/she is a good citizen and a good mother or father, then they have achieved true education. But if one is highly educated but has no values and makes others' lives complicated or hard, he then misses the purpose of education.”

Another teacher added, “If our morals aren't right, even if we have great visions, we will not be able to achieve them, so for them learning how to handle life and build their character is essential, along with helping them develop good mental health.”

4.3.5 Teachers as Role Models

Realizing their influence, many teachers shared their efforts to model good behavior and values through personal conduct. A teacher from Mamit district reflected, *“I believe teachers play a very important role in the children's lives. While*

the parents want the best for their children, they often don't know the best way to impart values, and most of the time, children listen to their teachers more than their parents. So as teachers, we play this huge role, so we must not only teach but also live and act in a way that sets an example to the students.

4.3.6 Teaching Methods used by English teachers for inculcating values

Table 4.13

Teaching methods used by English teachers in different districts of Mizoram

Districts	Moral values	Ethical values	Constitutional values	Democratic values	Environmental values	Epistemic values	Aesthetic values	Social values
Aizawl	1. Lecture 2. Storytelling 3. Talks from experience 4. Questioning	1. Lecture 2. Storytelling 3. Talks from experience 4. Questioning	1. Lecture 2. Storytelling 3. Talks from experience 4. Questioning	1. Lecture 2. Storytelling 3. Talks from experience 4. Questioning	1. Lecture 2. Questioning	1. Lecture 2. Storytelling 3. Talks from experience 4. Questioning	1. Lecture 2. Storytelling 4. Questioning	1. Lecture 2. Storytelling 3. Talks from experience 4. Questioning
Champhai	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Planting trees 3. Cleaning Rivers 4. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Background storytelling 3. Talks from Experience	1. Lecture 2. Talks from experience
Hnahthial	1. Lecture 2. Drama 3. Discussion 4. Talks from experience	1. Lecture 2. Drama 3. Discussion 4. Talks from experience	1. Lecture 2. Discussion 3. Talks from experience	1. Lecture 2. Discussion 3. Talks from experience	1. Lecture 2. Discussion 3. Talks from experience	1. Lecture 2. Discussion 3. Talks from experience	1. Lecture 2. Drama 3. Discussion 4. Talks from experience	1. Lecture 2. Discussion 3. Talks from experience
Khawzawl	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from Experience	1. Lecture 2. Talks from experience
Kolasib	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture 2. Talks from experience	1. Lecture	1. Lecture 2. Talks from experience	1. Lecture 2. Background Storytelling	1. Lecture 2. Talks from experience

Lawngtlai	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture
	2. Discussion	2. Discussion	2. Discussion	2. Discussion	2. Discussion	2. Discussion	2. Discussion	2. Discussion
	3. Sermons on Bible teaching	3. Sermons on Bible teaching				3. Sermons on Bible teaching		3. Sermons on Bible teaching
Lunglei	1. Discussion	1. Discussion	1. Discussion	1. Discussion	1. Discussion	1. Discussion	1. Illustration	1. Discussion
	2. Lecture	2. Lecture	2. Lecture	2. Lecture	2. Lecture	2. Lecture	2. Lecture	2. Lecture
	3. Presentation using PowerPoint	3. Presentation using PowerPoint			3. Planting trees 4. Nature Walk		3. Presentation using PowerPoint	
Mamit	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture
	2. Storytelling	2. Storytelling	2. Storytelling	2. Storytelling	2. Storytelling	2. Storytelling	2. Storytelling	2. Storytelling
	3. Demonstration	3. Demonstration	3. Discussion	3. Discussion	3. Discussion	3. Discussion	3. Demonstration	3. Demonstration
	4. Discussion	4. Discussion					4. Discussion	4. Discussion
	5. Sermons on Bible teaching	5. Sermons on Bible teaching					5. Sermons on Bible teaching	5. Sermons on Bible teaching
Saitual	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Background storytelling	1. Lecture
	2. Talks based on experience	2. Talks based on experience	2. Talks based on experience	2. Talks based on experience	2. Discussion	2. Talks based on experience	2. Lecture	2. Talks based on experience
	3. Sermon on Bible teaching	3. Sermon on Bible teaching	3. Discussion	3. Discussion		3. Discussion	3. Discussion	3. Discussion
	4. Discussion	4. Discussion				4. Sermon on Bible teaching		
Serchhip	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Planting Trees	1. Lecture	1. Lecture	1. Lecture
	2. Discussion	2. Discussion	2. Discussion	2. Discussion	2. Lecture 3. Discussion	2. Discussion	2. Discussion	2. Discussion
Siaha	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Planting trees	1. Lecture	1. Lecture	1. Lecture
	2. Discussion	2. Discussion	2. Discussion	2. Discussion	2. Lecture 3. Discussion	2. Discussion	2. Discussion	2. Discussion

Interpretation of table 4.3.1

The data in Table 4.3.1 reveal that lecture-based teaching, primarily focused on textbook content, is the most employed method for imparting various values across all districts of Mizoram. A teacher from Champhai district shared, *“We often incorporate values during our lectures based on the textbooks, as finding a separate time for these topics is hard, and extra time is not available since we are pressured to finish the syllabus on time.”* Similarly, a teacher from Serchhip district added, *“There are lessons which can be related to various topics, so I expand on these to talk about values while explaining the content.”*

In addition to lectures, sharing real-life experiences is also frequently used to foster value-based learning. Many teachers introduce relatable, practical examples to enhance students' moral understanding.

Discussion is another method widely practiced across districts. However, teachers expressed mixed opinions regarding its effectiveness. A teacher from Kolasib stated, *“Using discussion is hard at their level because they do not speak up when asked for their opinion, and it is difficult to maintain interaction.”* In contrast, a teacher from Lunglei district reported, *“We have a lot of discussions with the students. Since they can easily access the world through their phones, they are influenced by certain ideas. We hold discussions to understand their views and prevent overly liberal mindsets.”*

To enhance engagement, some teachers even incorporate humour or jokes in their interactions with students.

For the development of aesthetic values, several teachers begin by sharing background stories of poets and authors to deepen students' appreciation of literary works. One teacher from Lunglei explained, *“I use a lot of illustrations in my teaching so that they can picture and appreciate the beauty of things.”*

In promoting social values, some practices go beyond classroom instruction. A teacher from Lunglei district said, *“We have communal work in the school to*

promote altruism. We try to instill in students a willingness to help their parents and fulfill social obligations as they grow up.”

To foster environmental values, hands-on activities such as tree planting, river cleaning, and school garden maintenance are employed in some districts. These activities help students gain practical experience in environmental protection.

Democratic values are often imparted through real-life practices. A teacher from Lunglei highlighted, *“We have a disabled vendor who sells goods near our school. When it rains, we let students help him to safety. This teaches them not to discriminate and to be mindful of how they treat people with disabilities.”* Another teacher added, *“I use PowerPoint presentations on topics such as career guidance, which help engage in incorporating life values.”*

Among all districts, Lunglei stood out for its creative and resourceful integration of diverse teaching methods to impart values.

Another noteworthy method is the questioning technique used by a teacher in Aizawl district, where students are asked questions and given points based on their responses. This promotes active participation and critical thinking. Similarly, a teacher in Hnahthial district uses drama to convey values effectively in the classroom.

In districts like Mamit, Saitual, and Lawngtlai, teachers reported using short sermons based on Biblical teachings to supplement their value education. A teacher from Lawngtlai mentioned, *“I want students to have a spiritual awakening, so I focus on Bible-based moral teachings to develop their spiritual values.”*

Finally, a teacher from Serchhip remarked on the importance of adapting methods to student needs: *“Children’s attention spans differ greatly. Some cannot focus for a full period, so I prefer to conclude lessons with moral topics, sometimes linking them to current events.”*

4.3.7 Lesson planning and technology used by English teachers

The interviews revealed that English teachers across secondary schools in Mizoram generally did not face difficulties in identifying values embedded in the

textbooks. They reported that they were able to integrate values they considered important into their lesson plans without much trouble.

However, the use of Information and Communication Technology (ICT) in classroom teaching was found to be inefficient and inconsistent across most schools. Lack of internet facilities in the schools was mentioned to be a key barrier to effective ICT usage. A concerning observation was that some teachers were unfamiliar with the term "ICT" itself. Interview notes recorded responses such as *"What is ICT?"*, indicating a gap in awareness and training.

Furthermore, even in schools that were equipped with smart boards and other ICT infrastructure, teachers often lacked the technical skills and confidence to utilize them effectively. A teacher from Lawngtlai district stated, *"We do not know how to access the ICT, and besides, there is no internet connection to make use of the smart boards."*

In many cases, the smart boards and ICT equipment were found unused and stored away, either in the headmaster's room or in staff rooms, covered in dust and not integrated into classroom teaching.

4.3.8 Challenges faced by English teachers in the secondary schools of Mizoram regarding promotion of values

Several critical challenges emerged from the interviews regarding the promotion of values in secondary schools:

4.3.8.1 Students from broken families: Almost all the teachers reported that students from broken or unstable families were often the most undisciplined and difficult to manage, showing a lack of morals and values. These students frequently required counseling and character guidance. A teacher from Aizawl district shared, *"Most of the children from broken families are the problematic students we encounter. They play with our emotions, and they do not hesitate to show crocodile tears. So, the teacher must be aware and stay alert, and we must study and keep up with them so they do not fool us. Just going to their class and teaching them the subject is not enough."*

4.3.8.2 Issues with Continuous and Comprehensive Evaluation (CCE): Another widely reported problem was dissatisfaction with CCE implementation. Teachers felt that it disrupted not only their classroom flow but also their value system and content delivery. Some went so far as to blame CCE for corrupting the education system.

4.3.8.3 Generation gap: Teachers also highlighted the growing generation gap between them and the students. They noted the importance of staying updated with youth culture, trends, and influences in order to tailor value education appropriately.

4.3.8.4 Burden of activities under Samagra Shiksha: Teachers pointed out that numerous mandatory activities under Samagra Shiksha often took up significant instructional time. This limited their ability to both complete the syllabus and incorporate value-based discussions. A teacher from Lawngtlai district remarked, *“There are so many mandatory activities from the government that we barely have time to take classes. This creates a problem with students, especially those who are facing board exams, and I think this can also affect their performances. If these activities are not reduced, I think it is better to adjust the syllabus to make space for them.”*

4.3.8.5 Mental health and drug abuse: Teachers voiced concern about the rising cases of suicide and drug abuse among students. They believed in the need to foster an environment conducive to mental hygiene and value development, helping students build resilience. As a response, schools were conducting awareness programs on drug abuse, and many teachers incorporated these topics into classroom discussions.

Additionally, teachers observed that many students today lack resilience and are overly self-absorbed. A teacher from Mamit district noted, *“Many students are self-absorbed, and this creates a problem. Even when we scold them, they feel self-pity themselves which further destroys our co-operation. It is important to make them understand that when we are student’s teachers scold us out of care and concern.”*

4.3.8.6 Child rights

A recurring concern was the misuse or misinterpretation of children's rights by students. Teachers felt that while child protection is crucial, it has limited their ability to discipline students. Students, aware of their rights, often ignore their responsibilities, making them harder to correct. A teacher expressed, *“We are often against child welfare coming to our school to talk about different child rights to the students, as from our experience, this has a negative influence on the students to disobey and lack respect for the teachers.”*

Another teacher from Aizawl district added, *“The problem we are facing today would be that our options to discipline the students are either punishment or reward, but in today’s time, we are afraid to use punishment, and reward alone is not enough to guide or develop students.”*

4.3.9 Reflection and professional development of English teachers in secondary schools of Mizoram

The study found that very few teachers had attended any training sessions specifically related to value incorporation. One exception was a teacher in Aizawl district, who had undergone a counseling course under SCERT and used that training to help students develop values.

Despite the lack of formal training, there was strong professional collaboration among teachers. Many reported that they regularly discussed student-related challenges and shared strategies during staff meetings and informal classroom discussions. This peer support system helped them jointly address behavioural and value-related issues in students.

The teachers also emphasized their roles as moral exemplars. Most felt satisfied with their personal efforts in modeling good behavior and mentioned that they incorporate values through their everyday actions.

A teacher from Lunglei stated, *“If we want them to stay away from tobacco products, we must set an example for them by staying away from those things*

ourselves. As well as regarding how we dress, we try to dress most appropriately and modestly to make us look respectful.”

A teacher from Champhai shared, *“I used my action to try and incorporate values in the students. I practice honesty and forgiveness. Just now I was having class and was about to conduct a test, but came out without doing so because many had not studied and they were not able to answer them, so I postponed it and gave them more time. I think my action shows forgiveness as I do not know what the students went through at home for them not to study, and I gave them another chance.”*

Teachers described their core personal values as sincerity, punctuality, hard work, forgiveness, and activeness. A teacher from Mamit district remarked, *“We should act as role models and try to set an example for the students. I try my best to follow the principles and values that I want to incorporate in the students so that the students can learn from me.”*

4.4 Curriculum transaction strategies adopted by English subject teachers of classes IX and X in relation to cultural preservation

Regarding cultural preservation, most teachers acknowledged the urgent need to preserve Mizo cultural identity. They expressed concern about increasing cultural erosion due to Western and Korean influences.

A teacher from Aizawl expressed, *“Mizo culture might be one of the cultures facing the most severe identity crisis. Our identity is often referred to, even by ourselves, as something low or unappealing. This fuels the crisis. We are heavily westernized, and now the influence of Korean culture is further corrupting our cultural values, taking away our uniqueness. Ironically, we ourselves use our own cultural identity to refer to things we consider inferior or outdated.”*

While committed to cultural preservation, some teachers emphasized the importance of adapting to changing times and letting go of outdated practices.

A teacher from Aizawl noted, *“Though the cultural value like altruism, etc. needs to be preserved and upheld, there are some practices due to modernization*

which cannot be sustained and need to be left behind. We shall have to adjust ourselves to learn this with time.”

A teacher from Hnahthial added, *“Traditional dance and attire, though important, are not the most crucial thing that needs preserving. We must teach and uphold our traditional teachings and virtues and emphasize working in these areas.”*

4.4.1 Curriculum and classroom practices for cultural preservation

The findings reveal a limited emphasis on Mizo cultural issues in the English classroom. A key reason cited by teachers was the lack of culturally relevant content in the English textbooks. As a result, some teachers avoid discussing cultural topics altogether.

A teacher from Champhai district shared, *“I cannot talk much about Mizo culture-related issues as almost everything we learn in the text is based on Western culture, and we do not have additional time to go off-topic.”*

Another teacher from Mamit district mentioned, *“I do not talk about these culture-related issues or topics because I do not want to instigate them.”*

Despite these limitations, a few committed teachers made efforts to integrate Mizo cultural discussions in their lessons using lecture and discussion methods. These teachers took the initiative to connect the content to local culture in ways that would instill pride and cultural ownership among students.

A teacher from Lunglei district noted, *“I give examples to compare and talk about Mizo culture and encourage them to participate in Mizo societal activities while learning about Western traditional lifestyles.”*

Teachers reported that only one topic each in the English textbooks of Classes IX and X featured any aspect of Mizo culture. Thus, cultural content is marginal in the curriculum.

The findings also indicated that bilingual teaching (Mizo and English) was common. In many rural areas, teachers primarily used Mizo as the mode of instruction, as students were often weak in English comprehension and speaking.

The integration of traditional arts and crafts in English subject teaching was found to be nonexistent. Teachers generally did not consider these cultural elements part of their English classroom practice.

As for the use of ICT in promoting cultural awareness, the findings revealed poor implementation. Only one teacher from Lunglei district reported using illustrations and visuals to present cultural content: *“I use illustrations to visually present pictures and images in my teaching and also regarding topics which promote the culture.”* This lack of ICT integration was primarily attributed to the irrelevance of existing English textbook content to local cultural themes.

4.4.2 Challenges and professional growth of English teachers regarding Mizo cultural preservation

The English teachers interviewed did not report many challenges specifically related to cultural preservation. However, a key issue that emerged was the language barrier faced by refugee students, who often did not understand either Mizo or English, thus hindering effective classroom communication.

Regarding professional development, the teachers reported no formal training or workshops aimed at integrating local culture into English teaching. However, in the absence of structured support, they relied on peer collaboration. Teachers often discussed cultural challenges during staff meetings or informal staffroom interactions, sharing strategies to manage cultural gaps and support each other.

4.5 Curriculum transaction strategies adopted by Mizo subject teachers of classes IX and X for promoting values

From the teachers’ responses in the interviews, it is evident that Mizo subject teachers place high importance on the role of value inculcation in their classroom. Their insights reflect multiple shared themes:

4.5.1 Decline of values among students

The teachers expressed concern that students today lack basic values and etiquette, with post-COVID behavior being particularly challenging. One teacher commented, *“We have a lot of responsibility in our hands as many students come to*

school just for enjoyment and not for education. These are often students whose parents struggle to control. Sometimes, even their parents take their side and complain when we try to discipline them. So, they are quite a handful and it takes a lot of work. So, it takes a lot of effort, patience and prayers to look after them.”

4.5.2 Impact of broken families and unstable backgrounds

The degradation of values was often attributed to students’ family backgrounds, particularly broken families. A teacher from Hnahthial stated, *“Children coming from broken family backgrounds often do not get proper moral upbringing at home and we regarded it as our duty and responsibility to step in. We often go out of our way, inviting them for dinner and lecturing them on life lessons.”*

Another teacher in Champhai expressed, *“If we do not give them these teachings, who will? Many are from broken families with alcoholic parents who do not get proper moral guidance. So, we play a very important role in their lives and we try our best to fill in these gaps.”*

A teacher from Khawzawl added, *“Many of our students are from broken families whose parents often neglect. So, it is sometimes very difficult for us to look after them. I believe half of the responsibility of instilling value in them depends on us, apart from their parents.”*

4.5.3 Teacher’s role as moral guides and mentors

Almost all the teachers highlighted that value education is an intentional part of their class time. A teacher from Lunglei shared, *“I spend a lot of time in my period for these topics, and I believe teachers play a very important role in incorporating values to the students.”*

Another teacher from Khawzawl district echoed this by saying, *“Moral reformation is my main aim when I entered the teaching profession. So, I make it my main point to talk about it in every period.”*

One teacher mentioned, *“I search for opportunities to elaborate on topics to relate them to value inculcation, so I usually spend a lot of time to finish even one topic.”*

4.5.4 Individualized approach based on students' needs

Adapting teaching methods to suit student personality and background was a recurring theme. A teacher from Serchhip said, *“The teachers play a very important role in the lives of the children. We have to adjust ourselves and look after students based on their attitudes and personalities. Sometimes we have to act caring and approachable, while to some we have to be firm and strict.”*

Another teacher from Serchhip emphasized, *“Based on our experience, if we had wanted them to become subject toppers, we could force and drive them exam orientally, but that is not what we want. We want them to know how to live life and be prepared for the future, and that I believe is true education.”*

4.5.5 Mizo subject as a medium for moral and cultural values

Teachers also viewed the Mizo subject as a key avenue for imparting moral and cultural values. A teacher from Saitual stated, *“The main purpose of the Mizo subject is not just its literature but also the Mizo moral values which can be instill in the students to be imparted through the subject. And I believe most of the teachers try to achieve these goals and talk a lot about these topics inside the class*

4.5.6 Teaching methods used by Mizo subject teachers for inculcating values

Table 4.14

Teaching Methods used by Mizo subject Teachers for inculcating values

Districts	Moral Values	Ethical Values	Democratic Values	Constitutional Values	Epistemic Values	Environmental Values	Aesthetic Values	Social Values
Aizawl	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture 2. Singing 3. Background storytelling	1. Lecture
Champhai	1. Discussion 2. Lecture	1. Discussion 2. Lecture	1. Discussion 2. Lecture	1. Discussion 2. Lecture	1. Discussion 2. Lecture	1. Discussion 2. Lecture	1. Discussion 2. Lecture 3. Background storytelling	1. Discussion 2. Lecture
Hnahthial	1. Lecture 2. TLM	1. Lecture 2. TLM	1. Lecture 2. TLM	1. Lecture 2. TLM	1. Lecture 2. TLM	1. Lecture 2. TLM	1. Lecture 2. TLM	1. Lecture 2. TLM
Khawzawl	3. Lecture 4. Discussion	3. Lecture 4. Discussion	3. Lecture 4. Discussion	3. Lecture 4. Discussion	3. Lecture 4. Discussion	3. Lecture 4. Discussion	3. Lecture 4. Discussion 5. Background storytelling	3. Lecture 4. Discussion
Kolasib	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture 2. Background 3. Storytelling	1. Lecture
Lawngtlai	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture	1. Lecture
Lunglei	1. Lecture 2. Writing	1. Lecture 2. Writing	1. Lecture 2. Writing	1. Lecture 2. Writing	1. Lecture 2. Writing	1. Lecture 2. Painting	1. Painting 2. Illustration	1. Lecture 2. Writing

[illegible]

The table presents an overview of the teaching methods used by Mizo subject teachers across different districts for inculcating various types of values, such as moral, ethical, democratic, constitutional, epistemic, environmental, aesthetic, and social values democratic, constitutional, epistemic, environmental, aesthetic, and social values. Among all districts, Lunglei stands out as the most diverse and comprehensive in its approach, incorporating a wide range of methods, including lectures, writing, discussion, painting, planting trees, illustration, and audiovisual tools across all value categories. This suggests a strong emphasis on active and varied pedagogy in value education. On the other hand, districts like Siaha, Mamit, Saitual, and Lawngtlai show the least variety in teaching methods, relying solely on traditional lectures without incorporating participatory or creative strategies. These districts may benefit from integrating more interactive and experiential techniques to effectively promote holistic value education. The findings also reveal that Mizo subject teachers across the districts of Mizoram primarily rely on lecture-based methods grounded in the textbook contents to teach and inculcate values. Teachers mentioned that they elaborated on lesson topics to emphasize values that relate to the subject matter. One teacher from Serchhip stated, *“Since we usually do not have much time to discuss topics beyond the syllabus, our teaching of values is mostly lecture-based and derived from the textbook. We elaborate on the content to bring out relevant values.”* Similarly, a teacher from Champhai stated, *“I incorporate values into my lectures based on the topic I’m teaching. We don’t have additional time for separate moral lessons, and completing the syllabus on time is always our concern.”* Another teacher from Khawzawl district also stated, *“I elaborate on the content of the textbook in my lectures to value related topics, as the concept is not enough to make them understand, so I try to relate and elaborate using practical life.”*

Besides, lecture discussion is also commonly used by the teachers for value inculcation. One teacher from Serchhip district shared, *“We often have debates in the classroom, and it is quite interesting to hear the students’ views on different topics. These discussions often turn into debates at the end.”*

In the district of Aizawl, a teacher mentioned that he used singing as a method of inculcating aesthetic values, such as making the students sing poems and songs from the textbook. In Hnahthial district, a teacher reported that he makes use of teaching learning materials (TLM) in his teaching methods.

To develop students' appreciation for literature and aesthetic values, most teachers begin by telling stories about the poets or authors, sharing their backgrounds, perspectives, and inspirations. This approach helps students better appreciate their art and understand the moral elements embedded in the texts.

A very remarkable discovery was that Lunglei shows great performance by using a diverse range of methods in its teaching. This includes writing, painting, illustration, and audio-visual aids, which are not mentioned by teachers from other districts to incorporate values in their teaching. One teacher mentioned, *"I use writing in many ways in my teaching. I take the students' opinions and views about various topics through writing, and from their response, I adjust my teaching to meet their needs."* Another teacher stated, *"I play audios or videos when teaching songs and poems so that the students can feel and connect to the poet's thoughts."* Another teacher mentioned, *"I would sometimes let them imagine and paint scenes in the most beautiful way they think to enhance their appreciation and aesthetic values."*

4.5.7 Lesson planning and technology used by Mizo subject teachers

The findings show that most Mizo subject teachers can identify values embedded within textbook content without difficulty. Teachers consciously incorporate these values into their lesson plans, intentionally allocating time to address them during class.

A teacher from Serchhip district remarked, *"I plan my lesson in a way that 30-35 minutes are for textbook content and another 5-10 minutes are reserved to talk about value concern topics. Sometimes the students share what's on their mind and raise topics, and from these talks, I teach them a more appropriate and approachable way to approach these issues."*

Another teacher emphasized the strategy of beginning each class with value orientation: *“I plan and start my teaching with around 5 minutes to talk about values related to the topics we are about to study to prepare their minds and motivate them. Also, based on the lesson topics, we talk about the moral of the topics after class.”*

While lesson planning is value-conscious, the use of Information and Communication Technology (ICT) in promoting values remains limited. Only a few teachers—mainly from Lunglei district—reported using ICT such as value-based videos and songs to enrich lessons and improve student engagement. In most other districts, due to infrastructural limitations or lack of training, the integration of technology for value education is still minimal.

4.5.8 Challenges faced by Mizo subject teachers in the secondary schools of Mizoram regarding promotion of values

Teachers reported a range of challenges that hinder their efforts to effectively promote value education in the classroom. One of the most critical issues highlighted was the background of students, particularly those from broken or unstable families. These students often lack foundational moral guidance, making them emotionally vulnerable and resistant to discipline. A teacher from Khawzawl district shared that while they try to support such students, they must also maintain boundaries to avoid making them feel uncomfortable: *“We adjust our thoughts and attitudes toward these students based on what we know about their background. Since many feel uncomfortable when we know too much or acknowledge their personal struggles and problems, we try to maintain boundaries while still helping them based on the information we have.”*

Socio-economic and cultural challenges, particularly in rural areas, also complicate classroom engagement. Teachers from districts like Serchhip noted that students often miss school due to domestic responsibilities, such as farming or household chores. Although these situations are understandable, they disrupt consistency in learning. One teacher remarked, *“A minor but relevant issue in rural areas is that students sometimes skip school to help with farming or household*

responsibilities like waiting for gas or water while their parents are away cultivating. While this is not a major problem, it does require understanding from us.”

Another concern voiced by several educators was the lack of competent and morally grounded teachers in the system. Some teachers are perceived to have joined the profession simply for the sake of employment, without the personal integrity or commitment needed to guide students meaningfully. One teacher observed, *“Many individuals have entered the teaching profession just because they hold a degree, but they lack the moral integrity and qualities required to be an effective teacher.”* A teacher from Siaha added that some senior teachers have become disengaged and fail to connect with today’s learners due to outdated methods.

Teachers also noted that students today tend to have a short attention span and often do not value or focus on classroom lectures. This affects both academic learning and moral discussions. A teacher from Khawzawl noted bluntly, *“The problem is that the students' attention and their lack of giving importance to classroom lecture and discussion.”*

Another recurring theme was the exam-oriented nature of the education system, which teachers believe severely limits the scope for deep learning and value-based education. A teacher from Serchhip expressed frustration, *“Exam-oriented and result-based schooling has corrupted the students and the education system. It forced the students to go for rote learning without true understanding. We must go not only for good results but to fulfill what the textbook is trying to teach us and know how to derive its values.”*

Teachers also expressed concern about the negative impact of CCE on students’ value systems. While the CCE framework was designed with good intent, its improper implementation has led to unintended consequences. *“CCE is poorly implemented, and instead of helping, it has contributed to a lack of seriousness in students and has hampered value development.”*

Collectively, these challenges highlight the complex social and institutional barriers teachers face in fostering a value-rich learning environment.

Lastly, a growing challenge highlighted by several teachers is the perceived misuse of child rights provisions by students, which has made classroom discipline increasingly difficult. Many teachers feel that while the legal emphasis on protecting children is essential, it sometimes unintentionally limits their ability to manage student behavior effectively. A teacher from Siaha district voiced this concern strongly, saying: *“Child protection should not come anymore—we are opposed to it. They talk only about the child’s rights and do not acknowledge the teacher’s rights, which creates a problem and lets the students easily misbehave.”*

This statement, though emotionally charged, reflects a deeper concern about the need for balance between protecting children and upholding teachers’ authority. While child rights must be safeguarded, there is also a need to ensure that teachers feel supported and empowered to maintain a conducive learning environment. Striking this balance is crucial for fostering mutual respect and discipline in schools.

4.5.9 Reflection and professional development of Mizo subject teachers in secondary schools of Mizoram

The majority of Mizo subject teachers expressed a sense of fulfillment in their role as value educators. They viewed themselves as role models, consciously maintaining discipline, appropriate conduct, and respectful appearance both inside and outside the classroom.

One teacher from Khawzawl reflected, *“I try my best to discipline myself and set an example for the students. For instance, I wear only collared shirts instead of regular T-shirts to appear decent and respectful in line with our dress code. I’m also punctual and actively participate in church and community activities to model democratic and constitutional values.”*

While teachers recognized the significance of their influence, they also acknowledged the lack of formal training in value education. Despite this, a strong spirit of peer collaboration prevails. Teachers frequently discuss classroom issues and moral concerns informally among themselves, fostering a supportive professional environment that compensates for the absence of structured training.

4.6 Curriculum transaction strategies adopted by Mizo subject teachers of class IX and X in preservation of culture

Teachers shared a strong concern about the erosion of Mizo cultural identity, emphasizing the urgent need to cultivate cultural values among students. They highlighted the pressures of Westernization and social media, which have led to the adoption of foreign lifestyles and values by the younger generation.

Teachers noted that they bring up cultural topics and contemporary concerns such as interracial marriage, the dowry system, border issues, and the dilution of language and customs. However, the limited time available within class periods remains a challenge.

4.6.1 Curriculum and classroom practices by Mizo subject teachers for cultural preservation

Teachers mostly reported using lecture and discussion as primary strategies to promote cultural awareness. They often enrich textbook content with personal experiences and current issues to help students develop a deeper cultural perspective.

One teacher explained, *“Since we do not have much time, our teaching is mostly based on the textbook, which we elaborate on as needed. I have discussed customary laws with my students, as many of these laws have been modified over time to suit our preferences. These modifications have created certain societal standards, which can often become a burden for some individuals.”*

Teachers observed that while the Mizo textbooks include cultural content, they lack focus on urgent cultural preservation topics, especially customary laws, which many teachers introduce on their own initiative.

Furthermore, teachers recognized that cultural participation plays a vital role in strengthening identity, noting that altruism—a key cultural value—is best experienced through community involvement.

Regarding the use of language, all teachers agreed that Mizo is the best medium for cultural education. Some schools used ICT tools such as smart boards

and speakers to show rare cultural items and play traditional songs to make cultural teaching more vivid and engaging.

4.6.2 Challenges and professional growth of Mizo subject teachers regarding Mizo cultural preservation

The findings reveal several key challenges faced by Mizo subject teachers in promoting cultural preservation within the classroom. One of the most significant issues reported was the language barrier, particularly with refugee students who do not understand either Mizo or English, making effective communication and classroom instruction difficult. Another challenge relates to cultural sensitivity in increasingly diverse classrooms. One teacher expressed that the presence of students from other ethnic groups, such as Chakma, Brus, and other tribes, requires them to exercise caution when discussing culturally sensitive topics. As one teacher noted, such discussions can unintentionally make non-Mizo students feel excluded or uncomfortable, leading to reluctance in addressing important cultural preservation topics openly.

In addition, most teachers acknowledged a lack of formal training in cultural education. Despite this gap, many teachers rely on an informal peer support system, regularly consulting senior or more experienced colleagues for help. A teacher from Lunglei shared, *“If I have any trouble, I collaborate with my colleagues. For example, if I don’t know how to pronounce certain words, I ask my senior colleagues, and they never hesitate to help me.”* This collegial approach to learning and sharing serves as a practical alternative to formal professional development, helping teachers overcome challenges and enrich their cultural instruction.

4.7 Perspectives of headmasters on the importance of promoting values and preserving Mizo culture through co-curricular activities in secondary schools

4.7.1 Concern over declining value standards and the need for moral reformation

From the interview of the headmasters conducted by the researcher, it was discovered that all the headmasters pay heed importance on value promotion. They shared a common concern that the value standard in Mizoram had drastically declined over the years, and moral reformation is very much needed. Students tend to admire celebrities and rich people not for their hard work but for their fame and glamorous lifestyle, and they feel that it has negatively influenced their mindset and behavior.

4.7.2 Students' background and the role of schools in moral guidance

From their response, it was discovered that the majority of the students in government schools were from challenging family backgrounds, with most of them coming from broken homes with no or little parental care and guidance, with several being exposed to abusive backgrounds and alcoholics in the family. A significant number of them lived with their relatives and not with their parents. Other students coming from remote places stayed with their distant relatives or non-family houses in return for helping with the house chores. Since most of them have this kind of background, they do not have positive role models to instruct them on moral values and life lessons. The headmasters, understanding this situation, show a strong commitment to instill values in their students through various means. Some teachers and headmasters also go as far as offering shelter to the disadvantaged students who got kicked out or do not have a place to stay. However, they also shared their experience that some took advantage of their kindness and even stole and ran away from them.

A headmaster in Kolasib district stated:

“Studying merely is not enough, and as we should start at the school level, we try our best to train them to become good citizens. Especially in our school 90% of

them are from a difficult background and most of them do not have proper moral etiquette. Students from well-to-do and normal families are generally well behaved.”

A headmaster in Aizawl district also quoted:

“Children from broken families are hard to deal with; sometimes their parents don’t even know their child has been absent from school because they have to work labour all day to support their family and have no time to give them attention and guidance.”

A headmaster in Lunglei district remarked:

“In the upcoming session, we plan to retrieve necessary background information about the students beforehand so that we can have a better understanding of their situation and respond to their needs effectively.”

4.7.3 Strategies and practices for value inculcation

Certain efforts have been made for value inculcation among the students, with almost all the schools using devotion to instil value. These devotions often include scripture readings, prayers, and short talks by teachers focused on moral lessons and character development. Schools that do not have devotion also have assemblies where these periods serve a similar purpose, providing time for value-based teachings.

In some districts, specific structures have been made to attain the goal of value inculcation:

- Schools in Saitual district have an ‘information period’ which is dedicated to value inculcation and life lessons.
- A school in Khawzawl district has a moral instruction class every week.

A headmaster in Saitual district noted:

“In government schools like us, our students are disadvantaged academically, economically and in terms of family background, so it is hard to

produce top-tier students, but we try our best to guide and groom them, and we produce excellent students as compared to what we started with.”

4.7.4 Discipline through physical activities

Physical exercise or drill is also regularly practiced in most the school, aiming to promote discipline and physical wellbeing of the students. A headmaster from Hnahthial emphasized:

“We take discipline very seriously, as I believe discipline carries value and drill plays a key role in this. I think this is very effective, as from the feedback that we receive, our students are notably different even when they enter college. In fact, we have not produced any drug addicted students, which I believe is because we strongly focus on discipline and constant discussion on this topic.”

4.7.5 Encouraging responsibility and rewards for positive behaviour

Besides this, all the headmasters reported that social service activities are regularly practiced in their schools. This typically involves tasks such as sweeping roads, cleaning drains, and helping to clean nearby rivers.

To encourage positive behaviour and reinforce values, many schools also implement a system of rewards. Small prizes, such as pens, are often given to students who demonstrate good character, while academic achievers receive proficiency awards to recognize their performance.

A headmaster in Lawngtlai stated, *“We give out rewards to students who perform their duties well, and also to students who perform well in sports, and to good performing class representatives. We also select students and give them the title of smart student. We also give prizes for students who score high in tests and exams.”*

4.7.6 Challenges – time constraints and administrative burden

From the response of the headmasters, it was also revealed that apart from students’ family background, the main problem with value inculcation was the lack of time due to loaded activities from the authority, while having to finish the course in time.

One headmaster in Aizawl district mentioned:

“There have been too many activities from Samagra which has to be done, and a very bad effect is that, as we are afraid of not covering the syllabus in time, especially when tests and exams are approaching, we often let the students pretend to do these activities for the sake of pictures, as these must be submitted. Though these may fool the authority, we do not fool the students, and it creates a corrupt mindset and exploits their value system. Though we accept this is not the right thing to do, we cannot avoid it as too many activities are taking up so much of our time, we barely have time for studies.”

Another headmaster in the district of Kolasib responded:

“They reach high school without even knowing the timetable or other subjects they are supposed to know, coupled with a lack of values. If these students drop out, they are at risk of committing a crime. As a result, we make serious efforts to prevent dropouts. There have also been cases where we claim the students who have been arrested.”

4.7.7 Challenges with CCE

The majority of the headmasters also expressed their frustration with the Continuous Comprehensive Evaluation System (CCE), claiming students have no retained foundational knowledge when entering high schools, and they have to reteach basic concepts.

A headmaster in Hnahthial district commented:

“I think CCE is creating a problem and disrupting our education system. The belief that students cannot fail the class is corrupting their mindset and making them lazy. They enter high school and without the necessary knowledge and we have to teach everything from scratch.”

4.7.8 Role of counselling and community engagement

Based on the headmaster's responses, it came to light that counselling sessions—both mass and individual—played a huge role in disciplining and shaping the child and are an effective method.

A headmaster in Lawngtlai district responded:

“Counselling sessions are very effective in our school. I would call the parents when they are frequently absent or misbehaving and, in such conversations, parents open up about their struggles with their children and very often this room has seen many emotional moments. Sometimes, these sessions lead to reconciliation between students and their parents, which has been deeply moving and has even brought me to tears.”

Apart from this, assigning sweeping duties to develop a sense of responsibility, making home visits to understand the students, parent-teacher meetings, nature walks and study camps are also the initiatives taken.

A headmaster in Serchhip district quoted:

“Broken families are the primary cause of student dropouts. We have home visits and when we do, we discover that some students' home environment doesn't have a good study environment for them or even a place to study at all. This does not permit them to have good study habits. This helps us in understanding their background more deeply and even helps us in dealing with and disciplining them with empathy, and also helps us know the boundary of addressing their behaviour.”

4.7.9 Acts of charity and teacher support

Charity is also a common practice in many of the schools. For example, encouraging the students to donate their old uniforms and the teachers often taking it upon themselves to pay admissions fees for many of the students who cannot afford it.

4.8 Perspective of headmasters on the promotion of Mizo culture

From the headmasters' responses in the interviews, it was evident that there were shared concerns about the need to preserve Mizo cultural identity. The following themes emerged from their statements:

4.8.1 Concerns about the erosion of Mizo culture

Most of the headmasters emphasized how the traditions and customs of the Mizos have been significantly diluted due to westernization and globalization. The influence of social media was frequently cited, especially the impact of Mizo YouTubers living abroad. These online figures have become role models for many students, particularly in rural areas. This exposure leads students to idealize foreign lifestyles and aspire to live or marry abroad, which weakens their connection to their cultural roots and diminishes their pride in their Mizo identity.

4.8.2 Importance of reconnecting with cultural roots

A headmaster from Serchhip district shared:

“Preserving our tradition and cultural identity is very much needed to ensure that we are sure of our roots. When leaving Mizoram, many people lose their identity, which often disrupts the dignity of our culture. As westernization has influenced and diluted us so much, it has become hard for us to promote our culture. The government has issued the Mizo traditional song ‘Aw Nang Kan Lal Kan Pathian’ to be played in devotions, which makes me really happy, and I hope this creates a connection in the students with our roots.”

This highlights the importance of deliberate efforts to connect students with their cultural heritage to maintain a strong sense of identity in a rapidly changing world.

4.8.3 Diverse views on cultural preservation

While the majority of headmasters stressed the need to preserve cultural identity, a few offered nuanced views. One headmaster from Aizawl remarked:

“Culture is ever-changing. So, eliminating our bad practices and preserving the good ones is what we must focus on. For example, the frequent use of slang in Mizo language, which is often inappropriate, has become common, and I often address this with the students.”

Similarly, a headmaster from Hnahthial district stated:

“I think culture is ever-changing and is not rigid, but I think our language needs to be well preserved. Our lifestyle can evolve and we can adapt to that, but I believe that our language needs to be protected even if other cultural elements are not essential.”

Another headmaster from Aizawl added:

“Our language very much needs protection as many influential and outspoken persons try to influence people to reshape it according to their own preference and there have been ongoing debates regarding the correct and incorrect usage of words.”

This theme illustrates a shared belief in the importance of preserving the Mizo language as a cornerstone of identity, even if other cultural elements may evolve.

4.8.4 Cultural Promotion through school events and performances

Though most schools have not implemented structured programs for cultural preservation, some efforts are visible during annual functions like Teachers’ Day, Cultural Day, and Sports Day, where traditional dances and folk songs are showcased.

A headmaster from Champhai explained:

“We try to promote our culture in the best way we can. During sports for opening functions, the students performed certain traditional dances, which count as house competition points.”

Another headmaster from Aizawl stressed:

Learning Cultural activities, such as dances in the school, is very important. In case of cultural exchange programs, if the students go outside the state, etc., it will be embarrassing if they do not know how to represent their own culture and this acts as an important key role in promoting the cultural identity.”

4.8.5 Participation in Kala Utsav and recognition of cultural talent

Several schools participated in Kala Utsav events where students showcased traditional dances and indigenous games. Some schools even received prizes at the state and national level, demonstrating that with the right platforms, students can take pride in and effectively promote their cultural identity.

4.8.6 Challenges in implementing cultural activities

Despite their enthusiasm, many headmasters expressed difficulties in allocating sufficient time and attention to cultural promotion due to the burden of administrative tasks and time constraints. They voiced the need for cultural elements to be included in the formal curricular and co-curricular frameworks. It was also noted that most schools do not have arts and crafts classes because of the unavailability of craft teachers, making it difficult to teach or preserve traditional Mizo arts and crafts.

4.9 Co-curricular activities for promotion of values in secondary schools

A whole realm of activities and programs conducted in schools as part of traditionally known co-curricular or non-scholastic activities can have a tremendous impact on the learning of values by students (NCERT, 2012). They play a very significant role in inculcating different values in students and developing their all-round personality; co-curricular activities must be made purposeful and fruitful, and should be treated as part of the curriculum. Co-curricular activities help the students to gain self-confidence, get rid of shyness and an inferiority complex, and identify their potential abilities and skills (Priya, 2016).

4.9.1 Co-curricular activities for the promotion of values in Aizawl district

An interpretation of the checklist used to find out the co-curricular activities used for the promotion of values in secondary schools of Aizawl district is given below:

Table 4.15

Co-curricular activities for the promotion of values in Aizawl district

Sl no	Items	A	B	C	D	E	F	G	H	I	J
1.	Social Service		✓	✓	✓		✓	✓		✓	✓
2.	Seminars and Workshops			✓			✓	✓			
3.	Cleanliness Drive	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
4.	Work Education (eg, gardening, etc.)	✓	✓	✓	✓	✓	✓	✓	✓	✓	
5.	Debate and Discussion						✓	✓			
6.	NCC, NSS		✓					✓	✓	✓	
7.	Scouts and Guides										
8.	Arts and Crafts				✓		✓	✓	✓	✓	✓
9.	Library Class		✓		✓		✓	✓	✓	✓	
10.	Gospel Crusades							✓			
11.	Blood Donation										
12.	Services during Calamities		✓		✓						
13.	Awarding prizes (eg, student of the year)	✓	✓		✓	✓	✓	✓		✓	
14.	Different Student Clubs	✓	✓		✓		✓			✓	✓
15.	Sports	✓	✓	✓		✓	✓	✓	✓	✓	✓
	Morning Assemblies:	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
16.	Morning Prayers	✓	✓	✓	✓			✓	✓		✓
	Oath pledge	✓	✓	✓	✓			✓	✓		✓
17.	Field Trips/ Excursions	✓	✓	✓	✓			✓	✓	✓	✓
18.	Participatory program- dance, drama	✓					✓	✓			
19.	Mentoring needy students	✓	✓	✓	✓		✓	✓		✓	
20.	Physical Exercise	✓	✓	✓	✓		✓	✓		✓	✓
21.	Creative Writing- poetry, stories, etc	✓			✓		✓	✓			✓
22.	Singing	✓	✓				✓	✓	✓		
23.	Painting	✓	✓		✓		✓	✓		✓	
24.	Quiz						✓	✓		✓	
25.	Charity Events		✓		✓		✓	✓			

Interpretation: In the district of Aizawl, all the schools have Cleanliness Drive, Work Education and Morning Assemblies, and all the schools except school D have sports activity.

All the schools except school C, J and H award prizes to rewardable students. All the schools except school E and F organize Field Trips, and all the schools except school E, school J and school H mentor needy students and has Physical Exercise.

Social Service is present in all the schools except schools A, E, and H. Morning Prayers and Oath Pledge are present in all the schools except school E, F, and I.

Arts and Crafts is present in five schools except schools A, B, C and E. Students club is present in schools except schools C, E, G and H. Library class is present in all the schools except schools A, C, J and E. Painting is present in all the schools except schools C, E, J and H and Singing is present in schools except schools C, D, E, schools J and I.

Schools B, F, G, and I participate in NCC/NSS. Schools A, D, F, G and J participate in Creative Writing, and schools B, D, F, and G participate in Charity Events.

Seminars and Workshops are present in schools C, F, and G. Different Participatory Programs such as dance, drama, etc, are present in schools A, F and G and F, G, and I schools participate in Quiz.

Only schools B and D participate in Services during Calamities, and only schools F and G participate in Debates and Discussions. Gospel Crusade is present only in school G.

4.9.2 Co-curricular activities for the promotion of values in Champhai district

The following is an interpretation of the checklist used to find out the types of co-curricular activities used for value promotion in the secondary schools of Champhai district:

Table 4.16*Co-curricular activities for the promotion of values in Champhai district*

Sl no	Items	A	B	C
1	Social Service	✓	✓	✓
2	Seminars and Workshops			✓
3	Cleanliness Drive	✓	✓	✓
4	Work Education (e.g., gardening, etc.)		✓	✓
5	Debate and Discussion		✓	✓
6	NCC, NSS			✓
7	Scouts and Guides			
8	Arts and Crafts		✓	✓
9	Library Class		✓	✓
10	Gospel Crusades			
11	Blood Donation			✓
12	Services during Calamities			
13	Awarding prizes (eg, student of the year)			✓
14	Different Student Clubs		✓	✓
15	Sports	✓	✓	✓
	Morning Assemblies:	✓	✓	✓
16	Morning Prayers	✓	✓	✓
	Oath pledge	✓	✓	✓
17	Field Trips/ Excursions	✓	✓	✓
18	Participatory program- dance, drama	✓	✓	✓
19	Mentoring needy students			✓
20	Physical Exercise		✓	✓
21	Creative Writing- poetry, stories etc.			✓
22	Singing	✓	✓	✓
23	Painting	✓	✓	✓
24	Quiz	✓	✓	✓
25	Charity Events			✓

Interpretation: From the above table, we can see that all three schools (A, B, and C) actively participate in Social Service, Cleanliness Drives, Sports, Morning Assemblies, Field Trips, Participatory Programs (Dance, Drama), Singing, Painting, and Quiz Competitions.

Schools B and C engage in debates and Discussions, Work Education, Arts & Crafts, Student Clubs, and Physical Exercise, while school C is not involved in any of this.

Only school C participates in seminars, NCC & NSS, Blood Donation, awarding prizes, Mentoring Needy Students, and Creative Writings.

None of the schools participates in Scouts & Guides, Gospel Crusades, or Services during Calamities.

4.9.3 Co-curricular activities for the promotion of values in Hnahthial district

Given below is the study of co-curricular activities used for values promotion in secondary schools of Hnahthial district:

Table 4.17

Co-curricular activities for the promotion of values in Hnahthial district

Sl no	Items	A	B
1.	Social Service	✓	✓
2.	Seminars and Workshops	✓	
3.	Cleanliness Drive	✓	✓
4.	Work Education (e.g. gardening etc.)	✓	✓
5.	Debate and Discussion	✓	
6.	NCC, NSS		✓
7.	Scouts and Guides		
8.	Arts and Crafts	✓	✓
9.	Library Class		
10.	Gospel Crusades		✓
11.	Blood Donation		
12.	Services during Calamities		
13.	Awarding prizes (e.g.- student of the year)	✓	
14.	Different Student Clubs		✓
15.	Sports	✓	✓
	Morning Assemblies:	✓	✓
16.	Morning Prayers		✓
	Oath pledge	✓	
17.	Field Trips/ Excursions	✓	✓
18.	Participatory program- dance, drama	✓	✓
19.	Mentoring needy students	✓	✓
20.	Physical Exercise	✓	✓
21.	Creative Writing- poetry, stories etc.	✓	✓
22.	Singing	✓	✓
23.	Painting	✓	✓
24.	Quiz	✓	✓
25.	Charity Events		

Interpretation: In the district of Hnahthial, all the schools participate in Social Service, Cleanliness Drive, Work Education, Arts and Crafts, Sports, Morning Assemblies, Field Trips, Participatory Programs, Mentoring Needy Students, Physical Exercise, Creative Writings, Singing, Painting, and Quiz.

Only school A participates in activities like Seminars and Workshops, Debates and Discussions, Awarding Prizes, and Oath Pledge. Only school B participates in NCC/ NSS, Gospel Crusades, Different Student Clubs, and Morning Prayers.

None of the schools participates in Scouts and Guides, Library Class, Blood Donation, Services During Calamities, and Charity Events.

4.9.4 Co-curricular activities for the promotion of values in Kolasib district

A study on the types of co-curricular activities used for the promotion of values in secondary schools of Kolasib district is as follows:

Table 4.18

Co-curricular activities for the promotion of values in Kolasib district

Sl no	Items	A	B	C
1.	Social Service	✓	✓	✓
2.	Seminars and Workshops	✓		
3.	Cleanliness Drive	✓	✓	✓
4.	Work Education (e.g. gardening etc.)	✓	✓	✓
5.	Debate and Discussion	✓		✓
6.	NCC, NSS	✓		✓
7.	Scouts and Guides	✓		
8.	Arts and Crafts	✓		✓
9.	Library Class	✓	✓	✓
10.	Gospel Crusades	✓	✓	
11.	Blood Donation	✓		
12.	Services during Calamities	✓	✓	
13.	Awarding prizes (e.g.- student of the year)	✓		✓
14.	Different Student Clubs	✓	✓	✓
15.	Sports	✓	✓	✓
	Morning Assemblies:	✓	✓	✓
16.	Morning Prayers	✓	✓	✓
	Oath pledge	✓	✓	✓

17.	Field Trips/ Excursions		✓	✓
18.	Participatory program- dance, drama	✓	✓	✓
19.	Mentoring needy students	✓	✓	✓
20.	Physical Exercise	✓	✓	✓
21.	Creative Writing- poetry, stories etc.	✓		✓
22.	Singing		✓	
23.	Painting	✓		✓
24.	Quiz	✓	✓	✓
25.	Charity Events			✓

Interpretation: In the district of Kolasib, all the schools participate in Social Service, Cleanliness Drive, Work Education, Library Class, Student Clubs, Sports, Morning assemblies, Oath Pledge, Participatory Programs, Mentoring Needy Students, Physical Exercise, and Quiz.

All the schools except school B participate in debates and Discussions, NCC/NSS, Arts and Crafts, Awarding Prizes, Creative Writings, and Paintings. All the schools except School C participate in Gospel Crusades and services during Calamities. And all the schools except School A participate in Field Trips / Excursions.

Only school A participates in Seminars and Workshops, Scouts and Guides, and Blood Donation. Only school B participates in Singing, and only school C participates in Charity Events.

4.9.5 Co-curricular activities for the promotion of values in Khawzawl district

The following is an interpretation of the checklist used for value promotion in the district of Khawzawl

Table 4.19*Co-curricular activities for the promotion of values in Khawzawl district*

Sl no	Items	A	B
1.	Social Service	✓	✓
2.	Seminars and Workshops	✓	✓
3.	Cleanliness Drive	✓	✓
4.	Work Education (e.g. gardening etc.)		✓
5.	Debate and Discussion		✓
6.	NCC, NSS	✓	
7.	Scouts and Guides		
8.	Arts and Crafts		
9.	Library Class		✓
10.	Gospel Crusades		✓
11.	Blood Donation		
12.	Services during Calamities		✓
13.	Awarding prizes (e.g.- student of the year)	✓	✓
14.	Different Student Clubs	✓	✓
15.	Sports	✓	✓
	Morning Assemblies:	✓	✓
16.	Morning Prayers	✓	✓
	Oath pledge	✓	✓
17.	Field Trips/ Excursions		✓
18.	Participatory program- dance, drama	✓	✓
19.	Mentoring needy students	✓	✓
20.	Physical Exercise	✓	✓
21.	Creative Writing- poetry, stories etc.		✓
22.	Singing	✓	✓
23.	Painting	✓	✓
24.	Quiz	✓	✓
25.	Charity Events	✓	✓

Interpretation: In the district of Khawzawl, both the schools show active participation in Social Service, Seminars and Workshops, Cleanliness Drive, Awarding Prizes, Student clubs, Morning Assemblies, Morning Prayers, Oath pledge, Participatory Programmes, Mentoring Needy Students, Physical Exercise, Singing, Painting, Quiz, and Charity Events.

Only school A participates in NCC/ NSS, and only school B participates in activities such as Work Education, Debate and Discussions, Library Class, Gospel Crusades, Services during Calamities, Creative Writings, and Field Trips/ Excursions.

None of the schools participates in Blood Donation and Scouts and Guides.

4.9.6 Co-curricular activities for the promotion of values in Lawngtlai district

The co-curricular activities used for the promotion of values in secondary schools of Lawngtlai district are:

Table 4.20

Co-curricular activities for the promotion of values in Lawngtlai district

Sl no	Items	A	B	C
1.	Social Service	✓	✓	✓
2.	Seminars and Workshops	✓	✓	
3.	Cleanliness Drive	✓	✓	
4.	Work Education (e.g. gardening etc.)		✓	✓
5.	Debate and Discussion			✓
6.	NCC, NSS	✓		
7.	Scouts and Guides			
8.	Arts and Crafts			
9.	Library Class		✓	
10.	Gospel Crusades			
11.	Blood Donation			✓
12.	Services during Calamities			✓
13.	Awarding prizes (e.g.- student of the year)	✓		✓
14.	Different Student Clubs	✓	✓	
15.	Sports	✓	✓	✓
	Morning Assemblies:		✓	✓
16.	Morning Prayers	✓		
	Oath pledge			✓
17.	Field Trips/ Excursions		✓	
18.	Participatory program- dance, drama	✓	✓	✓
19.	Mentoring needy students	✓		
20.	Physical Exercise	✓	✓	✓
21.	Creative Writing- poetry, stories etc.	✓		✓

22.	Singing	✓	✓	✓
23.	Painting		✓	✓
24.	Quiz		✓	✓
25.	Charity Events			

Interpretation: In the district of Lawngtlai, all the schools participate in Social Service, Sports, Participatory Program, Physical Exercise and Singing.

Schools A and B participate in Seminars, Cleanliness Drive and Different student Clubs. Schools B and C participate in Work Education, Morning Assemblies. A and C participate in Awarding Prizes and Creative Writings.

Only school A participates in NCC/NSS. Morning Prayers, Mentoring Needy Students. Only school B participates in Library Class and Field Trips. Only school C participates in Debate and Discussions, Blood Donation, Service during Calamities and Oath Pledge

No school participates in Arts and Crafts, Scouts and Guides, Charity Events, Gospel Crusades

4.9.7 Co-curricular activities for the promotion of values in Lunglei district

The co-curricular activities used for the promotion of values in secondary schools of Lunglei district are:

Table 4.21

Co-curricular activities for the promotion of values in Lunglei district

Sl no	Items	A	B	C	D	E
1.	Social Service	✓	✓	✓	✓	✓
2.	Seminars and Workshops				✓	
3.	Cleanliness Drive		✓	✓	✓	✓
4.	Work Education (e.g., gardening etc.)	✓	✓	✓	✓	
5.	Debate and Discussion			✓		
6.	NCC, NSS				✓	
7.	Scouts and Guides					
8.	Arts and Crafts	✓		✓	✓	
9.	Library Class	✓		✓		
10.	Gospel Crusades	✓				
11.	Blood Donation					

12.	Services during Calamities		✓		✓	
13.	Awarding prizes (eg, student of the year)	✓		✓	✓	✓
14.	Different Student Clubs	✓	✓	✓		✓
15.	Sports	✓	✓	✓	✓	✓
	Morning Assemblies:	✓	✓	✓	✓	✓
16.	Morning Prayers	✓	✓	✓	✓	✓
	Oath pledge		✓	✓		✓
17.	Field Trips/ Excursions	✓	✓	✓	✓	✓
18.	Participatory program- dance, drama	✓	✓	✓	✓	✓
19.	Mentoring needy students		✓	✓		✓
20.	Physical Exercise	✓	✓	✓		✓
21.	Creative Writing- poetry, stories, etc		✓		✓	
22.	Singing	✓	✓	✓		
23.	Painting	✓	✓	✓	✓	✓
24.	Quiz		✓	✓	✓	✓
25.	Charity Events					

Interpretation: In the district of Lunglei, all the schools show active participation in Social Service, Sports, Morning Assemblies, Morning Prayers and Field Trips/Excursions.

All the schools except School A participate in the quiz and cleanliness drives. All the schools except School B participate in Awarding Prizes. All the schools except school D participate in Different student clubs and Physical exercise and all the schools except school E participate in Work education.

Schools A, C and D participate in arts and crafts. Schools B, C and E participate in mentoring needy students, and schools A, B and C participate in Singing.

Schools A and C have library classes; schools B and D participate in services during Calamities and Creative Writings.

Only school A participates in Gospel Crusades, only school C participates in Debates and Discussions, and only School E participates in Seminars and Workshops. NCC/ NSS.

None of the schools participates in Scouts and Guides, Blood Donation, and Charity Events.

4.9.8 Co-curricular activities for the promotion of values in Mamit district

Checklist interpretation of co-curricular activities used for promotion of values in secondary schools of Mamit district is given below:

Table 4.22

Co-curricular activities for the promotion of values in Mamit district

Sl no	Items	A	B	C	D
1.	Social Service	✓	✓	✓	✓
2.	Seminars and Workshops				✓
3.	Cleanliness Drive	✓	✓	✓	✓
4.	Work Education (e.g. gardening etc.)	✓	✓	✓	✓
5.	Debate and Discussion	✓		✓	✓
6.	NCC, NSS		✓	✓	✓
7.	Scouts and Guides				
8.	Arts and Crafts	✓			
9.	Library Class			✓	✓
10.	Gospel Crusades				
11.	Blood Donation				
12.	Services during Calamities	✓	✓		✓
13.	Awarding prizes (e.g.- student of the year)	✓		✓	✓
14.	Different Student Clubs		✓	✓	✓
15.	Sports	✓	✓	✓	✓
	Morning Assemblies:	✓	✓	✓	✓
16.	Morning Prayers	✓		✓	✓
	Oath pledge	✓	✓		✓
17.	Field Trips/ Excursions	✓		✓	✓
18.	Participatory program- dance, drama	✓	✓	✓	✓
19.	Mentoring needy students	✓			✓
20.	Physical Exercise	✓	✓	✓	✓
21.	Creative Writing- poetry, stories etc.	✓		✓	✓
22.	Singing	✓	✓	✓	✓
23.	Painting	✓	✓		
24.	Quiz	✓			✓
25.	Charity Events	✓			✓

Interpretation: In the district of Mamit, all the schools participate in Social Service, Cleanliness Drive, Work Education, Sports, Morning Assemblies, Participatory Program, Physical Exercise, and Singing.

All the schools except School A participate in NCC/NSS and Different Student Clubs. All the schools except school B participate in debates and Discussions, Awarding Prizes, Morning Prayers, Field Trips, and Creative Writings. All the schools except School C participate in Services During Calamities and the Oath Pledge.

Only schools A and D participate in Mentoring Needy Students, Quiz, and Charity Events. Only schools A and B participate in Painting, and only schools C and D participate in Library Class.

Only school A participates in Arts and Crafts. Only school D participates in Seminars and Workshops.

No school, Participate in Scouts and Guides, Gospel Crusade, Blood Donation.

4.9.9 Co-curricular activities for the promotion of values in Saitual district

The checklist used for studying the co-curricular activities used for value promotion in secondary schools of Saitual District is interpreted as:

Table 4.23

Co-curricular activities for the promotion of values in Saitual district

Sl no	Items	A	B	C
1.	Social Service	✓	✓	✓
2.	Seminars and Workshops			✓
3.	Cleanliness Drive	✓	✓	✓
4.	Work Education (e.g. gardening etc.)	✓	✓	✓
5.	Debate and Discussion	✓		✓
6.	NCC, NSS			
7.	Scouts and Guides			
8.	Arts and Crafts			
9.	Library Class	✓		✓
10.	Gospel Crusades			
11.	Blood Donation			
12.	Services during Calamities		✓	

13.	Awarding prizes (e.g.- student of the year)		✓	✓
14.	Different Student Clubs	✓	✓	✓
15.	Sports	✓	✓	✓
	Morning Assemblies:	✓	✓	✓
16.	Morning Prayers	✓	✓	✓
	Oath pledge		✓	✓
17.	Field Trips/ Excursions			✓
18.	Participatory program- dance, drama			✓
19.	Mentoring needy students		✓	✓
20.	Physical Exercise	✓	✓	✓
21.	Creative Writing- poetry, stories etc.			✓
22.	Singing	✓		✓
23.	Painting	✓		✓
24.	Quiz	✓		✓
25.	Charity Events			✓

Interpretation: In the district of Saitual, all the schools participate in Social Service, Cleanliness drive, Work Education, Different Student Clubs, Sports, Morning Assemblies, Morning Prayers, and Physical Exercise.

Schools A and C participate in debates and Discussions, Library Class, Singing, Painting, and quizzes. Schools B and C participate in Awarding Prizes, Oath Pledge, and Mentoring Needy Students.

Only school B participates in Services during calamities, and only school C participates in Seminars and Workshops, Field Trips, Participatory Programs, Creative Writing, and Charity Events.

None of the schools participates in NCC/ NSS, Scouts and Guides, Arts and Crafts, Gospel Crusade, and Blood Donation.

4.9.10 Co-curricular activities for the promotion of values in Serchhip district

Co-curricular activities used for the promotion of values in secondary schools of Serchhip district are given below

Table 4.24*Co-curricular activities for the promotion of values in Serchhip district*

Sl no	Items	A	B	C
1.	Social Service	✓		✓
2.	Seminars and Workshops			✓
3.	Cleanliness Drive	✓	✓	✓
4.	Work Education (e.g., gardening etc.)	✓		✓
5.	Debate and Discussion	✓		✓
6.	NCC, NSS	✓		
7.	Scouts and Guides			
8.	Arts and Crafts			✓
9.	Library Class	✓	✓	
10.	Gospel Crusades			✓
11.	Blood Donation			
12.	Services during Calamities			✓
13.	Awarding prizes (e.g.- student of the year)	✓		✓
14.	Different Student Clubs	✓	✓	✓
15.	Sports	✓	✓	✓
	Morning Assemblies:	✓	✓	✓
16.	Morning Prayers	✓	✓	✓
	Oath pledge	✓		✓
17.	Field Trips/ Excursions	✓	✓	✓
18.	Participatory program- dance, drama	✓		✓
19.	Mentoring needy students	✓	✓	
20.	Physical Exercise			✓
21.	Creative Writing- poetry, stories etc.		✓	✓
22.	Singing	✓	✓	✓
23.	Painting	✓	✓	✓
24.	Quiz		✓	✓
25.	Charity Events			✓

Interpretation: In Serchhip district, activities like Cleanliness Drive, Different student clubs, Sports, Morning Assemblies, Morning Prayers, Field Trips/Excursions, Singing, and Painting are present in all three schools.

Social Service, Work Education, Debate & Discussion, Awarding Prizes, Oath Pledge, and different Participatory Programs are present in schools A and C. Library class and Mentoring Needy Students are present in schools A and B. Creative Writings and quizzes are present in schools B and C.

Only school C participates in activities like Seminars and Workshops, Arts and Crafts, Gospel Crusade, Services during Calamities, Physical Exercise, and Charity Events. And only school A has NCC/ NSS.

None of the schools have Scouts and Guides and Blood Donation.

4.9.11 Co-curricular activities for the promotion of values in Siaha district

The following is an interpretation of the checklist used for the promotion of values in secondary schools of Siaha district

Table 4.25

Co-curricular activities for the promotion of values in Siaha district

Sl no	Items	A	B
1	Social Service	✓	
2	Seminars and Workshops	✓	
3	Cleanliness Drive	✓	✓
4	Work Education (eg, gardening, etc)	✓	✓
5	Debate and Discussion		
6	NCC, NSS		✓
7	Scouts and Guides		
8	Arts and Crafts	✓	
9	Library Class	✓	✓
10	Gospel Crusades		
11	Blood Donation		
12	Services during Calamities		
13	Awarding prizes (eg, student of the year)		
14	Different Student Clubs	✓	
15	Sports	✓	✓
	Morning Assemblies:	✓	✓
16	Morning Prayers	✓	✓
	Oath pledge		
17	Field Trips/ Excursions		
18	Participatory program- dance, drama	✓	
19	Mentoring needy students	✓	
20	Physical Exercise	✓	✓
21	Creative Writing- poetry, stories etc		
22	Singing	✓	
23	Painting	✓	
24	Quiz		✓
25	Charity Events		

Interpretation: In the district of Siaha, all the schools participate in Cleanliness Drive, Work Education, Library Class, Sports, Morning Assemblies, Morning Prayers and Physical Exercise.

Only school A participates in Social Service, Seminars and Workshops, Arts and Crafts, Different Student Clubs, Participatory Program, Singing and Painting. Only school B participates in NCC/ NSS and Quiz.

No school participates in Debate and Discussion, Scouts and Guides, Gospel Crusade, Blood Donation, Service During Calamities, Awarding Prizes, Oath Pledge, Field Trips, Creative Writings and Charity Events.

4.9.12 Co-curricular activities for the promotion of values in all the districts of Mizoram

An overall interpretation of the co-curricular activities used for value promotion in secondary schools of Mizoram is given below:

Table 4.26*District-wise Implementation of Co-curricular Activities Promoting Values in Secondary Schools of Mizoram*

Sl no	Item	Aizawl		Champhai		Hnahthial		Kolasib		Khawzawl		Lawngtlai		Lunglei		Mamit		Saitual		Serchhip		Siaha		Total %
		10		3		2		3		2		3		5		4		3		3		2		
		Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	
1	Social Service Seminars and Workshops	7	70	3	100	2	100	3	100	2	100	3	100	5	100	4	100	3	100	2	66.67	1	50	87.5
2	Cleanliness Drive	3	20	1	33.33	1	50	1	33.33	2	100	2	66.67	1	20	1	25	1	33.33	1	33.33	1	50	37.5
3	Work Education	10	100	3	100	2	100	3	100	2	100	2	66.67	4	80	4	100	3	100	3	100	2	100	95
4	Debate and Discussion	9	90	2	66.67	2	100	3	100	1	50	2	66.67	4	80	4	100	3	100	2	66.67	2	100	85
5	NCC, NSS	2	20	2	66.67	1	50	2	66.67	1	50	1	33.33	1	20	3	75	2	66.67	2	66.67	0	0	42.5
6	Scouts and Guides	4	40	1	33.33	1	50	2	66.67	1	50	1	33.33	1	20	3	75	0	0	1	33.33	1	50	40
7	Arts and Crafts	0	0	0	0	0	0	1	33.33	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2.5
8	Library Class	6	60	2	66.67	2	100	2	66.67	0	0	0	0	3	60	1	25	0	0	1	33.33	1	50	45
9	Gospel Crusades	6	60	2	66.67	0	0	3	100	1	50	1	33.33	2	40	2	50	2	66.67	2	66.67	2	100	57.5
10	Blood Donation Services during Calamities	1	10	0	0	1	50	2	66.67	1	50	0	0	1	20	0	0	0	0	1	33.33	0	0	17.5
11	Awarding Prizes	0	0	1	33.33	0	0	1	33.33	0	0	1	33.33	0	0	0	0	0	0	0	0	0	0	7.5
12	Different Student Clubs	2	20	0	0	0	0	2	66.67	1	50	1	33.33	2	40	3	73	1	33.33	1	33.33	0	0	32.5
13	Sports	7	70	1	33.33	1	50	2	66.67	2	100	2	66.67	4	80	3	75	2	66.67	2	66.67	0	0	65
14	Morning Assemblies	6	60	2	66.67	1	50	3	100	2	100	2	66.67	4	80	3	75	3	100	3	100	1	50	75
15		9	90	3	100	2	100	3	100	2	100	3	100	5	100	4	100	3	100	3	100	2	100	97.5
16		10	100	3	100	2	100	3	100	2	100	2	66.67	5	100	4	100	3	100	3	100	2	100	97.5

17	Morning Prayers	7	70	3	100	1	50	3	100	2	100	1	33.33	5	100	3	75	3	100	3	100	2	100	82.5
18	Oath Pledge	7	70	3	100	1	50	3	100	2	100	1	33.33	3	60	3	75	2	66.67	2	66.67	0	0	67.5
19	Field Trips/ Excursions	8	80	3	100	2	100	2	66.67	1	50	1	33.33	5	100	3	75	1	33.33	3	100	0	0	72.5
20	Participatory program	3	30	3	100	2	100	3	100	2	100	3	100	5	100	4	100	1	33.33	2	66.67	1	50	72.2
21	Mentoring needy students	7	70	1	33.33	2	100	3	100	2	100	1	33.33	3	60	2	50	2	66.67	2	66.67	1	50	65
22	Physical Exercise	8	80	2	66.67	2	100	3	100	2	100	3	100	4	80	4	100	3	100	1	33.33	2	100	85
23	Creative Writing	5	50	1	33.33	2	100	2	66.67	1	50	2	66.67	2	40	3	75	1	33.33	2	66.67	0	0	52.5
24	Singing	5	50	3	100	2	100	1	33.33	2	100	3	100	3	60	4	100	2	66.67	3	100	1	50	72.5
25	Painting	6	60	3	100	2	100	2	66.67	2	100	2	66.67	5	100	2	50	2	66.67	3	100	1	50	75
26	Quiz	3	30	3	100	2	100	3	100	2	100	2	66.67	4	80	2	50	2	66.67	2	66.67	1	50	65
27	Charity Events	4	40	1	33.33	0	0	1	33.33	2	100	0	0	0	0	2	50	1	33.33	1	33.33	0	0	30
Total		53.33		64.19		66.67		76.54		74.07		51.86		60		65.67		56.79		62.96		44.44		

Interpretation: From the table, we can see that most schools 95% include Cleanliness Drives in their co-curricular activities. Around 85% offer Work Education, and 87.5% provide opportunities for Social Service. About 32.5% of schools offer services during calamities, while 30% hold Charity events. Only 7.5% of schools include Blood Donation in their activities.

The table also shows that 37.5% of schools conduct seminars and workshops, while 42.5% include debates and discussions as part of their co-curricular activities. About 57.5% have Library Classes, 52.5% offer Creative Writing, and 65% organize Quiz competitions. The data also reveals that 17.5% of schools conduct Gospel Crusades.

Field trips and excursions are organized in 72.5% of schools and participatory programs like dance and drama are offered in 72.2% of schools. Singing is practiced in 72.5%, and Painting is included in 75% of schools.

Physical exercise is included in 85% of schools, and Sports are offered in 97.5% of them. Morning assemblies are held in 97.5% of the schools, and Morning prayers are practiced in 82.5% of schools. Oath pledges are observed in 67.5% of schools.

Awarding prizes to students is practiced in 32.5% of the schools, Student clubs are found in 75% of the schools, and Mentoring Needy Students is present in 65% of schools. The data also shows that 40% of schools include NCC or NSS programs, and 2% offer Scouts and Guides as part of their co-curricular activities.

Discussion: From the findings of the study, we can learn that Siahia district shows the lowest performance in value-promoted co-curricular activities, which needs much improvement. The district of Kolasib shows the highest performance in value-promoted co-curricular activities.

Co-curricular activities like Cleanliness Drive, Work Education and Social Service, Services during Calamities, and Charity Events help students develop a sense of responsibility, kindness, respect for hard work, selflessness, generosity, altruism and active participation in society. Overall, they help promote Democratic,

Social, and Moral values. Blood Donation encourages selflessness and a spirit of helping others, thus supporting Moral and Social values.

Seminars and Workshops, Debate and Discussions, Library Class, Creative Writings, and Quiz Competition help students build curiosity, critical thinking, reasoning, and a habit of reflection, which contribute to developing Epistemic values, i.e., values related to knowledge and understanding. Gospel Crusades also encourage students to explore their beliefs, find purpose, reflect on moral issues, and engage in philosophical thinking. This supports both Epistemic and Spiritual values.

NCC or NSS programs and Scouts and Guides activities encourage teamwork and help students develop leadership, discipline, resilience, patriotism, integrity, strong character, and a sense of brotherhood. Overall, they support the development of Moral and Democratic values.

Field trips and Excursions help students gain environmental and civic awareness, hands-on learning experiences, respect for diversity, social skills, and curiosity. These support the growth of Environmental, Aesthetic, and Democratic values. Creative activities such as participatory programs like Dance and Drama, Singing and Painting allow students to express their emotions, develop artistic sensitivity, explore their creativity, and help express themselves, all of which contribute to building Aesthetic values. Group singing is important as the values in the lyrics of the song remain in the consciousness for a long time (NCERT, 2012, p. 29).

Physical exercise and sports activities help students learn teamwork, cooperation, discipline, emotional control, goal setting, and perseverance. As a result, they contribute to the development of Spiritual, Civic, and Moral values. Physical Education aims to promote a love for physical activity and sports; develop capacities for skillful engagement in physical activity and sports; and develop resilience, empathy, and cooperation (NCF, 2023, p. 32).

Morning Assemblies help to build discipline, civic awareness, public speaking skills, and a sense of unity and order. Morning prayers encourage gratitude,

emotional balance, and unity in diversity. Oath Pledge promotes patriotism, integrity, commitment to ideals, and respect for the Constitution. These activities help students develop Democratic, Constitutional, and Spiritual values. In most of the schools, it is customary to organise a morning assembly; It could serve a useful purpose if experiences provided to the students are meaningfully planned to make an impact on their attitudes and behaviour (NCERT, 2012).

Awarding prizes to students helps promote fairness, justice, hard work, motivation, and self-esteem. This supports the development of Democratic, Constitutional, and Moral values. Student Clubs encourage collaboration, teamwork, responsibility, self-awareness, and leadership, which help build social and ethical values. Mentoring Needy Students promotes equality, justice, support, inclusiveness, empathy, and compassion, thus fostering Social, Moral, and Ethical values.

4.10 Co-Curricular Activities for Preservation of Mizo Culture in Secondary Schools

The essence of art co-curricular activities can become a forum in the efforts to instil the culture of nation awareness together with belonging among the students so that they can make their decision towards the national culture in their life circumstances, with honesty, discipline, responsibility, and tolerance (Sukadari & Huda, 2021). School education should promote cultural literacy and enable students to acquire knowledge, capacities, and values and dispositions to participate meaningfully and contribute positively to culture (NCF, 2023).

District-wise interpretation of co-curricular activities used for cultural promotion and preservation in secondary schools of Mizoram are given as follows

4.10.1 Co-curricular activities used for preservation of culture in Aizawl district

The following is an interpretation of the checklist used to find out the co-curricular activities used for Mizo cultural preservation in secondary schools of Aizawl

Table 4.27

Co-curricular activities used for the preservation of Mizo culture in Aizawl district

Sl no	ITEM	A	B	C	D	E	F	G	H	I	J
1.	Field Trips (visiting historical sites, museums, etc.)	✓	✓		✓			✓			
2.	Folkdance/ Hnam lam	✓		✓			✓	✓		✓	✓
3.	Cultural Games	✓			✓		✓	✓			✓
4.	Folksongs	✓			✓		✓	✓			✓
5.	Cultural Functions										
6.	Celebrating Cultural Festival				✓				✓		
7.	Cultural Exhibitions										
8.	Work Experience (e.g. Buh thlei etc.)			✓				✓		✓	
9.	Social Service		✓	✓	✓	✓	✓	✓	✓		✓
10.	Seminars/ Workshops			✓	✓		✓	✓	✓		
11.	Crafts work						✓	✓	✓	✓	✓
12.	Weaving										
13.	Debate and Discussions						✓	✓			

14.	Cultural Clubs								
15.	Dramas and Plays		✓	✓	✓				
16.	Painting/Drawing	✓	✓	✓	✓	✓			
17.	Creative Writing- Story, Poetry, Article, essay,		✓	✓	✓				
18.	Song composition	✓	✓		✓				
19.	Culture-related Quiz Competition								
20.	Fancy Dress	✓		✓	✓	✓			
21.	Dance and Music Competitions							✓	
22.	Hnatlang	✓	✓	✓	✓	✓	✓	✓	✓
23.	Pawnto			✓					
24.	Mizo incheina hak ni		✓	✓	✓				

Interpretation: From the above table, we can see that in the district of Aizawl, all the schools except schools A and I participate in Social Service activities. All the schools except schools A, C, and E take part in Hnatlang (Communal Work) and schools except B, D, E, and H include folk dance as part of their co-curricular activities.

Five schools, A, D, F, G, J, engage in Cultural Games as well as Folksongs as part of their co-curricular activities. Schools C, D, F, G, and H are active in Seminars and Workshops. While Crafts work is carried out in schools F, G, H, I, and J. Also, schools B, D, F, G, and H participate in Paintings.

Schools A, F, G and H participate in Fancy Dress while Field Trips is organized by Schools A, B, D and school G. Dramas and Play and Creative Writings related to Cultural Topics are present in Schools D, F and G. Work Experience is present in schools C, G and I and Song Composition is present in schools B, D and G and Mizo incheina hak ni (wearing traditional attire day) is observed in schools D, E and F

Cultural Festivals are celebrated only in schools D and H. Debate and Discussions are present in schools F and G. Dance and Music competition is present in only school H, and Pawnto, which is a form of Mizo traditional games for children, is present only in school F.

Cultural Functions, Cultural Exhibitions, Weaving, Cultural Clubs and Culture related quiz competitions is present in None of the schools.

4.10.2 Co- curricular activities used for preservation of Mizo culture in Champhai district

The following interpretation highlights the co-curricular activities used for Mizo cultural preservation in secondary schools of Champhai district

Table 4.28

Co-curricular activities used for the preservation of Mizo culture in Champhai district

Sl no	ITEM	A	B	C
1.	Field Trips (visiting historical sites, museums etc)	✓	✓	✓
2.	Folkdance/ Hnam lam	✓	✓	✓
3.	Cultural Games			✓
4.	Folksongs	✓		✓
5.	Cultural Functions			✓
6.	Celebrating Cultural Festival			✓
7.	Cultural Exhibitions			✓
8.	Work Experience (e.g. Buh thlei etc.)		✓	✓
9.	Social Service	✓	✓	✓
10.	Seminars/ Workshops			✓
11.	Crafts work	✓		✓
12.	Weaving			✓
13.	Debate and Discussions		✓	✓
14.	Cultural Clubs			✓
15.	Dramas and Plays		✓	✓
16.	Painting/Drawing	✓	✓	✓
17.	Creative Writing- Story, Poetry, Article, essay,	✓	✓	✓
18.	Song composition			✓
19.	Culture-related Quiz Competition			✓
20.	Fancy Dress	✓		✓
21.	Dance and Music Competitions	✓		✓
22.	Hnatlang	✓	✓	✓
23.	Pawnto			
24.	Mizo incheina hak ni			✓

Interpretation: From the above table, we can see that in the district of Champhai, all the schools participate in Field Trips, Folkdance, Social Service, Painting/ Drawing, Creative Writings about Cultural Content and Hnatlang (Communal Work).

Schools A and C include Folksongs, Crafts Work, Fancy Dress, and Music and Dance Competition as part of their co-curricular activities. While schools B and C include Crafts Work, Debate and Discussions, and Dramas and Plays as part of their activities.

Only school C participates in Cultural Games, Cultural Functions, Celebrates Cultural Festivals, organizes Cultural Exhibition and Seminars and Workshops, Weaving, Cultural Clubs organize Song Composition and Culture-related Quiz Competitions, and observe Mizo incheina hak ni (wearing traditional attire day).

None of the schools participates in Pawnto.

4.10.3 Co-curricular activities used for preservation of Mizo culture in Hnahthial district

The following interpretation reveals the co-curricular activities used for Mizo cultural preservation in secondary schools of Hnahthial district.

Table 4.29

Co-curricular activities used for the preservation of Mizo culture in Hnahthial district

Sl no	ITEM	A	B
1.	Field Trips (visiting historical sites, museums etc.)		✓
2.	Folkdance/ Hnam lam	✓	
3.	Cultural Games		✓
4.	Folksongs	✓	
5.	Cultural Functions		
6.	Celebrating Cultural Festival		
7.	Cultural Exhibitions		
8.	Work Experience (eg, Buh thlei etc.)		
9.	Social Service	✓	✓
10.	Seminars/ Workshops		
11.	Crafts work	✓	
12.	Weaving		✓

13.	Debate and Discussions		
14.	Cultural Clubs		
15.	Dramas and Plays		
16.	Painting/Drawing	✓	✓
17.	Creative Writing- Story, Poetry, Article, essay,	✓	✓
18.	Song composition	✓	✓
19.	Culture related Quiz Competition		
20.	Fancy Dress		
21.	Dance and Music Competitions		
22.	Hnatlang	✓	✓
23.	Pawnto		
24.	Mizo incheina hak ni	✓	✓

Interpretation: From the above table, we can see that in the district of Hnahthial, all the school participates in Social Service, Painting/ Drawing, Creative Writings related to cultural content, song composition, Hnatlang (Communal Work), and Mizo incheina hak ni (wearing traditional attire day).

Only school A participates in Folkdance, Folksongs, and Crafts Work. And only school B participates in Cultural Games and Weaving.

None of the schools participates in Cultural Functions, Work Experience, Celebrates Cultural Festivals, organizes Cultural Exhibitions and Seminars/ Workshops, Debate and Discussions, Dramas and Plays, Culture-related Quiz Competition, Fancy Dress, Dance and Music Competitions, and includes Cultural Clubs and Pawnto in their co-curricular activities.

4.10.4 Co-curricular activities used for Mizo preservation of Mizo culture in Kolasib district

The co-curricular activities used for Mizo cultural preservation in secondary schools of Kolasib district are as follows

Table 4.30*Co- curricular activities used for the preservation of Mizo culture in Kolasib district*

Sl no	ITEM	A	B	C
1.	Field Trips (visiting historical sites, museums etc)		✓	✓
2.	Folkdance/ Hnam lam	✓		✓
3.	Cultural Games			✓
4.	Folksongs			
5.	Cultural Functions			
6.	Celebrating Cultural Festival			
7.	Cultural Exhibitions		✓	
8.	Work Experience (e.g. Buh thlei etc.)	✓	✓	✓
9.	Social Service		✓	✓
10.	Seminars/ Workshops			
11.	Crafts work			
12.	Weaving			
13.	Debate and Discussions		✓	✓
14.	Cultural Clubs			
15.	Dramas and Plays			
16.	Painting/Drawing			
17.	Creative Writing- Story, Poetry, Article, essay,	✓	✓	✓
18.	Song composition			
19.	Culture-related Quiz Competition			
20.	Fancy Dress	✓		✓
21.	Dance and Music Competitions			
22.	Hnatlang	✓		✓
23.	Pawnto			
24.	Mizo incheina hak ni			✓

Interpretation: From the above table, we can see that in the district of Kolasib, all the schools participate in Work Experience and Creative Writings relating to cultural content.

Schools A and C participate in folk dance, Culture-related Quiz Competition and Hnatlang (Communal Work). Schools B and C organize Field Trips, Social Service and Debate and Discussions.

Only school B organizes Cultural Exhibitions. Only school C organizes Cultural Games and observes Mizo incheina hak ni (wearing traditional attire day).

None of the schools include Folksongs, Cultural Functions, Celebrating Cultural Festival, Seminars/ Workshops, Crafts Work, Weaving, Cultural Clubs, Dramas and Plays, Painting/Drawing, Song Composition, Culture-related Quiz Competition, Dance and Music Competitions and Pawnto as part of their co-curricular activities.

4.10.5 Co- curricular activities used for preservation of Mizo culture in Khawzawl district

The following is an interpretation of co-curricular activities used for Mizo cultural preservation in secondary schools of Khawzawl district

Table 4.31

Co-curricular activities used for the preservation of Mizo culture in Khawzawl district

Sl no	ITEM	A	B
1.	Field Trips (visiting historical sites, museums etc)		✓
2.	Folkdance/ Hnam lam	✓	✓
3.	Cultural Games	✓	✓
4.	Folksongs	✓	✓
5.	Cultural Functions	✓	✓
6.	Celebrating Cultural Festival	✓	✓
7.	Cultural Exhibitions		✓
8.	Work Experience (e.g. Buh thlei etc.)		✓
9.	Social Service	✓	✓
10.	Seminars/ Workshops	✓	✓
11.	Crafts work		
12.	Weaving		
13.	Debate and Discussions		✓
14.	Cultural Clubs	✓	✓
15.	Dramas and Plays		✓
16.	Painting/Drawing	✓	✓
17.	Creative Writing- Story, Poetry, Article, essay,	✓	✓
18.	Song composition		✓
19.	Culture related Quiz Competition		✓

20.	Fancy Dress	✓	✓
21.	Dance and Music Competitions		✓
22.	Hnatlang	✓	✓
23.	Pawnto		✓
24.	Mizo incheina hak ni		

Interpretation: From the above table, we can see that in the district of Khawzawl, all the schools participate in Folkdance/ Hnam lam, Cultural Games, Folksongs, Cultural Functions, Celebrating Cultural Festival, Social Service, Seminars/ Workshops, Creative Writings relating to cultural topic, Cultural Clubs, Painting/Drawing, Fancy Dress, and Hnatlang (Communal Work).

Only school B organizes Field Trips, Cultural Exhibition, Work Experience, Debate and Discussion, Dramas and Plays, Song Composition and Culture-related Quiz Competition, Dance and Music Competition, and Pawnto.

None of the schools participates in Crafts work, Weaving, and Mizo incheina hak ni (wearing traditional attire day)

4.10.6 Co-curricular activities used for preservation of Mizo culture in Lawngtlai district

Co-curricular activities used for Mizo cultural preservation in secondary schools of Lawngtlai district are:

Table 4.32

Co-curricular activities used for the preservation of Mizo culture in Lawngtlai district

Sl no	ITEM	A	B	C
1.	Field Trips (visiting historical sites, museums etc.)			
2.	Folkdance/ Hnam lam	✓		
3.	Cultural Games			
4.	Folksongs	✓		
5.	Cultural Functions			
6.	Celebrating Cultural Festival			
7.	Cultural Exhibitions			
8.	Work Experience (e.g., Buh thlei etc.)			
9.	Social Service	✓		✓

10.	Seminars/ Workshops	✓		
11.	Crafts work			
12.	Weaving			
13.	Debate and Discussions	✓		✓
14.	Cultural Clubs	✓		
15.	Dramas and Plays	✓		
16.	Painting/Drawing	✓	✓	✓
17.	Creative Writing- Story, Poetry, Article, essay		✓	✓
18.	Song composition			
29.	Culture-related Quiz Competition			✓
20.	Fancy Dress	✓	✓	
21.	Dance and Music Competitions			
22.	Hnatlang		✓	✓
23.	Pawnto			
24.	Mizo incheina hak ni		✓	✓

Interpretation: From the above table, we can see that in the district of Lawngtlai, all the schools offer Painting/ Drawing as part of co-curricular activities. Schools A and C participate in social service Debate and Discussions. Schools B and C participate in Creative Writings relating to Cultural Content and Hnatlang, along with Mizo incheina hak ni (traditional attire day).

Only school A participates in Folkdance, Folksongs, and conducts Seminars and Workshops, Dramas and Plays, and Cultural Clubs as part of their co-curricular activities. And only school C participates in Culture culture-related quiz Competition.

None of the schools organizes Field Trips, Cultural Games, Cultural Functions, Celebrating Cultural Festival, Cultural Exhibition, Work Experience, Crafts work, Weaving, Song Composition, Dance and Music Competition and Pawnto.

4.10.7 Co- curricular activities used for preservation of Mizo culture in Lunglei district

The following finding highlights the co-curricular activities used for Mizo cultural preservation in secondary schools of Lunglei district

Table 4.33

Co-curricular activities used for the preservation of Mizo culture in Lunglei district

Sl no	ITEM	A	B	C	D	E
1.	Field Trips (visiting historical sites, museums etc.)		✓		✓	✓
2.	Folkdance/ Hnam lam	✓		✓	✓	
3.	Cultural Games			✓	✓	
4.	Folksongs	✓	✓		✓	
5.	Cultural Functions					
6.	Celebrating Cultural Festival					
7.	Cultural Exhibitions		✓			
8.	Work Experience (e.g. Buh thlei etc.)		✓			✓
9.	Social Service		✓	✓	✓	✓
10.	Seminars/ Workshops					
11.	Crafts work		✓	✓		✓
12.	Weaving		✓			
13.	Debate and Discussions		✓			
14.	Cultural Clubs					
15.	Dramas and Plays		✓			
16.	Painting/Drawing		✓		✓	✓
17.	Creative Writing- Story, Poetry, Article, essay,	✓	✓		✓	✓
18.	Song composition				✓	
19.	Culture related Quiz Competition					
20.	Fancy Dress	✓				
21.	Dance and Music Competitions					
22.	Hnatlang	✓	✓		✓	✓
23.	Pawnto					
24.	Mizo incheina hak ni		✓		✓	✓

Interpretation: From the above table, we can learn that in the district of Lunglei, all the schools except school C participate in Hnatlang (Communal Work) and Creative Writings on culture-related topics as part of their Co-curricular activities, and all the schools except school A participate in Social Service as part of their Co-curricular activities.

Schools B, D, and E participate in Painting and Mizo incheina hak ni (traditional attire day) and organize Field Trips as part of their activities. Schools A, C, and D participate in Folkdance and folk songs are practiced by schools A, B, and D. While schools B, C, and D engage in craft work as part of their activities.

Work Experience is present in schools B and E. Only school C organizes Cultural Exhibition, Weaving, Debate and Discussions, Dramas and Plays. Only school D conducts Song Composition, and only school A organizes Fancy Dress as part of their activities.

None of the schools participates in Cultural Functions, Celebrates Cultural Festival, conducts Seminars/ Workshops, Cultural Clubs, Culture-related Quiz Competition, Dance and Music Competitions, and Pawnto as part of their co-curricular activities.

4.10.8 Co-curricular activities used for preservation of Mizo culture in Mamit district

Co-curricular activities used for Mizo cultural preservation in secondary schools of Mamit district are:

Table 4.34*Co- curricular activities used for the preservation of Mizo culture in Mamit district*

Sl no	ITEM	A	B	C	D
1.	Field Trips (visiting historical sites, museums etc.)	✓		✓	✓
2.	Folkdance/ Hnam lam	✓	✓	✓	
3.	Cultural Games	✓	✓		
4.	Folksongs	✓	✓		
5.	Cultural Functions	✓		✓	
6.	Celebrating Cultural Festival		✓	✓	
7.	Cultural Exhibitions				
8.	Work Experience (eg. Buh thlei etc.)	✓		✓	
9.	Social Service	✓	✓	✓	✓
10.	Seminars/ Workshops			✓	
11.	Crafts work	✓			
12.	Weaving				
13.	Debate and Discussions	✓		✓	✓
14.	Cultural Clubs				✓
15.	Dramas and Plays	✓		✓	
16.	Painting/Drawing	✓	✓	✓	
17.	Creative Writing- Story, Poetry, Article, essay,	✓		✓	
18.	Song composition				✓
19.	Culture-related Quiz Competition				
20.	Fancy Dress	✓		✓	
21.	Dance and Music Competitions	✓			
22.	Hnatlang		✓	✓	✓
23.	Pawnto				
24.	Mizo incheina hak ni	✓			

Interpretation: From the above table, we can learn that in the district of Mamit all the schools participate in Social Service and all the schools except school A participate in Hnatlang (Communal Work) and all the schools except school B organize Field Trips and Debate and Discussions and all the schools except school D participate in Paintings as part of their co-curricular activities.

Schools A and B participate in Cultural Games and Folksongs. Schools A and C organize Cultural Functions, Dramas and Plays, Creative Writings relating to

Cultural Content, Fancy Dress and offer Work Experience as part of the co-curricular activities. And school B and school C celebrate Cultural Festivals.

Only school A offers Crafts Work and observes Mizo incheina hak ni (traditional attire day). Only school C organizes seminars/Workshops. And only school D offers Cultural Clubs and Song Composition.

None of the schools organizes Cultural Exhibitions, Weaving, Culture-related Quiz Competition and Pawnto.

4.10.9 Co-curricular activities used for preservation of Mizo culture in Saitual district

Co-curricular activities used for Mizo cultural preservation in secondary schools of Saitual district are:

Table 4.35

Co-curricular activities used for the preservation of Mizo culture in Saitual district

Sl no	ITEM	A	B	C
1.	Field Trips (visiting historical sites, museums etc.)	✓		
2.	Folkdance/ Hnam lam			✓
3.	Cultural Games			
4.	Folksongs			
5.	Cultural Functions			
6.	Celebrating Cultural Festival			
7.	Cultural Exhibitions			
8.	Work Experience (e.g. Buh thlei etc.)	✓		✓
9.	Social Service	✓		✓
10.	Seminars/ Workshops		✓	
11.	Crafts work			
12.	Weaving			
13.	Debate and Discussions	✓		
14.	Cultural Clubs			
15.	Dramas and Plays			
16.	Painting/Drawing	✓		
17.	Creative Writing- Story, Poetry, Article, essay,	✓		
18.	Song composition			

19.	Culture-related Quiz Competition			
20.	Fancy Dress			
21.	Dance and Music Competitions			
22.	Hnatlang	✓	✓	✓
23.	Pawnto			
24.	Mizo incheina hak ni			

Interpretation: From the above table, we can see that in the district of Saitual, all the school participates in Hnatlang (Communal Work). And all the schools except school B participate in Work Experience and Social Service.

Only school A participates in organizing Field Trips, Debate and Discussion and Painting/ Drawing as Creative Writings relating to cultural content. Only school B organizes Seminars/ Workshops. And only school C participates in folk dance.

None of the schools organizes Cultural Games, Cultural Functions, Cultural Exhibitions, Dramas and Plays, Song composition, Culture-related Quiz Competition, Fancy Dress, Dance and Music Competitions, celebrates Cultural Festival and offers Crafts Work, Weaving, Cultural Clubs, participates in Folksongs and observes Mizo incheina hak ni (traditional attire day) and Pawnto.

4.10.10 Co-curricular activities used for preservation of Mizo culture in Serchhip district

The following findings highlight the co-curricular activities used for Mizo cultural preservation in secondary schools of Serchhip district

Table 4.36*Co- curricular activities used for the preservation of Mizo culture in Serchhip district*

Sl no	ITEM	A	B	C
1.	Field Trips (visiting historical sites, museums etc.)	✓		✓
2.	Folkdance/ Hnam lam		✓	
3.	Cultural Games		✓	
4.	Folksongs			
5.	Cultural Functions	✓		
6.	Celebrating Cultural Festival	✓		
7.	Cultural Exhibitions			
8.	Work Experience (e.g. Buh thlei etc.)	✓		✓
9.	Social Service	✓		✓
10.	Seminars/ Workshops			✓
11.	Crafts work			✓
12.	Weaving			
13.	Debate and Discussions	✓		✓
14.	Cultural Clubs			
15.	Dramas and Plays			
16.	Painting/Drawing	✓		✓
17.	Creative Writing- Story, Poetry, Article, Essay	✓		✓
18.	Song composition			✓
19.	Culture-related Quiz Competition			✓
20.	Fancy Dress			
21.	Dance and Music Competitions	✓		
22.	Hnatlang	✓		✓
23.	Pawnto			
24.	Mizo incheina hak ni			✓

Interpretation: From the table, we can see that in the district of Serchhip schools all the schools except school B organize Field Trips, Debate and Discussions, Painting/Drawing, Creative Writings relating to cultural content, participate in Social Service and Hnatlang (Communal Work), and offer Work Experience as part of their co-curricular activities.

Only school A organizes Cultural Functions, Dance and Music Competitions and celebrates Cultural Festivals. Only school B participates in Folkdance and Cultural Games. And only school C organizes Seminars/ Workshops, Song

Composition and Culture related Quiz Competition, offers Crafts Work and observes Mizo incheina hak ni (traditional attire day).

None of the schools participates in Folksongs, Cultural Exhibition, Weaving, Cultural Clubs, Dramas and Plays, Fancy Dress and Pawnto.

4.10.11 Co- curricular activities used for preservation of Mizo culture in Siaha district

The following is an interpretation of the checklist used for Mizo cultural preservation in secondary schools of Siaha district

Table 4.37

Co-curricular activities used for the preservation of Mizo culture in Siaha district

Sl no	ITEM	A	B
1.	Field Trips (visiting historical sites, museums etc.)		
2.	Folkdance/ Hnam lam	✓	
3.	Cultural Games	✓	
4.	Folksongs	✓	
5.	Cultural Functions	✓	
6.	Celebrating Cultural Festival	✓	
7.	Cultural Exhibitions	✓	
8.	Work Experience (e.g. Buh thlei etc.)	✓	
9.	Social Service		
10.	Seminars/ Workshops		
11.	Crafts work		
12.	Weaving		
13.	Debate and Discussions		
14.	Cultural Clubs		
15.	Dramas and Plays		
16.	Painting/Drawing	✓	
17.	Creative Writing- Story, Poetry, Article, Essay		
18.	Song composition		
19.	Culture-related Quiz Competition		
20.	Fancy Dress		
21.	Dance and Music Competitions	✓	

22.	Hnatlang	
23.	Pawnto	
24.	Mizo incheina hak ni	✓

Interpretation: From the above table, we can see that in the district of Siaha, only school A participates in Folkdance, Cultural Games, Folksongs, organizes Cultural Functions, Cultural Exhibitions, Painting/ Drawing, Dance and Music Competition, celebrates Cultural Festival and offers Work Experience as part of their activities. And only school B observes Mizo incheina hak ni (traditional attire day).

None of the schools organizes Field Trips, Seminars/ Workshops, Debate and Discussions, Dramas and Plays, Song composition, Culture-related Quiz Competition, Fancy Dress, Creative Writing, and participates in Social Service, Hnatlang (Communal Work), Pawnto, and offers Crafts Work, Weaving, and Cultural Clubs.

4.10.12 Co-curricular activities used for preservation of Mizo culture in Mizoram

The following is an interpretation of the overall findings for co-curricular activities used for cultural preservation in secondary schools of Mizoram

Table 4.38*Co- curricular activities used for preservation of Mizo culture in secondary schools of Mizoram*

Sl no	Item	Aizawl 10		Champhai 3		Hnahthial 2		Kolasib 3		Khawzawl 2		Lawngtlai 3		Lunglei 5		Mamit 4		Saitual 3		Serchhip 3		Siaha 2		Total % 40
		Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	Count	%	
1.	Field Trips	4	40	3	100	1	50	2	66.67	1	50	0	0	3	60	3	75	1	33.33	2	66.67	0	0	50
2.	Folkdance	6	60	3	100	1	50	2	66.67	2	100	1	33.33	3	60	3	75	1	33.33	1	33.33	1	50	60
3.	Cultural Games	5	50	1	33.33	1	50	1	33.33	2	100	0	0	2	40	2	50	0	0	1	33.33	1	50	40
4.	Folksongs	5	50	2	66.67	1	50	0	0	2	100	1	33.33	3	60	2	50	0	0	0	0	1	50	42.5
5.	Cultural Functions	0	0	1	33.33	0	0	0	0	2	100	0	0	0	0	2	50	0	0	1	33.33	1	50	17.5
6.	Celebrating Cultural Festival	2	20	1	33.33	0	0	0	0	2	100	0	0	0	0	2	50	0	0	1	33.33	1	50	22.5
7.	Cultural Exhibitions	0	0	1	33.33	0	0	1	33.33	1	50	0	0	1	20	0	0	0	0	0	0	1	50	12.5
8.	Work Experience	3	30	2	66.67	0	0	3	100	1	50	0	0	2	40	2	50	2	66.67	2	66.67	1	50	45
9.	Social Service	8	80	3	100	2	100	2	66.67	2	100	2	66.67	4	80	4	100	2	66.67	2	66.67	0	0	77.5
10.	Seminars/ Workshops	5	50	1	33.33	0	0	0	0	2	100	1	33.33	0	0	1	25	1	33.33	1	33.33	0	0	30
11.	Crafts work	5	50	2	66.67	1	50	0	0	0	0	0	0	3	60	1	25	0	0	1	33.33	0	0	32.5
12.	Weaving	0	0	1	33.33	1	50	0	0	0	0	0	0	1	20	0	0	0	0	0	0	0	0	7.5
13.	Debate and Discussions	2	20	2	66.67	0	0	2	66.67	1	50	2	66.67	1	20	3	75	1	33.33	2	66.67	0	0	40
14.	Cultural Clubs	0	0	1	33.33	0	0	0	0	2	100	1	33.33	0	0	1	25	0	0	0	0	0	0	12.5
15.	Dramas and Plays	3	30	2	66.67	0	0	0	0	1	50	1	33.33	1	20	2	50	0	0	0	0	0	0	25
16.	Painting/ Drawing	5	50	3	100	2	100	0	0	2	100	3	100	3	60	3	75	1	33.33	2	66.67	1	50	62.5
17.	Creative Writings	3	30	3	100	2	100	3	100	2	100	2	66.67	4	80	2	50	1	33.33	2	66.67	0	0	60
18.	Song composition	3	30	1	33.33	2	100	0	0	1	50	0	0	1	20	1	25	0	0	1	33.33	0	0	25
19.	Culture related Quiz Competition	0	0	1	33.33	0	0	0	0	1	50	1	33.33	0	0	0	0	0	0	1	33.33	0	0	10

20.	Fancy Dress Dance and Music Competitions	4	40	2	66.67	0	0	2	66.67	2	100	2	66.67	1	20	2	50	0	0	0	0	0	0	37.5
21.		1	10	2	66.67	0	0	0	0	1	50	0	0	0	0	1	25	0	0	1	33.33	1	50	17.5
22.		7	70	3	100	2	100	2	66.67	2	100	2	66.67	4	80	3	75	3	100	2	66.67	0	0	75
23.		1	10	0	0	0	0	0	0	1	50	0	0	0	0	0	0	0	0	0	0	0	0	5
24.	Mizo incheina hak ni	3	30	1	33.33	2	100	1	33.33	0	0	2	66.67	3	60	1	25	0	0	1	33.33	1	50	37.5
TOTAL			31.25		58.33		37.5		29.1		68.75		29.17		33.33		42.7		18.05		33.33		20.83	

Interpretation: From the above table, we can learn that in Mizoram, most schools 77.5% participate in Social Service, and 75% participate in Hnatlang (Communal Work). 62.5% indulge in Painting/ Drawing, and 60% practice Folkdance and Creative Writings relating to cultural content. 50% organizes Field Trips. And 45% offers Work Experience, and 42.5% practice Folksongs.

40% of the schools organize Cultural Games and Debate, and Discussions. 37.5% practices Fancy Dress and observes Mizo incheina hak ni (traditional attire day). 32.5% offers Crafts Work. 30% organizes seminars/ Workshops and 25% organizes Dramas and Plays and Song Composition, and 22.5% of the school celebrates Cultural Festivals.

17.5% of the schools organize Cultural Functions and Dance, and Music Competition. 12.5% organizes Cultural Exhibition and offers Cultural Clubs. 10% organizes culture-related Quiz Competitions. 7.5% offers Weaving and 5% practices Pawnto.

Discussion: From the findings of the study, we can learn that the District of Saitual shows overall low performance in co-curricular activities relating to Cultural Preservation, which very much needs work. While Khawzawl district shows the highest indulgence in co-curricular activities relating to Cultural Preservation. Aizawl, though being a central district, shows low engagement in cultural activities, which raises a concern as the district often serves as a role model for other districts; involvement in such activities needs to be enhanced to set a strong example.

Regarding the different co-curricular activities, each plays a crucial part in the promotion of culture. Folkdance, Folksongs, and Cultural Games revive and transmit the traditional expression to the younger generation, thereby not only being remembered but also celebrated. Cultural Functions, Cultural Exhibition, celebrating Cultural Festivals, Seminar and Workshops serve as educational tools to enhance the students' knowledge about the Mizo culture and give them direct exposure and an opportunity to participate and experience the traditional practices such as the food, the art, the tools, the music, the traditional attire, the crafts, etc. Such celebrations are meant to arouse national consciousness, sentiments, feelings and imprint the mind of

students with positive thoughts and feelings about the wealth of our culture and heritage. The spirit of celebration is lost if inherent messages are not brought forth and highlighted (NCERT, 2012). Field Trips to historical places, museums etc, give them firsthand experience, which helps them connect with their roots and develop cultural sentiments in them

Works Experience, such as husking paddy, etc, Crafts Work and Weaving (which is central to Mizo identity, especially in making garments such as ‘puan’), allows them to dive into the old practices, which helps them preserve and connect the traditional livelihood, respecting manual labour and creating practical learning. It can also contribute to cultural tourism if the income generated skills is developed.

Debate and Discussions, Creative Writings, Song Composition, and Culture-related Quiz Competitions enhance students’ cultural wisdom and its history, and also help them raise their critical thinking and reflect upon the needs of the culture. It also promotes language fluency, preserving oral tradition, and creating a pride in using the mother tongue.

Social Service, Hnatlang (Communal Work), enhances community engagement and community participation, which helps in learning societal and traditional norms and lifestyles. It also creates communal spirit and altruism, which are central to the Mizo culture. Cultural Clubs, though, are not active in many of the schools play a crucial part in the promotion of culture in schools. It gives students a platform to engage in cultural activities and also serves as an important space for transmitting different cultural skills and identity exploration.

Dramas and Plays, Painting/ Drawing can serve as an important agent for reviving different folktales and folklore. And also portraying important historical and traditional lifestyles and events. It enriches the students' imaginative thinking about the olden days and can create a sense of cultural sentiment in them. Fancy Dress and Mizo incheina hak ni (traditional attire day) reinforces pride in wearing traditional attire. It visibly celebrates the culture and encourages traditional clothing to be appreciated and passed down; it can also raise the students’ curiosity towards the meaning of each piece of clothing and ornaments. Pawnto (a traditional children’s

game), which is at risk of being forgotten, though it seems simple, holds cultural significance in the Mizo. It reinforces the idea of play in cultural activity, and it is not just a mere children's game; it is a living tradition that teaches values, connects generations, and keeps Mizo indigenous play culture alive joyfully and engagingly.

Cultural awareness and expression are among the major competencies considered important to develop in children, to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities. It is through the development of a strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem; Thus, cultural awareness and expression are important contributors both to individual as well as societal well-being (NEP 2020).

4.11 Suggestions for promoting value in the secondary school curriculum of Mizoram

Teachers from different districts shared their suggestions and views regarding the promotion of values in Secondary schools of Mizoram, which are as follows:

4.11.1 Suggestions given by English teachers on value promotion across secondary schools of Mizoram

A significant finding from the interviews was the unanimous call for a review and revision of the existing syllabus. Teachers highlighted that the current textbooks were outdated and not aligned with present-day realities, values, or student challenges.

They strongly advocated for the inclusion of more value-based content in the syllabus to promote moral development in students.

Additionally, there was widespread concern over the underutilization of ICT tools due to a lack of training. A teacher from Lawngtlai commented, *“We have to update ourselves to keep up and efficiently utilize the development, and for that, proper training is necessary.”*

Teachers also suggested the need for more value-related awareness sessions and discussions with students. A teacher from Aizawl remarked, *“Though we talk a*

lot about these topics, many do not follow, but the more we say, and the more they hear, the more likely they are to absorb and follow these values subconsciously.”

Another strong recommendation was to include moral education as a separate subject in the curriculum, complete with assessment mechanisms like Higher Order Thinking Skills (HOTS). One teacher stated, *“Value Education as a subject with Higher Order Thinking Skills (HOTS) questions should be included in the syllabus. If included, we can talk more about it and give it more importance, which will eventually have a greater impact on the students.”*

Another teacher added, *“Though the textbooks contain chapters with great moral teachings, some only provide comedic literature and horror. The present value itself is not enough, so a separate moral subject is required to promote values in the students.”*

4.11.2 Suggestions given by Mizo subject teachers on value promotion across secondary schools of Mizoram

Mizo subject teachers proposed several important suggestions to strengthen value education in schools. A key recommendation was the revision of the current syllabus, which, though rich in moral lessons, was seen as outdated and misaligned with the realities faced by today’s students. Teachers emphasized the need to modernize the content to make it more engaging, relatable, and effective in inculcating values.

Another widely discussed concern was the exam-oriented nature of the schooling system. Teachers strongly criticized the pressure to complete the syllabus and prepare students for exams, noting that this undermines efforts to teach values meaningfully. As one teacher from Khawzawl explained,

“Even though we want to use more engaging and value-based approaches, we are pressured to finish the syllabus quickly, provide notes, and train students to memorize content just to pass exams. If we could eliminate this exam pressure, our classrooms would be more active and flexible.”

This sentiment was echoed by another teacher in Hnahthial, who noted that despite implementing innovative methods, their efforts are often overlooked if the school does not perform well in exams.

Teachers also raised concerns about the quality of educators in the system. They advocated for merit-based recruitment, free from political interference, to ensure that only competent and passionate individuals enter the profession. A teacher from Siaha stressed, *“We need to recruit new, competent, and passionate teachers and school heads who are genuinely dedicated to the teaching profession.”*

Lastly, teachers strongly felt that moral education should begin at the primary level, where students are more receptive and easier to guide. As one teacher pointed out, *“It is much harder to instil values in older students whose beliefs and behaviours are already shaped. Value education should start from the roots at the primary level.”* Starting early, they believed, would build a strong foundation of ethics and values, making it easier to reinforce these lessons in the later years of schooling.

4.12.0 Suggestions for preservation of Mizo culture in secondary schools of Mizoram

The teachers of different districts gave their suggestions and views regarding the promotion of Mizo culture in the secondary schools of Mizoram, which are as follows

4.12.1 Suggestions by English teachers regarding Mizo cultural preservation

A major suggestion provided by teachers was the revision of the English textbook to include more Mizo cultural content. Many teachers emphasized the literary and moral value of Mizo folktales and advocated for their inclusion in the curriculum through translation and adaptation.

A teacher from Champhai district remarked, *“Everything we study is based on other cultures, which eventually affects our own culture, making us unaware of our roots, diluting our cultural identity.”*

Another teacher from Aizawl district added, *“It would be ideal if more native and cultural elements were included in the syllabus to promote the culture. There is very little written reference to our cultural stories and folktales for other cultures to study and learn from.”*

A further comment from a teacher in Aizawl stated, *“If our cultural literature is being added to the textbooks, the students can have better imagination about the scenarios and have a better understanding. Presently, we are based on Western literature, so we must imagine the Western world in every setting, and this can make the students feel disconnected.”*

Another important recommendation was to enhance community involvement in cultural education. Teachers emphasized that local communities, NGOs, and village councils could play a critical role in promoting cultural preservation by visiting schools and conducting interactive talks on cultural heritage. Organizing sessions where local dancers teach traditional dances to students. Teachers believed such community engagement would enhance students’ cultural literacy and instill a deeper appreciation of their cultural roots.

4.12.2 Suggestions by Mizo subject teachers regarding Mizo cultural preservation

Mizo subject teachers provided several thoughtful suggestions aimed at strengthening the role of education in preserving and promoting Mizo cultural identity.

One of the main suggestions provided by the Mizo subject teachers was the need for a revision and update of the current syllabus. Teachers emphasized that the Mizo subject should reflect contemporary cultural issues and meet the needs of today’s society. They recommended the inclusion of topics such as customary laws, which they believe are essential for instilling cultural sentiment in students. A teacher from Champhai stated, *“Though I talk about customary law, there is no specific mention of it in the textbook, which I wish were included. Also, including more lessons about Mizo cultural life would be ideal.”* Similarly, a teacher from

Khawzawl added, *“Mentions of Mizo heroes must be increased. Our textbooks mostly highlight heroic characters from other tribes or nations, which students find hard to relate to. Including figures from our own culture would make learning more practical and help promote cultural pride.”*

Teachers also mention the need to stress the importance of unity among the different branches of the Mizo tribe. A teacher from Siaha district commented, *“The inclusion of stories and content related to the various branches of the Mizo tribe should be increased. This would help unify and strengthen our identity.”*

Another major suggestion was the integration of more culture-related activities into the curriculum. A teacher from Hnahthial shared, *“There are many activities mandated by authorities, but some of them feel disconnected from our Mizo identity. If more of these activities were aligned with our cultural practices, it would be ideal and more beneficial.”* A teacher from Lawngtlai district also shared, *“Cultural activities should be part of the school curriculum. Our students are our future, and if they do not understand our cultural lifestyle, it will not be good for the community in the future. So, more culturally representative units must be included in the curriculum.”*

Regarding sports, teachers suggested incorporating indigenous Mizo games into school activities. They noted that while schools have facilities like fields, courts, and table tennis boards, mostly influenced by other cultures, there is little space for traditional Mizo sports. Teachers believe that promoting indigenous games would foster a stronger connection with Mizo heritage.

Teachers also highlighted the importance of community cooperation in cultural promotion. They emphasized that cultural preservation and community involvement go hand in hand; neither can survive without the support of the other.

Finally, many teachers raised concerns about the current academic calendar, particularly the scheduling of year-end exams in December, a month that holds great significance in the Mizo Christian. They noted that this clashes with festive celebrations and places undue pressure on students. Teachers advocated for a return

to the previous academic calendar, which was more compatible with Mizo cultural rhythms and allowed students to fully engage in important traditional events.

CHAPTER V

MAJOR FINDINGS, DISCUSSIONS AND RECOMMENDATIONS

This chapter deals with the major findings of the study, a discussion of the major findings along with recommendations and suggestions for further study.

5.1 Major findings

The objective-wise major findings of the study are as follows:

5.1.1 Findings in relation to classes IX and X English textbook on the promotion of values and cultural preservation:

Class IX English literature textbook:

Class IX MBSE Essential English Literature Textbook primarily focuses on nurturing moral and social values. Notably, ethical values are also being stressed, which suggests that the class IX English literature textbook gradually aims to build an eminent human being with moral principles who could coexist harmoniously in society. Epistemic and Environmental values seem to be neglected in the textbook, as only one chapter each was focused on inculcating these values. Visual representation of values was also found in only three units.

Cultural elements in the class IX English Literature textbook need work, as only one unit highlights indigenous aspects that could contribute to cultural promotion and preservation. Visual representation that contributes to cultural preservation is also not found

Class X English literature textbook:

The Class X Essential English Literature textbook provides a multidimensional exploration of values, mentioning various types of value elements, with the majority emphasizing ethical and democratic values, ensuring a holistic development of the individual. Aesthetic and constitutional values are the least mentioned values, as only one unit is focused on these values. Visual representation, which could highlight the promotion of values, is found in five out of nine units.

None of the units of class X English literature contains elements on culture and its preservation textually and visually.

Class IX English coursebook

Class IX Essential English Coursebook stresses its focus primarily on moral, environmental, and social values. One striking result is that there is frequent mention of the needs and concern for the environment, enriching environmental literacy, while aesthetic value is barely mentioned. Nine out of fifteen units contain visual representation of values.

None of the units highlights the Mizo culture and promotes its preservation textually and visually.

Class X English coursebook

Class X Essential English Coursebook places a dominant theme on moral and social values, and environmental values are also well presented. Equal emphasis is given on democratic and epistemic values promoting a well-rounded value development, though room for improvement can be made regarding this area, while ethical and constitutional values are completely neglected. Visual representation of values is present in ten out of fourteen units.

Only one unit highlights the Mizo cultural elements, which contribute to cultural preservation, and none of the units contain a visual representation of cultural elements.

5.1.2 Findings in relation to class IX and X Mizo textbook on the promotion of values and cultural preservation

Class IX Mizo

Moral, ethical, social, and environmental values are central themes of the class IX Mizo textbook, while constitutional value is the least highlighted value. The frequently mentioned values are love, honesty, altruism, respect, and responsibility. Additionally, the textbook provides remarkable insights into the beauty of Mizoram, featuring poetry that offers spiritual upliftment and guidance, which plays an

important role in the Mizo identity. However, the textbook does not include any images that visually support or promote these values.

Fourteen chapters in the Mizo textbook reflect the Mizo culture and its promotion. The chapters reflected on the different cultural aspects such as traditional beliefs, social structure, traditional religious beliefs, and various environmental wisdom, which have been passed down through generations. However, there has been minimal stress on contemporary cultural issues, and the visual representation of culture has not been found in the textbook.

Class X Mizo

Class X Mizo textbook places a strong emphasis on moral, epistemic, and social values. The textbook promotes a broad dimension of value inculcation, including civic awareness and a recurring focus on Christian values, which offer spiritual guidance and encourage ethical conduct altruism, kindness, responsibility, true belief, and knowledge about the structural and cultural formation of Mizo society are some of the frequently mentioned values, this shows the textbook's role in nurturing both character and cultural consciousness among students. The textbook does not provide any visual representation of values.

Minimal emphasis is given to promote Mizo culture and its need for preservation. Out of twenty-three chapters, only seven chapters reflect the Mizo culture. Cultural preservation is particularly emphasized in the prose section, showcasing traditional institutions, proverbs, and historical narratives. However, the poetry section does not emphasize its focus on the culture, though there is some mention of the unity and brotherhood of different Mizo clans and subclans. However, no visual representation of culture is presented in the textbook.

5.1.3 Findings relating to the use of curriculum transaction strategies adopted by English subject teachers of Classes IX and X for promoting values

- **Teachers' role in value inculcation**

All the teachers reported making deliberate efforts to incorporate values in their lessons and often dedicated a few minutes of class time for discussion. They agreed

that value inculcation is a shared responsibility between home and school, with most considering it an equal 50-50 responsibility with parents.

- **Impact of students' family background**

The findings revealed that the majority of the students in government secondary schools came from difficult or broken family backgrounds, placing added moral responsibility on the teachers. The teachers emphasized that these students rely heavily on the teacher for guidance, as some parents are uninvolved or unaware of their child's education. Teachers noted that beyond academic instruction, they must actively shape students' character and instill values to support their overall development.

- **Language teaching as a medium for value integration**

The teachers noted that English as a subject provides natural opportunities for value education, particularly through lectures and discussions. It was also emphasized that language classes make it easier to address value topics, which are often difficult to incorporate into other subjects.

- **Moral purpose of education**

The teachers expressed that the ultimate purpose of education is moral and character development rather than just academic achievement. They highlighted that true education lies in nurturing good citizenship, strong values, and emotional well-being, as academic success without morals undermines the essence of education.

- **Teachers as role models**

The teachers acknowledged their chief influence on students and emphasized the importance of modelling good behavior and values through their own actions. They noted that children often listen to teachers more than parents, making it essential for educators to lead by example.

- **Teaching methods used by English teachers in different districts of Mizoram**

The findings indicated that lecture-based teaching, grounded in textbook content, is the most common method for imparting values, often supplemented by real-life

examples, discussions, and interactive strategies like questioning and humor. Teachers also employ creative approaches such as storytelling, illustrations, communal work, environmental activities, drama, and PowerPoint presentations to promote social, aesthetic, and democratic values. Additionally, districts like Mamit, Lawngtlai and Saitual incorporate spiritual development through short Biblical sermons. And Lunglei stands out for its diverse and resourceful methods in value-based education.

- **Lesson planning and technology used by English teachers**

English teachers across Mizoram did not report any major difficulty in identifying and integrating values from textbooks, but ICTs were not efficiently utilized in the classrooms due to poor internet access, lack of training, and limited awareness. Even in schools with smart boards, teachers lacked the skills or confidence to use them, leaving much of the equipment unused and neglected.

- **Challenges faced by English teachers in the secondary schools of Mizoram regarding promotion of values**

The findings of the interview with the English teachers revealed several major challenges in promoting values in secondary schools, these were:

- 1) **Students from broken families:** Teachers reported difficulties managing students from broken families who often lacked discipline and required extra counselling
- 2) **Issues with Continuous and Comprehensive Evaluation (CCE):** Dissatisfaction with Continuous and Comprehensive Evaluation (CCE) was commonly reported, as it disrupted classroom flow and value delivery.
- 3) **Generation gap:** A growing generation gap often creates misunderstanding between teachers and students.

- 4) **Burden of activities under Samagra Shiksha:** Numerous mandatory activities under Samagra Shiksha consume too much time and reduce time for teaching and value-based discussions.
- 5) **Mental health and drug abuse:** Teachers also expressed concern over rising mental health issues, drug abuse, and students' lack of resilience
- 6) **Child rights:** Misinterpretation of children's rights further complicates discipline, as students increasingly disregard authority, leaving teachers with limited options for effective behavior management.

- **Reflection and professional development of English teachers in secondary schools of Mizoram**

The study revealed that only very few teachers had formal training in value incorporation, though some, like a teacher in Aizawl with counselling training, applied their knowledge to guide students. Despite this, strong peer collaboration existed, with teachers frequently sharing strategies to address behavioural and value-related challenges. The teachers emphasized modelling values through personal conduct, highlighting sincerity, punctuality, hard work, forgiveness, and modesty as core principles to set examples for their students.

5.1.4 Findings relating to the use of curriculum transaction strategies adopted by English subject teachers of classes IX and X for cultural preservation

The teachers expressed deep concern over the erosion of Mizo cultural identity, citing heavy Westernization and growing Korean influence as major threats to the culture. While acknowledging the need to preserve core cultural values such as altruism, they emphasized that some outdated practices should be left behind to adapt to modern times. They mainly stressed that cultural preservation should focus on traditional teachings and virtues rather than solely on external symbols like dance and attire.

- **Curriculum and classroom practices for cultural preservation**

The findings show that English classrooms place minimal emphasis on Mizo cultural issues, mainly due to the lack of culturally relevant content in textbooks and limited class time. 80% of the teachers avoid cultural discussions, though a few actively integrate Mizo culture through comparisons and discussions to foster pride among students. Cultural content is scarce, with only one topic each in Classes IX and X English textbooks, and traditional arts, crafts, and ICT tools are rarely used, further limiting cultural preservation efforts. Bilingual teaching (Mizo and English) is common, especially in rural areas where students struggle with English comprehension.

- **Challenges and professional growth of English teachers regarding Mizo cultural preservation**

English teachers did not report much challenges in cultural preservation, except for language barriers faced by refugee students who struggled with both Mizo and English. They had no formal training on integrating local culture into English teaching, but compensated for this through peer collaboration, sharing strategies during staff meetings, and informal conversations.

5.1.5 Findings relating to the use of curriculum transaction strategies adopted by Mizo subject teachers of classes IX and X for promoting values

- **Decline of values among students**

All the teachers expressed their concerns about the lack of fundamental values and manners among the students. They observed a decline in values and behaviours, especially among post-COVID students, finding classroom conduct increasingly difficult to manage.

- **Impact of broken families and unstable backgrounds**

Teachers witness the decline of values often as an attribute of a broken or unstable family background. Children from such families often lack moral upbringing and

proper moral guidance, finding themselves largely responsible for acting as models to instil necessary fundamental values.

- **Teacher's role as moral guides and mentors**

The teachers reported that they regarded the importance of their roles as guides and mentors for the students, and most of them highlighted making time for value-related topics or finding opportunities to get into these topics during their periods.

- **Individualized approach based on students' needs**

The findings indicated that the teachers adapted their teaching methods to suit the students' personalities and backgrounds. A common report received was that understanding individual differences helps create a more effective and inclusive learning environment.

- **Mizo subject as a medium for moral and cultural values**

The teachers saw the Mizo subject as an important tool for teaching moral and cultural values. It was noted from the teacher's response that, beyond literature, the subject helps instil Mizo ethics, which many educators actively discuss in the classroom.

- **Teaching methods used by Mizo subject teachers for inculcating values**

The teachers across Mizoram primarily rely on lectures grounded in subject topics to inculcate values in the classroom. Discussion also formed another common method used for value inculcation. Teachers also employ background storytelling on poetry as another common method to promote aesthetic values in the students.

- **Lesson planning and technology used by Mizo subject teachers**

The findings revealed that all the Mizo subject teachers were able to identify values embedded within textbook content without difficulty, and the teachers consciously incorporated these values into their lesson plans and intentionally allocated time to address them during class. The use of Information and Communication Technology (ICT) in promoting values remains limited, and only a few teachers, mainly from Lunglei district, reported using ICT for promoting values in the students.

- **Challenges faced by Mizo subject teachers in the secondary schools of Mizoram regarding promotion of values**

The most critical issues highlighted by the teachers were a lack of foundational moral guidance for children from unstable or broken family backgrounds, which makes them emotionally vulnerable and resistant to discipline. Socio-economic and cultural challenges, particularly in rural areas, also formed another problem where children often missed school due to domestic responsibilities. Lack of competent and morally grounded teachers, short attention span of the students, which makes them unable to focus on lectures, and an exam-oriented or result-based education system, which limits the scope of value-based education, were also reported. Apart from this, the improper implementation of CCE, as well as the perceived misuse of child rights provisions by students, were commonly highlighted.

- **Reflection and professional development of Mizo subject teachers in secondary schools of Mizoram**

More than 80% of the Mizo subject teachers reported satisfaction with their performance in acting as role models for value inculcation among the students, while acknowledging the lack of formal training in value education. However, they reported strong peer collaboration among their colleagues, fostering a supportive professional environment.

5.1.6 Findings relating to the use of curriculum transaction strategies adopted by Mizo subject teachers of class IX and X for cultural preservation.

- **Curriculum and classroom practices by Mizo subject teachers for cultural preservation**

Lectures as well as discussions are commonly employed strategies used for cultural preservation by the teachers, and the teachers reported that the main means of strengthening cultural identity was through cultural participation. Mizo is reported to be the best medium for cultural education and some teachers reported efficient utilization of ICT for cultural awareness among the students, such as showing rare cultural items and playing traditional songs to make the students more engaged.

- **Challenges and professional growth of Mizo subject teachers regarding mizo cultural preservation**

The most significant reported challenge was the language barrier, particularly with refugee students who do not understand either Mizo or English, which creates a barrier in classroom communication. Another challenge was the cultural sensitivity in diverse classrooms, where classroom discussions often unintentionally made non-Mizo students feel excluded. Lack of formal training in cultural education was another reported challenge. However, teachers rely on peer collaboration and consultation with senior and more experienced colleagues for help.

5.1.7 Findings relating to the perspectives of headmasters on the importance of promoting values and preserving Mizo culture through co-curricular activities in secondary schools

- **Concern over declining value standards and the need for moral reformation**

The headmasters mutually agreed on the drastic decline of values and the need for moral reformation. They commonly shared that students tend to idealize the glamorous lifestyle of celebrities and fail to see their hard work behind their success, and they believed that this has negatively influenced their mindset and behaviour.

- **Students' background and the role of schools in moral guidance**

The findings reveal that the majority of the students were from challenging family backgrounds, with most of them coming from broken or abusive families with alcoholic parents, which often led some students to stay with relatives. Students from remote rural areas were also found to stay in non-family houses in return for doing chores. This often causes them to lack proper moral guidance and role models.

- **Strategies and practices for value inculcation**

Devotion and assemblies were reported to be the main channels of value inculcation. These often include scripture readings, prayers, and short talks by teachers focused

on moral lessons and character development. Notably, in the district of Saitual and Khawzawl, separate periods for value inculcation had been made.

- **Discipline through physical activities**

Discipline and physical well-being of the students were also stressed, and this was promoted through regular practice of physical exercise or drill.

- **Encouraging responsibility and rewards for positive behaviour**

To develop a sense of responsibility in the students, social service was regularly practiced in the schools. To reinforce positive behaviour and values, many schools followed a system of rewards for students who demonstrate good character. Academic achievers were also given proficiency awards to recognize their performance.

- **Challenges – time constraints and administrative burden**

The study reveals that students' family background, as well as loaded activities from authorities, which put pressure on finishing the course within a limited time, were the main challenges reported by the headmasters.

- **Challenges with CCE**

The headmasters reported common frustration with the Continuous Comprehensive Evaluation System (CCE), claiming that the students have not retained any foundational knowledge when entering high schools, and they have to reteach basic concepts, which makes them lose time.

- **Role of counselling and community engagement**

Counselling sessions, both individual and mass counselling, were reported by the headmasters to be an effective tool in disciplining and shaping the child. Besides this, assigning sweeping duties to develop a sense of responsibility, making home visits to understand the students, parent-teacher meetings, nature walks, and study camps were also the initiatives taken.

- **Acts of charity and teacher support**

Charity through different methods by students was commonly practiced in many of the schools. The teachers also often provided aid, such as paying admission fees for economically disadvantaged students.

5.1.8 Findings relating to the perspectives of headmasters on the importance of preserving Mizo culture through co-curricular activities in secondary schools

- **Concerns about the erosion of Mizo culture**

The headmasters commonly agreed on the influence of westernization and globalization as the main agent of cultural erosion, with the influence of social media, especially the influence of Mizo YouTubers abroad, as it contributing component.

- **Importance of reconnecting with cultural roots**

Headmasters also stressed the importance of preserving cultural identity to stay connected to one's roots, especially when leaving Mizoram. The impact of westernization has made promoting Mizo culture increasingly difficult; however, the initiative taken by the government to include traditional songs in school devotions is seen as a step toward reconnecting students with their roots.

- **Diverse views on cultural preservation**

The headmasters offered a diverse view regarding cultural preservation. Some headmasters acknowledge that culture is ever-changing and eliminating the bad practices and adapting to good ones is necessary. However, all the headmasters agreed on the need to protect the Mizo language, and several headmasters pointed out concerns over the use of inappropriate slang, misuse of words, and viewed language as a vital and unchanging core of Mizo identity.

- **Cultural promotion through school events and performances**

The headmasters shared that efforts are made to showcase traditional dances and folk songs in different school functions like Teachers' Day, Cultural Day, and Sports Day, though separate structured programs for cultural promotion may not be available.

- **Participation in Kala Utsav and recognition of cultural talent**

The headmasters shared that schools have been actively participating in the Kala Utsav program, showcasing traditional dances and indigenous games. Their achievements at the state and national levels highlight how the right platforms can encourage students to take pride in promoting their cultural identity.

- **Challenges in implementing cultural activities**

Lack of sufficient time to participate in cultural activities due to loaded tasks from the authority was reported to be the main challenge by the headmaster in promoting the Mizo culture and offering suggestions to inculcate cultural elements into the curricular and co-curricular framework in the schools. Unavailability of arts and crafts teachers is also another reported problem.

5.1.9 Findings relating to the school's co-curricular activities for the promotion of values among the secondary school students

- The findings reveal majority of the schools actively participate in co-curricular activities to promote values, with sports and morning assemblies forming the highest participating activities, i.e., 97.5% of the schools.
- More than 80% of the schools engage in social service, physical activities, and morning prayers. And most of the schools, i.e., more than 50% of the schools, offered student clubs, organized field trips, mentored needy students, offered participatory programs like dance and drama, and also painting, singing, creative writings, and practice oath pledge, and have library classes.
- Less than 50% of the schools include debates and discussions, NCC or NSS programmes, awarding prizes to good performing students, services during calamities, and charity events as part of their co-curricular activities.
- The schools have low participation in activities like gospel crusades, blood donation, and scouts and guides. With only 2% of the schools participating in scouts and guides forming the lowest engaging activity.

5.1.10 Findings relating to the school's co-curricular activities for the preservation of Mizo culture among the secondary school students

- None of the schools show active engagement in cultural promotion activities. However, 77.5% of the schools participated in social service, and 75% participated in communal work, forming the two most engaged activities that support cultural preservation.
- More than 50% of the school's practices folk dance, indulge in painting and creative writings relating to cultural content, and organize field trips to historical places.
- Some schools, which are less than 50% of the schools, offer work experience, fancy dress, craftwork, practice folk songs, organize cultural games, seminars and workshops, debate and discussions, indulge in dramas and plays, song composition, and witness a traditional attire day.
- Few schools organize cultural functions, dance and music competitions, cultural exhibitions, cultural clubs, and culture-related quiz competitions, and offer weaving. And only 5% of the school's practices Pawnto which is the lowest indulging activity.

5.1.11 Suggestions given by teachers for promoting value in the secondary school curriculum of Mizoram

- The teachers strongly suggest the revision of the current textbooks, which they see as outdated, and strongly advocate the inclusion of more value-based content, which would cater to the needs of the present generation.
- Training on the effective utilization of ICT tools for value promotion was also suggested.
- They also highlighted the need for regular value-awareness sessions and discussions with the students.

- Inculcating moral education as a separate subject in the curriculum, complete with assessment mechanisms like Higher Order Thinking Skills (HOTS), was also strongly suggested
- Change in exam-oriented nature of the schooling system, where the efforts of the teachers and students were often overlooked if the school did not perform well in exams, was also highly suggested
- Merit-based recruitment free from political interference to ensure the recruitment of competent and passionate individuals was also mentioned
- Moral education starting at the primary level, which could help the students to become more receptive and easier to guide, was also suggested.

5.1.12 Suggestions given by teachers for preservation of Mizo culture in secondary schools of Mizoram

- The English teachers strongly recommended revising English textbooks to include more Mizo cultural content, particularly folktales, to preserve cultural identity and make learning relatable.
- They also suggested greater community involvement through NGOs, village councils, and cultural sessions like traditional dance workshops to enhance students' cultural literacy and appreciation of their heritage.
- Revision and update of syllabus to include more content focused on contemporary culturally related topics and the need to focus on the unity of different branches of Mizo tribes was highly suggested by the Mizo teachers
- Integration of more culture-related activities, as well as integrating indigenous Mizo games into the school's co-curricular activities, was also suggested
- Returning to the previous calendar year-based academic calendar was also highly suggested.

5.2 Discussion based on the findings of the study

The findings of that study clearly indicate the strengths and the gaps in the promotion of values and cultural promotion in the secondary schools of Mizoram, specifically through the textbook, curriculum transaction methods, and from the co-curricular activities. Regarding value promotion, the class IX and X Mizo and English textbooks contain a strong foundation of value-based content; however, it does not contain a very broad spectrum of values. It primarily focuses on values such as social values, moral values, and ethical values. The textbook contains only a few visual representations of value to support the values imparted through the chapters, which presses the need for textbook review and revision. Images in textbooks are powerful tools for shaping the values of students by engaging them visually, providing real-life context, fostering emotional connections, and promoting critical thinking and cultural sensitivity. The creation of textbooks that reflect current values is essential, and achieving this goal requires a comprehensive assessment of textbooks. (Nandi et.al, 2024).

The teachers give major concern to the promotion of value inculcation, and they play a vital role in inculcating values in the lives of the students. Students always follow their teacher in all levels of education; so, the teacher should have a good personality that helps in developing Values in students (Priya, 2016). They play a major role in developing ethical behaviour in children. We should visualize education as a whole, having to do with all disciplines. Being a teacher involves being so many things at the same time that it might amuse you...you become a second parent to those students, many times a social worker, a psychologist, a therapist, a simple listener. You are also a model for them to follow. It is in the teacher's compromise towards education to try to help those students to be the best they can be, and if that involves trying to teach them the morals of society, then that is what a good teacher does (Ahuja et.al, 2020). Lecture-based on the textbook content, as well as discussions, are the main methods used for value inculcation by the teachers. It is the perfect blend of rich stories reflecting the aforesaid values along with the teacher's expertise by way of her methods and activities that ensure the most appropriate programme of value education through teaching of English language

(Jindal et al., 2015). The teachers feel a shared responsibility with the parents for value inculcation, but are often hindered by issues such as broken family backgrounds, lack of professional training, and overloaded syllabi. We teachers need to act and acknowledge the demand to include values in our education. We need to create means and approaches to deliver people and not simply people (Dwivedi, 2019).

Despite the importance of value promotion by the teachers, not much efforts were put into enhancing their classroom lectures and they mainly neglected the utilization of ICT to incorporate it for value enhancement in their teaching. This was mainly due to a lack of knowledge of its use and its efficiency in teaching. Showing students value-inspired videos or images would have created an insightful and effective remark on the students' minds and hearts, which would make value incorporation more effective. Teachers play a vital role in the success of any program at the school. If the teachers are not fully comfortable and confident with the new approach to teaching, then there will be a limited impact on the teaching- learning process. Teachers have to develop their mindset to integrate the latest technology in the Value-Based Education (Sharma, 2021). However, the teachers expressed satisfaction with their performance in promoting values among the students and they try to set value examples through their actions, as many of the students were from broken or unstable family backgrounds with no proper parental guidance and proper moral upbringing. As a result, children from this background often are unresponsive to teaching values and usually are children who show misconduct and recklessness.

In government schools, most of the students are usually found to be from economically and socially underprivileged backgrounds. Some children were from abusive alcoholic households, while some were from broken families with divorced parents. As a result, many were staying with their relatives, such as their grandparents or their aunts and uncles. In rural areas, children from more remote locations stayed at strangers' houses to attend schools and in return, helped with chores for accommodation; however, many students were found to be mistreated in these cases. This discovery uncovers the real state of Mizoram, which is usually overlooked, but this clearly highlights the needs and crying call for value education

in the schools of Mizoram. These needs, though they may not be easily visible at the surface, as schools in Mizoram primarily compete based on academic results, it is decaying the society from within, and clearly, qualifications without proper morals are eroding both the individual and society. If this issue is not addressed and concrete actions are not taken, the situation will go into a vicious circle, as this will gradually result in more children growing up in broken families with a lack of parental care and proper moral guidance and role models, leading to a more dysfunctional society.

The headmasters also echoed concerns about the decline in student values, linking this to modernization as well as broken families and unstable family background, which causes a lack of role models and moral upbringing. They also highlighted the overburdening academic calendar and CCE policies as barriers to value-based education. Continuous and Comprehensive Evaluation (CCE) was vigorously stressed upon by both the headmaster and teachers across all the districts of Mizoram, reporting that it had not been effectively implemented as it should be, and the system of promoting all the students regardless of academic performance had created severe problems at the secondary level. Necessary foundational knowledge had not been retained by the students, and teachers had to reteach all basic concepts, especially in Mathematics and English, leading them to lose a lot of instructional time before they could start their course. It was reported that it had also made the students lazy as they had grown accustomed to progressing without accountability, and this is believed to be a serious corruption of values and lack of integrity in education.

The headmasters revealed the schools had conducted a wide range of co-curricular activities for value promotion. The wide spectrum of Co-curricular activities being practiced in schools today provides ample scope to function as an important means to inculcate value systems in students relevant to various aspects of their lives (Poonam, 2011). Morning assemblies and sports are the commonly practiced activities that serve as an important tool for value promotion. Morning assembly has a scope for value education. With a thought for the day, a few resolutions can be made during the assembly to help the teachers and students think positively (Priya, 2016). Social service, physical exercise, and morning prayers are

also some widely practiced activities. While scouts and guides are the least offered co-curricular activities.

Regarding promotion and preservation of the Mizo culture the English textbooks of class IX and X had not placed enough emphasis on it. Although values identified in the textbooks also are a part of Mizo traditional values as this study specifically focuses on the preservation of culture, majority of the units were reported absent of cultural preservation. However the preservation of Mizo culture has been moderately addressed in the class IX and X Mizo textbook, this call for the pressuring needs to review and revised the syllabus to inculcate more cultural related topics and contemporary cultural issues as well as promoting unity among Mizo clans, signalling a call for more inclusive and updated cultural content syllabus. A study conducted by Tawalbeh et.al also indicated the urgent need for integrating heritage education in the school curricula as a significant pedagogical force to enhance and enrich students' understanding and appreciation of cultural heritage.

The Mizo subject teachers at secondary schools in Mizoram primarily use discussion and lectures based on the topics to inculcate cultural promotion and preservation. And only teachers in Lunglei district revealed utilizing ICT for Mizo cultural promotion. School teachers should be trained in effective teaching methods of cultural heritage. Otherwise, it will be the individual himself who may destroy heritage objects and acquisitions because he does not recognize and appreciate their significance and moral value (Tawalbeh et. el, 2019). More emphasis also needs to be given to inculcating customary laws in lectures, as this is not included in the textbooks, but it is a need of the time, as the present generation has become unaware of these laws. Especially regarding weddings, knowledge of these customary laws must be spread, as the Mizo wedding customs are one of the most important elements of Mizo identity

Headmasters of secondary schools in Mizoram give primary importance to cultural preservation, with schools offering various co-curricular activities for cultural promotion. With social service and communal work being the most practiced activities. Painting, folk dance, field trips, and creative writing are also some widely

practiced activities. A number of cocurricular activities have cultural values, as these provide opportunities for a better understanding of our cultural traditions. Specific activities like dramatics, pageant, folk music, folk dances, variety shows, exhibition, and celebration of religious and social festivals provide better knowledge of our culture; foster cultural tastes and awaken cultural interests among students (Poonam, 2011).

In conclusion, from the findings of the study, we came to learn that though values and cultural preservation are present to some extent in the secondary schools of Mizoram, more work and efforts are needed to be put in this area, considering the present conditions of the state and its urgent needs being mentioned by the teachers and headmasters of the secondary schools of Mizoram. The outdated curricula need revision and modification to meet the present needs of the times, as well as training for the teachers to keep up with the new generation.

5.3 Educational implications of the study

The present study offers valuable insights into the state of value inculcation and cultural preservation in secondary schools of Mizoram. These findings carry important educational implications for shaping students into responsible citizens, rather than focusing solely on academic excellence.

Firstly, it highlights the need for curriculum developers to conduct a thorough situational analysis before designing educational content. This ensures the curriculum is relevant and responsive to students' real-life needs. It may also lead to the development of a dedicated subject on values education, if necessary. Moreover, co-curricular activities that promote values and cultural awareness, such as indigenous games, can be enriched and formally integrated into school programs.

Secondly, teachers can gain a deeper understanding of students' backgrounds, allowing them to adapt their teaching methods more effectively. It also helps in incorporating ICT tools and other teaching aids to enhance both the learning experience and the process of value transmission. This study also underscores the importance of teacher training programs that focus on value education and cultural

sensitivity. Teachers, by being more in harmony with the students' behaviour, can serve as positive role models, thus influencing students not only intellectually but morally and culturally.

Thirdly, inculcating values helps foster balanced personality development and holistic growth. It enables students to become more self-aware and responsible, while also nurturing respect for oneself, others, and the community. A strong value foundation also strengthens cultural identity, instills patriotism, and encourages students to appreciate and preserve their cultural heritage.

Another key implication is for policymakers, who can use these insights to understand the extent of cultural and value erosion in the state. This awareness can guide the formulation of more educational policies that meet the needs. For example, instead of overburdening schools with overburdening activities, emphasis can be given on strengthening the value and cultural dimensions of education. Cultural enrichment programs should be given higher priority and visibility in state-level planning and educational frameworks. Textbook developers also have a vital role to play. Textbooks should include content that reflects multidimensional values and addresses contemporary social issues relevant to Mizoram, while also integrating cultural knowledge and narratives. As textbooks remain a key source of cultural transmission, this step is essential for preserving cultural identity in a rapidly changing world.

Finally, schools themselves should consider these findings in their planning and activities at the school level. By understanding students' backgrounds and needs, schools can focus more on promoting value through their activities and incorporate different cultural elements into different school programmes. This will both support students' development and promote cultural preservation.

5.4 Recommendations

A. Recommendations based on the findings of the study on promotion of values:

1. English and Mizo textbooks should be revised to incorporate a broader range of values, such as emotional resilience, digital citizenship, and environmental ethics.

These values are essential for preparing students to face modern-day challenges. To enhance understanding and engagement, textbooks should include supportive visuals like illustrations and infographics.

2. Moral education should be introduced as a standalone subject with dedicated class periods to ensure focused value learning. The curriculum should cover key human values like empathy, honesty, and responsibility, along with topics such as digital responsibility and environmental care.

3. Most teachers across districts rely heavily on textbook-based lectures, which, although useful, should be complemented with participatory, experiential, and creative strategies. Interactive methods such as group discussions, debates, role plays, storytelling, dramatization, project work, and case studies can make the teaching of values more engaging and meaningful.

4. Experiential learning activities like tree planting, community service, art, and music can be encouraged to effectively cultivate democratic, environmental, and aesthetic values among students.

5. Based on the findings, it is recommended that schools should strengthen and sustain value-oriented activities such as cleanliness drives, social service, physical exercise, sports, and morning assemblies, which are already widely practiced. At the same time, greater emphasis should be placed on activities such as charity events, calamity services, and blood donation, which are presently observed in very few schools. These activities are essential in providing meaningful opportunities for students to develop empathy, compassion, and civic responsibility.

6. Regular training and workshops on value-based pedagogy should be provided to teachers to strengthen their ability to nurture values in students. Teachers need strategies to address emotional distress, support students from broken families, and create inclusive environments.

7. Teachers play a crucial role as value models and should be sensitized to the impact of their behavior on students. Schools should support teachers in developing traits like empathy, integrity, and patience through training and reflective practices.

8. ICT tools should be widely used to enhance value education by integrating videos, apps, digital stories, and virtual discussions into lessons. These resources make moral concepts more engaging and accessible for diverse learners. Teachers should receive proper training and infrastructure support.

9. Schools should work closely with parents to reinforce values through regular workshops and awareness sessions. This school-home collaboration ensures students receive consistent guidance both in and outside the classroom. It is particularly vital for children who may lack strong role models at home.

B. Recommendations based on the findings of the study on preservation of Mizo culture:

1. English and Mizo textbooks should be revised to reflect Mizo cultural identity by including folk tales, legends, and traditional narratives that teach moral values. Contemporary cultural issues and themes like clan unity and indigenous knowledge should also be featured. Integrating festivals, dances, and oral traditions will make lessons more engaging and contextually rich.

2. Daily teaching should integrate cultural heritage by using Mizo stories, songs, proverbs, and customs, especially in language and social science classes. This makes lessons more relatable and meaningful while deepening students' cultural connection.

3. Teachers should receive specialized training on how to teach cultural heritage effectively in an engaging and age-appropriate manner. Such training should cover integrating culture across subjects, using storytelling methods, and addressing cultural erosion.

4. The findings reveal that a large number of schools in Mizoram are already engaged in value-oriented cultural activities such as social service, hnatlang (communal work), painting, drawing, folk dance, and creative writing, which is a positive indicator of cultural preservation. It is recommended that these practices be sustained and further strengthened through structured planning and regular inclusion in the school calendar.

5. Activities such as field trips, work experience, and folk songs, which are practiced in about half of the schools, should be expanded across more institutions. Field trips and cultural excursions help students connect classroom knowledge with real-life cultural experiences, while folk songs and cultural games strengthen their sense of identity, tradition, and belonging.

6. Cultural events such as seminars, workshops, dramas, plays, and cultural festivals are comparatively less practiced but carry great potential in promoting creativity, collaboration, and cultural pride. These should be promoted through inter-school collaborations, cultural exchange programs, and annual cultural weeks. Schools can partner with local artists, community elders, and cultural associations to enrich the authenticity and depth of these programs.

7. The study shows that very few schools practice traditional practices such as weaving, Pawnto, and cultural exhibitions. These activities, though limited, are vital in preserving indigenous skills, games, and knowledge systems that are at risk of decline. It is strongly recommended that schools revive and promote such traditional practices by setting up cultural clubs, skill-based workshops, and student exhibitions.

8. Finally, schools should adopt mechanisms to encourage student participation and leadership in cultural activities. Establishing cultural clubs, organizing competitions, and providing recognition for student contributions will motivate wider participation and ensure that cultural education remains a living and dynamic part of school life.

5.5 Suggestions for further research

1. A content analysis of value education embedded in language textbooks across educational levels and boards.

2. A comparative study of value orientation among students across educational levels, religious backgrounds, and regional contexts.

3. Assessing the role of stakeholders in the inculcation of values: A study of teachers, parents, community elders, and policy influences

4. Effectiveness of ICT-integrated pedagogy in promoting value education and cultural preservation in secondary schools.

5. Teachers' preparedness and practices in delivering value and cultural education: a multi-stakeholder perspective.

6. Developing assessment models for measuring student outcomes in value education and cultural awareness across school levels.

APPENDIX-1

Interview Schedule for Teachers on the Promotion of Values

Name of School:

Name of Teacher:

Gender: Male/Female

Years of Service:

Trained/ Untrained

PROMOTION OF VALUES

General Approach:

1. How do you define the concept of values? Do you think you have a clear understanding of the values (moral values, ethical values, democratic values, constitutional values, environmental values, aesthetic values, social values, epistemic values) you want to inculcate in your students?
2. Do you think the teachers are responsible for inculcating the right values in the students?
3. Do you give time to inculcate these values in your periods?

Teaching Methods:

4. How do you incorporate the different moral and ethical values, such as love, honesty, forgiveness, empathy, respect for elders, etc. to your students?
5. What approach do you employ to instil the different Constitutional and Democratic values, such as respect for others, especially people with disability, respect for public property, cleanliness, spirit of service, responsibility, peace, fairness, etc.
6. In what way do you make the students appreciate nature and care to preserve the environment?
7. How do you develop epistemic values such as scientific temperament, knowledge, justification, true beliefs, etc., in the students?
8. How do you incorporate aesthetic value, such as appreciating the beauty of art, nature and the appearance of an object, in your students?

9. How do you promote and instil social values to your students, especially the concept of 'tlawmngaihna'(altruism) in the context of Mizoram?

Curriculum and Lesson Planning:

10. Do you have a problem identifying the values hidden in the textbooks?
11. When creating the lesson plan, can you integrate various values into your teaching?

Technology:

12. In what ways do you utilize Information and Communication Technology to instil the different values in your classroom teaching?

Challenges and Solutions

13. What are the challenges or difficulties that you face in incorporating values into your students?

Professional development:

14. Have you attended any workshops or training sessions on incorporating the different values into teaching?
15. Do you collaborate with colleagues to share best practices for promoting values?

Reflection and Improvement:

16. Are you satisfied with your performance in inculcating values among the students? If yes, in what manner?

Suggestion:

17. What suggestion would you make to develop a firm value-based education in the Secondary Schools of Mizoram?

APPENDIX-2

Interview Schedule for Teachers on the Preservation of Culture

CULTURAL PRESERVATION

General Approach:

1. Do you feel the need to preserve the cultural identities of Mizoram?
2. Do you talk about the contemporary cultural issues of Mizoram to your students?

Curriculum and Lesson Planning:

3. What strategies do you use to promote cultural preservation in the subject you are teaching?
4. Are there specific units or lessons focused on Mizoram's culture and customary laws in your curriculum? Do you talk about these topics to your students?

Language and Communication:

5. Have you incorporated traditional language lessons or storytelling in your teaching methods?
6. Do you promote bilingualism in the classroom, combining English and the local language? If yes specify the activities?

Traditional Arts and Crafts:

7. Are traditional arts and crafts part of your classroom activities? If yes please specify these activities?
8. Do you organize workshops on traditional arts and crafts for your students?

Student Involvement:

9. In what ways do you encourage students to actively participate in Mizo cultural activities?
10. How do you foster a sense of pride and ownership among students for their cultural heritage?

Technology and Cultural Preservation:

11. In what way do you utilise the different Information and Communication Technology (ICT) to showcase and instill Mizo Cultural identity in the students?

Professional Development:

12. Have you participated in any workshops or training sessions focused on integrating local culture into teaching? If so, what kind?
13. Do you collaborate with colleagues to share best practices for cultural preservation?

Challenges and Solutions:

14. What challenges do you face in promoting culture in the classroom?
15. Can you share successful strategies you've used to overcome challenges in this area?

Future Initiatives

16. Do you have any suggestions to further promote Mizoram's cultural heritage through education?
17. How can the school and community work together to enhance cultural preservation efforts in secondary education?

APPENDIX-3

Interview Schedule for Headmasters on The Promotion of Values and Cultural Preservation

Name of Headmaster:

Gender: Male/Female

Years of Service:

Trained/ Untrained

Name of School:

Promotion of Values

1. How do you define the concept of values?
2. Do you find it important to impart different values (moral, ethical, democratic, environmental, aesthetic, social and epistemic values) to your students apart from their content/subject knowledge?
3. What measures do your school take to promote certain values in the students?
4. What kind of programs and activities are carried out to promote Value Education outside the classroom?
5. Do you conduct Assemblies/ Devotions to instil values in the students? If yes, what specific values are being promoted during these sessions?
6. Are there orientation/training programs for the teachers on the importance of developing values among the students? If yes, what are they?
7. Does the school promote or associate with any social service activities to promote values in the students? If yes, what are these activities?
8. Does the school provide any awards to students for the accomplishment of any values like cleanliness, sharing, helping, community services, etc.? If yes, what type?
9. Do you face any challenges in the promotion of Value Education in your school? If yes, what are these challenges?

10. What future initiatives or projects do you envision to further promote values in the students?

Cultural Preservation

1. Share your perspective on the preservation of culture? Do you feel the need to preserve the Mizo Culture, looking at the present situation?
2. Do you celebrate traditional festivals and events related to Mizoram in your school? if yes, how?
3. Do you integrate local music or dance into school events and assemblies? If yes, please give details.
4. Do you organise field trips or community visits to enhance cultural understanding? If yes, to which places?
5. Do you collaborate with local artists, historians or cultural experts for resource persons in school programmes?
6. Does the school support teachers in enhancing their knowledge of Mizoram's cultural heritage? If yes, how?
7. Does the school have specific policies or initiatives that support the promotion of Mizo culture?
8. Are there budgetary allocations for cultural events and activities in the school? If yes, what are the occasions?
9. Do you have any upcoming projects or future plans to promote Mizo Culture in the school?
10. Are there any vocational courses, such as local craft, art, etc, that are offered at your school?

APPENDIX- 4

Check List for Co-Curricular Activities

Name of School:

Name of Teacher/ Headmaster:

Checklist for co-curricular activities on the promotion of values

Sl no	Items	Yes
1.	Social Service	
2.	Seminars and Workshops	
3.	Cleanliness Drive	
4.	Work Education (eg gardening, etc)	
5.	Debate and discussion	
6.	NCC, NSS	
7.	Scouts and Guides	
8.	Arts and Crafts	
9.	Library Class	
10.	Gospel Crusades	
11.	Blood Donation	
12.	Services during Calamities	
13.	Awarding prizes (eg- student of the year)	
14.	Different Student Clubs	
15.	Sports	
16.	Morning Assemblies: Morning Prayers Oath pledge	
17.	Field Trips/ Excursions	
18.	Participatory program- dance, drama	

19.	Mentoring needy students	
20.	Physical Exercise	
21.	Creative Writing- poetry, stories etc	
22.	Singing	
23.	Painting	
24.	Quiz	
25.	Charity Events	

APPENDIX- 5

Checklist for co-curricular activities on the preservation of culture

Sl no	ITEM	YES
1.	Field Trips (visiting historical sites, museums etc)	
2.	Folkdance/ Hnam lam	
3.	Cultural Games	
4.	Folksongs	
5.	Cultural Functions	
6.	Celebrating Cultural Festival	
7.	Cultural Exhibitions	
8.	Work Experience (eg. Buh thlei etc)	
9.	Social Service	
10.	Seminars/ Workshops	
11.	Crafts work	
12.	Weaving	
13.	Debate and Discussions	
14.	Essay/Article Writing	

15.	Cultural Clubs	
16.	Dramas and Plays	
17.	Painting/Drawing	
18.	Creative Writing- Story, Poetry,Article,essay,	
19.	Song composition	
20.	Culture related Quiz Competition	
21.	Fancy Dress	
22.	Dance and Music Competitions	
23.	Hnatlang	
24.	Pawnto	
25.	Mizo incheina hak ni	

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EDUCATION

Examination	Board/University	Year of passing	Division	Percentage
HSLC	Mizoram Board of School Education	2013	First	63.2
HSSLC (Arts)	Meghalaya Board of School Education	2015	First	60.4
B.A (Education)	Pachhunga University College	2018	First	75.41
M.A (Education)	Mizoram University	2020	Distinction	75.11
M.A (Sociology)	Indira Gandhi Open University	2022	Second	59
NET-Education	UGC	2020	Lectureship	

LIST OF PUBLICATIONS

1. Vanlalmangaihi, C., Lalrinzuali, F. (2023). Content Analysis of Class IX & X English Literature Textbooks on the Promotion of Values and Cultural Preservation. *Kala Sarovar*, 26(2), 50-56
2. Vanlalmangaihi, C., Lalrinzuali, F. (2025). Reviving Moral Foundations: Value Based Education Under NEP 2020. *EPRA International Journal of Research and Development (IJRD)*, 10(9).
3. Vanlalmangaihi, C., Lalrinzuali, F. (2025). Promotion of Values and Cultural Preservation through Co-Curricular Activities in Mizoram. *Mizoram Educational Journal*, 11(3), 1-12.
4. Vanlalmangaihi, C., Lalrinzuali, F. (2025). Co-Curricular activities for the promotion of Mizo Culture in Secondary Schools of Mizoram. *Mizo Studies*, 14(4), 674.

SEMINAR, WORKSHOP AND CONFERENCE

1. Presented a paper on Content Analysis of Class IX & X English Literature Textbooks on the Promotion of Values and Cultural Preservation at the National Seminar on Contemporary Issues in Education Series III held on 18th November 2022 at the Institute of Advanced Studies in Education.
2. Presented a paper on NEP 2020 and Value Based education at the National Seminar on Educating Youth in the Digital and Transformative Innovation Age on 8th June 2023 at Pachhunga University College
3. Presented a paper on Co- curricular activities and their impact on value inculcation and cultural preservation in high schools of Mizoram at the One Day International Conference on Literature, Cultural Studies, Education and Social Sciences on 4th September 2024 at Saitual College
4. Presented a paper on Promotion of Values and Cultural Preservation through Co-Curricular Activities in Secondary Schools of Champhai and Lawngtlai Districts at the National Seminar on Contemporary Issues in Education Series V on 8th November 2024 at Institute of Advanced Studies in Education
5. Presented a paper on Content Analysis of Class IX MBSE English Coursebook on Values and Cultural Preservation at the National Seminar on Modern Educational Trends and Challenges on 28th January 2025 at Pachhunga University College.

ANNEXURE - I
MIZORAM UNIVERSITY (A Central University)
Ph.D. Thesis Certificate on Plagiarism Check

Name of Research Scholar	CORDILIA VANLALHMANGAIHI	
Ph.D. Registration Number	MZU/Ph.D./1755 of 27.08.2021	
Title of PhD thesis	Promotion of Values and Cultural Preservation in Secondary Schools of Mizoram: An Analytical Study	
Name & Institutional Address of the Supervisor	Dr F. Lalrinzuali, Department of Education, Mizoram University, Aizawl	
Name of the Department and School	Department of Education, School of Education	
Date of Submission	21/10/25	
Date of Plagiarism check	15/10/25	
Name of the software used	Turnitin	
Percentage of similarity detected by the Turnitin software	Core Areas	00%
	Non-Core Areas	03%
Percentage of similarity permissible under MZU regulation	Core Areas	a common knowledge and coincidental terms and/or up to fourteen (14) consecutive words, if option is available in the software.
	Non-Core Areas	Up to 10%

I hereby declare/certify that the Ph.D. Thesis submitted by me is complete in all respect, as per the guidelines of Mizoram University (MZU) for this purpose. I also certify that the Thesis (soft copy and print version) has been checked for plagiarism using **Turnitin** similarity checksoftware. Copy of the report generated by the **Turnitin** software is also enclosed.

Place: Aizawl (Name & Signature of the Scholar):
Date:

Name & Signature of the Supervisor :
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Annexure-II

Plagiarism Verification Certificate

**(This certificate should be submitted to the Examination Department at the time
of submission of the Thesis/Dissertation)**

This is to certify that the plagiarism check has been performed for Ph.D. Thesis Promotion of Values and Cultural Preservation in Secondary Schools of Mizoram: An Analytical Study submitted by **Ms Cordilia Vanlalmangaihi**, under the Supervision of Dr F. Lalrinzuali Department of Education, School of Education, Mizoram University. The check performed by the Scholar/Student is found correct/adheres to MZU regulations and authentic software **TURNITIN** has been used for the similarity check.

Name, Signature & Seal of the Dean of the School:

(Prof. LOKANATH MISHRA)

Dean, School of Education,

Mizoram University

PARTICULARS OF THE CANDIDATE

NAME OF CANDIDATE	: Cordilia Vanlalmangaihi
DEGREE	: Doctor of Philosophy
DEPARTMENT	: Education
TITLE OF THESIS	: Promotion of Values and Cultural Preservation in Secondary Schools of Mizoram: An Analytical Study
DATE OF ADMISSION	: 27/08/2021
APPROVAL OF RESEARCH PROPOSAL	
1. DRC	: 30/03/2022
2. BOS	: 19/05/2022
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REGISTRATION NO. & DATE	: MZU/Ph.D./1755 of 27.08.2021
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ABSTRACT

PROMOTION OF VALUES AND CULTURAL PRESERVATION IN SECONDARY SCHOOLS OF MIZORAM: AN ANALYTICAL STUDY

**AN ABSTRACT SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

CORDILIA VANLALHMANGAIHI

MZU REGISTRATION NO.: 1505513

Ph.D. REGISTRATION NO.: MZU/Ph.D./1755 of 27.08.2021



DEPARTMENT OF EDUCATION

SCHOOL OF EDUCATION

OCTOBER, 2025

**Promotion of Values and Cultural Preservation in Secondary Schools of
Mizoram: An Analytical Study**

by
Cordilia Vanlalmangaihi
Department of Education

Supervisor
Dr F. LALRINZUALI

Submitted
In partial fulfillment of the requirement of the Degree of Doctor of Philosophy
in Education of Mizoram University, Aizawl

Introduction

In this era of globalisation, changes are happening increasingly in every dimension of our lives, both in individual and in societal lives. This has also hugely impacted our education system, leading to major advancements in science and technology. Though this is a positive influence, it seems that the education and its curriculum today mainly centre on and emphasise the development of only the intellectual domain and focus mainly on imparting knowledge of the advancing world, whereas they fail to impart values and develop moral character in the students. Students became mere individuals with knowledge rather than educated people with wholesome qualities. Youths have become self-absorb, neglecting the ways of society and giving more importance to their individual interest rather than the interests of society, as humans are social beings and teaching the students their responsibility in society is one of the roles of education, education has failed its purpose. This has made Value Education a very complex and controversial topic and Value Education has become a need of the hour. Education without values misses its main aim and sole purpose which is building the child's character and modifying his behavior so he can reform the society. It can also be witness in the education system today that there has been lack of cultural contents in the curriculum which leads the students to become ignorant about the different cultural traditions and becomes unaware about the needs to preserve and uphold our culture. This could eventually lead to the withering of our culture and makes them weak in their identity, unsure about their roots. Globalization has wide ranging impact on everything else connected with our lives and impacted our entire culture and value system leading to cultural rootless (Swu, 2021).

Values are principles, fundamental convictions and ideals, standards of life which act as general guide to behavior or as a reference point in decision making. It involves virtues, ideals and qualities on which actions and beliefs are based. It acts as a guiding principle that shape our world, outlook, attitudes and conduct. Value based education is essential for the holistic development of the child. As Roosevelt has mention *“To educate a man in mind and not in morals is to educate a menace to*

society”. It instils a moral standard in the students to create a moral civil and democratic societies. A child without good values lacks social skills which makes him selfish, this degrades his character and this could eventually destroy him and the society leading to many dishonesties and corruption in many ways. Value education develops a well-balanced individual with a strong character. Therefore, it is important that education is imparted towards establishing values in the students. Values are the lifeblood of a civilized human society and education is the only means of inculcating these values in the heart and soul of the school going learners (Malik, 2019). We can inculcate values in our students in various ways. In the beginning, very simple human values like love, truth, peace, and punctuality can be introduced among the students. These values can be practiced in the classroom through curricular and co-curricular activities (Yadav & Sikdar, 2021).

Another important role of education is the preservation and promotion of culture. Culture can be defined as all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation. Culture has been called "the way of life for an entire society." As such, it includes codes of manners, dress, language, religion, rituals, art. norms of behavior, such as law and morality, and systems of belief. (Wayne 2016). Education is the best tool when it comes to protecting our cultural assets...It assists us in comprehending the Importance of conserving aspects of human life, such as old buildings, artifacts, and generations' heritage (Ryan, 2024). Education gives us historical and collectively awareness to understand our past, discuss the present and prepare decisions and civic engagement (Felgueiras et.al, 2022). Cultural preservation is not simply about documenting traditions; it's about keeping them alive through active engagement and teaching. Education is a way to formalize cultural practices and gives the next generation the knowledge to take part and, in turn, pass the culture on to their children (Daphne,2024). It can generate positive awareness about our culture in future generation.

The high school secondary stage is the stage where the child is becoming aware about the realities of the world and is developing rational attitude towards his

surroundings. This adolescence period, the transition period from childhood to adulthood is the blossoming phase for the child and looking into their curriculum about what they are learning so that his attitudes and perceptions can be guided on the right path is crucial. A study on the secondary school towards its promotion of values would help make necessary implementation and changes so that the students could develop strong characters and have a holistic development. In the same way imparting cultural values in them would make them aware about the needs of preserving the culture, strengthen their identity and create positive attitudes in them. This is essential as the children are the future and the future of the society depends on them. Students of secondary level of education are the upcoming adults among whom the future leaders of the society will arise and also, they will be the economically and socially productive member of the future society. Thus, if value education is imparted to the students studying under secondary level of education in an effective way, then surely, we can transform our society into a peaceful and well organized one where universal brotherhood will prevail (Rabha, 2019).

REVIEW OF RELATED LITERATURE:

The scholar conducted the review to gain insights into the current state of research on the topic and to understand the conclusions drawn by other researchers. A total of 50 reviews of previous work were done. The present review spans two decades, from 2005 to 2025, offering a longitudinal perspective on how value education and cultural preservation have been conceptualised and implemented globally. While these studies contribute valuable insights, it is evident that there is a concentration of research outside the specific sociocultural context of Mizoram. Very few empirical studies focus directly on promoting values and preserving Mizo culture within the state's secondary education system. Moreover, while general studies on value education exist, they often lack a focused, analytical approach to understanding how values are integrated and practised specifically in Mizoram's school curriculum, pedagogy, and co-curricular engagements.

A significant research gap exists in the analytical study of values as experienced within the secondary schools of Mizoram. No comprehensive

investigation has been carried out to understand how values are taught, experienced, or transmitted through formal education and co-curricular programs in the region. Likewise, the role of co-curricular activities in promoting values and cultural identity in Mizoram remains largely unexplored. Despite national and global emphasis on holistic education, which integrates academic, moral, and cultural learning, studies assessing the contribution of Mizo schools in fostering such integration are notably absent.

In conclusion, there is a lack of content analysis of the prescribed Mizo and English textbooks under the Mizoram Board of School Education (MBSE) with regard to the promotion of values and cultural preservation. Textbooks play a central role in shaping students' perspectives and understanding of their culture and ethical frameworks. However, a critical and systematic examination of the MBSE literature textbooks to evaluate their cultural and value-oriented content has not been undertaken. This gap signifies the need for an in-depth and localized study that not only fills the academic void but also offers practical implications for curriculum developers, educators, and policymakers in Mizoram.

Rationale of the Study

It can be witnessed that there has been a major decline in values in the new generation today, which has caused many undesirable situations that can be witnessed in different areas. Education aims to bring an all-round and well-balanced personality, but today's education, to a certain extent, seems to focus only on the knowledge area and centres around intellectually based learning. This missed the sole aim of education. Value Education can help the student to develop a strong character, which can help him become more responsible and sensible. It can provide direction for personal, emotional, social, cultural, ethical, moral, humanistic and spiritual development to the students, which brings about a holistic development. This attracts the need to study the current education in Mizoram to know if it instils value education in its curriculum. In today's "Market-Oriented" society, Children are groomed to be professionals to grab the top-paying jobs in the market. Therefore, while it is necessary to teach the child to fish instead of giving him a fish, it is values

that make a man. These values include the simple difference between right and wrong, a belief in God, the importance of hard work and self-respect (Sharma, 2018).

Today, due to globalisation and the many influences of social media and the different aspects of advancement. There seems to have been a huge deterioration in the Mizo cultural values in the younger generation, and if this continues, there will soon be a loss of love for our own culture. Our traditions and values are starting to get diluted with the influence of the new styles and values of today's youth, and the new generation is starting to become ignorant about the different values of our culture. Education in this sense plays a vital role in inculcating in the students the love and value of our culture. Therefore, this draws attention to evaluating if the curriculum is taking steps toward the preservation of the Mizo culture. The preservation of Mizo culture is vital for maintaining the distinct identity and heritage of the Mizo people in the face of globalisation and rapid socio-cultural changes. As modern influences introduce new lifestyles and value systems, traditional practices, indigenous languages, and oral traditions risk being disregarded or lost. Integrating Mizo cultural elements into education offers an effective means of ensuring their continuity and relevance.

In light of the growing erosion of values and the dilution of cultural heritage due to globalisation, the study of value promotion and cultural preservation in Mizoram becomes both urgent and essential. By critically evaluating the integration of value education and cultural elements within Mizoram's curriculum, this study aims to highlight the need for an educational model that not only prepares students for professional success but also instils values and cultural pride. Strengthening these aspects in education will ensure the creation of a generation that is rooted in its heritage while equipped with unwavering values to face modern challenges standing moral grounds.

Research Questions

1. What type of values and elements of cultural preservation are incorporated in the English textbooks prescribed by MBSE for Classes IX and X?

2. What type of values and elements of cultural preservation are incorporated in the Mizo textbooks prescribed by MBSE for Classes IX and X?
3. What curriculum transaction strategies are adopted by English subject teachers of Classes IX and X to promote values?
4. What curriculum transaction strategies are adopted by English subject teachers of Classes IX and X for the preservation of Mizo cultural heritage?
5. What curriculum transaction strategies are adopted by Mizo subject teachers of Classes IX and X to promote values?
6. What curriculum transaction strategies are adopted by Mizo subject teachers of Classes IX and X for the preservation of Mizo cultural heritage?
7. What are the perspectives of the headmasters regarding the importance of promoting values through co-curricular activities in secondary schools?
8. What are the perspectives of headmasters regarding the importance of preserving Mizo culture through co-curricular activities in secondary schools?
9. What co-curricular activities are organized by the schools to promote values among secondary school students?
10. What co-curricular activities are organized by the schools to preserve Mizo culture among secondary school students?
11. What suggestions can be made for promoting values in the secondary school curriculum of Mizoram?
12. What suggestions can be made for the preservation of Mizo culture in secondary schools of Mizoram?

Objectives of the Study

1. To analyze the type of values and cultural preservation incorporated in English textbooks prescribed by MBSE for classes IX and X.
2. To analyze the type of values and cultural preservation incorporated in Mizo textbooks prescribed by MBSE for classes IX and X.
3. To find out the curriculum transaction strategies adopted by English subject teachers of Classes IX and X for promoting values.
4. To find out the curriculum transaction strategies adopted by English subject teachers of Classes IX and X the preservation of Mizo culture.
5. To find out the curriculum transaction strategies adopted by Mizo subject teachers of Classes IX and X for promoting values.
6. To find out the curriculum transaction strategies adopted by Mizo subject teachers of class IX and X for the preservation of Mizo culture.
7. To explore the perspectives of headmasters on the importance of promoting values through co-curricular activities in secondary schools.
8. To explore the perspectives of headmasters on the importance of preserving Mizo culture through co-curricular activities in secondary schools
9. To examine the school's co-curricular activities for the promotion of values among the secondary school students.
10. To examine the school's co-curricular activities for the preservation of Mizo culture among the secondary school students.
11. To give suggestions for promoting value in secondary schools of Mizoram.
12. To give suggestions for the preservation of Mizo culture in secondary schools of Mizoram

Statement of the Problem

The problem of the present study is stated as ‘*Promotion of values and cultural preservation in Secondary Schools of Mizoram: An Analytical Study*’. In the present era of globalization, the decline of moral values and traditional culture among students has become a concern. Secondary schools play a key role in shaping students’ character and preserving cultural heritage, yet in Mizoram, academic achievement often receives more attention than moral and cultural education. Although school policies and activities promote these aspects, their implementation and impact remain unclear. Therefore, the present study aims to examine how schools foster values and preserve Mizo culture, identify existing challenges, and suggest ways to strengthen moral and cultural development among students.

Operational Definition of the Study

Values: The term values in this study refers to the qualities, ideals, principles, or beliefs that motivate or guide a person to act or behave in a certain type of way. It involves the process of thinking, feeling and acting and helps in determining what is wrong and what is right. Values change over time with the influence of the present needs and changes in society. Holding the right type of values is essential for developing strong character, right attitudes and standards to face the outside world and turn into a sensible person. For the present study, value is classified into moral values, ethical values, constitutional values, democratic values, environmental values, epistemic values, aesthetic values and social values. This consideration is based on the National Education Policy 2020 (NEP 2020), National Curriculum Framework for School Education 2023 (NCF 2023), and National Council of Educational Research and Training (NCERT 2012).

Cultural Preservation: In this study, Cultural Preservation refers to the deliberate and systematic efforts undertaken within secondary schools and the broader Mizo community to protect, promote, and transmit traditional Mizo cultural values, customs, and practices to younger generations. It encompasses the inclusion of traditional elements in both curricular and co-curricular school activities, the

promotion of indigenous values such as selflessness, respect for elders, and communal harmony through teaching and classroom practices, and active engagement in cultural activities, craftwork, and heritage-related programs that support identity formation. It also includes awareness initiatives led by cultural experts and institutions to sensitize students and educators about the importance of preserving cultural heritage, along with the documentation and encouragement of oral traditions, indigenous knowledge, and language use in both formal and informal educational settings.

Secondary Schools: The term Secondary Schools in the present study refers to all the state government high schools, i.e., class IX and X under the Mizoram Board of School Education.

Analytical Study: In this study, analytical study refers to content analysis and interpretation of the language textbooks of Class IX and X, i.e., English and Mizo textbooks, towards promotion of values and cultural preservation and comprehensive evaluation of the performance of secondary schools of Mizoram towards promotion of values and cultural preservation

Delimitation of the Study

Content analysis of the study is delimited to only class IX and X English and Mizo textbooks. Regarding the curriculum transaction method carried out by teachers, the study will be limited only to the subject teachers of English and Mizo.

The present study is delimited to the values mentioned in the framework of NEP 2020, NCF 2023, and Education for Values in Schools, a framework by NCERT 2012, and the value classification of the present study is also derived from these policies i.e. moral values, ethical values, constitutional values, democratic values, environmental values, epistemic values, aesthetic values and social values. Cultural preservation in this study is delimited to the preservation of Mizo culture.

Methodology

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically (Kothari & Garg, 2024)

Research Design

The present study adopts a descriptive research design as it seeks to systematically describe and analyse the promotion of values and the preservation of culture in secondary schools of Mizoram. It is both analytical and interpretative in nature, aiming to examine existing school practices, teacher and headmaster perspectives, and the role of curricular and co-curricular activities in fostering values and cultural identity.

The study employs a mixed-method approach, integrating both qualitative and quantitative methods to provide a comprehensive understanding of the research problem. The qualitative component includes interviews with teachers and headmasters and content analysis of English and Mizo textbooks. Specifically, an interview schedule for teachers on the promotion of values, and another on the preservation of culture, were used to capture in-depth insights from teachers. In addition, an interview schedule for headmasters was designed to understand school-level initiatives and administrative support for value education and cultural preservation. The responses from these interviews were analyzed thematically to identify common trends, perspectives, and challenges.

The quantitative component of the study includes the use of two checklists: a checklist for co-curricular activities on the promotion of values and a checklist for co-curricular activities on the preservation of culture. These checklists were used to record and quantify school-level practices and events, with the data analyzed using simple percentages. This helped in summarizing how often and in what ways schools engage students in value-based and culturally relevant activities.

The use of both qualitative and quantitative tools allowed for data triangulation, enhancing the reliability and depth of the findings. As Creswell and Creswell (2023, p.15) note, mixed method research involves collecting and integrating both forms of data to yield more holistic insights. In this study, the integration of interview data, content analysis, and checklist observations provided a rich, layered understanding of how values and cultural elements are promoted in the school system of Mizoram.

Population and Sample

This section deals with the population and sample employed for the present study.

Population

To realise the goals of various objectives, the present study comprises four groups of population, which are as follows:

- a) Population-I:* As the aim of the present research is an analytical study of secondary schools of Mizoram, the population comprises all the state government high schools of Mizoram, as per reports obtained from statistics of school education 2021-2022, which were 198 schools in total.
- b) Population-II:* The second population comprises of all the headmasters of the state government secondary schools of Mizoram.
- c) Population -III:* The third population consists of all the English subject teachers of government secondary schools of Mizoram.
- d) Population-IV:* The fourth population contains all the Mizo subject teachers of government secondary schools of Mizoram.

Sample

- a) Sampling technique:* For the present study, the researcher proportionately selected 40 state government secondary schools from the eleven districts of Mizoram and adopted the cluster sampling technique, treating each school as a cluster. All relevant participants within each selected school were included for data collection.

Table 2*Number of schools proportionately selected across the districts of Mizoram*

Sl.No	District	No. of Schools
1.	Aizawl	10
2.	Champhai	3
3.	Hnahthial	2
4.	Khawzawl	2
5.	Kolasib	3
6.	Lawngtlai	3
7.	Lunglei	5
8.	Mamit	4
9.	Saitual	3
10.	Serchhip	3
11.	Siaha	2
Total		40

b) Sample of the study: The sample of the present study consists of 40 state government secondary schools in Mizoram. From each selected school, one Headmaster, one English subject teacher, and one Mizo subject teacher were included, resulting in a total of 40 Headmasters, 40 English subject teachers, and 40 Mizo subject teachers as participants in the study.

Sources of Data

The present study utilized both primary and secondary sources of data to comprehensively examine the promotion of values and cultural preservation in secondary schools of Mizoram.

1. **Primary sources of data:** Primary data were collected from headmasters, English subject teachers, and Mizo subject teachers from selected government secondary schools in Mizoram. An interview schedule and a checklist were administered to gather information regarding the practices and initiatives undertaken through co-curricular activities for the promotion of values and the preservation of Mizo culture within the school environment.

2. **Secondary sources of data:** Secondary data were obtained through a detailed content analysis of the English and Mizo textbooks prescribed by the Mizoram Board of School Education (MBSE) for Classes IX and X. The analysis focused on identifying embedded elements related to value education (such as moral, ethical, social, and aesthetic values) and cultural preservation (including traditional customs, folktales, festivals, and indigenous practices).

Tool Used

To meet the objectives of the present study, the researcher employed content analysis to analyze the Mizo and English textbooks of classes IX and X. The researcher also developed and administered the following tools:

- a) Interview schedule for teachers on the promotion of values
- b) Interview schedule for teachers on the preservation of Mizo culture
- c) Interview schedule for the headmaster on the promotion of values and cultural preservation
- d) Checklist for co-curricular activities on the promotion of values
- e) Checklist for co-curricular activities on the preservation of culture

1. Interview schedule for teachers on the promotion of values: This tool was developed to evaluate the curriculum transaction strategies adopted by English and Mizo subject teachers of secondary schools for promoting values. It consists of 17 items with 8 dimensions, which are as follows

- 1) General approach: This dimension deals with the perception and attitude of teachers towards the promotion of values
- 2) Teaching Methods: This dimension aims to find out the teaching methods employed for the inculcation of different values.
- 3) Curriculum and Lesson Planning: This dimension is concerned with the lesson planning and value identification technique employed by the teachers

4) Technology: This area aims to find out how ICT is being utilized by the teachers for promoting values.

5) Challenges and Solutions: This dimension deals with the challenges and problems faced by teachers regarding value inculcation and their means of solving these problems.

6) Professional development: This dimension concentrates on the kind of professional development the teachers follow regarding value inculcation.

7) Reflection and Improvement: This dimension aims to assess the teacher's performance and attitude towards the students in relation to values

8) Suggestion: This dimension seeks to find out any suggestions that the teachers might have for better promotion of values.

With the help of this tool, the researcher aims to find out the perspective and attitude, as well as the curriculum transaction strategies adopted by the teachers for value promotion.

2. Interview schedule for teachers on the preservation of culture: This tool aims to evaluate the curriculum transaction strategies adopted by English and Mizo subject teachers of Secondary schools in relation to cultural preservation. It consists of 17 items along with 9 dimensions, which are as follows:

1) General Approach: This dimension aims to seek the attitude and perspective of the teachers towards the cultural identity of the Mizo.

2) Curriculum and Lesson Planning: This dimension aims to find out the strategies and lessons that are employed and presented for cultural promotion.

3) Language and Communication: This dimension aims to seek the language utilization of the teachers.

4) Traditional Arts and Crafts: This dimension is concerned with the presence of arts and crafts for culture promotion by the teachers.

- 5) Student Involvement: This dimension tries to find out if the teachers encourage the students regarding their societal participation and foster a sense of cultural identity
- 6) Technology and Cultural Preservation: This dimension is concerned with the utilization of ICT by the teachers regarding the promotion of Culture
- 7) Professional Development: This dimension deals with the steps taken by the teachers regarding their professional development for cultural preservation
- 8) Challenges and Solutions: This dimension tries to find out the problems and challenges that the teachers face regarding culture promotion and their means of overcoming those problems
- 9) Future Initiatives: This dimension tries to find out if future projects and more community involvement are planned for the promotion of culture.

Through the administration of this tool, the researcher seeks to find out the curriculum transaction strategies employed by the teachers regarding cultural promotion.

3. Interview schedule for headmaster on the promotion of values and cultural preservation: This interview schedule was designed to explore the perspectives of headmasters on the importance of promoting values and preserving Mizo culture through co-curricular activities in secondary schools. It contained 20 items and is divided into two sections: Promotion of values and cultural preservation, with 10 items constituting each section.

4. Checklist for co-curricular activities on the promotion of values: This checklist aims to find out the co-curricular activities that are used for value promotion in secondary schools. It consists of 25 co-curricular activities.

5. Checklist for co-curricular activities on the preservation of culture: This checklist is designed to find out the co-curricular activities that can be used to promote and preserve the culture in the secondary schools. It consists of 25 items.

Establishment of Reliability and Validity

Validity

To ensure the validity of the tools, the researcher had obtained content validity from 10 experts in the field of education and based on their feedback, the tools were modified and adjusted. This form of validity is based upon judgment of several experts and test specialists, careful analyses of instructional objectives and the actual subject matter studied (Koul, 2019).

Reliability of Content Analysis

To ensure the reliability of the data collection tool used for the analysis of Class IX and X English and Mizo subject chapters, inter-rater reliability was established. The tool was validated through independent coding by three raters, along with the researcher. The consistency of agreement among the raters was measured using Holsti's Inter-Rater Reliability Formula, which is suitable for nominal data and content analysis. The formula used is:

$$\text{Percent of agreement} = \frac{\text{No. of coincident answers}}{\text{No. of coincident answers} + \text{No. of different answers}} \times 100$$

$$\text{No. of coincident answers} + \text{No. of different answers}$$

Pairwise reliability for English subject between the researcher and the three raters was computed. The results are as follows:

- Researcher and Rater 1: 82%
- Researcher and Rater 2: 62%
- Researcher and Rater 3: 82%

The overall inter-rater reliability considering all three raters was calculated to be 75.25% indicating a good level of consistency across the raters. This suggests that the content analysis for rating the English subject chapters is reliable and produces consistent results across different evaluators.

For Mizo subject the pairwise reliability between the researcher and the raters are as follows:

- Researcher and Rater 1: 69%
- Researcher and Rater 2: 78%
- Researcher and Rater 3: 74%

Overall inter-rater reliability considering all three raters was 73% and this indicated a good level of consistency across the raters and suggests the content analysis for the Mizo subject done by the researcher was reliable.

Validity of Content Analysis

To establish the validity of the content analysis on values and cultural preservation, the model of the findings of content analysis was presented to six experts in the field of language (1 Associate Professor and 5 Assistant professors), three for the Mizo subject and three for the English subject. The model included an analysis of 3 units from each book (as an example). The experts were subsequently requested to verify and approve the method used by the researcher to analyze the textbook.

Based on the observation of the experts on the method applied by the researcher, the response of the experts is as follows:

1. All experts (100%) responded that the researcher clearly identified value elements (moral, ethical, aesthetic, etc.) in the textbook content, 'To a great extent'.
2. All the experts (100%) responded that the identification of cultural preservation elements is relevant and well-documented, 'To a great extent'.
3. All six experts responded that the classification criteria are valid and suitable for the study objectives, 'To a great extent'.
4. All experts (100%) responded that the analysis method is clearly explained and can be replicated 'To a great extent'.

5. All six experts responded that the analysis is free from personal bias and interpretations are objective and based on textual evidence, 'To a great extent'.
6. All experts (100%) responded that overall, the content analysis is valid for studying values and cultural preservation, 'To a great extent'.

Since all the experts (100%) provided positive feedback on the high accuracy of the method and findings of the content analysis conducted. Thus, the reliability of the content analysis of classes IX and X English and Mizo subjects was established.

Procedure For Data Collection

For the present study, the researcher started by getting permission for data collection from all the District Education Officers (DEOs) of all eleven districts of Mizoram. After the permission was obtained, the researcher then personally visited the selected schools and administered the data collection. A checklist for co-curricular activities on the promotion of values and cultural preservation was administered while interviewing the headmasters using an interview schedule for headmasters on the promotion of values and cultural preservation. The English and Mizo subject teachers of each school were also interviewed using an interview schedule for teachers on the promotion of values and cultural preservation. The interviews were open-ended and allowed the participants to freely express their views, experiences, and challenges and share their suggestions related to the study. The interviews were recorded by the researcher.

Analysis of Data

After the completion of data collection, the researcher adopted both quantitative and qualitative methods of data analysis to comprehensively interpret the findings. The use of a mixed-method approach ensured a more holistic understanding of the promotion of values and cultural preservation in secondary schools of Mizoram.

Quantitative Analysis

Quantitative data was obtained through two structured checklists:

- Checklist for co-curricular activities related to the promotion of values
- Checklist for co-curricular activities related to cultural preservation

The responses from these checklists were tabulated and analysed using simple percentage analysis. This method was employed to determine the frequency and extent to which schools organized value-based and culturally oriented activities. The percentage scores helped in identifying trends and common practices across the sampled schools, offering empirical support to the qualitative findings.

Qualitative Analysis

The qualitative data consisted of interviews with Headmasters, English subject teachers, and Mizo subject teachers, as well as content analysis of Class IX and X English and Mizo textbooks prescribed by the Mizoram Board of School Education (MBSE).

A thematic content analysis approach was used to analyze the interviews. The following steps were followed:

1. Transcription: All recorded interviews were transcribed verbatim to ensure accuracy and retention of meaning.
2. Familiarisation: The researcher thoroughly read the transcripts multiple times to become immersed in the data.
3. Coding: Meaningful segments of data were highlighted and assigned codes that represented key ideas or recurring concepts.
4. Theme Development: Similar codes were grouped to form broader themes related to the promotion of values and the preservation of culture.
5. Interpretation: The themes were carefully analyzed in relation to the research objectives. To enhance trustworthiness and authenticity, direct quotations from the participants were included to illustrate the participants' real voices and viewpoints. This also provided rich contextual detail to support the interpretations.

Textbook Content Analysis

The content analysis of the English and Mizo textbooks for Classes IX and X was conducted using a thematic approach as well. Each textbook was carefully reviewed to identify the presence of moral values, ethical messages, traditional knowledge, cultural symbols, folklore, and references to Mizo heritage. Themes were derived based on recurring cultural and value-oriented content, and examples were extracted to substantiate the findings.

This combination of quantitative and qualitative analysis allowed the researcher to cross-validate findings and derive deeper insights into how schools, through both curricular and co-curricular means, contribute to value education and cultural preservation in Mizoram

Major Findings of the Study

Objective-wise major findings of the study are as follows:

1. Findings in relation to classes IX and X English textbook on the promotion of values and cultural preservation:

Class IX English literature textbook

Class IX MBSE Essential English Literature Textbook primarily focuses on nurturing moral and social values. Notably, ethical values are also being stressed, which suggests that the class IX English literature textbook gradually aims to build an eminent human being with moral principles who could coexist harmoniously in society. Epistemic and Environmental values seem to be neglected in the textbook, as only one chapter each was focused on inculcating these values. Visual representation of values was also found in only three units.

Cultural elements in the class IX English Literature textbook need work, as only one unit highlights indigenous aspects that could contribute to cultural promotion and preservation. Visual representation that contributes to cultural preservation is also not found.

Class X English literature textbook

The Class X Essential English Literature textbook provides a multidimensional exploration of values, mentioning various types of value elements, with the majority emphasizing ethical values, ensuring a holistic development of the individual. Aesthetic and constitutional values are the least mentioned values, as only one unit is focused on these values. Visual representation, which could highlight the promotion of values, is found in five out of nine units.

None of the units of class X English literature contains elements on culture and its preservation textually and visually.

Class IX English coursebook

Class IX Essential English Coursebook stresses its focus primarily on moral, environmental, and social values. One striking result is that there is frequent mention of the needs and concern for the environment, enriching environmental literacy, while aesthetic value is barely mentioned. Nine out of fifteen units contains visual representation of values.

None of the units highlights the Mizo culture and promotes its preservation textually and visually.

Class X English coursebook

Class X Essential English Coursebook places a dominant theme on moral and social values, and environmental values are also well presented. Equal emphasis is given on democratic and epistemic values promoting a well-rounded value development, though room for improvement can be made regarding this area, while ethical and constitutional values are completely neglected. Visual representation of values is present in ten out of fourteen units.

Only one unit highlights the Mizo cultural elements, which contribute to cultural preservation, and none of the units contain a visual representation of cultural elements.

2. Findings in relation to class IX and X Mizo textbook on the promotion of values and cultural preservation

Class IX Mizo

Moral, ethical, social, and environmental values are central themes of the class IX Mizo textbook, while constitutional value is the least highlighted value. The frequently mentioned values are love, honesty, altruism, respect, and responsibility. Additionally, the textbook provides remarkable insights into the beauty of Mizoram, featuring poetry that offers spiritual upliftment and guidance, which plays an important role in the Mizo identity. However, the textbook does not include any images that visually support or promote these values.

Fourteen chapters in the Mizo textbook reflect the Mizo culture and its promotion. The chapters reflected on the different cultural aspects such as traditional beliefs, social structure, traditional religious beliefs, and various environmental wisdom, which have been passed down through generations. However, there has been minimal stress on contemporary cultural issues, and the visual representation of culture has not been found in the textbook.

Class X Mizo

Class X Mizo textbook places a strong emphasis on moral, epistemic, and social values. The textbook promotes a broad dimension of value inculcation, including civic awareness and a recurring focus on Christian values, which offer spiritual guidance and encourage ethical conduct altruism, kindness, responsibility, true belief, and knowledge about the structural and cultural formation of Mizo society are some of the frequently mentioned values, this shows the textbook's role in nurturing both character and cultural consciousness among students. The textbook does not provide any visual representation of values.

Minimal emphasis is given to promote Mizo culture and its need for preservation. Out of twenty-three chapters, only seven chapters reflect the Mizo culture. Cultural preservation is particularly emphasized in the prose section, showcasing traditional institutions, proverbs, and historical narratives. However, the

poetry section does not emphasize its focus on the culture, though there is some mention of the unity and brotherhood of different Mizo clans and subclans. However, no visual representation of culture is presented in the textbook.

3. Findings relating to the use of curriculum transaction strategies adopted by English subject teachers of Classes IX and X for promoting values

- **Teachers' role in value inculcation**

All the teachers reported making deliberate efforts to incorporate values in their lessons and often dedicated a few minutes of class time for discussion. They agreed that value inculcation is a shared responsibility between home and school, with most considering it an equal 50-50 responsibility with parents.

- **Impact of students' family background**

The findings revealed that the majority of the students in government secondary schools came from difficult or broken family backgrounds, placing added moral responsibility on the teachers. The teachers emphasized that these students rely heavily on the teacher for guidance, as some parents are uninvolved or unaware of their child's education. Teachers noted that beyond academic instruction, they must actively shape students' character and instill values to support their overall development.

- **Language teaching as a medium for value integration**

The teachers noted that English as a subject provides natural opportunities for value education, particularly through lectures and discussions. It was also emphasized that language classes make it easier to address value topics, which are often difficult to incorporate into other subjects.

- **Moral purpose of education**

The teachers expressed that the ultimate purpose of education is moral and character development rather than just academic achievement. They highlighted that true education lies in nurturing good citizenship, strong values, and emotional well-being, as academic success without morals undermines the essence of education.

- **Teachers as role models**

The teachers acknowledged their chief influence on students and emphasized the importance of modelling good behavior and values through their own actions. They noted that children often listen to teachers more than parents, making it essential for educators to lead by example.

- **Teaching methods used by English teachers in different districts of Mizoram**

The findings indicated that lecture-based teaching, grounded in textbook content, is the most common method for imparting values, often supplemented by real-life examples, discussions, and interactive strategies like questioning and humor. Teachers also employ creative approaches such as storytelling, illustrations, communal work, environmental activities, drama, and PowerPoint presentations to promote social, aesthetic, and democratic values. Additionally, districts like Mamit, Lawngtlai and Saitual incorporate spiritual development through short Biblical sermons. And Lunglei stands out for its diverse and resourceful methods in value-based education.

- **Lesson planning and technology used by English teachers**

English teachers across Mizoram did not report any major difficulty in identifying and integrating values from textbooks, but ICTs were not efficiently utilized in the classrooms due to poor internet access, lack of training, and limited awareness. Even in schools with smart boards, teachers lacked the skills or confidence to use them, leaving much of the equipment unused and neglected.

- **Challenges faced by English teachers in the secondary schools of Mizoram regarding promotion of values**

The findings of the interview with the English teachers revealed several major challenges in promoting values in secondary schools, these were:

- 1) **Students from broken families:** Teachers reported difficulties managing students from broken families who often lacked discipline and required extra counselling

- 2) **Issues with Continuous and Comprehensive Evaluation (CCE):** Dissatisfaction with Continuous and Comprehensive Evaluation (CCE) was commonly reported, as it disrupted classroom flow and value delivery.
- 3) **Generation gap:** A growing generation gap often creates misunderstanding between teachers and students.
- 4) **Burden of activities under Samagra Shiksha:** Numerous mandatory activities under Samagra Shiksha consume too much time and reduce time for teaching and value-based discussions.
- 5) **Mental health and drug abuse:** Teachers also expressed concern over rising mental health issues, drug abuse, and students' lack of resilience
- 6) **Child rights:** Misinterpretation of children's rights further complicates discipline, as students increasingly disregard authority, leaving teachers with limited options for effective behavior management.

- **Reflection and professional development of English teachers in secondary schools of Mizoram**

The study revealed that only very few i.e. 3 teachers had formal training in value incorporation, though some, like a teacher in Aizawl with counselling training, applied their knowledge to guide students. Despite this, strong peer collaboration existed, with teachers frequently sharing strategies to address behavioural and value-related challenges. The teachers emphasized modelling values through personal conduct, highlighting sincerity, punctuality, hard work, forgiveness, and modesty as core principles to set examples for their students.

4. Findings relating to the use of curriculum transaction strategies adopted by English subject teachers of classes IX and X for cultural preservation

The teachers expressed deep concern over the erosion of Mizo cultural identity, citing heavy Westernization and growing Korean influence as major threats to the culture. While acknowledging the need to preserve core cultural values such as

altruism, they emphasized that some outdated practices should be left behind to adapt to modern times. They mainly stressed that cultural preservation should focus on traditional teachings and virtues rather than solely on external symbols like dance and attire.

- **Curriculum and classroom practices for cultural preservation**

The findings show that English classrooms place minimal emphasis on Mizo cultural issues, mainly due to the lack of culturally relevant content in textbooks and limited class time. 80% of the teachers avoid cultural discussions, though a few actively integrate Mizo culture through comparisons and discussions to foster pride among students. Cultural content is scarce, with only one topic each in Classes IX and X English textbooks, and traditional arts, crafts, and ICT tools are rarely used, further limiting cultural preservation efforts. Bilingual teaching (Mizo and English) is common, especially in rural areas where students struggle with English comprehension.

- **Challenges and professional growth of English teachers regarding Mizo cultural preservation**

English teachers did not report much challenges in cultural preservation, except for language barriers faced by refugee students who struggled with both Mizo and English. They had no formal training on integrating local culture into English teaching, but compensated for this through peer collaboration, sharing strategies during staff meetings, and informal conversations.

5. Findings relating to the use of curriculum transaction strategies adopted by Mizo subject teachers of classes IX and X for promoting values

- **Decline of values among students**

All the teachers expressed their concerns about the lack of fundamental values and manners among the students. They observed a decline in values and behaviours, especially among post-COVID students, finding classroom conduct increasingly difficult to manage.

- **Impact of broken families and unstable backgrounds**

Teachers witness the decline of values often as an attribute of a broken or unstable family background. Children from such families often lack moral upbringing and proper moral guidance, finding themselves largely responsible for acting as models to instil necessary fundamental values.

- **Teacher's role as moral guides and mentors**

The teachers reported that they regarded the importance of their roles as guides and mentors for the students, and most of them highlighted making time for value-related topics or finding opportunities to get into these topics during their periods.

- **Individualized approach based on students' needs**

The findings indicated that the teachers adapted their teaching methods to suit the students' personalities and backgrounds. A common report received was that understanding individual differences helps create a more effective and inclusive learning environment.

- **Mizo subject as a medium for moral and cultural values**

The teachers saw the Mizo subject as an important tool for teaching moral and cultural values. It was noted from the teacher's response that, beyond literature, the subject helps instil Mizo ethics, which many educators actively discuss in the classroom.

- **Teaching methods used by Mizo subject teachers for inculcating values**

The teachers across Mizoram primarily rely on lectures grounded in subject topics to inculcate values in the classroom. Discussion also emerged as another common method for value inculcation. Teachers also employ background storytelling on poetry as another common method to promote aesthetic values in the students.

- **Lesson planning and technology used by Mizo subject teachers**

The findings revealed that all the Mizo subject teachers were able to identify values embedded within textbook content without difficulty, and the teachers consciously

incorporated these values into their lesson plans and intentionally allocated time to address them during class. The use of Information and Communication Technology (ICT) in promoting values remains limited, and only a few teachers, mainly from Lunglei district, reported using ICT for promoting values in the students.

- **Challenges faced by Mizo subject teachers in the secondary schools of Mizoram regarding promotion of values**

The most critical issues highlighted by the teachers were a lack of foundational moral guidance for children from unstable or broken family backgrounds, which makes them emotionally vulnerable and resistant to discipline. Socio-economic and cultural challenges, particularly in rural areas, also formed another problem where children often missed school due to domestic responsibilities. Lack of competent and morally grounded teachers, short attention span of the students, which makes them unable to focus on lectures, and an exam-oriented or result-based education system, which limits the scope of value-based education, were also reported. Apart from this, the improper implementation of CCE, as well as the perceived misuse of child rights provisions by students, were commonly highlighted.

- **Reflection and professional development of Mizo subject teachers in secondary schools of Mizoram**

More than 80% of the Mizo subject teachers reported satisfaction with their performance in acting as role models for value inculcation among the students, while acknowledging the lack of formal training in value education. However, they reported strong peer collaboration among their colleagues, fostering a supportive professional environment.

6. Findings relating to the use of curriculum transaction strategies adopted by Mizo subject teachers of class IX and X for cultural preservation.

- **Curriculum and classroom practices by Mizo subject teachers for cultural preservation**

Lectures as well as discussions are commonly employed strategies used for cultural preservation by the teachers, and the teachers reported that the main means of

strengthening cultural identity was through cultural participation. Mizo is reported to be the best medium for cultural education and some teachers reported efficient utilization of ICT for cultural awareness among the students, such as showing rare cultural items and playing traditional songs to make the students more engaged.

- **Challenges and professional growth of Mizo subject teachers regarding mizo cultural preservation**

The most significant reported challenge was the language barrier, particularly with refugee students who do not understand either Mizo or English, which creates a barrier in classroom communication. Another challenge was the cultural sensitivity in diverse classrooms, where classroom discussions often unintentionally made non-Mizo students feel excluded. Lack of formal training in cultural education was another reported challenge. However, teachers rely on peer collaboration and consultation with senior and more experienced colleagues for help.

7. Findings relating to the perspectives of headmasters on the importance of promoting values and preserving Mizo culture through co-curricular activities in secondary schools

- **Concern over declining value standards and the need for moral reformation**

The headmasters mutually agreed on the drastic decline of values and the need for moral reformation. They commonly shared that students tend to idealize the glamorous lifestyle of celebrities and fail to see their hard work behind their success, and they believed that this has negatively influenced their mindset and behaviour.

- **Students' background and the role of schools in moral guidance**

Based on the teacher's response the findings reveal that the majority of the students were from challenging family backgrounds, with most of them coming from broken or abusive families with alcoholic parents, which often led some students to stay with relatives. Students from remote rural areas were also found to stay in non-family houses in return for doing chores. This often causes them to lack proper moral guidance and role models.

- **Strategies and practices for value inculcation**

Devotion and assemblies were reported to be the main channels of value inculcation. These often include scripture readings, prayers, and short talks by teachers focused on moral lessons and character development. Notably, in the district of Saitual and Khawzawl, separate periods for value inculcation had been made.

- **Discipline through physical activities**

Discipline and physical well-being of the students were also stressed, and this was promoted through regular practice of physical exercise or drill.

- **Encouraging responsibility and rewards for positive behaviour**

To develop a sense of responsibility in the students, social service was regularly practiced in the schools. To reinforce positive behaviour and values, many schools followed a system of rewards for students who demonstrate good character. Academic achievers were also given proficiency awards to recognize their performance.

- **Challenges – time constraints and administrative burden**

The study reveals that students' family background, as well as loaded activities from authorities, which put pressure on finishing the course within a limited time, were the main challenges reported by the headmasters.

- **Challenges with CCE**

The headmasters reported common frustration with the Continuous Comprehensive Evaluation System (CCE), claiming that the students have not retained any foundational knowledge when entering high schools, and they have to reteach basic concepts, which makes them lose time.

- **Role of counselling and community engagement**

Counselling sessions, both individual and mass counselling, were reported by the headmasters to be an effective tool in disciplining and shaping the child. Besides this, assigning sweeping duties to develop a sense of responsibility, making home visits to

understand the students, parent-teacher meetings, nature walks, and study camps were also the initiatives taken.

- **Acts of charity and teacher support**

Charity through different methods by students was commonly practiced in many of the schools. The teachers also often provided aid, such as paying admission fees for economically disadvantaged students.

8. Findings relating to the perspectives of headmasters on the importance of preserving Mizo culture through co-curricular activities in secondary schools

- **Concerns about the erosion of Mizo culture**

The headmasters commonly agreed on the influence of westernization and globalization as the main agent of cultural erosion, with the influence of social media, especially the influence of Mizo YouTubers abroad, as it contributing component.

- **Importance of reconnecting with cultural roots**

Headmasters also stressed the importance of preserving cultural identity to stay connected to one's roots, especially when leaving Mizoram. The impact of westernization has made promoting Mizo culture increasingly difficult; however, the initiative taken by the government to include traditional songs in school devotions is seen as a step toward reconnecting students with their roots.

- **Diverse views on cultural preservation**

The headmasters offered a diverse view regarding cultural preservation. Some headmasters acknowledge that culture is ever-changing and eliminating the bad practices and adapting to good ones is necessary. However, all the headmasters agreed on the need to protect the Mizo language, and several headmasters pointed out concerns over the use of inappropriate slang, misuse of words, and viewed language as a vital and unchanging core of Mizo identity.

- **Cultural promotion through school events and performances**

The headmasters shared that efforts are made to showcase traditional dances and folk songs in different school functions like Teachers' Day, Cultural Day, and Sports Day, though separate structured programs for cultural promotion may not be available.

- **Participation in Kala Utsav and recognition of cultural talent**

The headmasters shared that schools have been actively participating in the Kala Utsav program, showcasing traditional dances and indigenous games. Their achievements at the state and national levels highlight how the right platforms can encourage students to take pride in promoting their cultural identity.

- **Challenges in implementing cultural activities**

Lack of sufficient time to participate in cultural activities due to loaded tasks from the authority was reported to be the main challenge by the headmaster in promoting the Mizo culture and offering suggestions to inculcate cultural elements into the curricular and co-curricular framework in the schools. Unavailability of arts and crafts teachers is also another reported problem.

9. Findings relating to the school's co-curricular activities for the promotion of values among the secondary school students

- The findings reveal majority of the schools actively participate in co-curricular activities to promote values, with sports and morning assemblies forming the highest participating activities, i.e., 97.5% of the schools.
- More than 80% of the schools engage in social service, physical activities, and morning prayers. And most of the schools, i.e., more than 50% of the schools, offered student clubs, organized field trips, mentored needy students, offered participatory programs like dance and drama, and also painting, singing, creative writings, and practice oath pledge, and have library classes.
- Less than 50% of the schools include debates and discussions, NCC or NSS programmes, awarding prizes to good performing students, services during calamities, and charity events as part of their co-curricular activities.

- The schools have low participation in activities like gospel crusades, blood donation, and scouts and guides. With only 2% of the schools participating in scouts and guides forming the lowest engaging activity.

10. Findings relating to the school's co-curricular activities for the preservation of Mizo culture among the secondary school students

- None of the schools show active engagement in cultural promotion activities. However, 77.5% of the schools participated in social service, and 75% participated in communal work, forming the two most engaged activities that support cultural preservation.
- More than 50% of the school's practices folk dance, indulge in painting and creative writings relating to cultural content, and organize field trips to historical places.
- Some schools, which are less than 50% of the schools, offer work experience, fancy dress, craftwork, practice folk songs, organize cultural games, seminars and workshops, debate and discussions, indulge in dramas and plays, song composition, and witness a traditional attire day.
- Few schools organize cultural functions, dance and music competitions, cultural exhibitions, cultural clubs, and culture-related quiz competitions, and offer weaving. And only 5% of the school's practices Pawnto which is the lowest indulging activity.

11. Suggestions given by teachers for promoting value in the secondary school curriculum of Mizoram

- The teachers strongly suggest the revision of the current textbooks, which they see as outdated, and strongly advocate the inclusion of more value-based content, which would cater to the needs of the present generation.
- Training on the effective utilization of ICT tools for value promotion was also suggested.

- They also highlighted the need for regular value-awareness sessions and discussions with the students.
- Inculcating moral education as a separate subject in the curriculum, complete with assessment mechanisms like Higher Order Thinking Skills (HOTS), was also strongly suggested
- Change in exam-oriented nature of the schooling system, where the efforts of the teachers and students were often overlooked if the school did not perform well in exams, was also highly suggested
- Merit-based recruitment free from political interference to ensure the recruitment of competent and passionate individuals was also mentioned
- Moral education starting at the primary level, which could help the students to become more receptive and easier to guide, was also suggested.

12. Suggestions given by teachers for preservation of Mizo culture in secondary schools of Mizoram

- The English teachers strongly recommended revising English textbooks to include more Mizo cultural content, particularly folktales, to preserve cultural identity and make learning relatable.
- They also suggested greater community involvement through NGOs, village councils, and cultural sessions like traditional dance workshops to enhance students' cultural literacy and appreciation of their heritage.
- Revision and update of syllabus to include more content focused on contemporary culturally related topics and the need to focus on the unity of different branches of Mizo tribes was highly suggested by the Mizo teachers
- Integration of more culture-related activities, as well as integrating indigenous Mizo games into the school's co-curricular activities, was also suggested
- Returning to the previous calendar year-based academic calendar was also highly suggested.

Discussion based on the findings of the study

The findings of that study clearly indicate the strengths and the gaps in the promotion of values and cultural promotion in the secondary schools of Mizoram, specifically through the textbook, curriculum transaction methods, and from the co-curricular activities. Regarding value promotion, the class IX and X Mizo and English textbooks contain a strong foundation of value-based content; however, it does not contain a very broad spectrum of values. It primarily focuses on values such as social values, moral values, and ethical values. The textbook contains only a few visual representations of value to support the values imparted through the chapters, which presses the need for textbook review and revision. Images in textbooks are powerful tools for shaping the values of students by engaging them visually, providing real-life context, fostering emotional connections, and promoting critical thinking and cultural sensitivity. The creation of textbooks that reflect current values is essential, and achieving this goal requires a comprehensive assessment of textbooks. (Nandi et.al, 2024).

The teachers give major concern to the promotion of value inculcation, and they play a vital role in inculcating values in the lives of the students. Students always follow their teacher in all levels of education; so, the teacher should have a good personality that helps in developing Values in students (Priya, 2016). They play a major role in developing ethical behaviour in children. We should visualize education as a whole, having to do with all disciplines. Being a teacher involves being so many things at the same time that it might amuse you...you become a second parent to those students, many times a social worker, a psychologist, a therapist, a simple listener. You are also a model for them to follow. It is in the teacher's compromise towards education to try to help those students to be the best they can be, and if that involves trying to teach them the morals of society, then that is what a good teacher does (Ahuja et.al, 2020). Lecture-based on the textbook content, as well as discussions, are the main methods used for value inculcation by the teachers. It is the perfect blend of rich stories reflecting the aforesaid values along with the teacher's expertise by way of her methods and activities that ensure the most appropriate programme of value education through teaching of English language

(Jindal et al., 2015). The teachers feel a shared responsibility with the parents for value inculcation, but are often hindered by issues such as broken family backgrounds, lack of professional training, and overloaded syllabi. We teachers need to act and acknowledge the demand to include values in our education. We need to create means and approaches to deliver people and not simply people (Dwivedi, 2019).

Despite the importance of value promotion by the teachers, not much efforts were put into enhancing their classroom lectures and they mainly neglected the utilization of ICT to incorporate it for value enhancement in their teaching. This was mainly due to a lack of knowledge of its use and its efficiency in teaching. Showing students value-inspired videos or images would have created an insightful and effective remark on the students' minds and hearts, which would make value incorporation more effective. Teachers play a vital role in the success of any program at the school. If the teachers are not fully comfortable and confident with the new approach to teaching, then there will be a limited impact on the teaching- learning process. Teachers have to develop their mindset to integrate the latest technology in the Value-Based Education (Sharma, 2021). However, the teachers expressed satisfaction with their performance in promoting values among the students and they try to set value examples through their actions, as many of the students were from broken or unstable family backgrounds with no proper parental guidance and proper moral upbringing. As a result, children from this background often are unresponsive to teaching values and usually are children who show misconduct and recklessness.

In government schools, most of the students are usually found to be from economically and socially underprivileged backgrounds. Some children were from abusive alcoholic households, while some were from broken families with divorced parents. As a result, many were staying with their relatives, such as their grandparents or their aunts and uncles. In rural areas, children from more remote locations stayed at strangers' houses to attend schools and in return, helped with chores for accommodation; however, many students were found to be mistreated in these cases. This discovery uncovers the real state of Mizoram, which is usually overlooked, but this clearly highlights the needs and crying call for value education

in the schools of Mizoram. These needs, though they may not be easily visible at the surface, as schools in Mizoram primarily compete based on academic results, it is decaying the society from within, and clearly, qualifications without proper morals are eroding both the individual and society. If this issue is not addressed and concrete actions are not taken, the situation will go into a vicious circle, as this will gradually result in more children growing up in broken families with a lack of parental care and proper moral guidance and role models, leading to a more dysfunctional society.

The headmasters also echoed concerns about the decline in student values, linking this to modernization as well as broken families and unstable family background, which causes a lack of role models and moral upbringing. They also highlighted the overburdening academic calendar and CCE policies as barriers to value-based education. Continuous and Comprehensive Evaluation (CCE) was vigorously stressed upon by both the headmaster and teachers across all the districts of Mizoram, reporting that it had not been effectively implemented as it should be, and the system of promoting all the students regardless of academic performance had created severe problems at the secondary level. Necessary foundational knowledge had not been retained by the students, and teachers had to reteach all basic concepts, especially in Mathematics and English, leading them to lose a lot of instructional time before they could start their course. It was reported that it had also made the students lazy as they had grown accustomed to progressing without accountability, and this is believed to be a serious corruption of values and lack of integrity in education.

The headmasters revealed the schools had conducted a wide range of co-curricular activities for value promotion. The wide spectrum of Co-curricular activities being practiced in schools today provides ample scope to function as an important means to inculcate value systems in students relevant to various aspects of their lives (Poonam, 2011). Morning assemblies and sports are the commonly practiced activities that serve as an important tool for value promotion. Morning assembly has a scope for value education. With a thought for the day, a few resolutions can be made during the assembly to help the teachers and students think positively (Priya, 2016). Social service, physical exercise, and morning prayers are

also some widely practiced activities. While scouts and guides are the least offered co-curricular activities.

Regarding promotion and preservation of the Mizo culture the English textbooks of class IX and X had not placed enough emphasis on it. Although values identified in the textbooks also are a part of Mizo traditional values as this study specifically focuses on the preservation of culture, majority of the units were reported absent of cultural preservation. However it has been moderately addressed in the class IX and X Mizo textbook, this call for the pressuring needs to review and revised the syllabus to inculcate more cultural related topics and contemporary cultural issues as well as promoting unity among Mizo clans, signalling a call for more inclusive and updated cultural content syllabus. A study conducted by Tawalbeh et.al also indicated the urgent need for integrating heritage education in the school curricula as a significant pedagogical force to enhance and enrich students' understanding and appreciation of cultural heritage.

The Mizo subject teachers at secondary schools in Mizoram primarily use discussion and lectures based on the topics to inculcate cultural promotion and preservation. And only teachers in Lunglei district revealed utilizing ICT for Mizo cultural promotion. School teachers should be trained in effective teaching methods of cultural heritage. Otherwise, it will be the individual himself who may destroy heritage objects and acquisitions because he does not recognize and appreciate their significance and moral value (Tawalbeh et. el, 2019). More emphasis also needs to be given to inculcating customary laws in lectures, as this is not included in the textbooks, but it is a need of the time, as the present generation has become unaware of these laws. Especially regarding weddings, knowledge of these customary laws must be spread, as the Mizo wedding customs are one of the most important elements of Mizo identity

Headmasters of secondary schools in Mizoram give primary importance to cultural preservation, with schools offering various co-curricular activities for cultural promotion. With social service and communal work being the most practiced activities. Painting, folk dance, field trips, and creative writing are also some widely

practiced activities. A number of cocurricular activities have cultural values, as these provide opportunities for a better understanding of our cultural traditions. Specific activities like dramatics, pageant, folk music, folk dances, variety shows, exhibition, and celebration of religious and social festivals provide better knowledge of our culture; foster cultural tastes and awaken cultural interests among students (Poonam, 2011).

In conclusion, from the findings of the study, we came to learn that though values and cultural preservation are present to some extent in the secondary schools of Mizoram, more work and efforts are needed to be put in this area, considering the present conditions of the state and its urgent needs being mentioned by the teachers and headmasters of the secondary schools of Mizoram. The outdated curricula need revision and modification to meet the present needs of the times, as well as training for the teachers to keep up with the new generation.

Educational implications of the study

The present study offers valuable insights into the state of value inculcation and cultural preservation in secondary schools of Mizoram. These findings carry important educational implications for shaping students into responsible citizens, rather than focusing solely on academic excellence.

Firstly, it highlights the need for curriculum developers to conduct a thorough situational analysis before designing educational content. This ensures the curriculum is relevant and responsive to students' real-life needs. It may also lead to the development of a dedicated subject on values education, if necessary. Moreover, co-curricular activities that promote values and cultural awareness, such as indigenous games, can be enriched and formally integrated into school programs.

Secondly, teachers can gain a deeper understanding of students' backgrounds, allowing them to adapt their teaching methods more effectively. It also helps in incorporating ICT tools and other teaching aids to enhance both the learning experience and the process of value transmission. This study also underscores the importance of teacher training programs that focus on value education and cultural

sensitivity. Teachers, by being more in harmony with the students' behaviour, can serve as positive role models, thus influencing students not only intellectually but morally and culturally.

Thirdly, inculcating values helps foster balanced personality development and holistic growth. It enables students to become more self-aware and responsible, while also nurturing respect for oneself, others, and the community. A strong value foundation also strengthens cultural identity, instills patriotism, and encourages students to appreciate and preserve their cultural heritage.

Another key implication is for policymakers, who can use these insights to understand the extent of cultural and value erosion in the state. This awareness can guide the formulation of more educational policies that meet the needs. For example, instead of overburdening schools with overburdening activities, emphasis can be given on strengthening the value and cultural dimensions of education. Cultural enrichment programs should be given higher priority and visibility in state-level planning and educational frameworks. Textbook developers also have a vital role to play. Textbooks should include content that reflects multidimensional values and addresses contemporary social issues relevant to Mizoram, while also integrating cultural knowledge and narratives. As textbooks remain a key source of cultural transmission, this step is essential for preserving cultural identity in a rapidly changing world.

Finally, schools themselves should consider these findings in their planning and activities at the school level. By understanding students' backgrounds and needs, schools can focus more on promoting value through their activities and incorporate different cultural elements into different school programmes. This will both support students' development and promote cultural preservation.

Recommendations

A. Recommendations based on the findings of the study on promotion of values:

1. English and Mizo textbooks should be revised to incorporate a broader range of values, such as emotional resilience, digital citizenship, and environmental ethics. These values are essential for preparing students to face modern-day challenges. To enhance understanding and engagement, textbooks should include supportive visuals like illustrations and infographics.
2. Moral education should be introduced as a standalone subject with dedicated class periods to ensure focused value learning. The curriculum should cover key human values like empathy, honesty, and responsibility, along with topics such as digital responsibility and environmental care.
3. Most teachers across districts rely heavily on textbook-based lectures, which, although useful, should be complemented with participatory, experiential, and creative strategies. Interactive methods such as group discussions, debates, role plays, storytelling, dramatization, project work, and case studies can make the teaching of values more engaging and meaningful.
4. Experiential learning activities like tree planting, community service, art, and music can be encouraged to effectively cultivate democratic, environmental, and aesthetic values among students.
5. Based on the findings, it is recommended that schools should strengthen and sustain value-oriented activities such as cleanliness drives, social service, physical exercise, sports, and morning assemblies, which are already widely practiced. At the same time, greater emphasis should be placed on activities such as charity events, calamity services, and blood donation, which are presently observed in very few schools. These activities are essential in providing meaningful opportunities for students to develop empathy, compassion, and civic responsibility.
6. Regular training and workshops on value-based pedagogy should be provided to teachers to strengthen their ability to nurture values in students. Teachers need

strategies to address emotional distress, support students from broken families, and create inclusive environments.

7. Teachers play a crucial role as value models and should be sensitized to the impact of their behavior on students. Schools should support teachers in developing traits like empathy, integrity, and patience through training and reflective practices.

8. ICT tools should be widely used to enhance value education by integrating videos, apps, digital stories, and virtual discussions into lessons. These resources make moral concepts more engaging and accessible for diverse learners. Teachers should receive proper training and infrastructure support.

9. Schools should work closely with parents to reinforce values through regular workshops and awareness sessions. This school-home collaboration ensures students receive consistent guidance both in and outside the classroom. It is particularly vital for children who may lack strong role models at home.

B. Recommendations based on the findings of the study on preservation of Mizo culture:

1. English and Mizo textbooks should be revised to reflect Mizo cultural identity by including folk tales, legends, and traditional narratives that teach moral values. Contemporary cultural issues and themes like clan unity and indigenous knowledge should also be featured. Integrating festivals, dances, and oral traditions will make lessons more engaging and contextually rich.

2. Daily teaching should integrate cultural heritage by using Mizo stories, songs, proverbs, and customs, especially in language and social science classes. This makes lessons more relatable and meaningful while deepening students' cultural connection.

3. Teachers should receive specialized training on how to teach cultural heritage effectively in an engaging and age-appropriate manner. Such training should cover integrating culture across subjects, using storytelling methods, and addressing cultural erosion.

4. The findings reveal that a large number of schools in Mizoram are already engaged in value-oriented cultural activities such as social service, hnattlang

(communal work), painting, drawing, folk dance, and creative writing, which is a positive indicator of cultural preservation. It is recommended that these practices be sustained and further strengthened through structured planning and regular inclusion in the school calendar.

5. Activities such as field trips, work experience, and folk songs, which are practiced in about half of the schools, should be expanded across more institutions. Field trips and cultural excursions help students connect classroom knowledge with real-life cultural experiences, while folk songs and cultural games strengthen their sense of identity, tradition, and belonging.

6. Cultural events such as seminars, workshops, dramas, plays, and cultural festivals are comparatively less practiced but carry great potential in promoting creativity, collaboration, and cultural pride. These should be promoted through inter-school collaborations, cultural exchange programs, and annual cultural weeks. Schools can partner with local artists, community elders, and cultural associations to enrich the authenticity and depth of these programs.

7. The study shows that very few schools practice traditional practices such as weaving, Pawnto, and cultural exhibitions. These activities, though limited, are vital in preserving indigenous skills, games, and knowledge systems that are at risk of decline. It is strongly recommended that schools revive and promote such traditional practices by setting up cultural clubs, skill-based workshops, and student exhibitions.

8. Finally, schools should adopt mechanisms to encourage student participation and leadership in cultural activities. Establishing cultural clubs, organizing competitions, and providing recognition for student contributions will motivate wider participation and ensure that cultural education remains a living and dynamic part of school life.

Suggestions for further research

1. A content analysis of value education embedded in language textbooks across educational levels and boards.

2. A comparative study of value orientation among students across educational levels, religious backgrounds, and regional contexts.

3. Assessing the role of stakeholders in the inculcation of values: A study of teachers, parents, community elders, and policy influences
4. Effectiveness of ICT-integrated pedagogy in promoting value education and cultural preservation in secondary schools.
5. Teachers' preparedness and practices in delivering value and cultural education: a multi-stakeholder perspective.
6. Developing assessment models for measuring student outcomes in value education and cultural awareness across school levels.

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