

Introduction

Museum education is an old concept but it always assumes new importance, meanings and dimensions to adopt innovative strategies and new methods to suit the needs and demands of society. Responding to the demands of 21st century, museums are taking a much more inclusive approach. They are shifting their policies and practices with new hopes and aspirations. Museum as a resource of informal and non-formal education is being considered essential for universalization of education. It is being used as an instrument for making 'life-long learning' a way of life and for bringing about a cultural revolution for the creation of a learning society.

The history of the museum education goes way back to the late 18th century. The Louvre Museum in France exhibited the France Palace Collection for the public in 1793 and some provision of educational programmes. This is one of the earliest examples of museum education.

In the early to mid 19th century, museums and galleries were understood as educational establishments. They were set up to enable people to educate themselves, and were often built in conjunction with libraries, lecture rooms and even laboratories and museum education discussed over the museum's role in a democratic and pluralistic society.

During the First World War museums played important roles in the provision of

schooling for children, and in the communication of important ideas, through exhibitions for the general public. At the end of the War, educational agencies were anxious to extend their functions of museums. In the mid of 20th century, investigators began to pay more attention to the mind-set with which visitors came to museums. In 1960s, museum education was understood to mean work with schools. Since that time, museum education has become a profession, even though a very small one. In 1990s there is once more a strong emphasis on the educational role of museums, as attention shifts from the accumulation of objects to the use of existing collections. The educational role of museums is expanding on all fronts and educational programmes are designed to suit many different audiences (Hooper-Greenhill 2000).

With passing the economic transitional period in the end of 20th century, people's economic level were increasing more and more and they wanted to change their life style from quantity to quality. In the changing society, development of education philosophy influenced museum education. As a result, many museums started providing hands-on learning programmes, especially for children.

And in 21st century, museum education, which was neglected earlier, became a major concern. Recognizing the limitation of formal education and museum's strength as an important non-formal institution, focus has been shifted to life long learning.

In Indian context, one of the earliest examples of serious education through museums is the Baroda Museum and Picture Gallery in 1890s. His Highness Maharaja

Sayajirao Gaekwad III constantly strived to bring progress and prosperity to his people. He took special interest in education as a means to achieve this objective. In 1887, it was decided to set up a museum as a center of non-formal education. By 1892, a committee of eminent educationists was constituted for planning and piloting the museum's activities. Initially, the museum's activities were held in the pavilion in the Public Park but in 1894 when the museum building was completed, they were shifted to the new premises (Doshi 1995).

Another example is the Government Museum Madras, which started education programmes for younger ones in 1934-35. The Museum had arranged classes for secondary school teachers. These teachers attended demonstration by the museum's staff on the exhibits, biological, archaeological and anthropological and later in their respective schools, they explained these exhibits to the pupils (Ranga 1980).

As a part educational endeavours of governments of various countries museums were set up in various parts of the world. IGRMS in India and NFMK in Korea are two unique examples of Governments efforts in promoting education and culture.

The National Museum of Mankind (IGRMS) was set up in the year 1977 at Bahawalpur House, New Delhi. This served as a nucleus for the fulfilled Museum that was development at Bhopal after shifting the Bahawalpur House collection in 1979.

IGRMS, an autonomous organization of the Department of Culture, Government of India, is conceived as an organic whole, a growing movement, to depict the story of mankind in time and space. The Museum is involved in generating a new museum movement in India, to demonstrate the simultaneous validity of human cultures and the plurality of alternatives for human articulation. The Museum is working for national integration, and to promote research and training and inter-organisational networking for salvage and revitalization of vanishing, but valuable cultural traditions and highlight the unity and diversity. It was established with the following objectives:

To present an integrated story of the evolution of man and culture with special reference to India.

To highlight the richness and diversity of cultural pattern in India and its understanding unity.

To promote national integration.

The items on display in twelve indoor exhibits and six outdoor exhibits are arranged under the themes of human evolution, variation, habitation, environment and subsistence, costume, dresses and textiles, music and dance, art and craft, religion, beliefs and cosmology, travel and transport, food and evolution of material culture. It stress inter institutional collaboration, and research and collection of objects from fast vanishing or changing communities.

To complement and support learning through exhibitions, the Museum started systematic educational programmes in 1988-89 with a programme series titled 'Do and Learn' with the purpose to salvage and preserve local resource. It was aimed at imparting practical demonstration and opportunity of learning the skills of preparation of traditional art and craft forms prevalent in the rural and tribal societies to the housewives and students. The first programme in this series was ten days workshop named *Mitti Se Aakriti* (IGRMS 2005: 23)". Since then the Museum is doing its best to expand the nature and scope of educational activities.

In Korea the first museum was established in November, 1909, when the Changkyung-gung Palace was opened to the public with a botanical garden, a park zoo, and Yi-Wangga, (Yi Palace Family) Museum to beguile the King's tedium. However, before this, idea of museum was conceived in the middle of the Joseon Dynasty i.e. 18 century by initiating the movement Silhaksasang which based on establishment of museums. The Silhak was not idealism but realism and its ideology became motivated by origin of museums. In January, 1988, Park Yeong-Hyo, who was one of envoys, submitted a paper to the King that emphasized establishment of museums to promote education and culture.

During the Japanese governance, Japan made a few ruin developing groups in Korea for protecting and developing Korean heritage sites. For example, 'Gyeongju ruin Protecting Group' in 1915, 'Buyeo Ruin Protecting Group' in 1929, and 'Gongju Ruin Protecting Group' in 1940. Under the cloak of protecting, however, Japan tried

to destroy Korean culture, tradition and even Korean language. This is why the folk museum could be established after getting independence in 1945. Song Seok-Ha who was a folklorist studying in Japan came back to Korea and built a folk museum to protect, publicize and popularize the Korean folk culture. The Museum shifted a few times and whenever its location was changed, the Museum's name also changed. In 1992 NFMK was separated from the National Museum of Korea and become attached to the Ministry of Culture, Government of Korea. After separating from the National Museum of Korea, in 1993, the Museum was reopened at the present museum building in Gyeongbokgung Palace.

Just after the establishment of NFMK, systematic education programming emerged in Korea in 1949 when an art lecture was held by Art Study Committee in the National Museum of Korea. The target audience of this lecture was middle school art teachers. But soon the education programming came to halt due to Korean War in 1950. In 1952 this programme was restarted but again closed.

Education programmes for children were conducted under the title *Gyeongju Museum School* in Korea for the first time. It held by the Gyeongju National Museum in 1954 with following objectives:

To make young generation awareness of their cultural heritage.

To learn the wisdom of ancestors and be a foundation for creating a new culture.

To develop culture of children and youth who know and love local heritage.

The 'Gyeongju Museum School' programme is being organized even today in collaboration with the 'Shilla Culture Group' and 'Gyeongju Museum Committee' (Yi 2002).

After becoming a separate entity in 1992, NFMK began to plan for public education. However, until year 2000, the Museum did not have a separated department for Museum education. Therefore, Department of General Affairs Division took charge of programmes. The first museum education programme in NFMK was *Handicrafts-making Class for Grand Parents and Grand Children* in 1989. In the year 2000, the Culture Exchange and Education Division was established and the Museum Education works shifted from the General Affairs Division to Culture Exchange and Education Division. The Culture Exchange and Education Division prepared a programme named *Mother and Child* as the first programme. It was a weekend programme, using teaching materials and was linked with formal education. In 2005, the Museum planned more than forty programmes and outreach programmes throughout the year.

Museum education has changed during two hundred years. "In the early 19th century the emphasis was on making opportunities available through museums and galleries for educational self-help; At the end of the twentieth century, one hundred years after the introduction of schooling for all, the philosophy of life long learning and the

recognition that learning does not end with the completion of formal schooling, can provide a theoretical underpinning for new efforts to make museum both educational and entertaining for all (Hooper-Greenhill 2000:10)". Museum education that started about two centuries ago by European and American museums still an alien concept to many museums.

The importance of museum education lies in the fact that museum is a unique place which can do hands-on learning for all people with real materials. Physical actions, hands-on experience may be necessary for learning, especially for children. But it is not sufficient. The important point is to engage the mind as well as the hands. Also many philosophers, psychologists and educationalists insist the Constructivist Learning Theory. Brief theory of the Constructivist Learning is that learners construct knowledge for themselves. It emphasizes learning and not teaching, encourages learner autonomy and personal involvement in learning, looks to learners as incumbents of significant roles and as agents exercising will and purpose, fosters learner's natural curiosity, and also takes account of learners' affect, in terms of their beliefs, attitudes, and motivation. And how do we apply it to museum work? (Hein 1991).

Museums have been considered a good source of promoting Constructivist Learning. In contrast to schools that focus on teaching of various subjects using chalk and talk, museums have an upper hand in terms of motivated education. In schools learning is basically rote learning, whereas a museum provides an open environment in which a

learner can choose topic of his/her choice and can make his or her own meanings. "In school classroom teacher offers only visual aids of charts, maps or photographs reproduced in the text books. No wonder the students fail to gain the desired understanding of the subject" (Asthana 1980:57).

In the age of globalization influence of technology can be seen in all spheres of life. The museum world is not an exception. After passing 300 years from opening the first public museum in University of Oxford in 1683, we have entered an age where a museum can exist in space. Cyber museums have started appearing in the world and we can visit galleries which are located in opposite of the world through website. More than hundred of cable TV channels are influencing people's taste for eating, enjoyment, clothing and even thought. So, a nation's culture heritages, tangible and intangible are not only for its own people but is shared universally.

Globalization is influencing in a dual manner – positive and negative. On a positive note globalization has brought various nations and cultures closer. It has made information accessible throughout the world. It is resulting in improved crossed cultural understanding, transfer of technology and improvement in standards. Negative point is the fear of homogenization in cultural terms. Globalization is equated to westernization. The fear is that cultural difference will disappear and we will live in the same world with single monolithic culture.

Influence of globalization is a matter of debate. However, museums in any part of the

world are under the influence of the process of globalization. On one hand, they are under pressure to maintain international standard to cope up with the demands of their users from across the world. On the other side, they play a significant role in preserving and popularizing cultural diversity of a nation. Both the Museums – IGRMS and NFMK are engaged in preserving and perpetuating traditional cultures of the respective countries. Both the Museums are national museums set up by the governments. In the wake of globalization and increasing inter museum linkages, it was felt to do a comparative study of educational roles, practices and impact of the National Museum of Mankind, Bhopal and the National Folk Museum of Korea, Seoul, to develop and document the understanding of their philosophy and practices. The purpose of this study is to analyze and document similarities and differences in theoretical and practical approaches adopted by the two museums.

This study is organized in four chapters.

1. Educational and Cultural Policies of the Governments and IGRMS and NFMK,
2. Educational Framework for Public Programmes at IGRMS and NFMK,
3. Managerial Logistic of Education Service and
4. Comparison of Social Impact of IGRMS and NFMK.

The first chapter examines education and culture policy of the Government of India and Government of Korea and how the Museums are trying to accomplish them. Policies of a government are always based on national interests. Establishment of

certain institutions like education, medicine, law and museums is a step towards accomplishment of national goals. National governments invest in these institutions on an on going basis. These institutions are created to support and achieve national goals. Therefore, they have to follow policy of the government. National museums are established by governments for the purpose of culture identity, and national integration. Their policies have to be compatible with education and culture policy of the nation. Therefore, an attempt is made to examine educational and culture policy of the Government of India and the Government of Korea and how the Museums are responding to them. A comparative study of the thrust areas of two countries in terms of education and culture is also made.

The second chapter studies the educational framework for public programmes offered by the Museums. The educational framework of a museum is an important factor that reflects its commitment to offer unique learning opportunities and establishes the direction of public programmes. It provides structure of resources, roles, responsibilities and initiatives. It seeks to understand its audiences and finds out new and better ways of learning. The main pillars of educational framework are non-formal and informal learning, learning theories, instructional design, and social inclusion. Non-formal and informal learning are two different but related concepts. Learning in museums is both non-formal and informal. Non-formal refers to structured learning which is not highly structured like formal education. Informal learning occurs due to one's interaction with world. As a center of non-formal learning, museums have taken considerable advantage of education theories

developed by educationists and education psychologists. They have been trying to find out ways and means of application of theories for the benefits of people. These theories range from discovery learning to constructivist learning. An attempt is made to find out education theories used by IGRMS and NFMK. Effective use of education theories demands presentation of learning materials in certain specific manners. A study of instruction design used by two Museums is made by analyzing exhibition text and education programmes. The fourth pillars of education framework is social inclusion. It is a responsibility of a museum to serve wider and more diverse audiences. The basic assumption is that cultural and natural heritage should be available and accessible to all people. An attempt is made to study how these Museums are turning vision of social inclusion into reality.

The third chapter studies the managerial logistic of education services. Logistics is the process of introduction of the dictates of reason in our activities. It is essentially directed towards the removal of all possible causes of waste and inefficiency in an organization. The logistics involves establishment of organization, policies, planning system and procedures. Organization is human collectivity structured to accomplish organizational goals. The structure reveals relationship among positions and jobs and achieved in fact is a blue print of how the management will like the various functions and activities to be and connected together. An organization is a structure of positions arranged in a hierarchy for the pursuit of common objectives through specialization and division of work. An attempt is made to understand difference and similarities in the organizational structures of IGRMS and NFMK with the purpose of identifying

their strengths and weaknesses. Another important aspect of managerial logistics is policy making. Policies are considered as standing plans which are meant to serve as broad guide to decision-making in organization. Policies serve as guide lines to thinking and action in course of an organization's operation. Education policies of the two Museums are compared under 20 points such as education method, level of language, providing pre-visit orientation, use of art materials galleries, extension of service, evaluation of programmes, etc. The chapter also examines how learning experience is planned and supported by procedures. Suggestions are also made for and enhancing the learning experience.

The fourth chapter deals with comparison of social impact of the two Museums. It includes an assessment of their "public face" and their contribution to the achievement of social fabric of their respective cities and provides insights into total number of visitors, demographic profile, geographical distribution, level of satisfaction, etc. The assessment draws upon interviews with public with help of a questionnaire. Due to limitation of time and other resources, only limited number of visitors were interviewed to find out the immediately impact. It was not possible to study long term cognitive and affective impact.

Research Methodology

To accomplish this study, the following methodologies are used:

First, Literature survey: The purpose of literature study is to understand theory and practices already developed and documented/reported by the two Museums. It includes published and unpublished sources like policy and procedure documents. This method is easy at compared with other methods, but is quiet useful in getting the knowledge which already exists. To do literature survey is time consuming but is required to be done to lay foundation for further investigation.

Second, Informal interview: In depth informal interviews of museums personal concerned with educational services were undertaken to understand current practices. This is a direct method of obtaining specific and detail information from museum personal concerned with education services and also the visitors. It has the advantage of direct and immediate interaction and helps in gaining general understanding of various issues and information which is not available through published and unpublished materials. It also helps in clarifying doubts. For studying visitors a questionnaire was used along with the interview.

Third, Observation: Unobtrusive type of observation method is used to observe current practices. The main advantage of this technique is that one examines the real world without influencing the flow of events, and not the artificial constructions of experimental designs. It helps in obtaining information about characteristic of exhibitions, activities and the physical setting.

Fourth, Questionnaire: It includes open-ended and closed-ended questions. Open-

ended questions are used to get opinion about certain aspects. The closed-ended questions are in the form of multiple choice questions or rating questions. In this type of questions respondents are given choices from possible answers. The choices are not meant to force answers on respondents but to have consistency in data. Open-ended questions can provide highly diverse information making it difficult to do analysis and draw conclusion.

Referencing System

The Author/Date or Harvard Referencing System is followed in the thesis. This system is preferred to Running Numbers System because it is simpler, tidier and more flexible. With the Harvard system, you simply add in brackets at the appropriate point the reference you wish to cite, like this (Dean 1994). If this followed a quote it would appear as (Dean 1994: 56). Then at the end of the text, a bibliography is cited. It has this appearance:

Dean, David., 1994, *Museum Exhibition: Theory and Practice*, Routledge, London.

Asthana, Shashi., 1980, 'Museum as an instrument of education', in Pant, G.N., (ed) *Journal of Indian Museums*, Museums Association of India, New Delhi, Vol. XXXVI.,(57-58)

Authors' names appear in alphabetical order.

The Author/Date Referencing System is preferred to Running Number System because it is easier to follow and allow addition of references quite easily. For example, say you have 46 references and then you have to add two more in the middle of the text with running notes, you have to alter all subsequent numbers. With Author/Date, you can just slip in the references.

Chapter 1

Education and Culture Policies of the Governments and the Museums

Introduction

A museum, like any other organization, operates in an environment, which consists of several factors like political, social, economic, technological, etc. These factors have an impact, direct or indirect, short term or long term, on the organization, on its well being, on its health, and on its success. An organization can not strive and thrive without responding to these factors. Policies of government are a major determinant of museum strategies. Political environment provides certain policies, which have a long term bearing on a museum. Government policies determine and influence direction of a museum. This chapter examines educational and cultural policies of the Government of India and the Government of Korea and also studies how the two Museums are responding to them.

1.1 Education and Culture Policies of the Government of India

1.1.1 Education Policy of the Government of India

In May 1986 the Government of India adopted the National Policy of Education popularly known as New Education Policy. Introduction of this policy replaced the

National Policy of 1968 taking a significant step in the history of education in post-independence India. Before it was approved by Parliament, it was debated and discussed at length at various levels. The policy recognizes education as the highway to the goal of economic and technical development. It considers education as unique investment in the present and future. It regards education as a fundamental to our all round development, material and spiritual, and emphasizes that education is essentially for all. It describes the essence and role of education as under:

It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit—thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution.

Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourishes, being the ultimate guarantee of national self-reliance (National Policy on Education 2001: 4).

The principle on which the National System of Education is conceived of is embodied in the constitution of India. The concept of a National System of Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality. To achieve this, the government will initiate appropriately funded programmes. The main features of the National System of Education are:

The National System of Education will be based on a national curricular framework, which contains a common core along with other components that are flexible. The common core will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity.

These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, and observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values.

Minimum levels of learning will be laid down for each stage of education. Steps will also be taken to foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country. Besides the promotion of the link language, programmes will also be launched to increase substantially the translation of books from one language to another and to publish multi-lingual dictionaries and glossaries. The young will be encouraged to undertake the rediscovery of India, each in his own image and perception.

The Nation as a whole will assume the responsibility of providing resource

support for implementing programmes of educational transformation, reducing disparities, universalisation of elementary education, adult literacy, scientific and technological research, etc.

Life-long education is a cherished goal of the educational process. This presupposes universal literacy. Opportunities will be provided to the youth, housewives, agricultural and industrial workers and professionals to continue the education of their choice, at the pace suited to them. The future thrust will be in the direction of open and distance learning (National Policy on Education 2001: 5-6).

The National Education Policy stresses provision of equality. The opportunity of the learning should be open to all. However, until now it is not realized in places like rural area, female, low caste and poor people. So, the New Policy emphasis on the removal of disparities and to equalize educational opportunity.

Education will be used as an agent of basic change in the status of woman. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favor of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This

will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development (National Policy on Education 2001: 8).

Non-formal and Adult Education Centers will be opened on a priority basis in areas predominantly inhabited by the Scheduled Tribes (National Policy on Education 2001: 10).

Most of the SC children are poor and economic assets to parents, it is expected that a large number of them would attend non-formal education centers. If these children are to be helped to compete with others at a later stage, the quality of non-formal education will have to be raised substantially that there is parity in standard (National Policy on Education 1995: 30).

The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence (National Policy on Education 2001: 11).

A critical development issue today is the continuous upgradation of skills so as to produce manpower resources of the kind and the number required by the society. Special emphasis will, therefore, be laid on organization of

employment/self-employment oriented, and need and interest based vocational and skill training programmes (National Policy on Education 2001: 12).

The National Education Policy recognizes the holistic nature of child development, viz., nutrition, health and social, mental, physical, moral and emotional development. It stresses the adoption of a child-centered and activity-based process of learning. The children should be allowed to set their own pace of learning.

The formal education has proved inadequate for catering to the needs of growing number of children many of whom are suffering from various social, economic and cultural disabilities. It will be difficult to realize the goal of universal elementary education with the formal education system alone.

Many scholars and people have rejected the formal education systems in all parts of the world. They say 'School is dead'. The school systems try to make same shape of people, even though individuals have different content of I.Q and E.Q and also different interest. It limits individuality and destroys creation and requires only good marks of answering papers. It is bureaucratic in nature and monopolistic. Therefore, students can not develop their own talents. We should offer to them opportunities of developing according to their aptitude.

Here comes the role of non-formal education. Museums are the best places which can

provide various opportunities of learning in an informal setting. The concept of the Non-formal education is all learning outside the framework of the formal school system to provide selected types of learning situations to particular subject groups in the population, adults as well as children. Non-formal education has therefore to be provided to provide equal educational opportunities to all in India and proper planning and organization of non-formal education centers should make necessary provision for flexibility, functionality, viability, local specificity and marketability (Mohanty 1991).

The Government of India has laid down the following as the objectives of non-formal education:

To motivate the dropouts or such children who have not gone to primary school to enter into the fold of non-formal education.

To develop in children various linguistic skills and enable them to listen, speak, read and write properly.

To promote expertise in children in regard to the work experience and the occupations in which they are engaged in their community, so that their productivity can be enhanced or they may be self-sufficient.

To make children understand and appreciate the scientific phenomena in everyday life.

To develop in children the skills, habits, attitudes necessary for healthy living.

To make children understand and appreciate cultural heritage and traditions of the country.

To develop in children functional numeracy.

To develop in children a sense of citizenship, national integration, secularism, socialism, etc.

To bring about awareness among the Non-formal-learners as regards current issues and problems of the country and develop competency in properly solving the same.

The non-formal education can have the following advantages:

It can bring education to the door-steps of millions of children and adults who are excluded from the normal stream of education.

It can help economizing the resources, physical, financial as well as academic.

It can prove an effective mode of democratizing education and the style of the people.

The curriculum content, teacher, methods, learning media and materials of non-

formal education can be made more relevant and meaningful of the learners.

In this system, different social, cultural and voluntary organizations are involved effectively making education accessible to all.

The National Education Policy considers the problem of drop-outs as fundamental issue in education. According to a report, dropout rate from Class 1 to V was 40.67 % in 2000-2001. During 1990-1991, the dropout rate was 42.6 %. Primary school's dropout rate was down only 2% in 10 years period from 1991 to 2001. Provisional figures point to a dropout rate of 39 % in primary school in 2001-2002. And the dropout rate for girls is always higher than boys, because they need to take care of their siblings (The Times of India, Ahmedabad, 23rd January 2004).

The National Education Policy makes it clear that the non-formal education is in no way inferior to formal school education. It focuses on using non-formal education programmes for school drop outs. It suggests that modern technological aids would be used to improve the learning environment of non-formal education centers. It also suggests participation of local community in non-formal education.

Growing illiteracy in India has become a matter of grave national anxiety and concern. The Indian Government decided to launch a mission for the removal of illiteracy, known as the National Literacy Mission on 5th May 1988. It aims at enabling an individual to read and write short simple sentences and workout sums or calculations.

Generally thinking literacy is ability of reading book, writing one's ideas, and making account. According to UNESCO, "A person is literate who can with understanding both read and write a short simple statement on his everyday life (Mohanty 1991: 52)". However, literacy has no monolithic definition suitable for all countries and for all time. It is, therefore, country-specific and time-specific. A literate person can be capable of achieving his own development and of contributing to national development. The objective is to impart functional literacy to 80 million adult illiterates in the age-group 15-35 by 1995 (Mishra 1995). The following objectives have been announced for the National Literacy Mission:

Achieving self-reliance in literacy and numeracy.

Generating awareness about the causes of deprivation.

Improving conditions through organization and participation in the process of development.

Acquiring skills to improve the economic status and general well-being.

Imbibing the values of national integration, conservation of environment, women's equality and observance of small family norms.

There are library, arts center, museum etc. as non-formal education center. Among

them museum is relatively the most important center. The education in a museum is based on primary sources of information and is available to all. People can keep on visiting a museum throughout their life – at various stages of life: early childhood, childhood, adolescence, young adulthood, mature adulthood, and old adulthood. Museum education can stimulate their interest and curiosity through the hands-on and visual experience. People can learn new conceptual ideas and can get different experience everytime they visit a museum.

1.1.2 Culture Policy of Government of India

According to interview with staff of the Ministry of Culture, Government of India, currently there is no written national culture policy. Because, each state has different heritages and cultural background. And they need their own policy.

The Department of Culture was carved out of the Ministry of Education on 4th January 1985. Presently, the Department of Culture, Government of India functions under the auspices of the Ministry of Tourism and Culture. The Mission of the Department of Culture is to preserve, promote and disseminate all forms of art and culture. To accomplish this, the Department undertakes the following activities:

Maintenance and conservation of heritage, historic sites and ancient monuments.

Promotion of literary, visual and performing arts.

Administration of libraries.

Observation of centenaries and anniversaries of important national personalities and events.

Promotion of institutions and organizations of Buddhist and Tibetan studies.

Promotion of institutional and individual non-official initiatives in the fields of art and culture.

Entering into cultural agreements with foreign countries (www.indiaculture.org).

The Department of Culture deals with tangible and intangible heritages of India. To accomplish its Mission the Department has chosen the following objectives:

To link the past and present for future development, through its network of institutions and schemes. The quest is to encourage contemporary creativity through incentives, awards and fellowships.

To boost cultural contacts and cultural relations. As a result of which India has entered into Cultural Agreements leading to formulation of Cultural Exchange Programmes with a number of countries.

To provide training in various aspects of art and culture forms an integral part of the activities of the Department of Culture. The training programmes run by the various institutions/organizations under the Department of Culture cater to all categories of persons.

To be associated with organizations of Centenary Celebrations of important personalities and events.

To Constitute National Committees (which are headed by the Prime Minister/ Minister of Culture, Sports and Youth Affairs) for rendering advice for organizing various programmes and activities for the celebrations at the national level.

To give grants to non-governmental organisations, whichever is considered appropriate, for supporting the programmes, which the non-governmental organisations propose to organise (www.indiaculture.org).

The Department of Culture, Government of India expresses the following aims:

To develop ways and means through which the basic cultural and aesthetic sensibilities of the people remain active and dynamic (Department of Culture, Government of India 2002-2003: 5).

The policy describes the museum's role, in creating a society.

Museums have to become active centers for increasing awareness to the people regarding our heritage and the preservation of monuments. They would be encouraged to have programmes and suitable campaigns through the media will be taken up. Popular awareness of conserving our monuments is to be an important item of the policy.

Museums are not merely places to house our ancient heritage; they have to function as centers of learning and education, and develop into a vital part of the effort to promote awareness creation. Museum visits have to be systematically encouraged among people in general and in particular the youth: attractive programmes, which would interest the young need to be developed by each museum on a regular basis.

The museums in the country should have a proper grouping according to their scope and status viz. national state, regional district, etc. Inter-state museum exhibition should be encouraged to promote cultural integration. A central consultancy service to advise in planning building reorganization of galleries, preservation of objects, search-light, security etc. could be set up. National and State level cultural data bank would be established to ensure an inbuilt system of linkage between museum and other educational and cultural institutions.

Important educational institution should have museum corners
(National Culture Policy 1992: 13- 15).

1.1.3 IGRMS and the Education and Culture Policies of the Government of India

IGRMS is one of the National Museums which is governed by the Department of Culture, Government of India established with the purpose of accomplishing government's cultural policy. Obviously the Museum's education policy and strategies are directly influenced by it.

IGRMS Towards Government Education Policy

S.No	Important Points
1.	To foster understanding of diverse culture and social system
2.	To emphasis on the removal of disparities and equalize educational opportunity
3.	To promote woman's education
4.	To activate non-formal education
5.	To activate life-long education
6.	To integrate the physically and mentally handicapped with the general community as equal partners
7.	To recognize the holistic nature of child development: nutrition, health and social, mental, physical, moral and emotional development
8.	To upgrade the skills to produce manpower resources of the kind and the number required by the society

Table 1.1 The List of Important Points in Education Policy

The National Education Policy implies that “foster among students an understanding of the diverse cultural and social systems of the people living in different parts of the country”.

In the 1980s, when IGRMS began to take shape, the landscape was arid, being part of an area in the Malwa Plateau that had been drained of its water to make it arable in the 15th and 16th centuries. The Museum premises was landscaped within this constraint, to represent a prototype of the Indian sub-continent and its different ecological regions like deserts, the coasts, the hills, the rivers and the culture of communities adapting themselves to these ecological regions. (Annual Report, Dept. of Culture Govt. of India 2002-2003).

The Museum chose themes like Tribal Habitat, Desert Village, Coastal Village, Himalayan Village, Mythological Trail, Rock Art Heritage, Sacred Groves, and Medicinal Trail. “India has about 425 kinds of tribes and the tribal populations which constitute about 7% of the total population of the country. Numerically, they are small segment of the total population but culturally they have made significant contribution to the identity of pan-India culture. These populations live in different ecological settings from high Himalaya in the north to the Bay islands in the south-east and the lush green forested hills of the north-east and to the arid desert of western India. Some are still in the hunting, gathering and foraging stage while others follow nomadic mode of life to support their livelihood” (IGRMS 1989: 6).

The Museum authority selects the particular groups of native who are the exponents in one of the indigenous crafts. These people demonstrate their craft to the registered participants and teach them the intricacies of the crafts. They build their dwellings in the Museum site with wide process documented very carefully using materials which are brought from their respective places.

Through displayed objects, visitors can get the knowledge about the different life style of different places in India, even though they do not go there physically. For example, they understand that according to the climate height, materials, shape, etc. of the huts and houses are different.

The Museum allows visitors entering the displayed houses and touching them. So, visitors experience the tribes' life style vividly. Tribal Habitat displays different tribes' dwellings in India and tribes' craftspersons/artists come to the museum and repair their traditional houses continually.

The Government Education Policy focuses "to emphasis on the removal of disparities and equalize educational opportunity". "Life-long education is a cherished goal of the educational process".

The International Commission on the Development of Education has declared this as the guiding principle for the educational policies of the world. "Every individual must be in a position to keep learning throughout his life. The idea of life-long education is

the keystone of the learning society". The concept of life-long education covers all aspects of education embracing everything in it and extending the entire life (Mohanty 1991: 105).

Museums are major life-long learning center. They are expected to prepare and provide educational programmes for all. The Museum provides programmes for school students, art lovers and women. For example, *Bell Metal Craft of Jhara Community of Chhattisgarh; Dhokra Craft of West Bengal; Palm leaf engraving of Orissa; Wood learning; Iron work; Jalimaking* etc. of M.P, *Aplic and Embroidery of Rabari* of Gujarat, etc.

These 'Do and Learn' Museum Education programs bring out not only the knowledge associated with different traditional art forms but also creates awareness about such traditions amongst the masses and make attempt for moral boosting of respective crafts persons.

A special education programme was also organized in collaboration with the Bhopal branch of an international institute CASPLAN for the slum dwelling children of Bhopal (IGRMS 2000-2001: 7).

However, problems are fewer kinds of programmes, no proper time for audience, no multi-sessions programmes, no programmes schedule for man and old generation, etc. This Museum is located far from the housing colony and office town areas. So, the

visitors do not go to the Museum using the public traffic like city bus. Young children or old people can not access easily.

The Government Education Policy is “Women’s studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women’s development”. The Museum organized an exhibition *Women and Cultural Heritage* during the World Heritage Week which was inaugurated by Prof. Omkar Mohanty, Vice chancellor, Biju Patnaik University of Technology, Orissa on 19th November, 2005. The purpose of this exhibition is to bring into focus the role played by women in preserving the cultural heritage of the country. The exhibition included photographs and various artifacts prepared and worked by women. In this exhibition they can be seen at works oblivious of the world outside it. Be it the Kutch woman embroidering or the Manipuri woman on the loom, the traditionally dressed Lambadi woman, or the woman from Himachal, the dancing Muria girls, etc.

Another point of the education policy related to the Museum is “to integrate the physically and mentally handicapped with the community as equal partners”. The personal and environmental barriers to learning are equally applicable to all museums. To tackle social exclusion museums have started taking steps to eliminate barriers to learning and trying to make a cultural shift towards a learning society. The Museum provides wheelchairs and ramps for physically challenged persons to visit the indoor museum galleries and brailled labels for visual impaired visitors. However, these facilities are not enough. For example, the ramps are established only entrance of the

Museum building and between gallery one and gallery two and brailled labels are not located proper places, its too high.

IGRMS Towards Government Culture Policy

S.No	Important Points
1.	To maintain and conserve heritage, historic sites and ancient monuments
2.	To promote literary, visual and performing arts
3.	To administrate libraries
4.	To observe the centenaries and anniversaries of important national personalities and events
5.	To promote the institutions and organize the Buddhist and Tibetan studies
6.	To promote the institutional and individual non-official initiatives in the fields of art and culture
7.	To enter into cultural agreements with foreign countries

Table 1.2 The List of Important Points in Culture Policy

The policies related to museum education are discussed below. Policy like “to maintain and conserve heritage, historic sites and ancient monuments” is not a part of educational programme. Therefore, only relevant policies are discussed.

India consists of diversity of races, ethnic types, religious groups, linguistic groups,

nature and environment. Therefore, it is very difficult to identify with any single tradition of the country. Yet, cultural heritage of India truly is central instrument of discovering, integrating and asserting the national identity of India. Culture permeates every sphere of human activity, determines and governs life style of the Indian people.

IGRMS is one of the subordinate organizations of the Department of Culture, Government of India. Therefore, most of the works are influenced by the Department of Culture's policy. The role and responsibilities of the Museum are to interpret the cultural history of India in the background of its natural wealth and culture, both the past and present.

The Museum organizes exhibitions and programmes related with various art forms like literary, visual, and performing, in Bhopal as well as other places through the live presentation. Literary art includes poems, novels, essays, oral literature, etc. The Mythological Trail of the Museum's exhibition is based on narrative or oral literature. All castes and tribes have myths of their own. Myths are as old as man's mind and language, and the most valid document of the trajectory of a culture, as much as it is the seed-archive of its people and their world views. The exhibition helps to visualize the oral traditions related to the tribal origin and its cognition. The Museum has installed large video-screens inside the galleries for audio-visual presentation. The visitors can watch the presentation, after or before seeing the exhibits. It helps them to understand and enjoy the exhibitions. Tribal huts are decorated with various arts such as paintings and clay modeling. They express their beliefs through birds, flowers,

animals, sun, moon, etc. Other art objects like terracotta are displayed. Visitors enjoy tribal huts as well as work of their arts. As far as performing art are concerned, the Museum is operating various kinds of cultural performances. For example, Poonam 24: Poonam is a very popular cultural programme of IGRMS which is organized in its open air aea on full moon nights, presenting celebrated musicians from across the country. On 5th April, 2004, renowned carnatic vocalist Padma Vibhushan Dr. M. Bala Murali Krishna's captivating performance was 24th such evening organized by the Museum. These are a few examples which bear testimony to the Museum's role in accomplishing Government Culture Policy.

The Government Cultural Policy implies "administration of libraries". The Museum has been making systematic efforts since last several years for salvaging various aspects of life enhancing traditions, by collection and documentation. It has built up, over the years, strength of about 14000 ethnographic specimens, 250000 slides/photo prints, and collected about 3800 hours of audio/video recordings on different facts of human evolution and patterns of culture. It has also produced five 16mm ethnographic films on different cultural formations. This Museum established the library in 1979. There are books on many subjects. Nearly 38000 articles and abstracts were indexed. It also carried out classification of nearly 22000 books and 14000 journals, Indian and foreign in different languages. The library subscribes nearly 40 newspapers and magazines published from India for providing current information to the users and it has also acquired nearly 140 CD-ROM in its collection. It has a reading room, where about 75 people can read. The reference library

undertook to computerize its collection and has prepared computer database for all new titles (IGRMS 2005).

The Cultural Policy of the Government is “to enter into cultural agreements with foreign countries”. Every country has a moral obligation to give a helping hand to the underdeveloped countries. The cultural heritage of mankind should be shared by all. The purpose of the culture exchange with foreign country is presumably to enable the foreign countries to get to know the personality of India more intimately and in proper perspective (Banerjee 1987). The Museum is one of national museums which is governed by Department of Culture Government of India established with purpose of accomplishing government’s cultural policy. Therefore, the Museum tries to propagate India’s culture to other countries through international programmes. For example, it hosted an international symposium on *Global and Local Knowledge System* from 19th to 23rd February, 2001. This activity offered opportunity to the Indian and German scholars to come together and to interact with the custodians of different cultural patterns and their knowledge systems.

Another point of Government Policy is “observation of centenaries and anniversaries of important national personalities and events”. The purpose is to remember important events and personal who contributed to making of India’s and also to create awareness and feeling of inspiration among children. The Museum is holding cultural events since 2005 jointly with the Department of School Education of Madhya Pradesh State Government. In the first programme about 3000 students and teachers

came to the Museum and participated various activities like traditional dances, songs, drawing, demonstration such as use of cow's dung and chemical fertilizer in agriculture, how to save water, embroidery work, etc. This type of cultural events not only shares the culture but also publicize the Museum to participants. The culture exchange is important for each other to re-look at what constitutes our identity as a place and as a people, and to understand what the other places see in us.

1.2 Education and Culture Policies of the Government of Korea

1.2.1 Education Policy of Government of Korea

After getting independence from Japanese governed in 1945, the Korean Government began to announce its education policy. However, the situation remained confused due to frequent changes at political level. One previous superintendent of educational affairs of Seoul City reported in a newspaper "The Minister of Education was changed 11 times during last eight years. Whenever the Government and Ministry of Education changed they tried to introduce better education policy" (Chosun Daily Newspaper, 12th August 2004). Therefore, the Korean students, teachers and parents are confused with no coherent education policy. The policies are still a problem as they have been changing continually.

The New Korean Government called 'Participatory Government' reported its new education policy on the "Current Issues and Major Policies in Education" on April 9,

2003 by Deputy Prime Ministry of Education and Human Resources Development.

The main issues and solutions are:

1. Trust in school education is on the decline due to a lack of a systematic school curriculum that reflects the diverse educational needs of students.

-Diversify school curriculums to accommodate the talents and aptitude of students.

Expand differentiated curriculum to respect individual differences among students.

-Boost teachers' morale and promote professionalism among the teaching profession.

Enact legislation to ensure proper compensation for work-related school accidents and to protect teachers' rights.

-Improve teachers' qualifications and training system in order to raise professionalism among teachers.

2. The proper role of school education and its public function have eroded recently due to excessive emphasis on college ranking and fierce competition to enter prestigious colleges.

-Consolidate a sense of professional responsibility in primary and secondary education to re-establish the public function of schools. Improve school facilities and learning environment through continuous efforts towards reducing the

number of students per class by consolidating school finances and coordinating the supply and demand of teaching welfare.

-Expand the scope of free of charge compulsory education.

-Pursue equal educational opportunities by expanding education welfare. Bridge the educational gap among regions and economic classes by supporting rural areas and low income urban areas. Provide financial support to children from low-income families for personal computers and online expenses.

3. According to the survey conducted by an independent surveyor commissioned by the Ministry of Education and Human Resource Development the total expenses for private tutoring in 2000 amounted to approximately 7.1 trillion Won, a 5.2% increase from 6.8 trillion Won in the previous year (equivalent to 1.4% of the GDP).

-Short-term plan include reducing private tutoring expenses through improving the current school education system. Increase whole-day programmes at kindergartens to implement an edu-care system. Build public kindergartens in areas suffering from shortages.

-Explore ways to divert private tutoring expenses to extra-curricular programmes offered at schools. Expand extra-curricular programmes including art, physical education and computer lessons. Provide after-school and vacation programmes at

primary schools (1-2 grades). Develop a variety of assessment systems other than the conventional ranking system for art and physical education subjects.

-Establish and operate an on-line 'Free home schooling and tutoring support system'.

Expand and restructure an online teaching system that provides answers to students' questions related to subject matters.

-Develop plans to lessen the burden on both students and parents against time-consuming and high-priced private tutoring.

-Overcome the undue pressure of over-emphasis on school ranking and to loosen the college entrance exam competition as a long-term plan.

4. While the overall quality of university education and research competence has been raised thanks to the 'Brain Korea 21 Project (BK 21 Project)' which focused on creating a university system centered around graduate school education, Korean universities still have a long way to go. Efforts to raise the quality of education to international standards and to establish an assessment system also have much to be desired.

-Concentrate support for graduate schools and research institutions that are considered to possess a competitive edge by international standards. Expand and develop the 'BK21 Project' based on performance. Concentrate assistance in areas

of national strategic importance and related science and engineering fields.

-Instill competitive edge of professional human resources to international standards by prioritizing professional graduate schools.

-Intensify the university assessment function in order to raise the competitive edge of universities.

Restructuring to encourage universities to identify their unique strength.

Encourage steady investments to strengthen competitiveness of higher education.

competitiveness of local universities has been severely hampered due to the concentration of talented students in the Seoul metropolitan area. The situation has been aggravated by slipping rankings and loss of job opportunities.

-‘Local BK21’ seeking the unique strength of local universities.

-Create an open system by actively promoting ties among universities, between universities and the industrial sector.

-Expand external curriculum assessment system to raise the degree of applicability of curriculum to industrial utility.

In contemporary society the ratio of the physically and mentally handicapped people either congenital deformity or posterior is rising due to increased use the cars and other vehicles accidents, and polluted environment. According to the demands of the times, Korean Government announces the plan for the Development of Special Education. As a direction of achievement of the objectives:

- Guarantee education opportunity for special education students under and integrated learning environment.
- Raise the quality of special education through diversifying and improving teaching methods.
- Reinforce professionalism and sense of responsibility among teachers and special education teaching manpower.

On 29th January 2002, the Ministry of Education and Human Resources Development announced the comprehensive plan for the life-long education. It operates on local basis to incorporate life-long education as a daily routine, to provide the undereducated class the resources to participate in society, and offer adults an opportunity to gain access to higher education. The directions of the plans are:

- Expand the framework of lifelong education and provide equal opportunities.

- Encourage lifelong education programs on the local level to promote cultural development through local lifelong education programs.
- Increase support for lifelong education for the socially underserved.
- Organize learning groups in the workplace and initiate lifelong on-the-job education programs.
- Consolidate the basis for lifelong learning to provide quality lifelong education (www.moe.go.kr).

The Department of Education, Korea Government announced the 7th Education Reform in 2002, which had main point of 'The same content is taught in a different method depending on the ability of the students'. Here also the Korean Government has not mentioned informal and non-formal education.

The Main Features of the 7th Education Reform:

1. Main Formation of the National Common Basic Curriculum: Sets the ten years beginning from the first year of elementary school through the 10th grade as the National Common Basic Education Period.
2. Curriculum to Accommodate Different Academic Levels: Depend on the

academic level of students' supplies the different curriculum.

3. Elective-Centered Curriculum for 11th and 12th Grade Students: Give the option to choose the subjects that reflect their ability, interests and future paths to students of 11th to 12th.
4. Introduction and Expansion of Optional Activities: That is divided into subject matter optional activities and creative optional activities.
5. Optimum Amount of Learning for Each Subject: In an effort to offer an optimum amount of learning about 30% of the amount of learning has been reduced as a result of curriculum development and textbook organization.
6. Curriculum Assessment System Based on Quality Control: An assessment system centered on curriculum has been established with the increasing importance of the quality of school education.
7. A partition System for Organization and Implementation of Curriculum: By dividing the roles and authority of curriculum organization and implementation, the government, local education offices, schools, and students were given unique roles and responsibility within the new system (www.moe.go.kr).

1.2.2 Culture Policy of Government of Korea

During the last five decades Korean Cultural Policy has endured lots of difficult situation in way of the structure and contents. The main reasons are, dying out the Korean history due to Japanese governance for 36 years, situation of the two Korean Governments, South and North based on the Korean War in year 1950, the antagonism of ideology and coming of the European Culture, especially American culture and the reputing of between old generation and young generation reason why becoming modern society rapidly. In 1970s the cultural policy became one of Korean Government policies. The most important element in culture policy up to end of 1970s had been the protection of the traditional culture.

In the past, the cultural policy has been mainly led by the central government. As a result all the cultural facilities, events and the personnel have been centralized in Seoul. Therefore, areas outside Seoul are in danger of cultural poverty. As the local self-government is being instituted, Korea has been trying to promote the local dispersion and exchange of facilities and events, but the local areas are still fallen behind in priority of policies and events. And North and South Korea have lived under different policies and values for the past 50 years, and have developed very heterogeneous cultures.

Basic Lines of the Cultural Policy:

For the informationization of culture are:

To allow selective accommodation to the cultural consumers beyond the passive and one-sided traditional cultural consumption previous, and to establish the condition which will originate various cultural creations, even a new art genre.

To make effective globalization and construct the information highway, using international information network.

To prepare filtering devices to deal with any possibilities of hampering the development of the bright and healthy society by violent and lewd products, and to search for plans to positively supply cultural arts programs instead.

To draw up general educational and re-educational programs to allow the healthy selection and application of the information through the information network system, from the elementary school stage.

For globalizing our cultural arts are:

To diffuse our outstanding cultural arts into the world.

To establish the identity of our cultural arts against various foreign cultural arts.

To construct an open world of cultural arts by wisely accepting international cultures.

For a rich cultural life are:

To make cultural policies center on increasing the opportunities for enjoying culture, expanding the intermediation and distribution of culture, in order for the range of cultural consumption to become extended.

To raise funds for the expansion of cultural welfare by cooperation of the public and private sector.

For recovering of the cultural homogeneity of North and South Korea are:

To consistently prepare the promotion of cultural exchange.

To try to develop community spirits.

To promote cultural diversity in each local area.

To pluralize the subject of cultural exchanges.

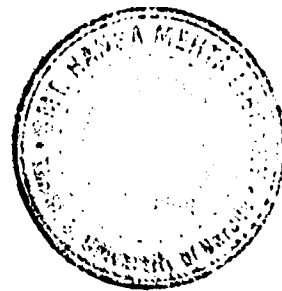
To consider each other's position to the maximum extent (www.mct.go.kr).

The Ministry of Culture and Tourism announced 27 projects in 2005. The projects related to museums are discussed below:

The expansion of cultural capacity through cultural and art education

In order to promote citizens' cultural capacity and creativity

P/Th
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To revitalize cultural and art education in our society.

To transform the existing knowledge-oriented school education into culture-oriented one.

To establish a strong tie between local cultural resources and school education.

To establish an institutional basis to revitalize cultural and art education.

The promotion of cultural activities and improvement of leisure culture

To enable people to enjoy rich and leisurely life with family and neighbors

To enhance social recognition of the importance of leisure.

To create various conditions that enable people to locate their own extra time and indulge in their own desirable leisure activities.

To establish a system that minimizes the social side effects caused by private businesses.

To promote functions of comprehensive leisure-related policies.

The cultivation of creative youth culture

In order to foster free and creative youth culture

To extend the rights of young people and expand opportunities for them to participate in various cultural activities by rearranging the youth-related policies from cultural point of view.

To establish a base for active youth leisure/ cultural activities.

To create a healthy youth culture by reforming harmful environments.

To develop culture-related policy for estranged children.

The establishment of gender equality culture

In order to achieve a gender equality culture in our society

To establish policy and environment for gender equality culture.

To encourage females' cultural expressions and enjoyments.

To support cultural creations of females.

To explore and succeed female cultural assets.

To establish a base for cultural exchanges in Asian region.

The cultural activities for elderly citizens

In order to secure elderly citizens' healthy and cultural living

To encourage elderly citizens to participate in gymnastic activities.

To encourage them to participate in cultural, artistic and leisure activities.

To expand opportunities for them to participate in social activities.

To promote understanding among different generations.

The preservation of cultural assets & the succession of traditional culture

In order to preserve the cultural assets and succeed traditional culture

To promote systematical methods to preserve cultural assets.

To maintain and preserve the ancient cities and Pungnap Castle.

- To reduce citizens' burden by combining preservation and development.
- To promote the quality of preservation of original cultural assets.
- To improve preservation system of cultural/natural assets.
- To promote the succession and recreation of traditional culture using cultural assets.

The creative diversification of arts

In order to enable arts to contribute to the proliferation of citizens', local and national creativity

- To promote creation of arts.
- To extend the spontaneity of arts.
- To encourage people to participate in artistic activities.
- To structure free administrative system of arts.

The promotion of cultural industry

In order to be one of the five countries with a strong cultural industry

- To strengthen the competitiveness of Korea's cultural industry.
- To promote creation of cultural contents.
- To improve its distribution structure.
- To expand the domestic demands and strengthen its capacity in venturing into foreign markets.
- To expand the environmental infrastructure of cultural industry.

To promote the efficiency of supporting organizations.

To revitalize local cultural industries.

The strategic exploration of tourism industry

In order to establish an attractive and creative tourist nation

To enhance the quality of tourism resources and products.

To significantly improve the investment conditions of our tourism industry.

To support active development of local societies through tourism.

To promote tourism industry as it is one of the new prosperous industries in Korea.

To strengthen a base for the advancement of tourism industry.

To establish an advanced tourism policy.

The promotion of the capacity of local cultures

In order to form a unique and energetic local community through the promotion of spontaneity of local cultures

To guide local communities and municipal offices together to establish and manage local cultural policy and system.

To expand the community-oriented cultural spaces and encourage the residents to participate in the management of such spaces.

To establish a base to develop unique and spontaneous local cultural programs.

To strengthen cultural capacity of private sector and foster local culture experts.

To secure more financial resources for the development of local culture and its fair and reasonable distribution to each community.

The pleasant and beautiful spatial environments

In order to create pleasant and beautiful spatial environments

To establish a systematical base for the creation of cultural spatial environments.

To form a cultural area and a cultural belt to preserve and revitalize cultural activities.

To renovate streets, squares and parks into more pleasant cultural spaces.

To establish schemes to preserve and use historical/cultural spaces in metropolitan city to secure the competitiveness of metropolitan culture.

The cultural plan for the new administrative capital

In order to prepare for the establishment of new administrative capital

To establish a pleasant "cultural administrative capital" that reflects Korean culture.

To encourage private sectors to participate in the establishment of new administrative capital project.

To promote the creation of new administrative capital as a national festival.

To transform the Sejong-ro area into the civil cultural space after the creation of new administrative capital.

The improvement of cultural image of nation

In order to promote national image through cultural public relations

To establish a strategic cultural public relations system.

To unite and integrate the key functions of cultural public relations.

To strengthen the capacity of cultural public relations by encouraging private sectors

to participate in it.

To develop and expand the contents and means of cultural public relations.

The cultural diversification through expansion of global interactions

In order to promote the diversification of Korean culture and its creativity

To promote more involvements in the cultural sectors of international organizations.

To promote strategic cultural exchanges with other countries.

To support municipal offices and private sectors to get involved in international exchanges.

Cultural exchanges with North Korea

In order to form a unified culture with North Korea

To diversify cultural exchange activities with North Korea with the aim of promoting a mutual understanding.

To systematize such exchange activities.

To promote joint cultural businesses for mutual prosperity.

To establish a base for achieving an ethnical unity by minimizing internal ethnical conflicts (www.mct.go.kr/english/vision/vision.jsp).

One of the trendy tendencies to be found in the area of cultural policies today is to push for quick commercialization of cultural items or traditional elements in order to beat the global market with some degree of competitive edge.

Another current issue of cultural policy in Korea is directly related to the rampant

globalization has to do with the excessive preponderance of vulgarized mass popular culture in the global cultural scene (Kim 2002).

1.2.3 NFMK and the Education and Culture Policies of the Government of Korea

The Government of Korea has some well defined policies regarding the provision of education and culture in the country. Their emphasis is for the overall development of Korean citizens. Not only that the modern-day Korea should be an economic giant its citizen should also have well developed and sound personalities.

NFMK Towards Government Education Policy

The following table lists the important points of the Education Policy of the Government of Korea.

S.No	Important Points
1.	To sharpen the competitive edge of higher education institutions
2.	To reduce the burden of private education costs
3.	To raise the quality of universities located in areas other than the Seoul metropolitan area and its vicinities
4.	To promote innovative reform measures within the MOE and HRD
5.	To plan the life-long learning
6.	To develop the special education for impaired people

Table 1.3 The List of Important Points in Education Policy

A museum is one of the important social education centers. People are expected to learn throughout their life under changing circumstance of the society. The Museum is organizing education programmes related to one of the government education policies i.e “life-long learning”. It covers all age groups from young children to old people and the Museum provides the play kits in the Museum ground. For example, *Traditional Costume-making Class; Korean Folk Lecture for Teachers; Korean Folk Arts Performance for Visitors*, etc. The Museum always provides the traditional Korean playing kits such as tops, rope-jumping, shuttlecocks, etc. for young children, older children and others in the Museum ground. Everybody enjoys the games and plays. Through these traditional plays, the young children learn about how to play from their parents and other adults. Thus they realize how their ancestors enjoyed the leisure time in the past.



Plate 1.1 Visitors playing rope-jumping in NFMK ground

During the summer and winter vacations the Museum prepares the programmes for children, parents and grandparents. For example, *Children's Folk Classes*; *Handicrafts-making Class for Grandparents and Grand children*; *Visiting the Folk Museum Mother and Children*. The *Children's Folk Classes* and *Visiting the Museum Mother and Children* programmes are related to the 7th Education Reform. These programmes offer opportunity in the theory, field-trip, and hands-on learning techniques. Through these programmes they try to lead harmony among generations under a nuclear family system and participants can understand and feel interest about their traditional customs. These programmes are directly related to “provide after-school and vacation programmes at primary schools (1-2 grade) which is one of the directions of government education policy “to reduce the burden of the private education costs”.

A change in the attitude of society towards people with disability is visible. Public organizations have started thinking about the disabled and making provisions for them. Government's education policy focuses on to develop the special education for impaired people. To keep pace with government policy, the Museum tries to share the culture benefit with the impaired. The Museum provides the brailled brochure for visually impaired children and youths from 2004. One education programme titled *Folk Class Feeling with Hands*, is held once a month but this is on a regular basis. The visually impaired children and youth visit the Museum in groups and touch the objects with explanations by the Museum staff. They learn Korean folk songs, process of making clothes, and draw on their experience.

NFMK Towards Government Culture Policy

Culture is an important part of all societies. In this context, the government of Korea also has a well defined programme. It promotes culture in a big way. The following illustrates the efforts of the government in this direction.

S.No	Important Points
1.	To promote citizens' cultural capacity and creativity
2.	To enable people to enjoy rich and leisurely life with family and neighbors
3.	To foster free and creative youth culture
4.	To achieve a gender equality culture in our society
5.	To preserve the cultural assets and succeed traditional culture
6.	To enable arts to contribute to the proliferation of citizens', local and national creativity
7.	To form a unique and energetic local community through the promotion of spontaneity of local cultures
8.	To promote the diversification of Korean culture and its creativity
9.	To form a unified culture with North Korea

Table 1.4 The List of Important Points in Culture Policy

Korean Government started the five-day-work-week-system since 2004 partly. Now people have more time to space for leisure activities. To help them the Ministry of Culture and Tourism, Government of Korea has announced the scheme about

enjoyable and wholesome leisure time for family groups and the culturally neglected sections of the society like low income level groups, foreign labors, etc. The Department of Culture planned various performances and exhibitions such as classical music, traditional Korean music, drama, dance, etc. and provides for the programmes like *Family Reading-book Classes*, and *Culture Programme for Family Group on Weekends* to accomplish the Government's policy "to promote citizens' cultural capacity and creativity". The Museum makes efforts through programmes and events like *Visit the Museum with Family Members*; *Management of Children's Museum*; *Korean Folk Arts Performance for Visitors*, etc. for expanding leisure time, and by sending *Traveling Museum* for the neglected areas. In the year 2004, the Museum visited 81 organisations to popularize folk culture.

The situation of the Korean society, as it exists today is that the teenage youths concentrate on to enter into university. During school level, their routine is spent between school and home. In fact, they do not have free time to pursue other hobbies. In order to develop their senses, the government extended the rights of youth and expanded opportunities for them to participate in arts and culture programmes.

The Ministry of Culture and Tourism hosted an international youth camp starting from August 25-31, 2003, to enhance understanding among the Asian youths by providing opportunities to have diverse cultural experience and exchange programs.

Participating in the camp were 33 youths from six Asian countries and 30 Korean

students drawn from eight universities under the theme of “Asia’s peace and cultural diversity.” The 33 foreign students consisted of six from Singapore, 12 from China, 10 from Japan, three from Uzbekistan, one each from Mongolia and Nepal.

During the weeklong camp, the Asian youths held a workshop on human rights and learnt about traditional Korean customs including etiquettes and tea ceremony. Participants shared folk games and dances of various Asian countries. They visited Korea’s historical sites and tourist attractions such as Folk Village, Gyeongbok-gung Palace, Insa-dong and Independence Hall.

The Museum provides a few programmes like learning Percussion-playing, mask dance, Taekkyeon, and seeing audio-visual programmes related to culture to offer opportunity of: understanding the folk culture, related to school CA curriculum, using the free time after finishing the university entrance examination.

Owing to the influence of the Confucianism from China, Korea was a male dominated society since Joseon Dynasty. Parents did not educate their daughters. Women just took care of their children and work at home. Therefore, women had less opportunity to have experience of learning. Now in 21 century, people’s thought are changing. They realized the need of women’s education. The Government makes an extra effort to promote opportunity for enjoyment of culture for women.

Keeping pace with Government’s Culture Policy, the Museum offers several

programmes and events for women like *Traditional Costume-making Class*; *Hanji Handicrafts-making Class* and *Traditional Korean Life Lecture*. Through these programmes they learn their traditional culture, enjoy their leisure time and develop their talents. The Museum needs to develop the programmes through other ways also like lectures, seminars, etc. to accomplish one of the Government's Culture Policies which is "to achieve a gender equality culture in our society".

The Korean Government tries to preserve, conserve, perpetuate and publicize its traditional culture. One of the Government's Culture Policies is "to preserve the cultural assets and succeed traditional culture" which is the purpose of the Museum's establishment. All of the Museum's work like exhibition, education programmes, events, seminars, lectures, publications, conservation, publicity, etc. are focused on the preservation and perpetuation of their traditional culture. Because the Museum is the national folk museum which is governed by the Department of Culture, the Government of Korea has established it with the sole purpose of accomplishing government's cultural policy.

Korea has a long history and Koreans have maintained their own traditional culture distinguishable from their neighboring countries like China and Japan. Since 20th century, however, Korean culture has been neglected due to Japanese rule and rampant globalization influenced by European and American culture. At the end of the 20th century, the economic situation in Korea is improving and people's concern has been changing from quantity to quality. They have tried to make effort to find

their own culture. In order to restore and publicize their culture, Korean Government has put forth all its energy through culture exchange programmes with other countries. For example, the following programme based on a story gives an illustration of such efforts:

An ancient story even tells of how King Kim Su-ro of the Garak Kingdom married Indian Princess Heo Hwang-ok in 48 A.D. Buddhism, which has greatly influenced Korean culture, originated from India.

The nearly 2,000-year old cultural bond between India and Korea is being revived through art.

This exhibition “Hybrid Trend” was held at Seoul featuring contemporary art works by 15 Korean artists and 14 Indian artists. Around 80 paintings, sculptures, installation arts, visual arts and photos were displayed at the exhibit, which ran through Dec. 13, 2006.

The purpose of this programme is to boost a cultural and artistic exchange between India and Korea, which has been lacking in the past. The exhibit's title, Hybrid Trend, reflects the global trend of mixing cultures.

Another culture exchange programme between India and Korea is as follows:

A traditional Korean dance and music performance entertained Indians and helped them discover another aspect of Korean culture through a show presented by Seoul's Chongdong Theater at the Kamani Auditorium in New Delhi on Nov. 23, 2006.

The performers -- together with a traditional Korean orchestra -- presented sanjohapju (sanjo ensemble), hwagwanmu (flower crown dance), buchaechum (fan dance), sogochum (drum dance) and three other dances.

Pavan K Varma (2006), director-general of the Indian Council for Cultural Relations (ICCR), which co-organized the event with the Embassy of the Republic of Korea, recounted,

"I've noticed that there is huge curiosity among the Indians to know about the cultures of other countries. Also, it's one of the mandates of ICCR to take our cultural activities to various parts of the world and to bring the best of those countries here" (www.mct.go.kr/english/vision/vision.jsp).

The Museum held the culture exchange programmes also like *ICOM, ICME International Conference; Foundation of the Based on Global Folk Movie Festival*, in 2004. The purpose of the ICOM, ICME International Conference is to publicize the Korean culture through the Conference, to make network with museums abroad and to recognize the museum's roles and value. The target audience of the programmes

was ICOM participants national as well as international. In this conference the participants discussed about *Museum and Intangible Heritage*. The Museum held special exhibition titled *Traditional Crafts and Craftspersons*. And they provided movie related to *Korean Life-from Birth to Death; Korean Agriculture - summer and autumn*), etc. during ICOM, ICME International Conference.

1.3 Comparison of the Education and Culture Policies of the Indian Government with Korean Government and the Museums

1.3.1 Education Policy

The Government of India adopted the National Policy of Education popularly known as New Education Policy in May 1986. This Policy replaced the National Policy of 1968. For last twenty years the Education Policy of the Government of India has not changed in focus and direction. On the other hand, the Education Policy of the Government of Korea changed quite frequently. Whenever the Government and Minister of Education changed, the policy changed. The Minister of Education has been changed eleven times during last eight years. Every time the Government introduces a better policy, there is another change at the government level. Thus, the changing is too frequent, that government officers, schools and even parents are confused with this state of affairs.

The main thrust areas of the two Governments' are totally different. In India growing

illiteracy has become a matter of grave national anxiety and concern. The drop out rate is quite high. In order to reduce illiteracy, the Indian Government emphasises life-long learning. It includes non-formal, informal and adult education. It puts special emphasis on women's education.

Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favor of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development (National Policy on Education 2001: 8).

Whereas, the major concern of Korean Government is the fierce competition among students for getting admission in well known universities. High income people educate their children by engaging them in extracurricular learning, spending huge money from a young age so that their children can enter a well known university. This creates a wide gap among the people – rural and urban and rich and poor. It has

become a serious social problem in Korea. Besides, the local universities are not getting good students. Therefore, the focus is to upgrade the quality of the university education particularly local universities. The Korean Government is trying to alleviate these problems by 'BK21 Project'.

The common feature of the education policy of two Governments is life-long learning and education for impaired people. The key point of the life-long learning is different in two countries. The Indian Government focuses on to give life-long education to all whereas, Korean Government is trying to give opportunity about new knowledge or information and spending leisure time in a meaningful way.

A museum is an important life-long learning center. IGRMS offers the education programmes, culture events, exhibitions, lecture, etc. for general public and experts. But most participants of the programmes are housewives and school students.

NFMK provides programmes, events, exhibitions, lectures, etc. for various target groups related with folk culture. For example, *Korean Folkloric Lecture; Traditional Costume-making Class; Korean Folk Arts Performance*, etc. for visitors. However, both the Museums' education programmes have limited target audience. Most participants of the education programmes are students and housewives. In order to attract various target groups like men and old people, the Museums need to adjust the closing time and provide the programme schedule on weekends.

Both the Governments emphasize on the education for impaired. A change in the attitude of society towards people with disability is visible. Public organizations have started thinking and making provisions for impaired. To accomplish the Government policy, IGRMS provides ramp roads and wheelchairs partly, and put the brailled labels on indoor galleries. On International Museum Day, 18th May, 2004, the Museum invited about 50 physical challenged persons. They saw various exhibitions in the indoor museum of IGRMS with the help of Arushi, an NGO. NFMK provides the brailled brochure for visually impaired children and youths since 2004. For them, the Museum held one programme titled *Folk Class Felling with Hands*. Through the programme the visually impaired children and youths learn about their folk culture by participants. The Museum also provides the wheelchairs and baby carrier for physically impaired and parents who come to the Museum with a baby.

1.3.2 Culture Policy

The Government of India and Korea have a well defined policy on culture. Despite being two nations there are a number of common features in their policies on the promotion of culture.

Both the Governments take following contents as cultural policies: first conservation of heritage and historic sites and perpetuate traditional culture, second promotion of arts and crafts, and third, introduction of their respective cultures in the international arena.

Today, most of the countries are trying to propagate their culture abroad. To share the culture among the countries is a part of diplomacy. This cultural diplomacy is a soft way of bringing strong effect to the promotion and awareness of culture. The purpose of cultural diplomacy is to use the soft power of a country to reinforce the strategic foreign policy objectives of a country. The tools are country's civilizational strengths. For example, Indian Government established the Indian Council for Cultural Relations (ICCR) in 1950. ICCR revolves around communion and creative dialogues between world cultures. It is the objective of the Indian Government to facilitate such interactions and the council strives to articulate and demonstrate the diversity and richness of the culture of India, both inside India and with the other countries. It is important for what constitutes our identity as a nation and as a people, the same is understood by us and that also reconfirms our position as an emergent global power. Museums established by Government are also expected to pursue similar role.

The Korean Government also tries to propagate about its culture to others through culture exchange programmes. For example, Global costume show on stage in Seoul:

Wives of diplomats and officials from 55 foreign embassies in Seoul took part in the 2006 Global Costume Festival to showcase their nations' traditional costumes and hanbok (traditional Korean costumes) on Nov. 12, 2006.

The festival, was designed to promote cultural exchange between Korea and other countries and to bring attention to the beauty of hanbok as well as other national

costumes since 2001, supported by The Korean Traditional Arts Preservation Office. The Ministry of Foreign Affairs and the Ministry of Culture and Tourism, sponsored the festival, along with The Korea Times and Real TV.

The hanbok fashion show featured more than 50 kinds of hanbok, ranging from the traditional royal court hanbok to the contemporary ones.

Foreign ambassadors, who came with their wives, said the festival was a great opportunity for them to show off the beauty of their traditional costumes to Koreans and to experience the traditional Korean costume.

In between the fashion shows, there were the traditional performances of “pansori” (Korean opera) and “buchaechum” (Korean fan dance).

The two countries have different history of culture and share different, economic, social and political conditions. Therefore, the pursuit of their goals is different. Indian Government focuses on library, important national anniversaries and Buddhist and Tibetan studies. On the other hand Korean Government concentrates on tourism industry, leisure culture, creation of youth culture, promotion of local culture and harmonizing with North Korea. The special point of the Indian Government is focused on Buddhist and Tibetan studies. Tibetan Refugee Government is at Dharamsala in India. So it became one of Indian Government’s cultural policies. After the Korean War in 1950, Korea was divided into two parts – North Korea and South

Korea. For the last 50 years, Korean people have lived under different policies therefore, some parts of culture are different. The Korean Government has contributed in establishing peaceful unification through active exchanges with North Korea in areas of culture, the Geumgangsan tour, sports, religion and others.

In order to accomplish the Governments' culture policies, both the Museums endeavour their efforts. The Government's Culture Policy – "maintenance and conservation of heritage, historic sites and ancient monuments: promotion of library: visual and performing arts: entering into cultural agreements with foreign countries: and observation of centenaries and anniversaries of important national personalities and events" are related to IGRMS. To accomplish the Government policy, the Museum held various programmes in the Museum premises and other places. For example, IGRMS organized a three day Northeast Dance Festival Ishani at Mahant Ghasidas Museum, Raipur between 27th and 29th February, 2004, in collaboration with the Department of Culture, Government of Chhattisgarh.

The Government Culture Policy – "developing the local culture and provide the culture benefit in culture neglected places: prepare the programmes for leisure time according to the five-day-work-week-system: foster free and creative youth culture: preserve the cultural assets and succeed in traditional culture: and promote the diversification of Korean culture and its creativity" is related to NFMK. To keep pace with Government policy, the Museum tries to share the culture benefits with culturally neglected areas through the Traveling programmes with local schools,

handicapped houses, orphanage, etc. The Museum provides the programmes for families for the five-day-work-week-system. For example, *Management of Children's Museum; Visiting the Museum with Family*, etc.

1.3.3 Education / Culture Policy

Both the Countries give emphasis on woman's education. It is one of the Indian Government's Education Policies and the Korean Government's Culture Policies. Throughout the life-long learning programmes, the Indian Government tries to educate women. It has recognized the importance of women's education and the Museum provides the education programmes for women. For example, *Traditional Wall Relief Work; Traditional Embroidery Work*, etc. by inviting artists from Kutch, Gujarat. The Museums organized an exhibition on *Women and Cultural Heritage* to bring into focus the role played by women in preserving the cultural heritage of the country. For example, Kutch women doing embroidery, Manipuri woman on the loom, etc.

The Korean Government also tries to encourage women's cultural expressions and enjoyments, support cultural creations of women, and explore and succeed in women's cultural assets.

In order to offer enjoyment opportunity for women, NFMK provides various kinds of education programmes related to traditional culture like *Traditional Costume-making Class; Hanji Handicraft-making Class*, etc. Through these programmes women learn and understand about their traditional culture and beauty.

Conclusion

This chapter dealt with educational and cultural policies of the Governments and how the Museums are responding to them. Both the Museums are national museums, therefore, the government policies are a major determinant of the Museums' strategies. The main directions of the education policy of the two Governments are different. Indian Government focuses on to reduce illiteracy rate. The Korean Government concentrates on how to sharpen the competitive edge of higher educational institutions.

The common points of the two Governments education policy are life-long learning and education for impaired.

There are four salient features regarding government education policies in relation to IGRMS. First, it is "to foster among students an understanding of diverse cultural social systems of the people living in different parts of the country". Second is "life-long learning". Third is "to promote and boost the woman's education". And fourth is "to integrate the physically and mentally handicapped with the community as equal partners".

NFMK provides various programmes for life-long learning and vacation holidays related to government's education policy.

Both the Countries have a long cultural history and try to keep their own traditional heritages alive. The countries are trying conservation of heritage and historic sites, promotion of arts and crafts and introduction of their culture in the international arena. However, the countries have different cultural history, heritages, national environments, etc. Therefore, the direction of their goals are different.

Both the Museums are representative museums which convey each country's folk and traditional culture to people. IGRMS is trying to endeavour in conservation of traditional life style through their dwelling huts and houses. NFMK provides the traveling museum to offer opportunity of traditional folk culture for rural areas and neglected section of the society.

It is suggested that if the Museums prepare programmes which are concerned with arts and crafts education on weekends or after school, it will help to promote the individuals skills and technique and to reduce the burden of private education costs. For example, drawing class, instrument class, traditional dance class, etc.

For a conducive environment for handicapped visitors, both the Museums should improve their facilities. IGRMS should built the ramps in all indoor building for physically impaired and make brailled labels elaborated and keep them at proper locations. NFMK should provide stools for indoor galleries for old and physically weak visitors and construct ramps at the library and entrances.