

CHAPTER - I

CONCEPTUAL FRAMEWORK

1.0 INTRODUCTION

"We will be remembered only if we will give to our younger generation a prosperous and safe India, resulting out of economic prosperity coupled with civilizational heritage."

- APJ Abdul Kalam

Education is one of the basic needs of human beings. Education has the capacity to bring about change in the world. Education is one of the most important building blocks for a nation as it serves as an instrument of economic and social development. It is through education that a child gets equipped with skills and competencies essential for a successful life. Education commission (1964-1966) observed, "Education has always been important but perhaps, never more so in man's history than today. In a science-based world, education and research are crucial to the development process of a country, its welfare, progress and security".

Educationalist strives to fully develop the intellectual and inherent potential of the child and make efforts to see that their potential is fully realized for the benefits of the individuals and that of the society. Education is a process of development from birth to death. A person becomes a full human being through education and he/she alone can be educated, whereas the lesser being can only be trained. When basic needs get satisfied, a person craves for the satisfaction of higher needs. Education refines sensitivities and perception that contribute to individual's growth and development, social cohesion and national spirit. Education hence, as a system becomes a potent instrument for achievement of societal goals. To achieve these goals there is a systematic hierarchy of education system viz. Elementary education, Secondary education, Higher Secondary education and Higher education. Among all these, Secondary education has its own importance as it deals with the adolescent stage. Under this stage the students' potentialities are in a shouldering stage. If that would be channelized in a proper way at this stage, it would further contribute in terms of social, cultural, economic, and ethical and ultimately towards the national development.

1.1 SECONDARY EDUCATION

According to NCERT (2000), *"Student at Secondary stage should develop ability to use their knowledge, understanding and skills. At this stage they should be able to look for sources of information and analyze problems, issues radically and scientifically. Thus, making them to understand realities of life in order to prepare for the world outside the school."*

The stage of Secondary Education is a terminal stage for some and a transitional stage for the others. This stage turns out to be the most important for the future of an individual. Secondary Education has a vital role to play in any programme of education for the community. This is the stage after which majority of learners will go for higher learning or will enter in the world of work. Attitudes and skills developed at this stage would become foundation for further growth and development.

It is vital for an individual to excel not only intellectually, but also socially, physically, emotionally and culturally. This can only be achieved by linking education with Cultural Heritage and at the same time keeping pace with rapidly changing technology. For education to be effective and result oriented, it has to be culture based and it must take into account the cognitive, emotional and spiritual needs of the students. Such education aims to foster knowledge, encourage engagement and generate action towards understanding and revitalizing the diversity of Indian culture.

National Curriculum Framework-Position Paper (2005) mentioned that the secondary stage is apt for refining aesthetic sensibilities and promoting social values through projects on conservation of the natural and cultural heritage and through opportunities for studying Indian culture, working with artist of the community, organizing festivals and celebrations of the community, at large, display of physical environment and surrounding landscape. Art education at this stage comprise study of visual and aural resources and their exploration projects to promote creative expression and exhibition of works in visual and aural forms; inter-group, inter-school art activities; study trips and interaction with in the community; and exploration of traditional art forms including theatrical arts of the community and neighborhood. It has been further clarified the objectives of the same in an elaborated manner as under,

- To provide joyful learning experiences.
- To introduce the students to new media and techniques and their use for creative expression and for making objects of common use.

- To provide opportunities for developing awareness about folk arts, local specific arts, and other cultural components leading to an appreciation of heritage and cultural diversity.
- To enable the students to use their artistic and aesthetic sensibilities in day-to-day life and get acquainted with the life and work of the local artist.
- To develop creative expression through locally available material with the help of community.
- To refine the sense of appreciation of the beauty of nature and the basic elements of art forms.

In addition to this it is further suggested that activities, programmes, and themes should also be chosen and designed to promote values related to India's common cultural heritage, history of freedom movement and protection of environment. Learning by doing and a wide exposure to art forms is a must for self-expression and broadening of the learner's own experience. Thus, Curriculum at this level is differentiated and specialized and art education too should be treated as a specialized subject.

National Curriculum Framework (2005) states the significance of Social Science by highlighting its necessity in laying the foundation. One of the most important tasks of Social Science is to help the students to develop an insight into human relationship owe social values and attitude to enable them to appreciate the rich cultural heritage.

Emphasizing on Cultural Heritage Education, the Centre for Cultural Resources and Training (CCRT), New Delhi, an autonomous organization has been practicing on how to integrate culture in education. It provides in-service training to the teachers and encourages learners to preserve the Cultural Heritage through different ways and means. Thus, all above discussed matter proves the strong relationship of education and culture.

1.2 EDUCATION AND CULTURE

Education and culture appear to be two different domains but they are inextricably interlinked. The influence of one on another is so deep that the growth of each of these domains cannot be considered in isolation. In the history of mankind different cultures have evolved and many of them have vanished. Each culture is the net result of a continuous flow of environmental, sociological, geographical, and many other factors influencing the existence and functioning of the society. A culture which is open to new dimensions, ideas, lifestyles, value systems emerging in the contemporary world can survive for long period. (Chand, 2017)

"Whereas culture is the key which unblocks the creative potential of a community or society, education is the tool which could shape and guide the development of that potential while at the same time, channeling it in directions which respond to the community's own aspiration. There is a constant interaction between education and culture, it is the former that sheds light, and it is the later that provides perspective. Education is infused by culture, but since cultural models and meaning are mainly transmitted through education; the former could be considered as a sense, to be an effect of education. Education could therefore be regarded as being, possibly, the most powerful agent of cultural development or change, and not merely a neutral mechanism for cultural transmission."(UNESCO,1994 as cited in Chand (2017))

The parents are the first educators for the learners, and they still maintain an educative function throughout the child's upbringing. Along with this, school may be regarded as a social intervention to serve social needs. It is a device provided by the members of a society for the specialized teaching of the young. Thus, the school and home are still only two important agencies out of the many agencies of education. When education is defined in the wider sense as the development of personality, it is something which goes on outside as well as inside the home and the school.

The child and his social environment are thus considered together in the process of education, as they are influencing each other. Recent studies in Anthropology and Social Psychology have shown the extreme flexibility of human behavior, and have stressed the extent to which individual's personality is determined by the culture in which one is brought up. Culture is not an impersonal force existing outside the minds of actions of human being. The outside forces of society are also human forces, and are exercised by individuals or groups of individuals. Hence, man is influenced by his environment and it is only by the concept of the continuous interaction of the person and his society. That further develops individual's personality. In fact, culture represents the total life of the society. It includes anything that can be communicated in the next generation. Also, a person reflects the culture and contribute for its development and preservation. Thus, culture represents the Social Heritage. The characteristics of culture are as follows:

- (a) It is developed by men.
- (b) It is an outcome of social interactions.
- (c) It can be transmitted, preserved and reinterpreted.

- (d) It is a summation of Social virtues and values.
- (e) It is different for different societies.
- (f) It has its own 'Ethos'.
- (g) It is an ideal for each society.
- (h) It has capability of adjustment and reformation.
- (i) It is consistent and dynamic in nature.
- (j) It is a supplement of human needs and ambitions.

Based on the above characteristics of culture, it can be very well realized that they are reflected in the long-term Educational goals. Thus, in this process, education has also its important role for the transmission of culture.

1.2.1 Relationship: Education and culture

The educational system of any society has a clear impact on its culture. Education and culture are closely related to each other. In fact, true education is incomplete without cultural heritage. For example, if the cultural pattern of a society is materialistic then its educational pattern will be shaped for the attainment of materialistic values. It is clear that a society devoid of any culture will have no definite educational organization.

Hence, the culture of a country has a very powerful impact on its educational pattern. In short, the destiny of any educational system is shaped by the cultural patterns in which the system lives. Culture is closely related to education. The bases of the educational system of a society are its needs and impact on its culture and they are fulfilled by education.

1.2.2 Influence of Culture on Education

Education and culture are intimately and integrally related. Education has great influence on culture. In the same way, culture influences education. There is a strong relationship between education and culture. Chand (2017) gave clear information about the relationship between culture and education, which is described as under with reference to many aspects.

(a) Aims of Education: The culture, ideals, values and patterns of a society determine the meaning and the aim of education. Culture helps the individuals in refining the physical, intellectual and moral aspects of their personality. Thinking and pattern of behavior of the people and their standard and style of living also play an important role in determining educational aims.

(b) Curriculum Construction: Curriculum is the medium through which the aims of education are achieved. The cultural needs of the society such as philosophy of life, ethical aims, values and traditional practices are realized through the curriculum in every system of education. As the aims of education are determined according to the culture of society, the curriculum is also conditioned according to the society.

(c) Method of Teaching: There is an inter-relationship between culture and method of teaching. It is a fact that culture of society determines the behavior of the teacher and his method of teaching. All teacher centered, curriculum centered or child centered education will depend on the cultural pattern of the society. It is seen that cultural method of teaching followed in an autocratic society are different from the method followed in a democratic society. The teacher will teach the students according to their needs, interest and aptitude; if the society follows a democratic culture. If it is totalitarian, the behavior of the teacher will be very rigid. Moreover, in ancient times, education was teacher centered and specific knowledge was taught in disregard of the child's natural interest and needs. In modern times, education has become child centered and the subject is taught according the interest, attitude and needs of the child. Thus, culture and social needs condition the methods and techniques of teaching in a very powerful way.

(d) Discipline: The concept of discipline is influenced by the cultural values. Generally, the problem of indiscipline is seen in those societies where education is not given priority by the people. Rigid discipline was followed in ancient authoritarian rule. But the modern psychologists lay stress on self-discipline. The democratic society emphasizes social discipline which is accepted all over the world.

(e) Teacher: Culture influences the philosophy of life, ideals and values of teacher. Teacher has very significant part in the educational system. Teacher is not only the architect of future culture but also the conserver and transmitter of it. Hence, it is the duty of the teacher to build up the capacities of the children through education, so that they could adjust themselves in the society. In short, a teacher can modify and transform the culture of his students by his own behavior. That is, teacher is a model to the child.

(f) Textbooks: The whole system of school education is influenced by culture. Curriculum is constructed on the basis of the culture of the time. Textbooks are prepared according to the curriculum based on culture of the society. It means that, the cultural values of the society are taken into consideration while writing textbooks in order to foster and promote cultural values.

(g) School system: School is a miniature of society. The total activities and programmes of school should be organized according to the cultural ideas and values of the society. In this way, a school functions as a center for promoting, modeling, reforming and developing the cultural pattern of society.

(h) Development of art, music and literature: The culture of a particular age is reflected in its art, music and literature. We can study the culture of the past on the basis of these things and can relate them to the present in order to predict the future. Thus, culture binds the past, present and future into a single time unit.

(i) Reconstruction of education: The culture of a society always changes with the changes of time. Such changes are taken into consideration while formulating educational plans. In fact, education and its plans are reconstructed in the light of changing culture.

(j) Co-curricular activities: Culture is not meant for preservation. It has to be developed and transmitted to the next generation. In this regard, various literary and cultural activities are organized in the school campus. Thus, the basis of co-curricular activities is the culture of that time. Education should produce men who possess both culture and knowledge. Their knowledge will provide children the ground to start from and culture will lead them as deep as philosophy and as high as art.

1.2.3 Education for Preservation, Transmission and Development of Culture

The school and the teacher can play an active role in the preservation, transmission and development of culture. Goel (2005) explained the role of education as a whole for preservation, transmission and development of culture with reference to following important points.

(a) Preservation of culture: The most important function of education is to preserve the culture of society. It is the school that has to consolidate the spiritual strength of society or nation and maintain its historical continuity and secure its past achievements. Preservation of culture through education keeps the society alive.

(b) Transmission of culture: The process of preservation of culture is undertaken with a view to transmitting it from one generation to another. The function of education or school is to transmit the social values and ideals to young and capable members of the society. The tradition of the society cannot be preserved in the absence of cultural transmission. Hence, both preservation and transmission of culture should go hand-in hand for the benefit of society. Preservation of culture is meaningless unless it is transmitted to the ensuing generation. Education is the only tool through which such a function be carried on effectively.

(c) Promotion of culture: The function of education is to bring about the needed as well as desirable changes in the cultural pattern, ideals and values for the progress and continuous development of the society. Social progress will stratify and come to naught if there is no promotion of culture in the society. In other words, education civilizes individuals, modifies cultural progress by research and deeper investigation into all areas of human requirements. If each generation had to learn for itself what has been learnt by its predecessors no sort of intellectual or social development would be possible and the present state of society would be little different from the society of the old stone age.

(d) Continuity of culture: The continuity of culture is an essential condition for the survival of the nation. It is because culture is the life blood of society. In fact, without culture, a society is bound to decay and die today or tomorrow. Education upholds the continuity of culture through its diverse activities and programmes. For this purpose, children are motivated to learn more from cultural interaction among various cultures and develop the qualities of tolerance, adjustment together with mutual give and take.

(e) Development of Personality: Education has very significant role in shaping the personality and character of the child. It helps to foster diverse cultural patterns of thinking and behavior of children in order to ensure social, physical, mental and emotional development.

(f) Cultural Reforms: Culture is dynamic in nature. As a result of it, many new things are added to culture every time. But all culture is not desirable for the good of the society. Education analyses the culture scientifically and brings out all those undesirable elements which are not conducive for their development.

(g) Removing Culture Lag: Material culture grows at a faster rate due to scientific researches and technological advancement; whereas non-material culture consisting of ideals, values and norms lag behind creating a gulf between the two. It creates ideological conflict in man through his internal behavior. Education redefines the concept, beliefs and ideals according to the changing needs of society. In short, education bridges this culture lag by its activities and programmes of development. Thus, culture lag is removed.

(h) Teaching the way of life: The teacher should help the students to understand about their meals, dress, home, neighborhood and respect to elders. This is the best way by which a teacher can transmit his/her cultural values to the students.

(i) Celebrating national days, festivals and leaders' days: The teacher has an important role in cultural progress and its transmission. National days, such as 26th January (Republic Day) and 15th August (Independence Day), the birth anniversaries of Mahatma Gandhi, Nehru, Guru Nanak, Tilak etc. and festivals like Pongal, Deepavali, Christmas, Ramzan etc., should be celebrated in the school campus. It is the responsibility of the teacher to explain the importance of such celebrations.

(j) Cultural activities: The teacher should organize diverse cultural activities and programmes to inculcate values among the students. Cultural activities such as dramatic performance, debate, talent performance, talent shows, and musical and dance performance should be organized periodically.

(k) Curriculum: The curriculum should provide a place for teaching Indian history, Indian literature, Sociology, Geography etc., with a view to transmitting culture to the younger generation.

(l) Organization of fairs and programmes: Organization of fairs and other programmes like National Cadet Corps (NCC), National Social Service (NSS), Scouting, Red Cross Society etc. in the school will foster the spirit of courtesy, tolerance and balance. They develop social qualities in the child.

(m) Creative activities: Teacher may guide and encourage students to invent things and repair appliances. Students may be encouraged to write short stories, poems and plays to understand and enrich the culture.

(n) Teaching methods: Teacher may adopt those methods of teaching which reflect and develop culture. For example, play- way method, group activity, role play etc. which can help develop and transmit the culture.

(o) Teacher as model: Teachers themselves can act as personal models in the preservation and transmission of culture. One who loves a systematic life under rules and discipline and obedience to every legitimate authority is capable of imparting to one's students the knowledge of well-refined custom and tradition of the society.

It can be revealed on the basis of the above explanation that, one of the objectives of education is to transmit the cultural values and behavior patterns of the society to its young and potential members. By this means, society achieves a basic social conformity and ensures that its traditional modes of life are preserved. This has been called enculturation through education. But

a modern society also needs critical and creative individuals, able to make new inventions, discoveries and willing to initiate social change. To provide for change is the creativity of education, handling on tradition is bound at times to be in conflict with a desire to initiate change. When a society is changing slowly the new elements of its culture can be more easily absorbed, but the rapid changes in the industrial societies of the 21st century have led to much conflict between old and new habits of life and thought. Even though the good aspects of different culture are being adopted for the development of society that is nothing but acculturation. Thus, transmission of culture can be very well possible through enculturation, acculturation and reinterpretation of the same with the help of education. These efforts further enrich the cultural heritage.

1.3 CULTURAL HERITAGE

Culture is a complex set of knowledge, belief, art, morals, laws, customs, other capabilities and habits acquired by man as a member of society. It represents the total life of the society. It includes anything that can be communicated in the next generations. It represents the social heritage. A person reflects the culture and also contributes for its development and preservation. As stated by Raval (2011), to know the culture and its objectives, it is essential to study 'Ethos'.

For example – People of..... Ethos (the distinctive spirit of a culture) is controlled by.....

- India - Spirituality
- America - Personal freedom
- Greece - Intelligence
- Roman - Systematization of society through laws

Major components of culture include Art and Languages, Ideology, Technology, Social organizations, Economical organizations and Political organizations. Culture can also be classified and categorized as shown in the table no. 1.1

Table 1.1
Categorization of Culture

Ideas	Norms	Materials
Scientific truths, Religious beliefs, Myths (<i>Puran Katha</i>), Legends (<i>Dant Katha</i>), Folk stories, Literature, Superstitions, Aphorisms(<i>Sutras</i>), Proverbs etc.	Laws, Statutes, Rules and regulations, Customs, Folk ways (<i>Lok Riti</i>), Traditions, Taboos, Fashions, Rites, Rituals, Mores, Ceremonies, Etiquette, etc.	Machines, Tools, Utensils, Buildings, Roads, Bridges, Weapons, Models, Vehicles, Clothing, Furniture, Foods, Medicines, etc.

Heritage is a conceptual identity of an area which includes not only built tangible heritage but has intangible aspects like its language, lifestyles, ceremonies, festivities, work cultures inherent specific of a community. Hence, considering all above together is "Cultural Heritage". When this will be integrated in education, it will be known as Cultural Heritage Education (CHE).

1.4 CULTURAL HERITAGE EDUCATION (CHE)

Cultural Heritage and education are not mutually exclusive; both aim at improving the quality of life through the medium of academics, imparting knowledge on various disciplines and sensitizing the students to aesthetics, moral values, creativity in thought and action, thereby refining their personality. This can clearly be indicated as Cultural Heritage Education (CHE). The major domains covered under Cultural Heritage Education can be seen from the given figure1.1



Figure 1.1 Domains of CHE

The domains of CHE mentioned in the Figure 1.1, indicates that the effective transaction of these domains can be possible through different ways and means. Looking to the broad areas covered under the umbrella of CHE, it can be said that an intended Cultural Heritage Education Programme (CHEP) can facilitate the CHE at school level.

1.5 CULTURAL HERITAGE EDUCATION PROGRAMME (CHEP)

Cultural Heritage Education is not merely recreation for the learners, but should be an important part of their learning process. It will help them to understand arts, literature, history and society as a whole and will inculcate values of respect for diversity and tolerance. To create and enact a CHEP, one needs to draw a Plan of Action comprising activities, programmes and projects to be implemented throughout the year depending on availability of all kinds of resources.

Very limited resources are required for the most basic cultural heritage education programme. More involved programme requires some investment. But most activities under this programme like heritage walks and heritage clubs require little capital investment but can go a long way in helping the learners experience culture and heritage and bring alive many of the things they read in the school textbooks. Some of the suggested activities for CHEP are as under:

- Celebration of special days (*World Heritage Day (18th April), Environment day (5th June) and Teacher's day (5th September), etc.*)
- Heritage walks in historical areas of Cities / Towns / World Heritage Sites
- Nature walks / excursions to local parks, areas of bio-diversity, agrarian sites, visit to museums and archaeological sites, etc.
- Essay competitions on literature (in English and Vernacular languages) and talks by writers
- Small research projects for student and teachers that can be put up as mini-exhibitions / bulletin board displays on heritage
- Documentation of local living heritage like festivals, performing arts or craftsmen and women
- Establishment of heritage clubs (to organize activities like: debates, quizzes, discussions, presentations, fieldtrips and documentations)
- Adopt-a-Monument scheme (where students heritage clubs can adopt a local monument, clean up its environs, investigate its local official and oral history, study the monument and make drawings of its details as well as overall plan, understand the challenges in its conversion and upkeep and campaign for its preservation)
- Painting and drawing competitions for students at built heritage sites
- Workshops with artists and craftsmen and women, both traditional and contemporary to help students understand the basic vocabulary and techniques involved
- Workshops with experts which involve hands-on learning (For example: a local classical or folk musician could conduct a workshop to introduce students to the basic vocabulary of their musical form, so that whenever students have occasion to hear the music, they can understand its basic outlines)
- Collection of traditional recipes by the students
- Introducing the importance of the recipes and their relevance on certain occasions like festivals or seasons

- Comparison of names for different fruits, vegetables and spices in different local languages
- Encouraging students and teachers to trace and write their own family histories and traditions to understand historical change
- Site visits for students to crafts centers, textile loom units, handicraft workshops and factories to understand craft and industrial heritage
- Creating a nature trail in the school premises (if possible), marking trees, plants and other flora
- Organizing Theatre workshops for the students to learn the nine emotional states and how to express them
- Use of puppets in educational process
- Celebration of food festival
- Workshops on yoga and meditation
- Workshops on preparation of Teaching - Learning Materials (TLMs)
- Organizing special classes for "*Sanskrit Sanbhashan*"
- Activities related to Socially Useful Productive Work (SUPW)
- Organizing Film shows on culture and heritage for creating awareness
- Production of short educational films based on cultural aspects and social issues
- Organizing sports festival (e.g. Khel Mahakumbh)
- Campus beautification (making Decorative paintings and Plantation)

There are many more activities which can be planned under CHEP but, it also requires micro level planning for their effective implementation. It is evident that almost all the domains of CHE are merged in the curriculum and textbooks at school level. Hence, for effective transaction of CHE, either through teaching or with the help of CHEP, the role of school and teachers is very important.

1.6 ROLE OF SCHOOL AND TEACHERS FOR CHE

"The school curriculum must inculcate and maintain a sense of pride in being an Indian through a conscious understanding of the growth of Indian civilization and also contribution of India to the world civilization in its thoughts, actions and deeds". (NCF, 1988) Education has an important role to play of being conservative and dynamic which is bringing about a fine synthesis between change-oriented technologies and continuity of cultural traditions. The school curriculum should nurture national identity, sense of patriotism, non-sectarian attitudes, capacity to tolerate the difference between race, caste, sex, religion, ideology, language.

The schools must provide a good model of culture and provide opportunities for transaction of curriculum through different domains of CHE. Also, modernization of education should be done through the cultural renaissance.

Education has its one of the fundamental goals is imparting of culture from generation to generation. Education has this function of cultural transmission in all societies. The school teaches skills to the children which help them later to integrate within the culture of the society. Education in its formal or informal pattern has been performing this role since time immemorial. Education can be looked upon as process from this point of view also. Education has brought phenomenal changes in every aspect of man's life. Cultural heritage is the legacy of physical art effects and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Five thousand years old Indian civilization is the land of diversity. Diversity in geographical, natural, linguistic, cultural and religious field is the eternal soul of this civilization. It is an important function of schools to nurture and strengthen the rich cultural heritage and welcome unity in diversity.

The variety of domains covered under CHE indicates the utmost need of integrating them into the school curriculum and text books. Further it necessitates its effective transaction in the class rooms. Both of these aspects emphasize on the important role of teachers.

Apart from teaching skills, content mastery and knowledge related to pedagogical aspects have become necessary to develop cultural competence among the teachers. This would further helpful to the students and teachers for better transmission of the same, successfully in the future generations.

Applying cultural competence and to promote social justice in teacher education is the need of the hour. One of the charges to teacher education is to prepare teachers to connect and communicate with diverse learners. (Darling-Hammond & Bransford, 2005) To develop capacity among culturally, socially, and linguistically diverse students, teachers first need to know their own cultures. They also need to hold high expectations for all students, understand developmental levels and what is common and unique among different groups, reach out to families and communities to learn about their cultures, select curriculum materials that are inclusive, use a range of assessment methods, and be proficient in a variety of pedagogical methods that facilitate the acquisition of content knowledge for all learners. Establishing a closer fit between pedagogy and culturally different learning styles positively impacts students both socially and academically. (Gay, 2002)

Culturally relevant pedagogy not only addresses students' achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate. (Ladson-Billings, 1995)

Teachers should understand the concepts underlying the definitions of cultural competency and clearly demonstrate how the concepts related to culture and heritage is applied in their own teaching and in that of their students. Thus, looking to the vital importance of cultural heritage education, the present study emphasizes on various activities for promoting Cultural Heritage Education. This would further helpful to the students to become good citizens for better transmission of the culture and heritage successfully in the future generations.

1.7 RATIONALE OF THE STUDY

Understanding one's own country becomes more complicated if you are an Indian. A recent survey has indicated that 4.653 communities live in India in a predominantly Hindu society with a sizeable Muslim population. They include people professing all the major faiths of the world, entertaining different notions about the migration of the soul, speaking several languages and dialects. Each group has its own district folklore, industry and handicrafts. But India is more than a sum of these. Jawaharlal Nehru said, "India is a cultural unity amongst diversity, a bundle of contradictions held together by strong but invisible threads". These have given successive generations of Indians a mindset, a value system, and a way of life, which has been retained with remarkable continuity.

Ancient India had been an inexhaustible store of knowledge in every science and art known in those times. To enumerate some of these we may mention Astronomy, Astrology, Mathematics, Medicine, Etymology, Literature, Philosophy, Grammar, Iconography, Architecture, Chemistry, Logic and Engineering. Ample evidence which proves conclusively that most of these arts moved from India to Europe via Arabia. During historical times also, there was going on a continuous movement of Hindu experts from India, through force or consent, towards nations situated in the north-west of India like Arabia, Egypt, Greece etc. In the east also, the culture and the civilization of the Hindus had conquered numerous countries like Java, Sumatra, Bali, Cambodia, Sayam, Burma, Borneo, Philippines etc. The wide range of Hindu

educational achievements and the long period of their successful working in every science and art so striking that one instinctively attracted to study the phenomenon in extenso. In terms of history, it is not very clear when the Indian mind started delving into fine arts, poetry, philosophy and science. The myths and legends, cults and rituals as well as agricultural practices and handicrafts indicate that civilization attainments in India commenced some 5000 years ago or even earlier.

The Indus Valley civilization provides the reservoir at *Dholavira*, *Irish Valley* beginnings of Indian actualization. There is enough evidence to indicate that from ancient times Indian had developed a system of conferences and free discussions to which specialties came from all over country. The summaries of these conferences were known as *samhit* as, the compilers being editors, not authors. History encompasses the development of human consciousness, a handing over or easy passage of ideas and beliefs from one generation to the other. As a remarkable feat of the conservation of memory, the Hindus, through the tradition of *Shruti* and *Smriti* have passed on the *Vedas*, the *Ramayana*, the *Mahabharata*, the *Bhagavad Gita* and other sacred texts to the present day. The *Vedas* and *Upanishads* and our great epics came to guide and determine the way of living and thinking of the elite as well as the common people. Besides, there were notable advances in music and medicine mathematics and astronomy. The *Ramayana*, the *Mahabharata*, the *Upanishads* and the *Bhagavad Gita*, the finest works of art and sculpture of *Ajanta* and *Ellora* and various Buddhist shrines, the best universities of the world of their times at *Nalanda* and *Vikramshila* are achievements that should give us pride in our heritage. Looking at this great Indian culture and heritage, the national policy on education has also given importance to culture and heritage in education.

The National Policy on Education (NPE, 1986) recognized the need of education to be culture - based. The role of education in developing democratic citizenship was recognized. Knowledge of culture plays a prominent role in democratic thinking of a citizen who is known for his ability to shift truth from false and is more receptive to new ideas. True education also brings clarity of thought, compassion concern for mankind and is a basis for human rights.

NPE (1986) further emphasized fostering among students an understanding of the diverse cultural and social system of the people living in different parts of the country as an important objective of school education. As a follow up of the NPE (1986), Programme of Action (POA,

1992) suggests an illustrated view on the cultural perspective interlinking education and culture in order to promote the process of child's personality development particularly in terms of discovering the inherent potentialities of a child. Right from the pre-primary stage to the highest level of formal education, a programme of action was formulated. Mutual participation, use of inexpensive and relevant material for cultural exposure, promotion of the concept of cultural neighborhood involving active participation of the community, reformation of the curriculum, motivation of teachers and efforts to encourage the young generation to participate in cultural and allied activities were some of the important features of this document.

According to NCF (2005), the period from infancy to adolescence is one of the rapid growths and change in behavior of a child. The curriculum must have an approach to learning and development that is able to see the interconnections and transcend between physical and mental development and interaction with the others.

The Central Board of Secondary Education (CBSE) suggests that heritage education is important in education. CBSE has mentioned in one of its circulars dated 5th November 2011, to promote culture and heritage in education for the students with a view to focusing on following major objectives.

- (a) To bring History and Social Science curriculum alive for the students through active learning and doing.
- (b) To promote awareness of and involvement in heritage to inculcate a respect for diversity, tolerance, mutual understanding, patience and promote peaceful co-existence in school students.
- (c) To inspire young students and encourage them to build a future through an understanding of the past and the present.
- (d) To equip students to understand and explore their local heritage and gain a sense of confidence for the self.
- (e) To encourage students to learn about national heritage as well as gain exposure to different heritages around the country.

Thus, proves the importance of CHE at school level. At National level the Centre for Cultural Resources and Training (CCRT) has been established by the Government of India to promote culture and heritage in education. The CCRT's endeavor has been to produce informative and attractive educational material on Indian culture and to distribute the same in the

schools of country from where the teachers are being trained. They are used in a variety of teaching situations to create an understanding of the inter-disciplinary approach in Indian artistic manifestations. They aim at sensitizing the youth to the philosophy and aesthetics inherent in Indian art and culture. Students do not always get a chance to visit museums and historical monuments to get a first-hand learning experience about cultural heritage; hence, the materials of CCRT bring to the students, in the confinement of the four walls of the class room, the splendor and beauty of Indian thoughts and arts.

Apart from other audio-visual materials prepared by the CCRT and included in its 'Cultural kit' have received wide acclaim and are very popular among teachers in all parts of the country, who are using them to create among students a sense of responsibility for conservation of all that is beautiful in our natural and cultural heritage.

Content analysis of the text books of Std-9 [Gujarat Secondary and Higher Secondary Education Board] signify that all the major domains and sub domains like Built space & heritage sites, Language, Material art, Films, Museums and Institutions, Sports and Yoga, Cultural Practices, History, Performing Art, Natural Heritage are included in the prescribed text books. It can also be observed that the major sub domains like Ideas, Norms and Materials in terms of their various components are merged in the text books. Recently Gujarat Secondary and Higher Secondary Education Board introduced Continuous and Comprehensive Evaluation (CCE). One of the main aims of CCE is to focus on the non-scholastic's aspects such as life skills, attitudes, values, creative skills, aesthetic skills, performing skills, sports and yoga etc. through cultural aspects. But on the basis of investigator's long experience as a teacher, it is observed that CCE has not been correlated with any kind of cultural practices. It just focuses on cognitive domain. Hence, there is utmost need to incorporate various cultural aspects under CCE to achieve educational goals. It seems that the implementation of Cultural Heritage Education Programme at school level will be proved a better supplement to achieve the objectives of CCE.

Shankar (1995) explained the role of yogic practices in health fitness and sports promotion. Yoga has gained worldwide popularity, as is evident from recent trends. Yoga can serve as an applied science in a number of fields such as education, physical education, sports, health and family welfare. Yogic practices not only help to strengthen each organ and develop every muscle of the body but also regulate the circulation of blood, purify the lungs, inspire the mind and help to achieve a harmonious development of human personality. Yogic science thus needs to be given proper place in education. Looking to the broad coverage of various domains and sub domains under Cultural Heritage Education, it would be a challenging task to

incorporate all the aspects of Culture and Heritage in Education. In pursuance of one of the major objectives of CHE, Tokyo Metropolitan University (1978) has outlined the broad components of the curriculum in environmental studies for high school students. The curriculum included group activities, outdoor exercises and problem-solving assignments as required by the concept of lifelong education. The major content areas covered under the curriculum were as follows,

- Mankind within the biosphere
- Consumption of materials and energy by man mineral resources, Agriculture resources, wildlife and utilization of Nuclear energy
- Human activities and destruction of environment
- Increase in food production and control of human population
- Rational use and conservation of nature

The state government has also introduced the separate subject named “*Environmental studies*” at elementary school level to achieve some of the major objectives of Cultural Heritage Education. Apart from this, the other subjects such as, languages, Physical Education and Yoga, Social Science, Drawing and Music etc. are also contributing a lot in achieving the objectives of CHE.

As per the recent news, the CBSE governing body has decided to introduce Artificial Intelligence (AI), Early Childhood Care and Education (ECCE) and Yoga as new subjects in school curriculum from the upcoming academic session. The CBSE is introducing Artificial Intelligence as an optional 6th subject at Class IX from the academic session 2019-2020 onwards. To enhance the multidisciplinary approach in teaching learning and also to sensitize the new generation, it has been decided that schools may start AI: "inspire module" of 12 hours at Class VIII itself.

It has also been decided to introduce Yoga and Early Childhood Care and Education as the elective subjects at senior secondary level. The decision was taken considering the demand of schools supplemented by various reports that projected the huge requirement of yoga professionals and early childhood care educators. As per the norms, a skill subject, at the secondary level, may be offered as additional sixth subject along with the existing five compulsory subjects. And if a student fails in any one of the three elective subjects (Science, Mathematics and Social Science), then it will be replaced by the skill subject (offered as a 6th subject) and the result of Class X will be computed based on the best five subjects. This can be viewed as an effort of interlinking of education and culture. [News18, March, 2019]

The Draft National Education Policy (2019) envisions an India-centered education system that contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society, by providing high quality education to all. The Draft Policy emphasizes the criticality of the early years and aims to ensure quality Early Childhood Care and Education for all children between 3-6 years by 2025 with significantly increased investment and new initiatives. A new developmentally-appropriate curriculum and pedagogical structure for school education based on principles of brain development and learning has to be developed based on a 5 + 3 + 3 + 4 design, as suggested under the policy document. Further it is mentioned that, there will be equal emphasis on all subjects - Science, Social sciences, Art, Languages, Sports, Mathematics - with integration of vocational and academic streams in school. It can be revealed that the overall views mentioned under the Draft Policy Document related to 'School Education' suggest the amalgamation of culture and education to make the system of education India-centered.

An interlinking of education and culture is emphasized in order to promote the process of child's personality development particularly in terms of discovering the inherent potentialities of the child. Right from the pre-primary stage to the highest level of formal education, a programme of action has to be formulated. Mutual participation, use of inexpensive and relevant material for cultural exposure, promotion of the concept of cultural neighborhood involving active participation of the community, reformation of curriculum, motivation of the teachers and efforts to encourage the younger generation to participate in cultural and allied activities are to be some of the outstanding features of our cultural perspectives.

The education department of Manipur recently decided to enforce a 'No School Bag day' on all working Saturdays for students of Classes 1 to 8, including the government, government-aided and private schools in a submission to promote other skills apart from textbooks. The Manipur government's 'No School Bag Day' initiative has been receiving a good response from students, some schools authorities and parents. The decision was taken after considering the long term physical and mental effects of carrying heavy school bags every day by young students, who can go through lots of inconveniences, health problems and discomforts and to make schools more conducive and a joyful place for learning. The students of the primary and mid-level schools are often found engaged in routine work related to the school curriculum, additional homework and assignments. This leaves young boys and girls with little time for other activities, including games, sports, extra co-curricular and cultural activities that help students in personality development, the release said. The government has also directed the schools to

ensure that students take part in cultural and extra co-curricular activities, games and sports, recreation and make the school a more joyful place for learning on all working Saturdays. (NDTV, Education, ANI, September 09, 2019) This can be a good initiative to promote cultural and heritage education at school level.

It seems that no educational system has put up its efforts systematically to emphasize CHE at school level. CBSE has suggested promoting CHE through different activities under its one of the initiatives, but it is a matter of investigation that to what extent the CBSE schools have been successful in achieving the objectives of promoting Cultural Heritage Education. Further it necessitates the well-planned Cultural Heritage Education Programme for the schools. Also, the review of research studies revealed that there is a dearth of studies focusing on especially promotion of Cultural Heritage Education with the help of deliberate or systematic CHE programme. This has really inspired the investigator to carry out the present study.

1.8 CONCLUSION

The conceptual framework related to '*Culture*', '*Heritage*', '*Cultural Heritage Education*' and '*Cultural Heritage Education Programme*' has been described under this chapter. Based on the developed conceptual framework, rationale of the study has been strengthened logically to establish significance of the study. Further the review of the related literature has been described in the next chapter.