

# **Development of a Cultural Heritage Education Programme for Secondary School Students**

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## **INTRODUCTION**

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 that, "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 smoldering stage. If that would be channelized in a proper way at this stage, it would further contribute in terms of social, cultural, economical, and ethical growth and ultimately towards the national development.

## **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 into the world of work. Attitude and skill 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 expressions and exhibition of works in visual and aural forms, inter-group and inter-school art activities, study trips, interaction within 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 expressions 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 and 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 artists.
- To develop creative expressions 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 learners' 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.

### **EDUCATION AND CULTURE**

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. So man is both influenced by and influences 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. Culture represents the Social Heritage. In fact, Culture represents the total life of the society. Also, a person reflects the culture and contributes for its development and preservation. Culture includes anything that can be transmitted in the next generation.

### **EDUCATION AND TRANSMISSION OF CULTURE**

One of the tasks 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 and discoveries and willing to initiate social 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 21<sup>st</sup> century have led to much conflict between old and new habits of life and thoughts. Even though the good aspects of different culture are being adopted for the development of the society, which 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.

## **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. Major components of culture include Art and Languages, Ideology, Technology, Social organizations, Economical and Political organizations. Culture can also be broadly categorized and classified under; Ideas, Norms and Materials.

Heritage is a conceptual identity of an area which includes not only built tangible heritage but has intangible aspects like its language, lifestyle, ceremonies, festivities, work cultures inherent specific of a community. Hence, considering all above together is nothing but 'Cultural Heritage'.

## **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 of Cultural Heritage Education are Knowledge system, Built space and Heritage sites, Language, Material arts, Films, Culinary traditions, Performing arts, History, Natural heritage, Literature, Cultural practice, Sports and yoga, Museum and institutions and Festivals. Integrating these many domains in the process of education is a greater challenge or role of a teacher.

## **THE ROLE OF TEACHER**

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 the 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 be helpful to the students and teachers for better transmission of the culture 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 the students, understand developmental levels and what is common and unique among different groups, reach out to the 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, p. 469).

Teachers should understand the concepts underlying the definitions of cultural competency and clearly demonstrate how the concepts related to culture and heritages are applied in their own teaching and in that of their students. Thus, looking to the vital importance of cultural heritage education, the present study

focuses on some activities for promoting Cultural Heritage Education through Cultural Heritage Education Programme (CHEP) in Education. This would further be helpful to the students to become good citizens for better transmission of the Culture and heritage successfully in the future generations.

### **CULTURAL HERITAGE EDUCATION PROGRAMME**

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 cultural heritage education programme, one needs to draw a plan of action comprising activities, programmes and projects planned throughout the year depending on availability of resources. Very limited resources are required for the most basic Cultural Heritage Education Programmes (CHEPs). More involved programmes require some investment. But most activities under these programmes, like heritage walks and heritage clubs require little capital investment but can go a long way in helping the learners to experience culture and heritage and bring alive many of the things they read in the school textbooks. Some of the suggested activities under CHEP are as under:

- Celebration of special days (World Heritage Day-18<sup>th</sup> April, Environment day, Teacher's day etc.)
- Heritage walks in historical areas of cities/towns/World Heritage Sites
- Nature walks/excursions to local parks, areas of bio-diversity, even agrarian sites
- Visits to museums and archaeological sites
- Essay competitions on literature (in English and local languages) and talks by writers
- Small projects for student teachers that can be put up as mini-exhibitions / bulletin board displays on heritage
- Involving students and teachers in documenting local living heritage like festivals, performing arts or craftsmen and women.

- Establishment of heritage clubs for the activities like heritage debates, quiz, discussion, 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 conservation 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 over five sessions 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.
- Traditional recipes may be collected by the students from their parents and grandparents and a show-and-tell can take place introducing the importance of the recipes and their relevance to certain occasions like festivals or seasons.
- Comparison of names for different fruits, vegetables and spices in different local languages can be done.
- Encouraging students to trace and write their own family histories and traditions, to understand historical change through this.
- Site visits for students to crafts centers, textile loom units, handicraft workshops and factories to understand craft and industrial heritage.
- Students may be asked to create a nature trail in their own school premises (if possible), marking trees, plants and other flora.
- Theatre workshops in which students are encouraged to learn the nine emotional states and how to express them, how to make and use traditional puppets as well

as other aspects of Indian performance theory.

- Celebration of food festival
- Workshop on yoga and meditation
- Workshop on preparation of Teaching Learning Materials (TLMs) (e.g. making of different puppets and their use in education)
- Organizing special classes for "Sanskrit sambhashan".
- Activities related to Socially Useful Productive Work (SUPW)
- Organizing Film shows for creating awareness for cultural heritage.
- Production of short educational films based on cultural heritage aspects, social issues etc.
- Organizing sports festival (e.g. Khel Mahakumbh)
- Campus beautification (e.g. making Decorative paintings, Plantation etc.)

There are many more activities which can be planned under CHEP but, it also requires micro level planning for their effective implementation.

### **IMPLICATIONS OF THE REVIEWED STUDIES**

A total of 22 studies were reviewed by the investigator. The categorization of the reviewed studies has provided the following details:

Ryar and Michale (1988), Desai (1991), Patel (1993), and Thakar (1996) have focused on development of Creative Thinking Ability with the help of appropriate treatment. Creative Thinking can be considered as one of the domains of culture, named 'Idea'. Their studies were related to the sub domains of Culture and Heritage like language, history and literature. They also have studied the effect of certain variables like intelligence, sex, caste and parental education on Creative Thinking Ability. The samples for the above studies were from school students of standard V to XII.

Dubey (1991) and Sarangi (1994) have studied the concept of Value Education and the bases and implication of moral Education at primary school level, while Dulama et.al (2011) practically carried out some learning activities at secondary school level for developing values. These studies were based on the domain of culture, which is 'Norms'. They were literally related to sub domains like performing arts, films, knowledge system and cultural practices.

Sikdar (2008) and Pathak (2009) have implemented life skills Education programs for the student teachers and studied its effectiveness. Raval (2006) has also studied the role of Drama in enhancing life skills in children. She was also concerned with teachers' capacity to recognize and realize the opportunity of an alternate reality in teaching. Further she saw 'drama' as a natural vehicle for explorative and experimental learning tool for education. The above studies were related to the domains of Cultural Heritage Education like language, literature, performing arts and films.

Biswal and Srivastav (2005), Tomasek and Morton (2006) and Bhattacharjee and Sharma (2009) have carried out their research studies based on various CCA programs, Bird-watch citizen science project and co-scholastic activities in Pre-Service Teacher Education at elementary level. They have suggested the importance of CCA and co-scholastic activities for the development of Social Values, Scientific inquiry and various Educational skills. The above studies were based on the domains of Culture and Heritage like natural heritage, language, knowledge system and cultural practices.

In addition to this Skinner (1999) through his study suggested for incorporation of languages and culture into curricula. The all above, suggest the need of successful strategies and practices for developing culturally relevant curriculum and promoting Cultural Heritage Education at school level.

Since the term 'Cultural Heritage' covers a variety of domains, it is necessary to incorporate all the domains under the strategies and practices related to Cultural Heritage Education. On the basis of the reviewed studies, it was observed that no study has entirely focused on CHE with respect to its major domains. Also there is a dearth of study based on studying effectiveness of Cultural Heritage Education

Programme with respect to its various domains especially at secondary level. Considering this as a major research gap, the investigator has selected the present study with a view to get the answers of the following research questions.

- a) Are the domains of Culture and Heritage merged in the existing school curriculum?
- b) What sort of intervention programme is needed at school level to achieve the objectives of CHE?
- c) Which specific inputs are to be included in the activities related to CHEP?
- d) Is there any impact of promotion of Cultural Heritage Education on students' knowledge regarding CHE and its domains?

### **RATIONALE OF THE STUDY**

Understanding one's own country becomes more difficult if one is an Indian. A recent survey has indicated that 4653 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.

Ancient India had been an inexhaustible store of knowledge in every science and art known in those times. To enumerate some of these one 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 extensively. 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 Reservoirs at *Dholavira*, *Irighat* 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*, *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, 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 our 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 thoughts, compassion and 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 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 rapid growth and change in behavior. 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) believes that Cultural Heritage Education is important in education. CBSE has mentioned in its circular (dated 5<sup>th</sup> November, 2011), to promote culture and heritage in education for the students.

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. That is being used in a variety of teaching situations to create an understanding of the inter-disciplinary approach in Indian artistic manifestations. It aims 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 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] signified 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 (GSHSEB) introduced Continues Comprehensive Evaluation (CCE). One of the major aims of CCE is to focus on the non scholastics 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 educational objectives related to 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 Program at school level shall 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 out lined 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:

- 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 like languages, physical Education and yoga, Social Science, Drawing and Music are also contributing a lot in achieving the objectives of CHE.

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 initiatives but it is a matter of investigation that to what extent the CBSE schools have been successful in promoting Cultural Heritage Education. Further it necessitates the well planned cultural Heritage Education Programmes 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 through some deliberate or systematic CHE programs. Thus inspired the investigator to carry out the present study.

## **STATEMENT OF THE PROBLEM**

*Development of a Cultural Heritage Education Programme for Secondary School Students*

## **OBJECTIVES OF THE STUDY**

- 1) To develop a Cultural Heritage Education Programme (CHEP) for secondary school students.
- 2) To implement CHEP on secondary school students.
- 3) To study the effectiveness of CHEP with respect to;
  - Achievement of the students related to Cultural Heritage Education

- Reactions of the students

### **HYPOTHESES**

- i) There will be no significant difference in the mean achievement score of the experimental group in pre-test and post-test. (i.e. Cultural Heritage Education based Knowledge Test)
- ii) There will be no significant difference in the mean achievement score of the control group in pre-test and post-test.
- iii) There will be no significant difference in the mean achievement score of the experimental group and control group in post-test.
- iv) There will be no significant difference in favourable and unfavourable reactions of the students of the experimental group regarding the implemented CHEP.

### **EXPLANATION OF THE TERM**

- **Cultural Heritage Education Programme (CHEP)**

The Cultural Heritage Education Programme under the study was a composite form of various activities based on six (06) different domains of Culture and Heritage like (i) Built space and Heritage sites, (ii) Languages (iii) Films (iv) Sports and yoga (v) Cultural practices and (vi) Performing arts. Implementation of this programme was based on different activities like Field visit, Workshop, Demonstration and Discussion, Observation, Yoga, Exhibition and Orientation. The CHEP was developed by the investigator with the support of resource persons in the related areas, keeping in mind the following criteria:

- a) The CHEP should be covered the major 06 (Six) domains of Culture and Heritage.
- b) The activities of CHEP should be related to the existing curriculum of secondary school.
- c) The implementation of CHEP should be done through activity-based approach.

- d) The CHEP should be implemented with the support of resource persons in the related areas.

### **OPERATIONALIZATION OF THE TERMS**

- **Achievement**

Achievement means the marks obtained by the students of standard IX in the Achievement test (i.e. Cultural Heritage Education based Knowledge Test) based on selected domains of Cultural Heritage Education.

- **Effectiveness**

Effectiveness of CHEP was judged on the basis of the significance of difference in mean achievement scores of the students obtained in the pre test and post test.

### **DELIMITATIONS OF THE STUDY**

The present study was delimited to the students of standard IX of Gujarati medium grant-in-aid secondary schools, following the prescribed syllabus of Gujarat Secondary and Higher Secondary Education Board (GSHSEB).

### **METHODOLOGY**

- **Design of the study**

The design of the present study was Quasi-Experimental Design under the Experimental research study. Under this the ‘Pre-test - Post-test Non-equivalent Group Design’ was adopted. Best and Kahn (2000) describes, ‘This design is often used in classroom experiments when experimental and control groups are such naturally assembled groups as intact classes, which may be similar.’ The design of the study is presented as follow.

<b>O<sub>1</sub></b>	<b>X</b>	<b>O<sub>2</sub></b>
<b>O<sub>3</sub></b>	<b>C</b>	<b>O<sub>4</sub></b>

Where, **O<sub>1</sub>** and **O<sub>3</sub>** are pre-tests

**O<sub>2</sub>** and **O<sub>4</sub>** are post-tests

**X** stands for Experimental Group and **C** stands for Control Group

- **Population**

Total 30,114 students studying in the schools of Vadodara district of Gujarat state under GSHSEB, were constituted as the population for the study. There are total **07** clusters of schools in the district known as '*Shala Vikas Sankul*' (SVS). The total number of schools and students studying in standard IX covered under each SVS have been mentioned in the Table no. 1.

**Table no. 1 : Details of the total number of schools and students**

Sr. No.	Blocks included	Total No. of SVS	Name of Shala Vikas Sankul (SVS)	Total number of Sec. Schools (Grant-in-aid Guj. Med.)	Total number of Students in Std. IX (Grant-in-aid Guj. Med.)
1.	Dabhoi & Sinor	01	Dayaram Shala Vikas Sankul	32	6720
2.	Karjan & Padra	01	Premanand Shala Vikas Sankul	44	9240
3.	Savli & Vadodara	01	Dr. Vikram Sarabhai Vikas Sankul	29	6090
4.	Waghodia & Vadodara City	01	Dr. Madhubhai Buch Shala Vikas Sankul	22	1430
5.	Vadodara City	03	Dr. C.V. Raman Shala Vikas Sankul Maharshi Arvind Shala Vikas Sankul Sir Sayajirao Gaikwad Shala Vikas Sankul	84	6634
<b>Total</b>		<b>07</b>		<b>211</b>	<b>30114</b>

(Source: Information from each SVS as the available data dated 15/10/2016)

- **Sample**

Under the present study two schools were selected purposively for the selection of the sample. An intact class of standard IX in each school was considered as the sample for the present study. A group of students from one school was considered as an experimental group and another group of students from the other school was treated as the control group under the study.

- **Tools and Techniques**

The following tools were constructed and used for the data collection.

- a) **Cultural Heritage Education based Knowledge Test:** The Cultural Heritage Education based Knowledge Test was constructed on the basis of the six selected domains of Culture and Heritage with a view to know students' knowledge related to CHE. This test was of one hour duration and included 100 multiple choice type questions. All the questions ensured the coverage of selected domains under CHEP. The same Cultural Heritage Education based Knowledge Test was used as both pre test as well as post test.
- b) **Reaction Scale:** A five point Likert type reaction scale was constructed and used to collect the reactions of the students regarding the implemented CHEP.

- **Plan and procedure**

The study was conducted in five different phases. The phase wise detail is described as under:

- Phase – I : Development of CHEP
- Phase – II : Administration of Pre-test
- Phase – III : Implementation of CHEP
- Phase – IV : Administration of Post-test
- Phase – V : Administration of Reaction scale

***Phase I: Development of Cultural Heritage Education Programme (CHEP)***

Under this phase a composite programme covering Six (06) domains of Cultural Heritage Education was developed by the investigator with the support of some resource persons those who are involved in promotion of Cultural Heritage Education. The programme consisted of variety of activities correlated with existing school subjects of standard IX. The relevant supporting materials were also identified to be provided to the students while its implementation.

***Phase II: Administration of Pre-test***

Under this phase, a pre-test was administered to the students of standard IX with a view to measure their achievement in terms of knowledge related to Culture and Heritage.

***Phase III: Implementation of CHEP***

The developed CHEP was implemented on a selected group of students during the two semesters of the academic year 2015-16. Under this implementation, some activities were merged in the co-curricular activities with some necessary additional inputs, while rest of the activities of CHEP were organized on every Saturday as well as on last working day of each month. Hence, looking to the available months during the two semesters, total 36 Hours devoted for the implementation of activities under CHEP except the activities merged under CCA. A brief report was also prepared by the investigator during the implementation of the CHEP to judge students' sensitization towards different domains of CHEP with respect to their interest, aptitude and active participation in the various activities.

***Phase IV: Administration of Post-test***

Under this phase, the post-test was administered to the selected group of the students with a view to measure their achievement in terms of knowledge related to Culture and Heritage and also to study the effectiveness of the implemented CHEP.

***Phase V: Administration of reaction scale***

A reaction scale was administered under this phase, to know students' reactions regarding the implemented CHEP.

**• Data collection**

To study the effectiveness of CHEP, the investigator collected the data in terms of students' achievement related to their knowledge about Cultural Heritage and their reactions regarding the implemented CHEP. The students' achievement was studied by collecting the data in terms of their achievement scores on pre-test and post-test. Also, the data in terms of their reactions were collected by using a reaction scale.

- **Data analysis**

As the data were collected through purposive sampling, nonparametric statistics was used for the data analysis. The collected data in terms of students' achievement scores were analyzed quantitatively by using Wilcoxon signed-rank test and Mann Whitney U-test while, the data in terms of their reactions were analyzed by using Intensity Index.

## **FINDINGS**

On the basis of the data analysis and interpretations made, the following major findings were derived.

- (i) The CHEP was found significantly effective with respect to students' knowledge related to culture and heritage.
- (ii) The CHEP was found significantly effective with respect to students' reactions about the effectiveness of the CHEP.

In general, it was derived that the students of class 9<sup>th</sup> were very much excited with the CHEP programme. It was found that CHEP programme was more effective and interesting in real learning. It was also found that the students were very eager to have this kind of innovative ideas in the learning. The whole programme was very productive and successful.

## **IMPLICATIONS OF THE STUDY**

- The study would be definitely helpful to the students to understand the great Indian culture and heritage.
- This CHEP would be very much useful the students at the level of secondary education.
- The developed CHEP would be a guideline for the secondary school teachers mainly for integration of culture and heritage in education.

- The developed CHEP would be a great help to the system of education for promoting cultural heritage education at school level.

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