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EDUCATION AS AN EFFECTIVE TOOL FOR THE CONSERVATION OF CULTURE

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ABSTRACT:-

This paper is an effort to enlighten the effective role of education in preservation of culture. Culture reflects the intellectual property of a society which play the leading role in overall development of its members. Society and culture works in a coordinated format for



enhancing and innovating different policies in the welfare of mankind. Different philosophical schools also emphasized the cultural development as an urgent need for a sound society. Conservation of culture is a challenging work. For dynamic conservation of Culture there is an urgent need of a specified road

map which must include the Education system. Researchers, Theorists, constructivists, Reformers and Thinkers focused on the need of conservation of culture. It's time to incorporate with science and technology for the conservation of culture in a innovative manner so that, the cultural heritage can be transmitted generation to generation in a refined version. This study is based on the review and analysis of secondary sources. The researchers accessed scholarly articles, research papers, published reports and online literature for the study.

KEYWORDS: Culture, Socio Culture, Educational impact, Cultural components, Cultural. impact.

INTRODUCTION :

The culture is broadly a fusion of different cultures. These cultures are divided into many streams based on languages, dialects, home tongues, literature, traditions, beliefs, folks, festivals, classical and contemporary art forms. Various ethnic groups residing in India with tremendous power of culture. The fairs, Melas and Festivals of Indian culture are fabulous, colorful, distinctive and blend of various social and cultural factors.

The term 'culture' is universally considered to denote a reflection of the manifestation of civilized living. In India the term has come to be tainted with religious and communal connotations: so much so that there are suggestions that one needs to be cautious while using the term (CABE- 2005).

Culture is not an entity or a thing that came into being through some invention of early humans. It is rather difficult to venture into the domain of when, where and how of the genesis of culture. Though, it is a challenging task to find out the real origin of culture but even then globally the power of culture is remarkably saluted and its importance is reflected in the developmental policies of respective nations. It can be said that human beings are both creators and creations of culture and human history has been a process of human self-creation dialectically related to the creation of culture and building of civilization (Sharma, 2010).

The basic ingredients of Indian culture, which kept its continuity intact, despite numerous foreign

invasions, migrations and assimilation of various groups, are Principles of 'Varna' 'Dharma', 'Karma'. These foundation pillars of systems of Indian culture were together provide the whole society a quality of life and contribute to its growth. Philosophically, culture is associated with general state or habit of the mind with close idea of human perfection, intellectual and moral development in a society as a whole and general body of arts and intellectual works (Edwards, 1967).

CULTURE AND SOCIETY

According to United Nation, a culture is a set of values, attitudes, language and ways of life. Whenever layers of culture and civilization are overshadowed, man's real nature with all its animal instinct is exposed. Everything works well, when people are humane and familiar with the basics of their culture.

Undoubtedly the culture is the real experience of unity in diversity. It is a state having limited financial resources but enriched cultural heritage. Each member of society in Indian is enthusiastically involved directly or indirectly in cultural innovation thus gaining and possessing transferrable experiences. The Indian government is also promoting the people who are contributing in conservation of the culture actively.

William (1990) stated that "culture consists of abstract values, beliefs and perceptions of the world that lie behind people's behavior and which that behavior reflects. These are shared by the members of a society, and when acted upon they produce behavior considered acceptable within that society."

Culture....denotes an historically transmitted pattern of meanings embedded in symbols, a system of inherited conception expressed in symbolic forms by means of which human beings communicate, perpetuate and develop their knowledge about attitudes towards life (Clifford, 1993).

On the basis of individual interactional involvement within the cultural environment, each individual gains specific experiences. These experiences are shaped by the worldviews of the family members and when taken as a whole are the foundational elements out of which the self emerges. Sue and Sue (2003) stated that a worldview is "how a person perceives his or her relationship to the world." They noted that a worldview is "highly correlated with a person's cultural upbringing and life experiences." An individual's culture and worldview each strive to create an anxiety free environment in which the person can act in a secure and meaningful way. As a result, the individual gains a sense of being a valuable member of the society, which fosters the development of self and continuation of the society (Morotti, 1992). Focusing on this paradigm purpose of culture is not only to acquaint the individual about the society but also to rear up or nourish the positive attitude. As per NCFTE-2010 student is the knowledge creator and the teacher has to play the role of facilitator. Constructivists also strongly appraise the assumption that knowledge is constructed by learners as they attempt to make sense of their experience" (University of Alaska Fairbanks School of Education, 2004, p. 22). This implies cognitive development is not culture free, and that social interaction plays a key role in shaping cognitive development, as does language and instruction (University of Alaska Fairbanks School of Education, 2004). Thus to make the education fruitful for the learner, the educator must teach not only to the individual cognitive abilities of each learner, but also must have knowledge of the social, cultural, political, and historical contexts shaping the learner's perceptions of what is being taught (Freire, 1973; Giroux, 1988, hooks, 1995, Vygotsky 1978).

The main factors for transmission of cultural knowledge are the formal and informal instructions and sharing of ideas by more knowledgeable to others. As a result of sharing ideas, refinement and shaping of the cultural knowledge occurs in continuation. Cultural property is basically handed over generation to generation by the social agents like family members, parents, teachers, peer group etc. Hence, children's development is a reflection of their cultural experiences (University of Alaska Fairbanks School of Education, 2004)

Every society reflects its unity in diversity by means of its cultural prosperity. Every society educates its children as per the requirement based on intellectual, cultural & environmental aspects which are necessary to ensure the continuing existence of that society. The child's first exposure to this process occurs in her family of origin where "social learning takes place through observation and imitating other people's behaviors" (Reimer, 1999). Children achieve their formal type of education as per his growth and maturity from his family and community. The cultural environment of the society itself deals the transfer of culture from generation to generation. It is a true some that "schools are agents of the dominant society and as such, they reflect the

underlying cultural patterns of that society” (Barnhardt, 1981). Children entering the school system, reflects the experiences of their families with reference to culture. To preserve and modifying it without changing its values is the main task of the education and this responsibility of education makes it the most effective tool of cultural conservation. It is factual note that education is not only the best tool for the perseverance of culture but also performing its duty to strengthen the power of culture in personality development of the students.

EDUCATION AS A TOOL FOR COSERVATION OF CULTURE

Report on Integration of culture education in the school curriculum, CABE- 2005 emphasized that “It is a sad reality that most of our children do not have sufficient understanding of the strengths of their own cultural backgrounds. Nor are they aware of the cultural backdrop of their friends and acquaintances.” Further the report in preliminary suggestion segment focused on enhancing the quality of cultural awareness among children, introducing the learning of our tradition, folk, classical and contemporary art forms and helping students to appreciate the world of arts, music and literature. This can be concluded from the report that there is an urgent need of conserving the culture by bringing honest awareness among the students towards their culture so that they can develop and innovate the cultural dimensions.

It is an urgent need modern education must led to ‘intellect’ along with ‘intelligence’ and this can be only done by coordinating the cultural values with main stream of education system. Today, ignorance of the culture, undisciplined behavior, illiteracy with regard to culture, apathy towards values and system are some of the baffling problems which we are facing. Education as an effective tool is known for an overall development of each and every active member of the society and it also play a vital role in passing the cultural knowledge to generations.

It seems to be a challenging task for the present modern education process to incorporate the cultural knowledge with the advanced version of technological education system. Now it’s time to accept the challenge so that the culture in its true form can still give to the people, a purpose to live for and ideals to be achieved. Emphasizing the power of culture C. Rajgopalachari has said, “If there is honesty in India today, any hospitality, any charity-any aversion to evil, any love to be good, it is due to whatever remains of the old faith and the old culture”.

Cultural heritage can only be conserve by motivating oneself with rational and open mind so that, each member of the state can understand the value of it’s culture. To raise this cultural awareness, education is the only tool by which we can not only preserve the culture but also combat the negative forces in the society. It is an utter need to channelize the culture in the curriculum of school as well as in higher education system. Pre-service and In- service teacher training must be incorporated and equipped with the need based cultural modules. Responsible reformers and intellectuals have to motivate the people for cultural innovations. It’s the time when we have to cultivate and guide our youths to have a crystal clear vision of on cultural aspects. This effort will lead the individuals to construct matured, civilized and sound society with a broader cultural vision. To achieve this goal we have empower the education system with the involvement of cultural knowledge. Fusing the cultural heritage with mainstream of education at all levels viz. Elementary, Secondary, Senior Secondary and Higher level of education system shall lead a new India.

CONCLUSION AND SUGGESTIONS

There is no doubt that education by playing his vital role has brought social awakening and active awareness among people. Getting boosted by science and technological innovations the modern education system tremendously changes the life style scenario of the people. The Hindu Philosophy has faith on three powers- knowledge, will and action and for balanced use of these three gaining the knowledge as information is not enough. To validate this coordination it is essential to involve the culture as an important and effective part of education so that, the objective of overall development of the individual can be achieved. Conservation of the culture can be done by making it the part of education system. As per CABE report (2005) “If one is to understand culture as being the most civilized relationship between humans, a sensitivity to and understanding of those considered ‘others’ is important. This is the only way of destroying prejudices, which is the beginning of the most

uncultured behaviour.”

What this type of educational approach calls for is “blending the academic functions of the school with the cultural patterns of the community” (Barnhardt & Kawagley, 2005). It requires using the local culture as a foundational unit for teaching the concepts present in a standards-based curriculum. To develop such a curriculum educators must first have knowledge of what the basic values, customs, and beliefs of the culture [are].... the culture’s beliefs about education....[and what constitutes] healthy child development.... the culture’s beliefs about assessment.... [including]how expectations are communicated, how feedback is shared, and the roles of authority in cultural learning situations....[in addition to] what the key features of instruction and learning [are] within the indigenous culture [and how they can] guide instruction. (Alaska Department of Education, 1996).

In view of above discussion, for the best use of culture in overall development and for constructing civilized society the following suggestions, can be included:

- + Channelization of culture in the curriculum.
- + Local culture of the different communities must be involved during schooling.
- + Restructuring of textbooks on the basis local culture which may include art forms practices, festivals, literature, folks etc.
- + In-service and Pre-service teacher training must include the cultural training.
- + Extra – curricular activities should be refined on the basis of culture of the locality in the interest of the Nation.
- + Redefining the Responsibilities of Parent teacher association and Village education committees and all other stakeholders in the light of culture.
- + Reframing of Time table as per the involvement of cultural activities.
- + New teaching–learning methodologies may be introduced with reference to cultural needs.
- + Involvement of community in curriculum framing, organizing activities and innovations with regard to culture.
- + Organising fairs/ melas and other festivals in a cooperative mode by exchanging cultural knowledge.

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