CHAPTER 3

REVIEW OF RELATED LITERATURE

3.0. Introduction.

This chapter is devoted to review of related literature, in which researches done abroad and in India on cultural subject vis-à-vis school education have been presented in brief summaries. Review of research works done both abroad and in India on education in relation to culture is presented as follows:

3.1. Research done abroad.

Alidou, Hasna (1997) analyzed language policies and their effects on pupils’ academic achievement in two types of primary education programmes in Niger. The research findings showed that language policy advocating the use of mother tongue in primary education was not detrimental to pupils’ French learning and their academic performance in language. The findings also indicated that in case of primary education in Niger, longer exposure to instruction in French did not trigger appropriate proficiency in it.

Muhammad Hasna (1998) of Columbia University collected ideas of 98 teachers on cultural education. The respondents indicated that the expectations of multicultural education uphold the standards for 21st century education with an additional emphasis on culture and diversity – the fundamental aspects of what educational reformists herald as necessary for competent and effective teaching.

Concerned with the modern phenomenon of cultural clash and decline of community spirit, James Heming (1998) conducted a study on civilization and traditional values. He suggested that through moral education personal ethics for habits should be substituted and tradition which should be a combination of formative experience and valid information each aspect being matched to the maturation of the child, so that moral insight and understanding gradually become deeper and gets extended as the child grows.
Basmajian, Isabelle (1998) conducted a study entitled “Enlightenment, art and Education: Becoming fully human.” The basis of this research came from the fact that modern western society had changed the practice of art and in so doing had thwarted its role as an important contributing element to the development of fully human beings, which meant persons with equally balanced faculties of thinking and feeling and all that these implied. Prior to the renaissance, the practice of art was an integral feature in the life of the majority of the people in the west; an experience that allowed its participants to access their feelings and by bringing them into consciousness provided the opportunity for self-actualization. Subsequent to the Renaissance, art became subservient to the causes of instrumental reason. The study suggested that the integration of the practice of ‘authentic’ art in the life of individuals and the community would help humanize their societies, its continuing absence dehumanize; and that the artistic experience, whatever form it takes, was a valid form of inquiry and perhaps the only way that may enable human to illumine the self and educate the feelings. It was also suggested that the role of art be rethought, reworked and reconsidered in the public school system.

Mathewson, Margaret Susan (1998), conducted a study on Californian Indian basketry that had been undergoing a profound change. Much of the literature up to that point portrayed basketry as a dying skill. The study addressed those contemporary expressions of California Indian basketry including continuations in the use of ancient techniques, the use of traditional fibre plants and specific gathering and management techniques. It also addressed the use of basketry images and designs in contemporary artwork. Those images were used by California Indian people as an ethnic identity marker and by non-Indian groups such as museums and interpretative associations as an indicator of identification with California Indian issues. The study revealed that native Californians continued to practice, learn, revive and innovate within that rich tradition.

Suminguit, Vel Jutba (1998) studied about intracultural variation of indigenous knowledge in agro forestry in northwestern Mindanao, Phillipines. The study was necessitated because developmental agencies (government or private) implemented development projects without consulting the intended beneficiaries of development programmes. It has been common practice to send experts who, in many cases, ignored
and devalued the knowledge of the local people. This research argued that indigenous knowledge was an important resource for development that has been overlooked. Its use could potentially increase local people’s participation in development projects. To make indigenous agro forestry knowledge available to development planners, the study suggested that it was important that indigenous agro forestry practices were documented.

Falconer, Renee C (1998) conducted a case study of a K – 2 school on adapting to an increase in cultural and linguistic diversity. The objective of this phenomenological case study was to examine the beliefs, attitudes, and practices that were prevalent in a school for grades K-2 that was adapting to a recent increase in cultural diversity in the school population. Data were collected through interviews, observations, and documents. The two stated goals of the school were: a) to help children be successful in a multicultural society and b) to enable children to learn academic and social skills needed to be a productive member of society. Constructive moves to address cultural diversity was as a result of the study: a) valuing linguistic diversity, b) involving the families of culturally diverse students, and c) adding Spanish and a programme for visiting cultural experiences; however, it was found that there had been minimal curriculum reform, and little change in the instructional methods.

Crawford Shirley (1998) conducted a study to collect myths, legends and life stories of Western Canadian native people. It was anticipated that the stories would provide educators with a portrait of the native culture to enhance their educational decisions for native students. A welcome realization, out of that study, was that a wealth of stories still remained within the culture, and they were still being used to teach native children.

Darlington, Katherine Elizabeth (1999) undertook a descriptive qualitative study to examine the impact of culturally relevant strategic teaching on the higher order thinking skills of Spanish-speaking bilingual high school students. The teacher-researcher utilized different teaching strategies to improve the higher order thinking skills of students who were showing progress and in students with particular needs. The teacher log, videotapes, response journals, and students’ feedback in focus groups were analyzed for the impact of culturally relevant strategic teaching. It was found that Spanish-
speaking bilingual students who were learning English were able to engage successfully in higher order thinking skills surrounding high school academic content.

Simpson Leanne Ree (1999) had an interest on the knowledge of indigenous people in North America, which helped them live sustainably for thousand of years. This knowledge had been recognized by the dominant society as Traditional Ecological and Environmental Knowledge (TEK). The study was made to examine the concepts of TEK from aboriginal and non-aboriginal perspective using the current literature and the researcher’s own experiences in a first Nation Community, to use an appropriate non-western methodology to learn about Indigenous knowledge from members of the first nation, and to use his experiences working with the community to demonstrate how western society constructs TEK. The study concluded that indigenous people in North America had successfully evolved their own system of adaptation to environment and ecological circumstance that had been mutually protective and sustainable both for the people and the environment.

Temmons Maria (1999) conducted a study entitled “Becoming a Culturally relevant teacher: contrary spaces in teacher socialization for diversity”. The study aimed at evaluating the programmes for preparation of teachers to become relevant and effective in diverse cultural settings of teaching situation. Contribution of this research include empirical evidence of the benefits of a critical multi-cultural approach to teacher preparation, deeper understanding of the process of becoming a teacher in urban diverse setting, identification of potential points of conflict in teacher socialization and recommendation to bridge the gaps between new teacher ideals and realities on individual and structural levels. It was found that with greater understanding of the process of becoming a teacher in diverse setting, teacher education could better prepare and support new teachers to become culturally relevant teacher.

Nekhwevah Fhulu (1999) conducted a study on Culture and Educational transformation in Post-colonial Namibia and Post-Apartheid South Africa. This study was conducted out of the urgent surge for restoration of the native culture. Africa was full of challenges. Education was expected to be an effective tool in coping with those challenges. However, the existing education in Africa was the legacy of colonialism. It
had been geared to meet and maintain colonial interest under the cover umbrella phrase ‘Modernizing Africa’. The so-called ‘Modern Education’ was not satisfactorily addressing the problem, the needs and aspirations of the African people. What was vividly observed was that African wisdom and knowledge was being systematically undermined. African self-concepts and pride, African understanding and interpretation of the environment and all in all the culture and psychological make up of the Africans were studied. The study found out that if Africa was to regain its place as the centre of culture and civilization, it needed to re-think and reframe its education in the context of Africa and its problems and aspirations.

Bird, Sandra Leigh (1999) believed that exposure and careful explication of foreign cultures within the classroom settings could disarm cultural misconceptions and stereotypes. This study presented a methodology for acquiring culturally based knowledge as content for curriculum. The study went through a process of sophisticated analysis, which recognized cogent cultural descriptors, comprised of many voices from within the Islamic culture. It was found that adequate familiarization and explanation helped remove intolerance to diverse cultures among the students.

Goodfellow, Anne Maria (1999), conducted a research on the current usage of Kwak’wala, a language of the northern part of Wakashan language family spoken in British Columbia on the northern part of Vancouver Island and the adjacent mainland. The focus of research was the context of indigenous language use and the importance of language as a marker of cultural identity. It was found that though Kwak’wala was being replaced by English in most contexts of communication, it had been strategically maintained in certain contexts as a marker of cultural identity.

Moralese, Bilsy’s (1999) study entitled “The Teaching of Culture in the Puerto Rican University English Language Classroom” reported the result of a study conducted in the Island of Puerto Rico, an island in the Caribbean and a territory of the United States. In this study, teachers of Puerto Rican English as a Second Language (ESL) responded to a survey-questionnaire related to the teaching of culture within their educational institutions. The main cultures discussed were the cultures of the United States and Puerto Rico. The rationale for primarily discussing the United States culture
prior to the Puerto Rican cultures was that the ESL textbooks mainly addressed their culture. The main constraints evident in the data and presented in this study were lack of time for cultural instruction, lack of culture-relevant materials, students disinterest in the U.S. cultures which reflected resistance towards the usage of the English language and lack of teacher training in the delivery of cultural instruction.

Ng, Eva (1999) investigated into the impact of heritage education on self-esteem and ethnic identity. This study explored bilingual education and its controversy in the United States today. It examined the relationship between bilingual education and self-concept in order to shed some light on the bilingual education versus English only controversy. It examined two components of self-concept, namely self-esteem and ethnic identity, by comparing Chinese children who attended a heritage school programme with Chinese children who did not receive education in their heritage language and culture. The result suggested that Chinese children experienced conflict related to language fluency.

3.2: Research done in India

Researches done in India are presented below:

Larks, S. (1976) researched on ‘Impact of Education on the Tribals of Ranchi District’. The main objective of the study was to investigate into the damages that had occurred due to education in the tribal people, specially in their socio-economic and political spheres. Some major findings of the study were: i) The primarily agriculturalist tribals were gradually migrating to cities, neglecting agriculture, tribal handicrafts and traditional mode of living. ii) There had been a re-awakening among more educated and brighter sector for the preservation of all the good in culture of the tribals.

Sarkar, S. (1979), surveyed the impact of Western Education on the Ao tribe of Nagaland. The study revealed that: 1) the impact of Western education on Ao tribe was significant and positive. There was progress and development in different fields of life. 2) There was a significant positive change on the tribe. Suppression of head-hunting, the use of coin and manufactured goods, change in trade and commerce, dress, social life, social hierarchy, marriage, political role, knowledge of mensuration, measures
of weight, time, system of disposal of the dead, language, culture, and the abolition of the system of tattooing were some major features.

Pinkeerani (1981) studied behaviour of students in and out of school as related to their Moral Education. The study was conducted for curriculum change. The major objectives of the investigation were: i) to study the behaviour of students when they were out of school after the school hours, ii) to find out if the school behaviour of students differed from their out of school behaviour, iii) to compare the behaviour of those students who were getting formal education with those who were not getting it and to establish a relationship of the behaviour of the type of education received, and iv) to get suggestions from student teachers and parents for the improvement of students behaviour and to study and present those to the curriculum planners. The major findings of the study were: i) The overall behaviour of the students was found to be good, and no significant difference were found in their behaviour in or out of school. ii) Significant differences were found in the ratings of the students, the parents, and the teachers on the behaviour of the students. iii) The overall behaviour of the students getting formal moral education was significantly different and comparatively better than the behaviour of the students who were not getting formal moral education, but the out-of-school behaviour of both the groups of students was not found to be significantly different in the two situations. iv) In all 77 percent parents, 67 percent teachers, and 83 percent students suggested that moral education should become a necessary part of the school curriculum. v) It was therefore, suggested that moral education based on the example drawn from different religions and lives of great men to be imparted in schools to develop self-realization and realization to lead a disciplined life among students.

Angami, Kedizhalhou (1982), studied the traditions of the Angami community and their educational implications. The important findings of the study were: i) schools in Nagaland were so engrossed with the training of the intellect that hardly anything was done to develop community life, ii) social heritage of Naga society was disintegrating, iii) perpetuation of social heritage – community life, customary laws, respect for authority, care for aged etc. should be done through institutions of learning.
iv) traditional arts like woodcarving, basket weaving, pottery, etc. need to be stressed in school programmes.

Makhan Jha (1982) studied the culture of Ollar tribe in Orissa. Ollar tribe, a small community in the state of Orissa, whose identity was almost obliterated in the absence of sincere attempts to protect its cultural entity. The study was conducted to re-establish the little-known tribe (Ollar) of Orissa. In this study the focus was given on economic organization of the tribe, food, dress, family classification, political system, and religious beliefs and practices. The study aimed at revealing the life of the Ollars as it is, and to offer an honourable status as a people with distinct culture. The study reported that the Ollar population was gradually dwindling, but their tradition still remained with them. Change in occupation was visible but not very significantly.

Goswami, N.S. (1983), studied value orientation of post-basic schools in Gujarat with the following objectives: i) to study the educational, moral, social, religious, cultural, aesthetic and economic values in post-basic schools of Gujarat, ii) to study the status of the values in the schools of Gujarat on the basis of Gandhiji's axiology of education, iii) to study the impact of Gandhian thought in the development of the life of students of post-basic schools. The study reported the following findings: 1) The mean differences of scores of theoretical, social and religious values between the teachers of post-basic schools and teachers of ordinary schools were highly significant and were in favour of teachers of post-basic schools. Theoretical, social and religious values of teachers of post-basic schools were better than those of teachers of ordinary schools. 2) The theoretical, social and religious values of girls studying in post-basic schools were better than the values of girls studying in ordinary schools. 3) The economic and aesthetic values of girls studying in ordinary schools were better than those girls studying in post-basic schools. 4) The post-basic schools provided a better atmosphere in schools to inculcate moral, social and religious values and Gandhian thoughts of self-reliance and cleanliness among students than ordinary schools.

Joshi, N.D. (1985) conducted a study on socio-cultural and educational conditions of Adivasis in Kerala. Some of the major objectives of the study were: i) to survey the folk arts of the tribals and analyze their educational potentialities, and ii) to
analyze the environmental situation of the tribals from the point of identifying (a) the positive components of the tribal culture and folk education and (b) the potentialities of linking their environmental experience to the wider and modern culture. Major findings were: 1) the tribals were not fully conscious of their backwardness, exploitation, sanitary needs, economic improvement opportunities, civic rights and responsibilities, 2) they still maintained some of their traditional cultural activities.

Kapur, M. (1986) studied education of primary school children on moral subject from a sociological perspective. Some of the findings were: 1) Obedience and precedence to elders were values that were communicated via process of control and disciplining of children by adults, 2) obedience and precedence to elders were also extolled on folktales, demonstrated in adults’ behaviour and in the observance of rituals and festivals. 3) The learning of religious beliefs and practices consisted of adult demonstration of the correct observance of certain events. 4) The exercise of the adult control over children was an integral part of the social interaction within the school and the means by which order was maintained.

Kapani, Madhu (1990) conducted a study on the concept and practical implications of human values in education. The study was conducted with the following objectives: 1) to analyze the concept of human values from different view points, 2) to explain the nature of the five basic human values of truth, righteous conduct, peace, love and non-violence, and their interrelationships, 3) to draw the educational implications of these human values for the present education system in India, 4) to suggest changes in curriculum to incorporate human values at the primary stage of elementary education, 5) to suggest changes in methods of instruction and to integrate human values in the day to day lessons given by teachers at the primary stage of elementary education, 6) to suggest evaluation procedures for the students’ performance and behaviour related to human values, and 7) to formulate a model curriculum for education in human values for primary teacher training institutions. The study reported that school curriculum had been failing to foster human values in students, and was directed mainly to provide information and facts to meet the growing competition in the materialistic world.
Das, R.C. (1991), investigated into the methods adopted by selected secondary schools in India for development of moral and ethical values. The objectives of the study were: i) to obtain information from selected secondary schools about programmes and activities aimed at development of moral and ethical values, and to select schools having good programmes, ii) to construct a test for measuring the moral judgement of secondary school students, iii) to measure the intelligence, socio-economic status and moral judgement of secondary school students, iv) to find out the interrelationship between intelligence, socio-economic status and moral judgement, and v) to identify schools with students having a high moral judgement score. Some of the major findings of the study were: that students from better socio-economic background demonstrated higher moral and ethical values in them, likewise, intelligence was relatively higher in students of better economic conditions.

Dubey, Ramjee (1992), surveyed the concept of implementation of value education in India at school level since 1947 to 1986, with the objective of ascertaining the status of value education in India; and to highlight the educational implications of value education. Major findings of the study were: i) values such as national integration, brotherhood, secularism, punctuality, had been emphasized. ii) Folksongs and legends which highlight several socially accepted values were missing from the curriculum. iii) The value crisis was due to lack of ideal leadership, neglect of the affective domain in education and corrupt practices in the society.

Kariappa (1992), surveyed value orientation in Tamil textbooks with the objectives: i) to identifying the values that were incorporated in the Tamil textbooks for standards VI, VII and VIII, ii) to identify the value awareness of the students in standards VI, VII, and VIII in prose and poetry textbooks, and iii) to identifying difference, if any, between rural/urban, boys/girls and government/aided school students in their value awareness. The study found out that school textbooks had more scope for enrichment with more value inputs. The study also revealed that there was no significant difference in value awareness between students of government and aided schools, and so was the case with boys and girl students.
3.3. An Overview.

Review of related literature revealed that culture, perhaps, could be one of the most frequent and enthusiastic areas of research both for the purpose of academic degree, and independent study as a subject of personal interest throughout the world.

Studies on indigenous culture and knowledge have been widely done both abroad and in India. However, specific studies on cultural content in school education as such were found to be limited both abroad and in India. A brief overview of the review of related literature done abroad and in India is presented here.

Studies abroad mostly paid attention to multi-cultural schools where students from varied racial backgrounds studied together. Cultural diversity attracted constant concern for studying cultural factor on learning. Through the studies, it was found that cultural dynamics such as indigenous knowledge, practices, rituals, and language, etc.
were studied and their bearings as contributory or impediment to learning have been revealed. Some researches were also done to collect folklances, art and literature, indigenous knowledge, etc. Importance of cultural knowledge by teachers and educational planners was emphasized in some studies. Language learning and its impact on academic achievement of students constituted an important part of studies in foreign schools.

In India, people of various professions have conducted sociological and anthropological studies on culture of the tribes. A good number of books on culture, especially on traditional practices, beliefs, art and crafts, dresses, food habits, political organizations, and social systems, have been written.

Studies in India stressed mostly on moral and traditional values in relation to school education. Most of the studies were done to collect traditional practices and their social and moral bearings on tribal and minority people. Cultural studies in India also aimed at discovery of the impact of modern education on the life of the tribal people.

In Nagaland, studies on culture in relation to education are very limited. So far only three studies on Naga social and traditional practices in relation to school education have been done. Two of the studies were undertaken at the Master of Education (M.A) level only.

REFERENCES


