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Programmes and Practices in Contextualising the Curriculum for Primary School Students

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Abstract

The term “localising” (or contextualising) curriculum has become a central concept in primary education. The National Curriculum Framework (NCF, 2005) has clearly stated it as of situating learning in the context of the child’s world, and of making the boundary between the school and its natural and social environment porous (p.30). This attempt at contextualising curriculum to improve the quality of education becomes imperative for those who have not benefitted from the traditional curriculum. The present study is set in the primary schools in the coastal area of Beypore of Calicut district in Kerala. By focussing on localising curriculum, the researcher explores the programmes made by the educational functionaries, and the practices adopted by the schools and teachers for contextualising the curriculum. The study also concerns the participation and the responses of learners and their parents about the need for a shift from general textbook-based instruction to the localised text in primary classes recommended by NCF (2005) for a more participatory localised curriculum. It concludes by stressing the immediate need of contextualising the curriculum for a meaningful and efficient teaching-learning process, and for decentralised planning and programmes to materialise it.

INTRODUCTION

Contextualising the curriculum carried out with the aim of situating learning in the context of the child by fading the boundary between textbook and the local environment of the child. There

are many studies that emphasise the cultural, social and linguistic background of the child as s/he tries to learn. Earlier it was believed that children from the minority, ethnic and lower economic groups have problems

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in school because they were unable to integrate with mainstream life and they were described as culturally handicapped. Today we reject this 'cultural deficit model' and believe that no culture is deficient, but there may be differences between the students' home culture and the expectations of the school (Ormod, 2000). Following this, there has been consensus that curriculum should be designed to suit the needs and interests of the children and that the child ought to get ample opportunities to gather experiences through her/his own culture and mother tongue. Sreedhar (1999) and Hayes, Mills, Cristie and Lingard (2007) have observed that the reason for alienation leading to the child dropping out of school with a different cultural background is the cultural and linguistic mismatch in knowledge, texts, and practices between home or community and the school. Kelly (1999) and Hawes and Stephen (1990) argue that for basic education to be viable in practice, it must be rooted in a society and a culture which learners can comprehend. An education which is alien to the child often leads to a dangerous form of half-learning because it has little connection with their daily lives and experiences. Vygotsky (1978) also holds that meaning-making happens by building links between school knowledge (abstract concepts) and everyday knowledge. Nambissan (2001) has raised the same question and found that this has an important implication for the education of children from *Dalit*

and *Adivasi* communities. A number of Indian policy documents have also emphasised the need for addressing cultural and linguistic factors at least in the first few years of schooling.

Some countries have introduced a localised curriculum for children who are socially and educationally disadvantaged in primary education which encourages the schools to address issues of educational backwardness (Sinyama, 2011). In countries like Australia, USA and Britain, ethnic teachers are taking up the role of a cultural expert to contribute in the development of curriculum and the locus of curriculum decision-making is moving to individual schools with teachers and principals as key decision-makers (Hawthorne, 1990). These studies reiterate the need for evolving a curriculum and pedagogical practices grounded in the cultural specificity of the tribal, rural, urban, other ethnic groups and communities hoping that it can ensure positive changes in the learners and the community through joyful learning through the involvement of the school with the local people, their festivals, functions and life styles.

CURRICULUM FRAMEWORKS FOR SCHOOL EDUCATION

Curriculum can be defined as a totality of experiences that a child should get for the optimum growth and development of the potential endowed in that child. All the curriculum frameworks, especially the National Curriculum Framework for Secondary

Education (NCFSE, 2000) and the *National Curriculum Framework (NCF-2005)* have emphasised that the pluralistic nature of Indian society needs to be reflected in the pedagogical approaches since there is no one universal way in which learners learn. The NCFSE (2000) brought out by NCERT stressed the importance of a constructive paradigm and viewed the child as a constructor of knowledge and has re-emphasised the active role children have to play in processing the knowledge. This document also highlights the relevance of the immediate environment in treating the learning of languages, mathematics, and environmental studies not as different subjects, but in an integrated way in the primary classes. It further demands a shift from the traditionally oriented cognitively focused approach of education to a more holistic education which places learning within the context of the learner's total experiences. The NCFSE infact states that in order to respond to the educational deprivation of *Dalits*, *Adivasis* and minorities, there is a need to integrate socio-cultural tribal perspectives and to show concern for their linguistic specificities and pedagogic requirements (NCERT, 2000, p.8).

The *NCF* (2005) further elaborated these ideas in the light of the theories of Piaget and Vygotsky which showed learning as a social process of collaboration. It was a monumental work in the Indian educational scenario as it gave importance to

addressing different cultural groups in the educational process. To achieve this end, the document emphasised the importance of contextualising the curriculum in primary education by taking into consideration the process of learning in a constructive classroom as a collaborative processing of knowledge by the individual child. It gives us deeper insight in addressing the problems that are encountered by the state of Kerala in the present educational context as it provides wide scope for utilisation of the personal experiences of learners in day-to-day school activities. Expressing concern over the neglect of the child's local context in the present school practices the *NCF* (2005) states:

We emphasise the significance of conceptualising education or situating learning in the child's world, and of making the boundary between the school and its natural and social environment porous. This is not only the local environment and child's own experiences are the best entry points into the study of disciplines of knowledge, but more so because the aim of knowledge is to connect with the world (p.30). It further elaborates the significance of contextualising education: of situating learning in the context of the child's world (p. 30). So at the primary stage, the child should be engaged in joyfully exploring the world around and harmonising with it (p. 48). Stress must be laid on access to locally developed discourses and texts. The document stresses the idea that learning and knowledge

gets its significance only in child's community and local environment through interaction with it. In a constructivist issue-based curriculum, the local experiences of the learner is quite important. A curriculum becomes more meaningful when the local issues are reflected well in the learning materials and the lessons. Therefore, it's an approach to learning that responds to local needs, allowing learners to learn more about, and build awareness about those natural resources and environmental issues that directly affect them. Making this their focus stress must be put on the need to localise knowledge and curriculum practices. The curriculum revision programme in Kerala, Kerala Curriculum Framework (KCF-2007) was conceptualised on the basis of the recommendations of the *NCF* (2005). KCF (2007) also emphasises what is stated in *NCF* (2005) on localising curriculum.

THE CONTEXT OF THE STUDY

The setting of the study is a coastal area and two schools close to sea are taken as cases. The people around these schools belong to the fisherman community, mainly from the Muslim religion, with their own ways of life, imparting knowledge, values and skills to the children, according to their culture and traditions. They are a group of people living on a narrow strip of land along the length of Kerala's coastline depending exclusively on the sea for livelihood resembling

an urban slum configuration. Aarti (2012) has stressed the importance of understanding the fisherman community as a distinctive group of people with their own way of life and a distinctive culture, and to understand the special relationship that they share with the sea and the environment. If one were to take account of the quality of life in the Kerala state, which has been the hallmark of high progress in literacy and education, they have been left behind. The literacy level and educational attainment of fisher-folk is much lower than that of the general population (Department of Fisheries, 2005 quoted in Aarti, 2012). The only other occupational group in a similar circumstance is the tribal communities who live on the hilly environs of the state and depend mainly on the forests for their livelihood. These are the only communities which depend on natural common property resources for their living. The adverse socio-economic condition of fisher-folk are perpetuated more by their poor and low standards of educational attainments when compared to the rest of the population. According to the report on the Education Development Index (EDI) prepared by the National University of Educational Planning and Administration (NUEPA), New Delhi based on the District Information System for Education (DISE), Kerala topped the EDI among 21 major states in India for the primary and upper primary levels of schooling in the year 2006-2007.

Table 1
Gender-wise Distribution of Fisher-folk by Level of Education in Kerala State

Category	Male	Female	Total
Illiterate	6.4	7.6	7.0
Up to primary	20.9	18.5	19.7
Upper primary	26.5	23.1	24.8
Secondary	38.3	39.6	39.0
Higher Secondary	5.9	7.2	6.5
Graduate	1.9	4.0	2.9
Post Graduate	0.1	00	0.04
Others	-	-	-
Total	100	100	100

Source: *Fisher-folk in Kerala, 2007*

The table shows the fisherman community fall behind the general population in participation of educational activities in Kerala. According to Drez and Sen (1989), some of the economic, social and cultural characteristics specific to fishing communities have placed restrictions on its members achieving a level of 'capabilities' commensurate with that of members of other communities in Kerala. For a child in this community to go to school implies being kept away from fishing. The role of religion and the position of fishermen in Kerala society have been examined in considerable detail by Houtart and Nayak, (1988) quoted in Kurien, (1995). Although all the marine fishing communities have over the

centuries adopted Hinduism, Islam or Catholicism, their prior social status and the nature of their occupation continue to bestow them with a low status even within their respective new religious groupings. Kurien adds that despite the remarkable contribution of Muslims, Hindus and Catholics towards high quality education in Kerala, the benefits of these have not percolated to their own fishing communities.

The above table shows that the majority of the community depends on fishing and allied works to meet their livelihood. Consequently the community's skills are restricted to these jobs without having to develop them further.

Table 2
Occupational Profile of Fisherman Community in Kerala

State	Active as % of Total occupied	Active and allied as % of total occupied	Other than fishing as % total occupied
Kerala	64.4	94.1	5.9

Source: *Fisher-folk in Kerala, 2007*

RATIONALE OF THE STUDY

The study tries to examine the programmes and practices in contextualising the curriculum for primary school students following the recommendations of NCF (2005) and KCF (2007) under the authority of District Education Department in the Bepore region of Calicut district in Kerala. More specifically it tries to explore the nature of programmes designed by educational functionaries to execute the recommendation of NCF (2005) to localise the curriculum, and whether the teachers are getting any support in cluster meetings regarding this and how it is understood and practiced by them. It also looks into the responses of learners and parents toward it. The study has significance in the context of Kerala, which by far has been undergoing reforms in the field of education, especially in the case of NCF (2005). Further Kerala's attempts to accommodate the above recommendations has been appreciated by prominent educationists like Kumar (2010) who says that Kerala and Bihar are the only states that have developed their own frameworks through the same kind of social deliberation that NCERT had mobilised, and hence these two states offer the best examples of progress along the lines of NCF (2005).

The NCF (2005) has been in the process of implementing its major recommendations in school education since its commencement. Kerala has been in the forefront by implementing creative reforms like constructive issue based classrooms, and Continuous

and Comprehensive Evaluation (CCE) in school education. It is time, as we approach a decade of reforms, to examine those reforms that are followed after the NCF in the context of Kerala's education. This research is based on the felt need gathered from the experiences of the researcher as a primary school teacher in this area. The researcher's experiences have been contributed by the opinions of the teachers in her school as well as by those in neighbouring schools during cluster meetings. Since the teachers are supposed to promote all students in primary classes the grading points that the children got cannot tell the depth of their backwardness. Calicut district has 71 km coast line which is 12.03 per cent of the total length of coast line in Kerala. The estimated fishermen population of the village was 2801 during the year 2006-2007. There are seven primary schools in the area out of which four are government schools and three are aided schools. Among these schools, two schools are very close to the sea and they are G.L.P.S. Bepore West and G.L.P.S. Bepore South. The majority of the students studying in the academic year 2011-12 in these two schools are from the Muslim religion. There are 135 students with 6 teachers in G.L.P.S. Bepore West, out of which, 130 students are from the fisherman community. All the teachers including the head teacher reside very far from the school. Some of them are new appointees also. There are 110 students in G.L.P.S. Bepore South, out of which, 34 students

are from the fisherman community. Five teachers are working in this area including the head teacher. People who live near the school have a distinct culture compared to that of their neighbouring area. Their educational status is far below that of those who live in other parts of the district. Their poor educational status gets reflected in high absenteeism, poor language skills, low motivation to study, increasing rate of dropouts in secondary education, low rate of enrolment in higher secondary education. They give less importance to education and that is reflected in the limited participation of learners in educational activities and parents in Parent Teacher Association (PTA) meetings. They also lack facilities to sit and learn at home, and the kind of leisure that they get is distracting rather than supportive of school. The researcher's experience shows that the curriculum-based texts mainly address issues related to the majority population and hence the pictures shown in the text and some concepts (like agriculture, Onam festival, village, forest etc.) are beyond the experiential orbit of the children in this area. As the child is brought up in a different cultural background other than the mainstream, the child may not be able to connect her/his every day experiences with the curriculum knowledge-based as it is on a common set of cultural definitions and symbols oriented around the mainstream. The study claims that the concept of localising/contextualising has many implications for all students and

it is especially important for those who are still in the disadvantaged circumstances.

Review of researches on education of minorities conducted during the period from 1993 to 2000 has revealed that only a few studies have been conducted in this area (Yadav, 2006). Most of the studies have dealt with the problems of education of Muslims only. Moreover studies which focused on the problem of curriculum also show that very few studies have so far been conducted focusing on curriculum implementation. Teachers' role in implementation also needs careful study as they are the principal consumers in the field of education. Mohan and Perras (2011) show that the opportunities for teachers to plan for implementation and provision of technical support were important for promoting curriculum implementation in the schools.

This qualitative study does not focus directly on student learning, but rather examines such efforts made by the educational functionaries and teachers in the coastal areas of Beypore. This critical evaluation will help us to rectify the existing problems of the on-going programmes and also to make the implementation process more effective. Hence there is a need to investigate classroom and school practices and the efforts of educational functionaries in the light of the *NCF* (2005) and *KCF* (2007) that might contribute to more equitable, improved outcomes for all students, especially for children in the coastal area. In the case of schools in the coastal area,

it seems to be important to ensure the quality of education and the participation of parents, teachers and learners in learning process.

OBJECTIVES OF THE STUDY

The following are the objectives of the study:

- To explore the programmes made by the educational functionaries for contextualising the curriculum for the coastal areas of Calicut district.
- To explore the practices adopted by schools and teachers in contextualising the curriculum at primary school level.

METHODOLOGY

Case study method was used for the study. Two schools, namely GLPS Beypore West and GLPS Beypore South were taken as cases. The cases were taken on the criteria of high percentage of student population coming from the coastal area. These case studies cover the experiences of people as members of the community. Data of the study were collected through semi-structured interviews. The students, parents, teachers, resource persons and educational functionaries related to the schools in the area of Kozhikode district were the participants of the study. The familial social and cultural factors which shaped this process were studied in detail. A sketch of the geographical territory, which was the playground of this whole experience, was made. Thematic analysis technique is used for the analysis of data.

RESULTS AND DISCUSSION

The analysis of the results has yielded some significant findings pertaining to the contextualisation of the curriculum at the primary level in the coastal areas. The major findings are systematically presented in the order of the objectives of the study.

The first objective was to explore the programmes made by the educational authorities for contextualising the curriculum for the coastal areas of Calicut district. For that the analysis of the interviews of the District Institute of Educational Training (DIET) faculty and Resource Persons (RP) were done and it has yielded the following results.

The educational functionaries have identified this area as backward by putting forth many reasons and have acknowledged the need of contextualising the curriculum for students of coastal areas. One of the resource persons has addressed the problem of the mismatch between life and school and told that formal instructions were given to teachers for contextualising the curriculum. He added:

Children in the coastal area are from different background than that of children from mainstream culture with less exposure to outside world with life in congested areas. What they may get from school is different from what they have habituated. This is an important reason for their lack of interest in learning. In order to develop interest linking the text with the children's experiences and environment is very essential.

Most of the educational functionaries opined that the revised state textbooks developed during 2007 following the recommendations of NCF (2005) and KCF (2007) is an open-ended one with many slots for teachers to contextualise the learning in accordance with the experiential orbit of the child. They mentioned about some isolated efforts made by educational authorities. One of the participants told about a project under taken by *Panchayath* and later by Block Resource Centre (BRC) for the construction of a local text. They made a local resource mapping as there were many historically important places in Feroke followed by a list of local resource persons and a local resource place like Chaliyaamkotta, Mannur and made a local text based on that. He remembered it as a start to form local texts under BRC level. Setting this an example they told teachers also can do similar things. Another resource person viewed that the revised textbook is flexible enough to add all these changes and the teachers can do a lot in this regard if they are supported with additional materials like local text and discourses. All these can contribute to make learning more effective.

They admit that there is an insufficiency in the centralised organisation of planning and the implementation of programmes in acknowledging the diversity in population and culture as the State Council of Educational Research and Training (SCERT) is the main

functionary in the implementation of the recommendations in the state. DIET is also taking an important role in this process. All cluster meetings are designed based on a common module prepared by State Resource Group (SRG) and they give training to District Resource Group (DRG) members. The DIET and DRG members are giving trainings for Block Resource Persons and they train teachers. So training is common for all the teachers and opportunities are given for them to discuss their problems and thus they can seek solutions also. As it is common, there is no space for special module or training. Most of the RPs and DIET faculty argued that the main responsibility of contextualising the curriculum is on the teachers' shoulders. There were no other cluster level organised programmes specifically for this area. At present the programmes designed for the educational empowerment of children in the coastal area are Fisheries school, Remedial teaching and Padanaveedu under SSA. Padanaveedu is proposed for children, who do not have the right ambience to study in their homes which have only one room and is full of noise, to sit together and study with the assistance of an Educational Volunteer appointed by *panchayath* and BRC. They will be provided with honorarium. One of the respondents has added that there are two Padanaveedus run with 22 and 18 children in this region. The absence of an organised system was clear from the words of a RP and he agreed that

there is a need of localised curriculum, but it is still a utopian concept.

All of the participants reported that there are multiple reasons for the educational backwardness of children in the coastal area and all these contribute to lack of interest among children and it is not because they are less intelligent. They have acknowledged the need of special planning and directions from the part of educational functionaries to equip the teachers for this task. Regarding this a resource person has noted that it will be good if special trainings were given for teachers working in this area with additional support materials specifically designed for them.

The analysis of the interviews with the educational functionaries shows that the issue of contextualising the educational programmes is acknowledged well in the context. They have identified the various causes of backwardness of the fishermen population in education. There is an inner dynamics among these factors and the backwardness in education in this area. Like other coastal areas in Calicut district, Beypore also is an economically backward region. An economically backward community or group will not have the motivation to engage voluntarily in educational process. This backwardness orients the people to engage totally in the activities that can meet their livelihood. The lives of the people totally revolve around fishing and related jobs. Their culture is rooted in these activities. This creates an atmosphere where every child born in this region naturally

becomes a fisherman. In such a context, it is obvious that education gets less importance; it lies in the periphery of their life. This has been the scene for decades in this area. In this scenario the existing education system has an important duty to do in the society. The primary focus of the system should be to ensure the voluntary and active participation in the process. To meet this goal, the education system should be culturally sensitive. But the existing system is not addressing this seriously. Education doesn't have an entity separated from the socio-cultural process. There is a remarkable mismatch between the life and education system of the people living in coastal area. The students in this area are often labelled as less motivated and disinterested which ultimately results in dropouts and poor performance.

Even though Kerala is very eager to absorb the developments in the field of education and to implement the desirable trends, it is yet to absorb the spirit of *NCF* (2005) showed in culture in the educational processes. By acknowledging the importance of contextualising the curriculum, the educational functionaries admit that its materialisation is in the process still after 7 years of *NCF* (2005). Teachers are given open-ended textbooks to contextualise it according to the local needs. Some of the current programmes implemented for coastal area show that they still view educational backwardness as a product of economic backwardness. The centralised system followed in planning

and implementation is less open to address the issues of contextualising curriculum. Since it operates from top to bottom, local level concerns become beyond the purview of its functioning. The issue of educational backwardness in the coastal areas is not given any special attention. It is also taken as issues of Scheduled caste and scheduled tribe groups. There is a need of a system which works in a more decentralised way.

The second objective was to explore the practices adopted by school and teachers in contextualising the curriculum at the primary level. Analyses of the interviews of teachers, students and parents have brought the following results. Acknowledging the issue of the need for contextualisation, the majority of the teachers have told that when they try to localise the content with examples from child's immediate environment they have observed desirable changes in their participation level. They expressed concern over the textbook which they were using as it doesn't have any direct relationships to the life of the child and the respondents opined that it will be better if the textbook could incorporate changes in accordance with the diversity of their culture. Some of the respondents tend to generalise the issue as common among all children and have not yet acknowledged the issue of the need to be culturally-specific. One of the teachers has said that in each lesson there will be a part for child to add named as *entevaka* (my part). She added that when assignments or home

work were given as continuation of the textbook activities, most of the parents are not helping because the parents don't know how to help their children. One of the teachers also echoed the problems of a centralised system and added:

Textbook is designed for whole Kerala. So there must be some problems or else we should have different textbooks for different areas. It will be good if there are one or two lessons at least related to the life in coastal area.

They expressed their limitations in bringing the child's context always into the classroom by saying that, as they do not belong to this area they are not aware of many of their cultural specificities. Another teacher added that if they had a local text we would be able to overcome some of these limitations. One of the teachers remembered that discussions used to happen on this topic but they don't know about its progress and unless and until a local text is there, at least as an additional support it will be difficult for a teacher who is new to this area. Teachers have observed that contextualising can be done especially when they teach environmental studies because while teaching such subjects the teachers can use many examples from their own immediate environment if they are culturally-sensitive. They have also added mathematics to be such a subject. The teachers said that they were using direct examples from the life of the children and they were engaging the children with their own experiences while beginning a lesson.

This could allow indigenous knowledge to come into the classroom. They have identified the need for local efforts, school level efforts and the need for training for contextualisation.

One of the teachers expressed the opinion that local people could work as resource persons in the efforts of contextualising curriculum as teachers are not familiar with their culture. However, the schools have done very little in this regard. It demands collective effort at the school level, cluster level and panchayath level from teachers and educational authorities. They expressed their wish of being able to take more field trips. But the main constraints in doing such work are lack of cooperation from parents and finance also is a problem. One of the teachers in GLPS Bypore West has argued that they have done some surveys and simple projects related to different kinds of work and they have found out that most of the people in the area are doing work related to sea fishing. Another teacher has added that some assignments have been given related to ice making and coir making which are very familiar in that area. A survey has been done related to the income of Kudumbasree; a self help group in Kerala. Children have participated well in all these activities. In that way students have collected information regarding the history of the school and the importance of their place and have included it in their manuscript library. The isolated efforts of the teachers were very successful and it has materialised in the form of magazines like Piravi

and Olangal. Another has said that they have not received any training related to the method of bringing the local text into the classroom in cluster meetings. One of the respondents has stressed that training is very essential. The important thing is the construction of a textbook which gives importance to local resources in the sub-district level. He has also added that as schools in this area are mainly government schools teachers are transferred now and then and this has an adverse effect on the learning process. It reasserts the importance of a local text for all learning processes, especially in a coastal area. Moreover as the teachers do not belong to that area, training is also very essential. At present no training has been given to the teachers for contextualising curriculum and teachers demand training and supportive materials in a decentralised way.

The interviews with parents also have given the same results. One of the parents said that in textbook-based homework they are not always capable of helping whereas those related with their immediate environment, they are able to help and the children even show interest in doing their home work. But all of them were convinced that there may be greater improvement in the children's learning if the textbook is founded on their own life and environment. Majority of the parents have said that if textbooks were related to the immediate environment of the child where she/he lives their parents would help them well. They have also

added that now many of the parents are not able to help because they don't know these things.

Majority of the students also have the opinion that if the textbooks were related to their life and environment, they could learn easily and exams also will be easy. They also said that they conducted surveys on the use of plastics within their locality and all of them participated well in that activity.

The experience of teachers working in the coastal area stresses the need for contextualising curriculum. They identify it as a crucial factor for an effective teaching-learning process. The current concept of open-ended textbooks does not meet the need of coastal area. Teachers are instructed to contextualise but they have not been given any training. As a result, they are doing it within their limitation with no coordinated efforts. Since the open-ended textbooks cannot make concrete results in teaching process, teachers demand local texts instead of open-ended textbooks. The importance of local level efforts is visible in contextualising the curriculum. It can be done at panchayath level by organising and coordinating programmes. If needed, schools can further modify according to their student population and their culture. Local people can work as resource persons in the efforts of contextualising curriculum. Teachers wish to get training so as to take efforts in the direction of contextualising the curriculum.

Students' active participation ensures the quality of any educational

system. If the system is not addressing their experiential life, their participation will be minimal and that will produce a weak system of education. The design of curriculum and pedagogic practices has implications in the parents' participation in educational process. If the text is totally devoid of the culture and social life of people the parents cannot be a part of the child's learning process. The local textbook can ensure joint efforts of learning which will transform the educational process to a community process. Area like Beypore invites a shift in the interest of people in education. The primary thing to do in areas like this is to create interest in the people to make their children educated. For that they also need roles in the process. If the textbooks do not acknowledge the knowledge the students possess they become an outsider in the learning process. All these reiterates the need of decentralised programmes and planning from the educational functionaries by making the text localised text and taking local people as cultural experts.

CONCLUSION

Anchoring on localising curriculum, the present study was an attempt to examine the programmes and practices for primary school students with respect to the recommendations of *NCF* (2005) and *KCF* (2007). Although these documents have succeeded in spreading the idea of localising curriculum among different stakeholders of education it has to be transformed as a functional system and this transformation

requires a decentralised mode of planning and execution. The findings of this study revealed the need of more contextualised, decentralised efforts for its successful implementation.

The educational backwardness of many communities like the fishermen community in Kerala demands fast action internalising the true spirit of the recommendations.

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