

‘O’-Level IT Certification Course

in Collaboration with NIELIT
(National Institute of Electronics & Information Technology)

Class-IX



Bhartiya Shiksha Board

Course Curriculum Design

The Bhartiya Shiksha Board aims to produce

1. True Bhartiya with high sense of pride for our belief, traditions, culture and languages
2. Responsible and productive citizens
3. Self -confident, self -reliant, strongly committed person who can uphold high moral values
4. Integrated personalities
5. Conscious and compassionate human beings
6. Ardent learner and rational thinker
7. Physically, mentally, intellectually, emotionally and spiritually fit person
8. Innovative and enterprising

Curriculum is designed keeping the learner at the centre. Four kind of programmes are evolved for the holistic development of humane as conscious being:

1. Academic programs for Intellectual development
2. Culture Education Programs for Aesthetic Development
3. Social Education programs for social development
4. Self-Development programs for physical fulfilment and spiritual development

Schools will be day boarding schools of duration minimum 8 hours daily. All 365 days will be considered as learning opportunity days with learning in formal set up for 240 days and in informal set up for 165 days. All festival holidays, excursions, outside classroom exposures will be part of non-formal setup. Yog, Pranayam, Hawan-Yagna, sports, working in agriculture fields or gardens and meditation will be part of the daily routine of school.

Keeping the 'Basic Education' (बुनियादी शिक्षा) of Mahatma Gandhi's ideas in the center, the format/framework of Vocational education and Skill development has been prepared by BSB. Science and Technology of the present digital oriented world will be used to prepare young Indians for the global business and industry by integrating the traditions of 64 kala and 16 vidya viz. vidya means literary study and kala is a professional activity. During the vedic age the students were prepared for life while learning various skills in Gurukuls(ancient schools). The BSB, reinforces the same heritage of ancient Indian Knowledge by introducing some of those vedyien and kalayien as vocational courses so that students should know about the Indian ancient heritage while acquiring the mainstream education. This way the board also conform to the guidelines and principles as proposed in NEP 2020 and the National Curriculum Framework (NCF) 2023 to build global citizens rooted in Indian ethos and values.

The BSB will provide access to all students high quality vocational education, necessary to enable them to acquire skills for further education and training, and also help them to recognise pathways to employment. No hard separation between vocational and academic streams in schools will eliminate hierarchies and silos between different areas of learning, at the same time aims to provide experiential learning by combining theoretical knowledge with practical skills would lead to emphasizing the dignity of labour and importance of various vocations involving Indian arts.

At the secondary level choosing any one Vocational Skill subject will help students in identifying their interests and develop the skills and mindset required to become skilled workers or entrepreneurs. At the board level as we aim to prepare students for the workforce and the global market, we have planned to offer programs in five fields: Information Technology/ Electronics, Commerce/Business, Agriculture(Agribusiness & Agritechnology), Tourism and Environment; all the courses under these identified categories will have life skills, IKS(Indian Knowledge System), SEL(Social Emotional Learning) based additional modules apart from subject specific skill modules.



The objective of the 'O-Level' IT course is to enable student to acquire the knowledge pertaining to fundamentals of Information Technology (IT Tools and Business Systems, Internet Technology and Web design, Programming and Problem Solving through 'C' Language, Application of .NET Technology, Introduction to Multimedia, Introduction to ICT Resources, a Practical and Project Work). In order to serve the IT industry better, the DOEACC 'O' Level course has been designed to develop the basic skills for the above. The career options available to a DOEACC 'O' level qualifiers are:

- Junior Programmer
- EDP Assistant
- Web Designer
- Lab Demonstrator

The curriculum of 'O' Level IT Course for Secondary Level is as following:

S.No.	Class	Course Name	NSQF Level	Module Marks (60% of Theory Marks + 40% of Practical Marks)					Time period (Hours) (Approved by NSQF + Transverse Skills+ Entrepreneurial Skills)				
				Theory	Practical	Internal	Assignment	Total	Theory	Practical	Project	Emp. Skills	Total
		O Level 'IT'	4	350	180	10	10	550	262 (192 + 70)	308 (288+ 20)	60	-----	630 (540 + 90)
1.	9th	Information Technology Tools and Network Basics		60	40	----	----	100	48	72	15	----	135
		-Life Skill & IKS		25	----	----	----	25	10	----	----	----	10
	10th	Web Designing & Publishing		60	40	----	----	100	48	72	15	----	135
		-Life Skill & IKS		25	----	----	----	25	10	----	----	----	10
	11th	Programming and Problem Solving through Python		60	40	----	----	100	48	72	15	----	135
		-Life Skill & IKS		30	10	5	5	50	20	10	----	----	30
	12th	-Internet of Things and its Applications		60	40	----	----	100	48	72	15	----	135
		-Life Skills, Entrepreneurial Skills & IKS		30	10	5	5	50	30	10	----	----	40

Acknowledgements

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Development Team

The Bhartiya Shiksha Board appreciates *Dr. Nidhi Gusain*, BSB for leading the development of this course. The members of the course development team- *Shrawan Kumar Shukla*, Consultant, Bhartiya Shiksha Board; *Dr. Harish Kumar Bandhu*, Sanskrit Lecturer, Navyug School Lodhi Road, New Delhi; *Pooja Kumari* from Bhartiya Shiksha Board are acknowledged.

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BRIDGING THE INDIAN ANCIENT WISDOM AND VOCATIONAL EDUCATION



Learning Outcome

The learners will be able to:

- 📌 identify the 64 *Kalayein*(arts) in ancient Indian text
- 📌 describe a few examples of these ancient arts and how they were practiced
- 📌 explain how some of the 64 *Klayein* are relevant to modern vocational.education

Dear Children, India is a land of diversity. There are vast differences within the country we find vast difference in language, dress, culture, customs, cuisine, crops etc. Additionally, there are significant variations in the landscape and climate.

Vedas: the world's oldest scriptures; Valmiki Ramayana: the world's first written poetry; Mahabharat: the largest epic ever written are only some of the examples of the priceless heritage given to the world by our ancient civilization. According to the first sermon of Veda:



“वयं राष्ट्रे जागृत्याम”

- यजुर्वेद 9/23

"We should keep the nation awake, lively and uplifted."

The most important element in the progress of a nation are the citizens of that country or society. This is possible only when the citizens perform their duties and responsibilities in a proper manner. Understanding the importance of this fact, Acharya Chanakya describes the duties of citizens through environmental protection and says -





अग्निप्रतीकारं च ग्रीष्मे मध्यमयोरह्णश्चतुर्भागयोः। अष्टमभागोऽग्निदण्डः।

- अर्थशास्त्रम्-(नागरिकप्रणिधिः,द्वितीय-अधिकरणम्)36/5

Protecting the environment is the ultimate duty of every citizen, that is why they should not light a fire in the open during four segments of the day in summer. If any citizen does so, he should be punished with one-eighth of a Pana (पण).



“ जो भरा नहीं है भावों से, जिसमें बहती रसधार नहीं।

“हृदय नहीं वह पत्थर है, जिसको स्वदेश से प्यार नहीं।।”

- भारत भारती (राष्ट्रकवि मैथिलीशरण गुप्त)

It is the first duty of every citizen of the country to love and honour his country and culture. He will be able to do this only when he understands the civilization and culture of the country. Maithilisharan Gupta has said in his immortal poetry Bharat-Bharati.

Let us learn more about Vedic Knowledge and tradition:-

Veda, Upveda, Ṣaḍ -Vedaṅg, Brāhmaṇa texts, Sūtra texts, Āraṇyaka texts, Smṛiti texts, Upaniṣada and Ṣaḍ-Darshan etc. are considered a part of Vedic literature. Apart from the Vedas and Upavedas, all other Vedic scriptures are treatises on the Vedas, from which the essence of the Vedas is known. Maharshi Dayanand Saraswati, the founder of Arya Samaj, in the fourth rule under the ten rules of *Arya Samaj*, has called the Vedas 'the book of all true knowledge'. In Vedic literature, description of all the parts and aspects of philosophy of life like physical, divine (Para) and physical (Apara) is found. In the same sequence, there is mention here and there in the Vedas about the

education of vocational skills (electrical work, weaving, dyeing, metal and woodcraft etc.).

In our scriptures, we find the description of sixty four skills based on Arts and sixteen on Sciences, which not only give us a glimpse of the nature of the Vedic society which developed with a deep Vedic knowledge tradition, but also provides a classification of various skill-based fields of work according to interest and ability for every section of the society. According to Kamasutra, the sixty-four skill based arts (body sciences) are as follows:-



1. Gīta (गीत), 2. Ālekhyā (आलेख्य), 3. Chitrāyog (चित्रायोग), 4. Karṇapatrabhaṅga (कर्णपत्रभङ्ग), 5. Gandha-yukti (गन्धयुक्ति), 6. Hastlāghava (हस्तलाघव), 7. Vīṇā-Ḍamaruk-Vādyā (वीणा-डमरुक-वाद्य), 8. Pustaka-vāchana (पुस्तकवाचन), 9. Vāstuvidyā (वास्तुविद्या), 10. Dhātuvāda (धातुवाद), 11. Maṇirāg-jñāna (मणिरागज्ञान), 12. Vriṣṭāyurvedyoga (वृक्षायुर्वेदयोग), 13. Deś-Bhāṣā-vijnān (देश-भाषा-विज्ञान), 14. Yantra-Māṭrikā (यन्त्रमातृका), 15. Mānasī-Kāvya-kriyā (मानसी-काव्यक्रिया), 16. Bāl-Krīḍanak (बाल-क्रीडनक), 17. Vēnayikī-vidyā (वैनयिकी-विद्या), & 18. Vējayikī-vidyā (वैजयिकी-विद्या)।

कामसूत्र १.३.१५



1.1 Activity

Find and discuss some of the skill art forms from the 64 Kalayein listed in the provided Wikipedia link and relate them to vocational education.

<https://en.wikipedia.org/wiki/Kal%C4%81>



In addition to the sixty four arts mentioned above, let us briefly see what has been said about the sixteen Vidyas in the Vedic scriptures -

According to the Upaniṣadas, Kumati, Sumati, Vikshit, Moodh, Kshit, Moorchhit, Jagrat, Chaitanya, Achhetan etc. are the states of the mind. Every person is aware of only these three states of his:- Waking, Dream and Deep Sleep. The strange truth is that this world also has three levels- 1. One is the 'gross world', which is experienced in the 'waking state'. 2. Second is the 'subtle world', which is experienced in the 'dream state' and 3. Third is the 'causal world', which is experienced in the 'deep sleep state'.

Meaningful knowledge of sixteen vidyas beyond three states is important. Man neither knew nor understood himself beyond three states. These 16 vidyas are in dormant state in every human being. That is, it is related to the states of experienced knowledge. The names of these sixteen arts are different in different texts.

According to Upanishad, the following are the 16 Vidyas - 1. Annamaya, 2. Prāṇamaya, 3. Manomaya, 4. Vijnānamaya, 5. Ānandmaya, 6. Atishayanī, 7. Viparinabhimī, 8. Sankramiṇī, 9. Prabhavi, 10. Kunthinī, 11. Vikasinī, 12. Maryādinī, 13. Sanhladinī, 14. Āhladinī, 15. Paripūrṇa & 16. Swarūpavasthita.

Let us briefly see what has been said on these subjects in the Vedic scriptures -

Vedic Family: An individual is the smallest unit of society. The link connecting individuals and society is 'family'. The role of family is supreme in improving the personality of a person. Therefore, a well-organised, cultured and well-educated family is the basic foundation for building an excellent society. Let us see what clear instructions are given in the Vedas regarding what role the family should play in realising the vision of a developed nation.

There is a description of such a family in the Vedas, in which every member of the family is not only completely devoted to each other but also supports each other in every situation, does not hold grudges, cooperates and respects each other-



सहृदयं सामन्स्यमविद्वेषं कृणोमि वः ।

अन्यो अन्यमभि हर्यत वत्सं ज्ञातमिवाधन्या ॥

-अथर्ववेद 3/30/1

“That is, not only in our family but also in the family like society, our hearts should be equal and free from jealousy and hatred. Let us love each other like a cow loves her newborn calf.”

The next mantra of the same sukta clarifies the mutual relationship between the son and the parents and the husband and wife.



अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥

-अथर्ववेद 3/30/2

“That means the son should be obedient to his father and pleasing to his mother. The wife should speak sweetly and peacefully to her husband.”

Not only this, Veda Mantra further says that brothers and sisters should also behave affectionately with each other.



मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया॥

-अथर्ववेद, 3/30/3

“Brothers should not hate their brothers, sisters should not hate their sisters, brothers and sisters should treat each other with equal respect and speak politely.”

1. Family and Skill Work (Takṣaṇa & Chitra-Śak-Apūp-Bhakṣya-Vikārkriyā): The Rigveda preaches that all the members of the family should do different types of skilled work and contribute to the income of the family and live with love. The mantra says I am a Karu (poet, craftsman), my father is a Bhishak (doctor) and my mother grinds at a mill. We do various things for household income.



कारुरुहं ततो भिषगुं पलप्रक्षिणीं नृना।
नानाधियो वसूयवोऽनु गाइव तस्थिमेन्द्रायेन्द्रो परि स्रव ॥

-ऋग्वेद 9/112/3

While giving instructions to kings in his famous book Arthashastra, Kautilya (Acharya Chanakya) says that the king should encourage skilled artisans, who are capable of doing intricate work, to reside in his city.

कारुशिल्पिनः स्वकर्मस्थानेषु स्वजनं वासयेयुः।

(अर्थशास्त्रम्, नागरिकप्रणिधिः, अध्याय-36/4)

2. Skill of weaving clothes (Hastlāghava & Sūchī-Vāpak-Karma):- There is a description of cotton, woollen and silk clothes in the Vedic era. Cotton clothes were called 'Vasas', woollen clothes were called 'Urnayu' and silk clothes were called 'Taapriya'. The weaver was called 'Vasovay'. Weaving is described in a beautiful metaphor in the Atharva Veda. The annual cycle is a loom, day and night are two women, they weave the clothes of the year. The seasons are six pegs. The night is a warp (ताना) and the day is a weft (बाना) -



तन्त्रमेकं युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम्।
प्रान्या तन्तूस्तिरते धृत्ते अन्या नाप वृञ्जाते न गमातो अन्तम्॥

- अथर्ववेद 10/7/42

3. Electricity (Udakghāt=Hydro-Electricity) :- The mantras of the four Vedas are divided into Suktas and all the mantras have independent Devatas and Rishis. These Vedic mantras have threefold meaning :- Spiritual (आध्यात्मिक), Gothic (आधिदैविक) and Metaphysical (आधिभौतिक). In the Vedas, Indra is the god of power and Agnidev is the god of energy (electricity). Let us try to understand this through the divine meaning of this one mantra of Atharvaveda, in which while discussing about the friendly use of electricity, it has been said that -





मन्त्र :-

स न इन्द्रः शिवः सखाश्चावद् गोमद् यवमत्। उरुधारेव दोहते।

-अथर्ववेद -20/7/3

“That very electric power may be our peaceful friend, providing us with the horse-power to drive our machines, light up our homes and power to produce grains in the field. Let it bring on prosperity and well-being for us by flowing into numerous currents.”

The deity of the 13th sukta of the first chapter of the Atharvaveda is Vidyut, in the first mantra of which the deity Vidyut has been saluted -



नमस्ते अस्तु विद्युते नमस्ते स्तनतयित्नवे।

नमस्ते अस्त्वश्मने येना दुडाशे अस्यं सि ॥

- अथर्ववेद - 1/13/1

The next two mantras of this Sukta clearly mention the various useful applications of electricity. There is a direct reference to horse powered machines, electronically operated vehicles like aircraft etc. It also clearly mentions that electricity can be used for lighting buildings and for agricultural implements as we do today.

The couplet mantras are as follows -



नमस्ते प्रवतो नपाद् यतस्तपः समूहसि।
मृडया नस्तनुभ्यो मयस्तोकेभ्यस्कृधि॥
प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृणमः।
विद्य ते धाम परमं गुहा यत् समुद्रे अन्तर्निहितासि नाभिः॥

अथर्ववेद - १/१३/२-३

How developed and advanced the society of a nation is depends on the advanced economic aspect of the society and the economic progress of that society depends on the industries present in the society. It is only through these developed industries that human intelligence and his arts develop properly. Not only this, a self-reliant man becomes a symbol of a self-reliant society. Expressing this self-confidence of man, this mantra of Atharva Veda says that only the will to do work is the basis of success and says -



कृतं मे दक्षिणे हस्ते जयो मे सुव्य आहितः।

अथर्ववेद - ७/५०/८

“That means I have the power of action in my right hand and victory in my left hand.”

Making this sentiment more clear, the mantra of Yajurveda says that-

बाहू मे बलमिन्द्रिय हस्तौ मे कर्म वीर्यम्।

यजुर्वेद - २०/७

“My arms are a symbol of strength and both my hands are a symbol of action and bravery.”

Fingers play the supreme role in development of all skills. Yajurveda says -

मोदाः प्रमोदा अङ्गुलीरङ्गानि मित्रं मे सहः ।

यजुर्वेद - २०/६

“That means my fingers and every body part have the ability to develop skills in all fields.”



पशूनां पतये नमो नमः।

(यजुर्वेद - १६/१७)

4. Veda & Skills:- In the 16th & 30th chapter of Yajurveda, more than 130 people doing skill based work have been described with respect and homage has been paid to them. This shows that in the Vedic society based on the caste system, not only all sections of the society got proper representation but also everyone got equal opportunity to take their life on the path of development by choosing the field of work according to their ability. In this way, they played a major role in the development of the nation by contributing to the development of social life. Some of them are mentioned below -

I. Animal Husbandry:- Livestock of any nation has an important contribution in the development of that nation, hence in Veda Mantra, while paying tribute to the people who rear, promote, conserve and trade high quality animals, it is said that-

DO YOU KNOW?

Vergheese Kurien is widely regarded as the father of white revolution in India. White Revolution in India. The White Revolution refers to the significant increase in milk production, which would not have been possible without high quality livestock. The impact of the development of Indian society can be understood in the context of the *Yajurvedic* mantra mentioned above.



II. Skilled Trader Consultant:- When, under what circumstances, trading of which commodities will be profitable? It is not easy for a businessman to take all these decisions on his own. Therefore, it is very difficult to achieve success in business without a skilled advisor. Keeping this fact in mind, the Veda Mantra orders the king to respect such a person.



नमो मन्त्रिणे वाणिजाय

(यजुर्वेद-१६/१९)

“Kings should give due respect to the skilled advisors of traders.”

III. Majority of the people of our country live in villages, whose main source of livelihood is agriculture. It is very essential to have a proper irrigation system for advanced agriculture. Accordingly, in the Veda Mantra, instructions have been given to encourage and honour the skilled managers in the management of rivers along with the skilled artisans who construct waterfalls, wells, ponds, canals etc., so that an advanced society can be created through improved agriculture. Veda Mantra says -



“ नमः काट्याय च नीप्याय च नमः कुल्याय च सरस्याय च नमो नादेयाय च वैशन्ताय च॥”

-यजुर्वेद-१६/३७

It means ‘those who build wells (Kāṭyāy), those who build huge reservoirs (Nīpyāy), those who construct canals (Kulyāy), those who make small ponds (Sarasyāy) and those who are skilled in managing rivers (Nādeyāy) should be respected.’

IV. Those who construct houses according to Vastushastra (Vāstuvidyā): - Yajurveda instructs the king to encourage those who construct houses according to Vastushastra and to give due respect to the people who are skilled in protecting those houses.



“नमो वास्तुव्याय च वास्तुपाय च”

(यजुर्वेद-१६/३९)

V. Gemstones (Dhātuvāda & Maṇirāg-jñāna):- Gemstones have been the center of attraction for human society since ancient times and have been an integral part of jewellery. Jewellery like bejeweled crown, rings, necklaces, armlets, earrings etc. have been dear not only to the royals but also to both common men and women. The painting done on these gems is very subtle and complex. In the Vedas, giving due respect to the artisans skilled in these works, it is said -



“नमः कपुर्दिने च”

(यजुर्वेद - १६/४३)

Respectful salute to the artisans skilled in the work of conch, oyster, mouktik, coral etc.

“रूपाय मणिकारम्”

(यजुर्वेद - ३०/७)

In the 30th chapter of Yajurveda itself, gratitude has been expressed to the jewelers who decorated or painted the gems.

We read through the Ved mantras and came to know that in the society envisioned in the Vedas, not only is there a proper place for each class but their work is also given proper respect. This Vedic society is an exemplary society for the world, where not birth and caste but the qualities and deeds of a person are his identity. The society in which every class gets equal opportunity and due respect is the society that shows true progress. There is a feeling of equality and respect for all living beings in the mind of every human being. This inspiration is given in the last mantra of Rigveda-



समाना व आकूतिः समाना हृदयानि वः।

समानमस्तु वो मनो यथा वः सुसहासति॥

(ऋग्वेद - १०/१९१/४)

It means , our heart, mind and moral behavior towards each other should be the same.



So far, we have read and understood the nature of society in the Vedic era; the kind of life the people of that society lead and what their livelihoods were. Also, we marvel at the immense knowledge of the sages and saints of that time, on every aspect of life. They led a life of intense austerity, penance and rigour and applied timeless and universal truths to weave a fabric of society which is relevant even today. Where did they learn all these truths is still a subject of intense research. Among these arts, there are many such arts which are not only useful in the present scenario but are also very important in improving our professional life.

Some of These include Gītāvidyā (Music), Vādyavidyā and Vīṇā-Ḍamaruk-Vādyā (related to instrumental music), Nāṭyavidyā (Acting), Yantramatrika (Mechanics), Vṛkṣayurveda (Medical treatment by herbs), Dhātuvāda (Metallurgy), Rūpyak-Parīkṣā and Maṇirāg-jñāna (related to Testing and making of Gemstones) Chitra-Śak-Apūp-Bhakṣya-Vikārkriyā and Pānak-Ras-Rāg-Āsav-yojana (related to hotel management) etc.

Current scenario: Now we talk about the present time in the Vedic scenario. It will not be an exaggeration to call the modern era the technological era. Geology, Space, Geography, Forestry, Medicine, Zoology, origin of the earth, etc., which is the area where modern technology has no reach? Every area of our social life is not only influenced by modern technology, but it is extremely difficult to imagine personal and social life without modern technology. How this modern technology has affected our social and economic life along with making it easier, we will discuss in the coming chapters.

1.2 Activity

Write which arts the following activities fall under -

Sr. No.	Activities	Name of Kalā*
1	The use of lexicography and Verse Composition Skills The use of lexicography and Verse Composition Skills	_____
2	Mechanics	_____
3	Testing silver and jewels	_____
4	Making and solving riddles	_____
5	Solving enigmatic verses	_____
6	Making children's toys.	_____

*Hint :- You can use the link given on page no 3. (Activity 1.1)

MYTHOLOGICAL STORY

Udhyamshil Raikva Rishi

bsb.org.in/academic/search.php?q=skillededucationandedintroductionc7voc



Satyakam Jabala

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References

https://dharmawiki.org/index.php/64_Kalas_



1.3 Interactive Teacher-Guided Activities

- 1. Classroom Presentation & Discussion :Introduction to 64 Kalayein (15 minutes)**
 - ▶ Students will highlight how 64 arts and crafts mentioned in the Kamasutra were essential in ancient India and their relevance today.
 - ▶ Ask students to think about modern equivalents of these traditional skills. For example, how painting and drawing can relate to graphic design or how cooking can relate to culinary arts.

2. Group Activity: Connecting Traditional Skills to Modern Vocations (30 minutes)

- ▶ Divide Students into Small Groups: Each group is assigned 3-4 Kalas to research and discuss.
- ▶ Research and Discussion: Groups will explore how each assigned Kala can translate into a modern vocational skill or career. They should consider the relevance and applications of these skills in today's world.
- ▶ Worksheet: Provide a worksheet with questions to guide their research and discussion, such as:
 - What is traditional skill or art about?
 - What modern careers or vocational skills relate to this traditional art?
 - How can this traditional skill be taught and practiced today?

3. Presentation and Sharing (30 minutes)

- ▶ Group Presentations: Each group presents their findings to the class, explaining the connection between their assigned Kalas and modern vocational skills.
- ▶ Class Discussion: Facilitate a discussion on how cultural heritage can influence and enhance vocational education. Highlight any surprising connections or insights from the presentations.

4. Hands-On Activity (30 minutes)

- ▶ Choose a Kala to Explore Practically: Depending on available resources, choose one or two Kalas for a hands-on activity. Examples include:
 - Painting and Drawing (Chitra): Provide art supplies and let students create their own artworks.
 - Cooking (Paka-shastra): Demonstrate a simple recipe and let students participate in cooking.
 - Music (Sangita): Have a mini music workshop where students can learn basic rhythms or melodies.

5. Reflective Discussion:

- After the hands-on activity, discuss how engaging with these traditional arts can enhance vocational skills and career opportunities.
- Have students reflect on what they learned about the connection between traditional arts and modern vocations. Encourage them to think about how they can incorporate these skills into their own lives and future careers.
- Q&A Session: Open the floor for any questions or comments about the

activity and the importance of integrating cultural heritage into vocational education.

6. Assessment:

- ▶ Participation in group discussions and presentations.
- ▶ Completion of the research worksheet.
- ▶ Engagement and effort in the hands-on activity.
- ▶ Reflection and contributions to the class discussion.

7. Extensions:

- ▶ Invite professionals from various fields to talk about how traditional arts have influenced their careers.
- ▶ Organize a cultural fair where students can showcase their projects and hands-on activities related to the 64 Kalas.
- ▶ Create a long-term project where students can choose a Kala to study in-depth and develop a related vocational skill over the course of the school year.