

Kathak Dance–Based Cultural Values and Teaching Effectiveness among Secondary School Teachers

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Articles Information	Abstract
<p>Received : 07-02-2026</p> <p>Revised R1 : 04-04-2026</p> <p>Revised R2 : 14-04-2026</p> <p>Accepted : 14-04-2026</p> <p>Published : 30-04-2026</p>	<p>Cultural values embedded in traditional performing arts have long played an important role in shaping educational practices in India. Among these traditions, Kathak dance represents a classical art form rooted in storytelling, rhythm, discipline, and expressive communication, which are pedagogically relevant to classroom teaching. This study investigates the relationship between Kathak dance–based cultural values in teaching practices and teaching effectiveness among secondary school teachers. A cross-sectional correlational survey design was employed. Data were collected from secondary school teachers using a structured Likert-scale questionnaire measuring Kathak-based cultural values in teaching and perceived teaching effectiveness. Descriptive statistics, reliability analysis, Pearson correlation, and regression analysis were used to analyze the data. The findings indicate a significant positive relationship between Kathak dance–based cultural values and teaching effectiveness. The results suggest that integrating culturally grounded pedagogical values inspired by Kathak can enhance instructional effectiveness in secondary education. This study contributes to the growing literature on culture-responsive pedagogy by highlighting the educational relevance of classical dance traditions in contemporary school teaching.</p> <p>Keywords: Kathak Dance; Cultural Values; Teaching Effectiveness; Secondary School Teachers; Culture-Responsive Pedagogy.</p>

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1. INTRODUCTION

Teaching effectiveness continues to be a central concern in educational research due to its direct influence on student learning outcomes, classroom engagement, and overall instructional quality. Across diverse educational systems, effective teaching is increasingly understood not merely as the application of instructional techniques, but as a complex interaction between pedagogical knowledge, socio-cultural context, and teacher professional judgment (Darling-Hammond, 2017; Hattie, 2009). In culturally plural societies, teaching effectiveness is shaped not only by curriculum standards and instructional strategies, but also by culturally embedded values that influence communication patterns, classroom norms, and teacher–student relationships (Gay, 2018; OECD, 2019).

Recent pedagogical discourse has emphasized learner-centered instruction, digital integration, and evidence-based teaching practices as key determinants of instructional effectiveness (OECD, 2018; Schindler et al., 2017). However, an exclusive focus on technocratic or universal models of pedagogy risks overlooking the cultural foundations through which teaching practices are enacted and interpreted in local contexts. Culture plays a critical role in shaping teachers' instructional behaviors, expectations of learners, and classroom interactional styles, particularly in non-Western educational settings (Alexander, 2018; Tobin & McRobbie, 1996).

Culture-responsive pedagogy argues that effective teaching is enhanced when instructional practices are aligned with culturally meaningful values, narratives, and modes of expression familiar to learners (Gay, 2018; Ladson-Billings, 1995). Empirical studies have demonstrated that culturally grounded teaching practices can improve student engagement, motivation, and comprehension by creating continuity between students' cultural worlds and school knowledge (Aronson & Laughter, 2016; Paris & Alim, 2017). Nevertheless, much of the existing literature conceptualizes culture in broad or abstract terms, often treating it as background context rather than as a structured source of pedagogical principles.

Traditional performing arts offer a distinctive yet underexplored cultural framework for pedagogical analysis. As embodied cultural systems, traditional arts integrate discipline, narrative meaning, emotional expression, and social values through structured performance practices (Shusterman, 2012). In the Indian context, Kathak dance represents a classical tradition rooted in North India, particularly Uttar Pradesh, that historically functioned as a medium of storytelling, moral instruction, rhythmic discipline, and expressive communication. Core elements of Kathak—such as rhythmic precision, narrative sequencing, expressive gestures (*abhinaya*), and relational harmony—mirror pedagogical competencies essential for effective classroom teaching, including instructional clarity, emotional engagement, structured lesson flow, and respectful interaction.

From a pedagogical perspective, Kathak-based cultural values may be understood as an embodied form of value-based education, where discipline is cultivated through rhythm, meaning is conveyed through narrative, and understanding is deepened through expressive communication. These characteristics resonate with constructivist and socio-cultural theories of learning, which emphasize meaning-making, dialogic interaction, and the role of cultural tools in cognitive development (Vygotsky, 1978; Bruner, 1996).

However, despite the theoretical alignment between traditional art-based values and contemporary pedagogical principles, empirical research examining how such culturally grounded values relate to teaching effectiveness remains limited.

Existing studies on teacher effectiveness in India have primarily focused on professional competence, instructional strategies, and institutional factors (Kumar & Sarangapani, 2014; NCERT, 2020), while research on culture-responsive pedagogy has often concentrated on linguistic diversity or ethnic identity rather than on traditional art-based cultural frameworks. Consequently, the pedagogical potential of classical cultural traditions such as Kathak has not been sufficiently examined within empirical models of teaching effectiveness.

Addressing this gap, the present study investigates the relationship between Kathak dance–based cultural values in teaching practices and teaching effectiveness among secondary school teachers. By conceptualizing Kathak not as an artistic skill but as a source of pedagogically relevant cultural values, this study contributes to international discussions on culture-responsive pedagogy and teacher effectiveness. It offers empirical evidence on how culturally embedded value systems rooted in traditional performing arts may inform effective teaching practices in contemporary secondary education.

2. LITERATURE REVIEW

2.1. Teaching Effectiveness

Teaching effectiveness is widely conceptualized as a multidimensional construct encompassing teachers' capacity to promote meaningful learning, manage classroom processes, and foster positive student engagement. Rather than being reduced to student achievement outcomes alone, contemporary scholarship frames teaching effectiveness as a complex interaction between instructional clarity, pedagogical decision-making, classroom management, and reflective professional practice (Darling-Hammond, 2017; Kyriakides, Christoforou, & Charalambous, 2013).

Meta-analytic evidence indicates that effective teaching is strongly associated with teachers' ability to structure lessons coherently, communicate content clearly, and maintain productive learning environments (Hattie, 2009; Muijs et al., 2014). Instructional clarity and student engagement, in particular, are consistently identified as central predictors of perceived teaching effectiveness across cultural contexts (Creemers & Kyriakides, 2008). Additionally, effective classroom management contributes to sustained learning by minimizing disruptions and fostering a climate conducive to student participation (Evertson & Weinstein, 2006).

More recent models emphasize the reflective dimension of teaching effectiveness, highlighting teachers' ongoing evaluation of instructional practices and responsiveness to students' needs (Schön, 1983; Tschannen-Moran & Hoy, 2001). From this perspective, teaching effectiveness is not a static trait but a dynamic professional capability shaped by contextual, cultural, and institutional factors. Consequently, scholars increasingly argue that effectiveness frameworks must account for socio-cultural influences that mediate how teaching practices are enacted and interpreted in specific educational settings (Alexander,

2018).

2.2. Cultural Values in Pedagogy

Culture-responsive pedagogy foregrounds the role of cultural values, norms, and practices in shaping teaching and learning processes. This perspective challenges universalistic models of instruction by asserting that effective pedagogy is inherently contextual and culturally situated (Gay, 2018; Ladson-Billings, 1995). Cultural values influence teachers' instructional strategies, communication styles, expectations of learners, and approaches to classroom interaction.

Empirical research demonstrates that when teaching practices resonate with culturally familiar modes of communication and meaning-making, students exhibit higher levels of engagement, motivation, and conceptual understanding (Aronson & Laughter, 2016; Paris & Alim, 2017). Cultural alignment in pedagogy supports relational trust between teachers and students and facilitates the co-construction of knowledge within classrooms (Rogoff, 2003). However, much of the existing literature conceptualizes culture in broad terms—such as ethnicity or language—without systematically examining specific cultural frameworks that inform pedagogical practice.

In the Indian educational context, value-based education has historically emphasized discipline, respect for authority, moral development, and social harmony as foundational elements of schooling (Kumar & Sarangapani, 2014; NCERT, 2020). These values are not merely normative ideals but are embedded in everyday classroom routines, teacher–student relationships, and instructional expectations. Nevertheless, studies examining cultural values in Indian pedagogy have largely focused on policy discourse or moral education curricula, leaving the pedagogical mechanisms through which cultural values shape teaching effectiveness underexplored.

2.3. Kathak Dance as a Cultural–Pedagogical Framework

Traditional performing arts represent embodied cultural systems through which values, narratives, and social norms are transmitted across generations. From an educational perspective, such art forms function as cultural tools that integrate discipline, expression, and meaning-making within structured practices (Shusterman, 2012). Kathak dance, a classical tradition originating in North India, exemplifies this integration through its emphasis on rhythmic precision, narrative sequencing, expressive communication (*abhinaya*), and relational harmony.

Pedagogically, the core elements of Kathak align closely with principles of effective teaching. Rhythmic discipline reflects structured lesson organization and time management, while narrative storytelling supports conceptual clarity and meaningful learning through sequential explanation (Bruner, 1996). Expressive communication parallels affective engagement in teaching, facilitating emotional connection and sustained student attention. Furthermore, the relational ethos of Kathak performance, which emphasizes harmony and mutual responsiveness, resonates with socio-cultural theories of learning that stress interaction and shared meaning-making (Vygotsky, 1978; Rogoff, 2003).

Despite this theoretical alignment, Kathak has rarely been examined as a pedagogical framework

within empirical educational research. Existing studies on art-based education tend to focus on creativity, aesthetic learning, or student outcomes in arts education rather than on how cultural values embedded in traditional arts inform general teaching practices (Winner, Goldstein, & Vincent-Lancrin, 2013). Consequently, the potential contribution of Kathak-based cultural values to teaching effectiveness in mainstream education remains largely unexplored.

Positioning Kathak dance as a cultural–pedagogical framework rather than an artistic skill allows for a nuanced examination of how embodied cultural values translate into everyday teaching practices. By empirically investigating this relationship, the present study extends culture-responsive pedagogy beyond abstract cultural categories and offers a contextually grounded yet theoretically transferable model for understanding teaching effectiveness.

3. METHOD

3.1. Research Design

This study employed a cross-sectional correlational survey design to examine the relationship between cultural values inspired by Kathak dance and teaching effectiveness among secondary school teachers. A correlational approach was appropriate as the study aimed to explore naturally occurring associations between pedagogically grounded cultural values and perceived teaching effectiveness without manipulating variables or introducing experimental interventions (Creswell & Creswell, 2018).

Cross-sectional survey designs are commonly used in educational research to examine teachers' beliefs and instructional practices within authentic school contexts, particularly when investigating culturally situated constructs that are embedded in professional practice (Bryman, 2016).

3.2. Participants

The participants consisted of 73 secondary school teachers from government and private schools located in Western Uttar Pradesh, India. This region was selected due to its strong historical and cultural association with the Kathak tradition and its relevance to the study's cultural framework. Teachers were selected using purposive sampling, with inclusion criteria requiring participants to (a) be actively teaching at the secondary school level and (b) have at least one year of teaching experience. These criteria ensured that respondents possessed sufficient classroom experience to provide meaningful reflections on their instructional practices.

Although the sample size was relatively modest, it was considered adequate for correlational and regression analyses in educational research. Previous methodological guidelines indicate that samples above 50 participants are sufficient to detect medium effect sizes in correlational studies, particularly when the research model is parsimonious and theory-driven (Cohen, 1992; Wolf et al., 2013). Moreover, the study prioritised contextual depth and cultural specificity over broad generalisation, which is consistent with culture-responsive educational research.

3.3. Instrumentation

Data were collected using a structured self-report questionnaire designed to measure (1) Kathak dance–based cultural values in teaching practices and (2) perceived teaching effectiveness. The instrument focused on pedagogical values derived from Kathak, rather than artistic performance or dance proficiency.

3.3.1. Kathak Dance–Based Cultural Values in Teaching (KDV)

The KDV scale assessed teachers' integration of Kathak-inspired cultural values into their teaching practices across four dimensions: (1) discipline and Rhythm, reflecting structured lesson organisation, consistency, and time management; (2) expressive Communication, capturing clarity of expression, emotional engagement, and affective responsiveness; (3) storytelling and Meaningful Learning, focusing on narrative-based explanation and conceptual coherence; and (4) cultural Sensitivity and Harmony, addressing respectful interaction, social harmony, and cultural awareness in classroom practices. All items were formulated to reflect routine pedagogical behaviours in secondary school classrooms rather than explicit references to dance instruction.

3.3.2. Teaching Effectiveness (TE)

The Teaching Effectiveness (TE) scale measured teachers' perceptions of their instructional performance across four domains: instructional clarity, student engagement, classroom support, and professional performance. These domains are consistent with established conceptualisations of teaching effectiveness in the educational literature (Creemers & Kyriakides, 2008; Darling-Hammond, 2017). All questionnaire items were rated on a 5-point Likert scale, ranging from 1 (Strongly Disagree) to 5 (Strongly Agree).

3.4. Validity and Reliability

Content validity was established through expert review involving scholars in education and cultural studies. The experts evaluated item relevance, clarity, and alignment with the study's theoretical framework, leading to minor revisions in wording and structure. Internal consistency reliability was assessed using Cronbach's alpha coefficient. In line with psychometric standards, alpha values of 0.70 or above were considered acceptable for research purposes (Nunnally & Bernstein, 1994). Both the KDV and TE scales demonstrated satisfactory reliability.

3.5. Data Collection Procedure

Data collection followed standard ethical procedures in educational research. The questionnaire was administered to teachers either in printed format or electronic form, depending on school accessibility and participant preference. Participation was voluntary, and respondents were informed of the study's purpose prior to completing the questionnaire. Anonymity and confidentiality were ensured, and no personally identifiable information was collected.

3.6. Data Analysis

Data were analysed using statistical analysis software. Prior to conducting inferential analyses, the dataset was screened to ensure completeness and to identify potential outliers. Descriptive statistics, including means and standard deviations, were computed to summarise teachers' responses and to describe the overall distribution of the study variables. The internal consistency of the measurement scales was examined using Cronbach's alpha coefficients. Subsequently, Pearson correlation analysis was performed to determine the strength and direction of the relationship between Kathak dance–based cultural values and teaching effectiveness. Finally, simple linear regression analysis was conducted to examine the predictive contribution of Kathak dance–based cultural values to teaching effectiveness. All statistical tests were conducted at a 0.05 significance level.

4. RESULT AND DISCUSSION

4.1. Descriptive Statistics

Descriptive statistics were computed to summarise secondary school teachers' responses regarding Kathak dance–based cultural values in teaching (KDV) and teaching effectiveness (TE). Overall, the results indicate that teachers reported consistently high levels of both constructs, suggesting that culturally grounded pedagogical values inspired by Kathak are meaningfully present in everyday teaching practices and are accompanied by strong perceptions of instructional effectiveness.

Table 1. Descriptive Statistics of Study Variables (n = 73)

Variable	Mean	SD
Kathak Dance–Based Cultural Values (KDV)	3.87	0.46
Teaching Effectiveness (TE)	4.02	0.41

As presented in Table 1, the mean score for KDV was 3.87 (SD = 0.46), indicating that teachers generally agreed with statements reflecting the integration of Kathak-inspired cultural values in their instructional practices. The relatively low standard deviation suggests a moderate degree of homogeneity among respondents, implying that the incorporation of values such as discipline, rhythmic structuring of lessons, expressive communication, narrative-based explanation, and cultural harmony is a shared pedagogical orientation rather than an isolated practice among a small subgroup of teachers.

Similarly, the mean score for teaching effectiveness was 4.02 (SD = 0.41), reflecting a high level of perceived effectiveness across instructional clarity, student engagement, classroom support, and professional performance. The narrow dispersion of responses indicates that most teachers perceived themselves as effective in managing classroom instruction and facilitating meaningful learning experiences. This pattern suggests a generally positive instructional climate within the participating secondary schools.

A comparison of the two mean scores reveals that teaching effectiveness was rated slightly higher

than Kathak dance–based cultural values. This difference may indicate that while teachers perceive themselves as highly effective overall, the explicit integration of culturally grounded pedagogical values—particularly those derived from traditional art-based frameworks—varies across individuals and contexts. Nevertheless, the close proximity of the mean scores suggests a potential alignment between cultural value integration and perceived teaching effectiveness, providing preliminary support for further correlational and regression analyses.

4.2. Reliability Analysis

To ensure the psychometric soundness of the research instruments, the internal consistency of the measurement scales was examined using Cronbach’s alpha coefficients. Reliability analysis is a critical step in survey-based research, as it evaluates the extent to which items within a scale consistently measure the same underlying construct. In line with established methodological standards, alpha values of 0.70 or higher were considered indicative of acceptable internal consistency for research purposes. Table 2 presents the reliability coefficients for the Kathak Dance–Based Cultural Values (KDV) scale and the Teaching Effectiveness (TE) scale.

Table 2. Reliability Analysis of Measurement Scales

Scale	Number of Items	Cronbach’s α
Kathak Dance–Based Cultural Values (KDV)	16	0.88
Teaching Effectiveness (TE)	12	0.85

As shown in Table 2, both scales demonstrated high levels of internal consistency. The KDV scale yielded a Cronbach’s alpha coefficient of 0.88, indicating strong reliability across items representing discipline and rhythm, expressive communication, storytelling and meaningful learning, and cultural sensitivity and harmony. This result suggests that the items within the KDV scale were coherently aligned and collectively captured a unified construct of Kathak-inspired cultural values in teaching practices.

Similarly, the Teaching Effectiveness scale produced a Cronbach’s alpha coefficient of 0.85, reflecting a high degree of consistency among items measuring instructional clarity, student engagement, classroom support, and professional performance. Together, these findings indicate that both instruments reliably measured their intended constructs and were suitable for use in subsequent correlation and regression analyses.

4.3. Correlation Analysis

To examine the relationship between Kathak dance–based cultural values in teaching (KDV) and teaching effectiveness (TE), a Pearson product–moment correlation analysis was conducted. Pearson correlation was deemed appropriate given the continuous nature of the variables and the study’s aim to assess the strength and direction of association between culturally grounded pedagogical values and perceived teaching effectiveness among secondary school teachers. Table 3 presents the correlation matrix

between the main study variables, following the standard output format commonly generated by SPSS.

Table 3. Pearson Correlation between Kathak Dance–Based Cultural Values and Teaching Effectiveness (n = 73)

Variables	KDV	TE
Kathak Dance–Based Cultural Values (KDV)	1	.62**
Teaching Effectiveness (TE)	.62**	1

Note. ** Correlation is significant at the 0.01 level (2-tailed).

As shown in Table 3, the analysis revealed a statistically significant positive correlation between Kathak dance–based cultural values in teaching and teaching effectiveness ($r = .62, p < .01$). This coefficient indicates a moderate to strong association, suggesting that teachers who reported higher levels of integration of Kathak-inspired cultural values in their instructional practices also tended to report higher levels of perceived teaching effectiveness.

The strength of the correlation implies that culturally grounded pedagogical values—such as disciplined instructional structure, expressive communication, narrative-based explanation, and sensitivity to cultural harmony—are meaningfully associated with effective teaching practices in secondary school contexts. While the correlational nature of the analysis does not permit causal inference, the results provide empirical support for the theoretical proposition that culture-responsive pedagogical values are closely linked to instructional effectiveness.

4.4. Regression Analysis

To further examine the predictive role of Kathak dance–based cultural values in teaching (KDV) on teaching effectiveness (TE), a simple linear regression analysis was conducted. Teaching effectiveness was specified as the dependent variable, while KDV served as the independent predictor. This analysis aimed to determine the extent to which pedagogically grounded cultural values inspired by Kathak could statistically explain variations in teachers' perceived instructional effectiveness.

4.4.1. Model Summary

The overall strength and explanatory power of the regression model are presented in Table 4.

Table 4. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.62	0.38	0.37	0.33

The model yielded an R value of .62, indicating a strong linear association between Kathak dance–based cultural values and teaching effectiveness. The R^2 value of .38 suggests that approximately 38% of the variance in teaching effectiveness among secondary school teachers can be explained by their integration of Kathak-inspired cultural values in teaching practices. In educational research, this proportion of explained variance is considered substantial, particularly in studies employing a single predictor and

perceptual measures.

The adjusted R^2 value of .37, which accounts for sample size and model complexity, indicates minimal shrinkage, suggesting that the model demonstrates good stability and is unlikely to be substantially overfitted. The relatively low standard error of the estimate (.33) further indicates that the observed teaching effectiveness scores were reasonably close to the values predicted by the regression model.

4.4.2. Analysis of Variance (ANOVA)

The statistical significance of the regression model was evaluated using an analysis of variance (ANOVA), as presented in Table 5.

Table 5. ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	4.92	1	4.92	51.84	0.000
Residual	8.06	71	0.11		
Total	12.98	72			

The ANOVA results indicate that the regression model was statistically significant, $F(1, 71) = 51.84$, $p < .001$. This finding demonstrates that the model, which includes Kathak dance–based cultural values as a predictor, explains a significant proportion of variance in teaching effectiveness beyond what would be expected by chance alone.

The large F value reflects a strong ratio between explained variance (regression sum of squares) and unexplained variance (residual sum of squares), further supporting the robustness of the model. These results confirm that the regression equation provides a statistically meaningful representation of the relationship between KDV and teaching effectiveness.

4.4.3. Regression Coefficients

The individual contribution of Kathak dance–based cultural values to teaching effectiveness was examined through the regression coefficients, as shown in Table 6.

Table 6. Coefficients

Model	Unstandardized B	Std. Error	Standardized β	t	Sig.
(Constant)	1.21	0.42	—	2.88	0.005
KDV	0.72	0.10	0.62	7.20	0.000

The unstandardized regression coefficient ($B = 0.72$) indicates that for every one-unit increase in Kathak dance–based cultural values, teaching effectiveness scores increased by 0.72 units, holding other factors constant. This result reflects a substantial positive association between culturally grounded pedagogical values and perceived instructional effectiveness.

The standardized beta coefficient ($\beta = .62$) further confirms the strength of this relationship, indicating that KDV is a strong predictor of teaching effectiveness within the model. The associated t value ($t = 7.20, p < .001$) demonstrates that this effect is statistically significant and unlikely to have occurred by chance.

The constant term was also statistically significant, suggesting a baseline level of teaching effectiveness even in the absence of Kathak-inspired cultural values. However, the magnitude and significance of the KDV coefficient highlight the central role of culturally grounded pedagogical practices in explaining variation in teaching effectiveness.

4.5. Discussion

The present study investigated the relationship between Kathak dance–based cultural values in teaching and teaching effectiveness among secondary school teachers in Western Uttar Pradesh. The findings provide empirical evidence that culturally grounded pedagogical values derived from traditional performing arts are positively and significantly associated with teachers' perceived instructional effectiveness. This result supports the growing body of research that positions culture as an active component of pedagogical practice rather than a peripheral contextual factor (Gay, 2018; Alexander, 2018).

4.5.1. Relationship between Kathak Dance–Based Cultural Values and Teaching Effectiveness

The correlation and regression analyses demonstrated a moderate to strong positive association between Kathak-inspired cultural values and teaching effectiveness. Teachers who reported higher levels of discipline, expressive communication, storytelling-based instruction, and sensitivity to cultural harmony also tended to report higher levels of instructional clarity, student engagement, classroom support, and professional performance. This finding aligns with prior studies suggesting that teaching effectiveness is shaped not only by technical instructional skills, but also by culturally embedded values that influence how teaching is enacted in classrooms (Darling-Hammond, 2017; Kyriakides et al., 2013; Nulhakim, 2025).

From a culture-responsive pedagogy perspective, these results reinforce the argument that instructional practices resonate more strongly with learners when they reflect culturally meaningful modes of communication and interaction (Gay, 2018; Ladson-Billings, 1995). In this study, Kathak-based values appear to function as organizing principles that structure teachers' instructional behaviour, rather than as symbolic or decorative cultural references.

4.5.2. Kathak as an Embodied Pedagogical Framework

A key contribution of this study lies in conceptualising Kathak dance as an embodied pedagogical framework, rather than as an artistic or performance-based skill. The core characteristics of Kathak, including rhythmic discipline, narrative sequencing, expressive communication, and relational harmony, closely parallel established dimensions of effective teaching identified in the literature. Structured rhythm corresponds with lesson organisation and classroom management, while storytelling supports coherence and meaning-making in instruction (Bruner, 1996; Hattie, 2009).

The significant predictive contribution of Kathak-based cultural values to teaching effectiveness supports socio-cultural theories of learning that emphasise the role of cultural tools and embodied practices in shaping professional action (Vygotsky, 1978; Rogoff, 2003). In this sense, Kathak-inspired values may be understood as culturally situated pedagogical resources that inform how teachers organise instruction, engage learners emotionally, and sustain meaningful classroom interaction.

4.5.3. Implications for Culture-Responsive Pedagogy

The findings extend existing research on culture-responsive pedagogy by demonstrating that culture can be operationalised through specific traditional art-based value systems, rather than being treated as a broad or abstract construct. While previous studies have largely focused on cultural relevance in terms of ethnicity, language, or identity, this study illustrates how traditional performing arts can offer a structured set of pedagogical values that are directly linked to teaching effectiveness (Paris and Alim, 2017; Shusterman, 2012).

Importantly, the results suggest that integrating cultural values into pedagogy does not require the formal teaching of art forms themselves. Instead, it involves recognising and translating culturally embedded principles, such as discipline, expression, and narrative meaning, into everyday instructional practices. This perspective supports calls for more contextually grounded approaches to teacher development that draw on local cultural traditions as pedagogical resources (Alexander, 2018).

4.5.4. Contextual Interpretation and Scope of Findings

The relatively high mean scores for both Kathak-based cultural values and teaching effectiveness indicate that these values are already embedded, to some extent, within secondary school teaching practices in Western Uttar Pradesh. The limited dispersion of responses suggests that such values represent a shared pedagogical orientation among teachers rather than isolated practices adopted by a small number of individuals.

Nevertheless, the findings should be interpreted with caution. The cross-sectional design and reliance on self-reported measures do not allow for causal inference. It is possible that teachers who perceive themselves as effective are also more inclined to recognise and articulate culturally grounded pedagogical values in their practice. Future research employing longitudinal designs, classroom observations, or mixed-methods approaches would be valuable in clarifying the directionality and mechanisms underlying this relationship (Creswell and Creswell, 2018).

4.5.5. Theoretical and Practical Contributions

Theoretically, this study contributes to the literature on teaching effectiveness by empirically demonstrating that traditional cultural frameworks can be meaningfully integrated into contemporary pedagogical models. The findings support socio-cultural and constructivist perspectives that emphasise the inseparability of culture, cognition, and professional practice (Vygotsky, 1978; Bruner, 1996).

Practically, the results suggest that teacher education and professional development programmes

may benefit from incorporating culturally grounded pedagogical reflection. Drawing on Kathak-inspired values may help teachers reflect on discipline, expressive communication, and narrative coherence as integral components of effective teaching, particularly in culturally rich educational contexts such as India.

5. CONCLUSION

This study examined the relationship between Kathak dance–based cultural values in teaching and teaching effectiveness among secondary school teachers in Western Uttar Pradesh. The findings provide empirical evidence that pedagogical values inspired by Kathak are positively and significantly associated with teachers' perceived instructional effectiveness. Teachers who reported higher levels of discipline, expressive communication, narrative-based instruction, and sensitivity to cultural harmony also tended to report higher levels of instructional clarity, student engagement, classroom support, and professional performance.

The results contribute to the literature on teaching effectiveness by demonstrating that traditional cultural frameworks can be operationalised as pedagogically meaningful constructs rather than being treated as peripheral cultural references. By conceptualising Kathak as an embodied pedagogical framework, this study extends culture-responsive pedagogy beyond broad cultural categories and illustrates how local cultural traditions can inform everyday teaching practices in contemporary secondary education.

From a theoretical perspective, the findings support socio-cultural and constructivist views of teaching and learning, which emphasise the role of cultural tools, embodied practices, and meaning-making in shaping professional action. Kathak-inspired values such as rhythm, storytelling, and expressive communication appear to function as organising principles that structure instructional behaviour and classroom interaction.

Practically, the study suggests that teacher education and professional development programmes may benefit from incorporating reflective engagement with local cultural traditions. Rather than focusing solely on technical teaching strategies, professional learning initiatives could encourage teachers to draw on culturally embedded values to enhance instructional coherence, emotional engagement, and relational quality in the classroom. Such an approach aligns with calls for more contextually grounded and culturally responsive models of teacher development.

Despite its contributions, the study is not without limitations. The cross-sectional design and reliance on self-reported data limit causal interpretation, and the modest sample size constrains generalisability. Future research employing longitudinal designs, classroom observations, or mixed-methods approaches would help clarify the mechanisms through which culturally grounded pedagogical values influence teaching effectiveness and explore their applicability across diverse educational contexts.

This study highlights the pedagogical relevance of Kathak-inspired cultural values in secondary school teaching and underscores the importance of integrating local cultural frameworks into research on

teaching effectiveness. By bridging traditional cultural practices and contemporary pedagogical theory, the findings offer a contextually grounded yet theoretically transferable contribution to international discussions on effective teaching.

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