

Preparing Teachers for Classroom Diversity: A Study of D.EL.ED Programme in Delhi

Dissertation

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MEGHA DADHWAL



**ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES
SCHOOL OF SOCIAL SCIENCES
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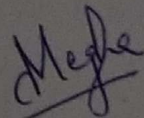


ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES
UGC-CENTRE FOR ADVANCED STUDY (CAS)
SCHOOL OF SOCIAL SCIENCES
JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI-110067

Date 26/7/17

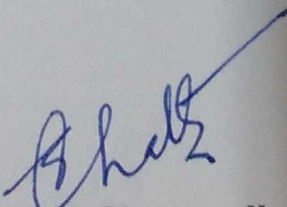
DECLARATION

I, Megha Dadhwal, declare that the dissertation entitled “**Preparing Teachers for Classroom Diversity: A Study of D.El.Ed Programme in Delhi**” is submitted in partial fulfillment for the award of the degree of Master of Philosophy of Jawaharlal Nehru University. This dissertation has not been previously submitted for any degree of this or any other University and is my original work.


Megha Dadhwal

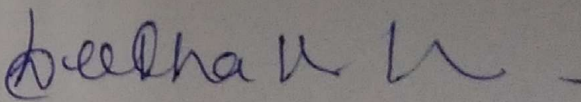
CERTIFICATE

We recommend that this dissertation be placed before the examiners for the award of the degree of Masters of Philosophy in this University.

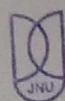

Prof. Saumen Chattopadhyay

(Chairperson)

Prof. Saumen Chattopadhyay
Chairperson
Zakir Husain Centre for Educational Studies
School of Social Sciences
Jawaharlal Nehru University
New Delhi - 110067


Prof. Geetha B. Nambissan

(Supervisor)


PROFESSOR
Zakir Husain Centre for
Educational Studies
School of Social Sciences
Jawaharlal Nehru University
New Delhi - 110067

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ABBREVIATIONS

B.El.Ed	Bachelor in Elementary Education
B.T.	Bachelor in Teaching
D.El.Ed	Diploma in Elementary Education
DIET	District Institute of Education and Training
DPEP	District primary education programme
GOI	Government of India
L.T.	Licentiate in Teaching
NCERT	National Council of Educational Research and Training
NCF	National Curriculum Framework 2005
NCFSE	National Curriculum framework for School Education
NCFTE	National Curriculum Framework for Teacher Education 2009
NPE	National Policy on Education
POA	Programme of Action
RTE	Right to Education Act
TTI	Teacher training of Institutes
UNICEF	The United Nations Children's Fund

CHAPTER 1

INTRODUCTION

Studies on the education system and schooling have largely focused on concerns of access, infrastructure, and gaps existing within the system. Largely, there have been concerns regarding the dearth of teachers in the system, especially qualified and professional teachers who can deal with student population entering the schools today. With 'Right to Education' (RTE) 2009 and other initiatives in the past two decades, enrolments have increased in government schools (No Education in the Schools, 2013, p.8). Despite the increase in the enrolment the constant question of 'quality' of education has not been addressed (ibid). Government elementary schools, in particular,, have been highlighted as offering education of inferior quality. The government primary school in India is a site in which students come from most marginalized sections of the society that are economically vulnerable yet culturally diverse (Ramachandran, 2014). (Vasavi, 2015; Dalal, 2015; Sriprakash, 2011; Batra, 2012).

In this context, studies by Dalal (2015) and Batra (2015) draw our attention towards the inability of teachers to appreciate 'diversity' and they often engage with it negatively in the classroom interactions. Further, the failure to see different caste, class, linguistic, religious, gender, cultural backgrounds as a resource for diversity isn't acknowledged. The focus is primarily on the 'dominant set of knowledge' or what Apple (2000) calls 'legitimate knowledge' which tends to ignore the concept of 'diversity'. Additionally, teacher absenteeism, teachers' attitudes, lack of preparation, increasing number of Para-teachers and many more are the concerns related to teachers that have been raised by several studies (Dyer & Choksi et al., 2002; Leclercq, 2003; Ramachandran, 2004; Kremer et al., 2005; Singal, 2006; Ramachandran & Jandhyala, 2007; Kingdon & Rao, 2010; Majumdar & Mooij, 2011; Vasavi, 2015, Dalal, 2015). Also, there have been concerns around pedagogy used in the classroom which is focused

on rote learning (Leclercq, 2003; Sriprakash, 2011). The biases of teachers also affect the way they treat their students which have been observed by different scholars (Leclercq, 2003; Sriprakash, 2011).

These concerns draw our focus then on the questions related to the education being provided in the schools and particularly about ‘what kind of teachers are we preparing?’ and ‘what kind of teachers should we prepare?’ given the context of diversity and experiences of schooling. It thus calls for an examination of the teacher education programmes, especially the pre-service teacher education programmes that prepare elementary school teachers. This study aims to understand how ‘diversity’ as a concept has been integrated and presented in the curriculum of a teacher education programme courses. Secondly, it plans to trace the trajectory of teacher education from the colonial period till Justice Verma Commission 2012. Thirdly, it attempts to understand how student-teachers are educated about the diverse backgrounds of the children they will teach.

LITERATURE REVIEW

DIVERSITY AND MULTICULTURALISM

Stratification is an essential element of all societies. The variations exist due to cultural, religious, regional, economic class, caste, race, ethnicity and other differences. Oommen (2002) observes that ‘pluralism is an inevitable ingredient of democratic societies’ (p.168). Therefore for society to function smoothly it becomes necessary that every section of the society gets equal representation and opportunities. Thus, ideas of diversity and multiculturalism need to be acknowledged and integrated. Steinberg and Kincheloe (2009) mention different perspectives on diversity and multiculturalism that have emerged over time. The earliest ideas supported what is defined to as ‘Conservative diversity and multiculturalism’ which focused on the supremacy of the dominant groups

and the marginalized were seen as ‘culturally deprived’ (ibid, p.4). While what has been acknowledged by the dominant sections of the society as ‘conservative diversity and multiculturalism’ it was widely associated with the idea of ‘assimilation’. Hence the idea was to assimilate everyone to the standards of the upper middle or the middle class of the western society. Another perspective was called ‘Pluralist diversity and multiculturalism’ (ibid). It acknowledged different sub-groups of race, gender, ethnicity and social class (and others) in the society, but it ignored the idea of oppression. To elaborate ‘pluralist diversity and multiculturalism’ did not agree with the notion that ‘dominant’ groups in the society tend to oppress the ‘marginalized’ groups, thus ignoring the oppressor-oppressed relationship (ibid, p.4). The critiques of above mentioned positions led to the development of ‘critical diversity and multiculturalism’.

Steinberg and Kincheloe (2009) view diversity as a social reality and the role power plays in maintaining the stratification in the society. ‘Critical diversity and multiculturalism’ can be seen as awareness of every section about the power that exists within the group and how it acts, also to understand that there is a position of dominance that exists when we talk about the minorities or marginalized. And it is this power that produces inequalities by ignoring the abilities of human beings (Steinberg and Kincheloe, 2009: 9). It is observed that “racial, sexual and class forms of oppression can be understood only in a structural context as these are never permanent and the way they interact with lived reality is never linear and static” (ibid: 6). To elaborate, power mediates between the structures and with time those holding the power may change. And it is here that critical scholars state that the differences would exist but what is needed is “mutual embrace of the principles of equality and justice” (ibid: 7). When ideas of equality and social justice are given importance, it leads to the integration of the ideas of critical diversity and multiculturalism. Developing a critical view on diversity does not limit us to only see the margins but also the dominant groups by looking into the spaces that privilege their identity as a dominant group. For example, Steinberg and Kincheloe (2009) points to the practice of ‘racism’ and mention that it is important that we understand that it is not only the blacks who lack privilege but being white also needs to be understood as a position of privilege. Only when those in the dominant position can

understand that they enjoy certain positions and power because of the group they belong to, they can move towards building a society that sees everybody as equal and diversity as a norm (ibid). There is also a view on 'Critical multiculturalism' which "challenges the established norms, and can link together identity struggles with a common rhetoric of difference and resistance" (Chicago Cultural Group studies, 1992, p. 531). It strives to bring a transformation in the society by breaking the power structures that support disparities across race, class and gender and "accomplish the goals of social justice" for all (Castro, 2010, p.199).

Drawing from the above understanding of 'Critical multiculturalism' and 'Critical diversity and multiculturalism', this study would engage with the idea of looking critically at the different social groups based on caste, class, gender, linguistic positions and so. Joshee (2003) refers to 'diversity' as a successor of 'multiculturalism'. According to him, 'diversity' encapsulates the "concerns, issues and problems" of members outside the mainstream (p. 283). This study would not only attempt to see those outside the mainstream but also who are inside it and how do they address 'critical diversity'.

Critical multiculturalism is important because of the 'criticality' associated with the idea of multiculturalism. It is this critical perspective that needs to be focused on when dealing with the notion of diversity. There have existed a number of scholarships that have eventually contributed to the understanding of the critical multiculturalism, Critical Race Theory being one. It allows development of understanding to build a way through and disrupt the structural racial inequality (McCoy & Rodricks, 2015). Thus it acknowledges the presence of racism and argues that systems or the law plays a crucial part in maintaining the "racially based social and economic oppression" (ibid, p. 3). Thus from critical race theory perspective white students tend to get benefit due to their position of power (ibid, p9). Manning (2013) described how "whiteness could be bartered and exchanged for other forms of property and capital" (ibid). Hence, whiteness is seen as the privilege in different ways that also gets attributed to the quality of schooling one experience.

Likewise, a critical feminist perspective is also crucial in understanding 'critical multiculturalism'. Acker (1988) also draws our attention toward concerns of gender and education. The study highlights the different aspects of educational institutions and teachers that play a role in maintaining the distinction between female and male students. Inequality in the classroom towards girls, by giving more space for boys to interact with teachers and giving more attention to them tends to shift the focus from girls (Kelly 1986; Acker 1988). Teacher's resistance towards challenging the gender disparity is also crucial in maintaining the gender equality in classrooms (Acker, 1988, p. 310). The kind of subject one chooses i.e. science, math or arts is also seen in association to the capability of the sexes to able to perform in each of the subjects. 'Teacher's ideology' is also central to the gender experiences of the students in the class (ibid, p. 314). It is only after understanding the idea of 'criticality' in the different perspective of race, language, gender, region and so on that, a one can gain a complete understanding of the 'critical multiculturalism'.

India is a culturally pluralistic nation. Indian society is regionally, culturally, linguistically and socio-economically a very diverse nation. Adding castes, gender and members of differently abled sections further complicated the levels of hierarchy. The Constitution of India acknowledges the presence of this significant variation in the nation by including terms like secular, sovereign, equality, liberty and others in the preamble itself. Following this, NPE 1986 had proposed of developing a curriculum framework that could address the diversity present in India in terms of "geographical and cultural milieu" along with keeping some core academic values common (cited in NCF 2005: 4). The core which is dominant in the Indian context is a minority in terms of number, while the major part of the population combines to form different types of minority groups.

Oommen (2002) distinguishes between structural, cultural and social forms of pluralism, drawing on the framework of Smith (Theories of Nationalism, 1983). "Cultural pluralism which produces collective identity groups based on culture; social pluralism in which cultural groups are socially exclusive, and structural pluralism which results in the socially exclusive groups getting differentially incorporated in a dominant-subordinate

relationship based on economic inequality” (ibid). There exists a considerable body of literature that draws our attention on the different aspects of pluralism mentioned above and its relation with the Indian caste system of Hinduism which has travelled to other religions gradually. Historically each caste group was associated with certain kind of jobs which were consistent across the regional boundaries. This led to the development of an ‘identity’ for the group and eventually the upper caste groups began to identify very strongly with their group identity. This leads to the second form of pluralism (that Smith talks about) where those who belong to the marginalized groups or ‘lower’ social groups are seen as outsiders (ibid). Moreover, the Dalit community has been the one that has faced segregation and exclusion more deeply than any other groups in different forms (Oommen, 2002; Nambissan, 2010, 2013). Association of the caste based identity with the positions of economic advantages or disadvantages leads to the development of a hierarchy as well. This leads to the building of structures that are differentiated on the basis of the caste group that one belongs to. Despite the affirmative action there still is a significant structural gap for the people from the marginalized caste groups to achieve positions at par with the dominant groups.

‘Caste’ has a significant influence on the social class of an individual and the relationship is not linear always. Also, ‘Social Class’ is a factor that leads to structural inequality. According to Grinberg et al. (2009), “social class as a system that shapes and organizes social life in ways that provide some groups with more advantages than others and which are also sanctioned through ‘experiences of schooling’” (p.265). The ability of an individual to capitalize on the social connections that s/he develops into the economic benefit helps him/her to move towards high-class positions. Hence for a white man from the upper class, it would be easier to progress further in the social class as compared to his black or Hispanic counterpart. A similar understanding can be developed in the Indian context where the upper castes and connections amongst them can be used to capitalize and move ahead in the social class hierarchy. To simplify, ‘caste’ in the Indian context can be seen as the counterpart of the ‘race’ in the western context as Oommen (2002) suggests.

‘Social class’ and ‘caste’ together develops a complex position of an ‘individual or group vis-à-vis the society. It would have been easier if we could say that those from the upper castes are mostly the part of the upper class, but this isn’t true in all situations. For example, there can be people who are Brahmins and yet are part of the economically marginalized section. But this example is not true for all. The larger reality is that those who are successful to be part of the upper classes are mostly from the upper castes. While chances for a person from an excluded group, like those from the Dalit community, to become a part of the upper class is a more difficult task.

The upward movement in society is only possible when we have something to capitalize on. Those who belong to the upper castes or the groups that are dominant in other religious communities tend to develop the idea of ‘what can be considered as accepted’. And this ‘accepted’ is what gets valued and is needed to gain higher positions in the society. Bourdieu (1986) explained this relationship between valued knowledge, which can also be called ‘cultural capital’, and social class. He said that the concept of Cultural capital is relevant to understand as it does not directly develops into a profitable output rather is used to establish the economic capital further. The presence of cultural capital in any of the three forms that Bourdieu defines leads into developing certain cultural values. These would eventually associate the individual to a social group and hence generating the other forms of capital that would allow him/her to be part of the particular social class.

These interconnections between caste, culture, and class are central to the kind of diversity that exists in India and influences the structures of education as well. A term which is increasingly used in relation to diversity is ‘inclusion’. World Bank has defined social inclusion as “process of improving the terms for individuals and groups to take part in society” (cited on www.worldbank.org). The idea of ‘inclusion’ only stands relevance when we can understand who gets excluded from the society. Inclusion and exclusion are increasingly used to express the diverse groups particularly those socially excluded. Thorat and Newman (2010) elaborate that in Indian context ‘exclusion’ from the society (or societal institutions) is based on group identities such as caste, ethnicity, religion, and

gender. These groups (likes Dalits, Scheduled Tribes, religious minorities, and girls) have also been ‘excluded’ from systems of education and hence are the ‘educationally deprived’ sections of the society (Nambissan, 2006: 225).

Apart from seeing the inclusion in reference to the framework of exclusion, this term also has been assigned a specific meaning. Singal (2006) writes, “Government documents (such as Ministry of Human Resource Development, 1986, 1992a) note that children belonging to certain groups—such as those from Schedule Caste (SC) groups/Schedule Tribes (ST), girls, children from various religious, linguistic and ethnic minority groups, and children with disabilities—are more likely to be excluded than others”. Hence, policies in India largely see inclusion in terms of addressing disabilities and special needs. Along with Disability, Hodkinson and Devarakonda (2009) give four more perspectives of ‘Inclusion’ (derived from different studies on inclusion and their field). These are based on ‘Individual and varied need’, ‘Background of the child’, ‘Educational standardization and normalization’ and ‘by bridging the gap between home and school’.

Diversity and Inclusion give us an understanding about how the system of education understands ‘diversity’. Firstly, National Curriculum Framework for Teacher Education (NCFTE 2009) looks at ‘inclusive education’ as one of its aims. Exclusion on the basis of being differently abled or being from a minority or marginalized group is criticized, as also quoted by Singal (2006). Secondly, diversity in terms of social background of the child, rural/urban setting, gender, linguistic background (and so on) is recognized in the document (ibid). Thirdly, doubts are raised about the teacher preparation programmes which are seen as ‘inadequate’ to deal with the concerns of children with ‘disabilities’ and ‘learning difficulties’ (NCTE, 2010: 12). While for the children coming from the socio-economically deprived backgrounds and those from the marginal communities, it is important that teachers become aware of their ‘biases’ in order to meet the challenge of educating them (ibid: 13). As Nambissan (2009) mentions that with a view to address issues of ‘deprivation, discrimination and social justice’ (p. 28) in classrooms, teachers must be equipped with the relevant ‘pedagogy’ (or techniques

of teaching) during the teacher preparation programmes in order to address ‘social justice and fairness’. Hence, ‘inclusion’ is a response towards addressing the ‘diverse’ groups in the society.

DIVERSITY IN THE PRIMARY SCHOOL CLASSROOM

This section looks at the government primary/elementary schools and its different aspects. NUEPA’s data of 2014 shows that around 74% of the total elementary schools in India are government elementary schools (GES) that cater to around 200 million school-going children (Vasavi, 2015). It’s the largest system of schooling available to children, especially for those belonging to ‘deprived’ groups (Ramachandaran, 2014; Vasavi, 2015, p.39). Recently, the ‘Right to Free and Compulsory Education’ has led to the development of policies and initiatives that would encourage children to go to schools. As the Government schools have entered in a developing phase due to state’s promotion of elementary education, it has seen a rise in number of children “across caste, regional and religious groups” (Vasavi, 2015: 38). While access to schools has increased, studies have simultaneously shown that groups on the margins of the society tend to value education as they see it as their only option for upward mobility (Majumdar and Mooij, 2011; Jhingran, 2009¹). Marginalized groups view government school “as an institution that can facilitate generational shifts from the world of poverty and its disadvantages” (Vasavi, 2015) and unavailability of public schools in rural and tribal areas is seen as the cause of ‘social inequality’ (Leclercq, 2003: 1865). But at the same time, other studies argue that schools cannot be seen in a simple manner as an institution that allows upwards mobility and rather its processes lead to maintaining inequalities in the society (Stromquist, 2001). Even in the context of Indian government schools, studies have pointed to the ‘power blocs’ that exist within the state school system, eventually affecting the education of the marginalized groups (Vasavi, 2015; Batra, 2009). Malvankar in her

¹ In his study he mentions the importance given to English language as means to getting them a job as compared to a regional language or a dialect that the people speak.

study agrees to this, pointing towards the vulnerability of the children who don't belong to the groups which define the "school and classroom contexts" (Cited in Nambissan, 2013: 89).

For instance, Steinberg and Kincheloe (2009) shift our focus on 'power blocs' of the dominant groups creating a picture about the inability of the marginalized groups to perform that leads to deteriorating quality of education, instead of focusing on the subtle ways by which dissociated knowledge is presented to them. Further Grinberg et al. (2009) emphasis on how one's social class "provide some groups with more advantages than others and which are sanctioned also through experiences of schooling" (2009, p.265). These studies reiterate that children entering the government primary schools offer themselves to be scrutinized on a knowledge which doesn't belong to them, rather is alien to them. The difference in the language used in school and the mother tongue of the child tends to contribute further in building the gap between 'content being taught' and the learner (Jhingran, 2009; Nambissan, 2013).

Beginning with the infrastructure, government schools generally have a better developed structure than many of the private schools, especially the 'low-fee private schools' (Sarangapani and Winch, 2010; Majumdar and Mooij, 2011). Batra (2012, p.220) mentions how the emphasis on the large scale education interventions have been limited to only providing a physical infrastructure. The schedule attached to RTE provides a detailed list of the requirements needed for any school in the country. Earlier policies and initiatives like 'Operation Blackboard', DPEP and now SSA all have attempted to focus on the concerns of the presence of structures called 'School' (ibid). Interestingly, it has been observed that in some schools despite the presence of the infrastructure like 'toilets' they were hardly put to use due to the absence of cleaners or peons who would take care of it (Majumdar & Mooij, 2011, p.89). The increasing number of children entering the schools needed to be provided with basic minimum infrastructure that would make it possible to learn. These concerns from a very long time have been raised by a number of policy initiatives like 'Operation Blackboard', DPEP and then SSA (Batra, 2012). Also, high pupil teacher ratio than recommended in RTE,

having multi-grade teaching and the uniform distribution of various kinds of supplies and scholarships (ibid, p.67) tends to hinder the educational interaction and learning in the classroom where they are required to be focused the most.

Curriculum² too has been focused by the scholars in their understanding about the schools. The school curriculum reflects the ideas and positions of the dominant group of the society, ignoring the way of living and history of the sections of society different from them (Apple, 2000). The child's social-cultural and physical milieu were disassociated from the curriculum (Kumar, 2004), especially if the child is from the marginalized community (Jhingarn, 2009). Texts usually represent the socially legitimate knowledge which is influenced by the structures of power of the identifiable social groups (Apple, 2000). Even though the textbooks after NCF 2005 have attempted to become inclusive, the practices or the process of the transaction does not accept the social reality of the child in classroom (Dalal, 2015; Kumar, 2004; Majumdar and Mooij, 2009).

The relationship between teacher and students in the schools has emerged as a concern in most of the studies. Most scholars argue that teachers fail to take into consideration the diverse backgrounds of the pupils. Particularly, teachers in the government schools are usually from a better socio-cultural and economic background than the students attending them (Talib, 1992; Majumdar & Mooij, 2011). This tends to develop biasness amongst teachers owing to the 'social gap' that exists between them, affecting the process of learning and the notions of 'educability' associated with students (Sayed et al., 2007; Majumdar & Mooij, 2011). Studies pointed 'social distance' in the classroom because of reasons like caste difference amongst the students and teachers in the government schools and the difference in the socio-cultural background are given for maintaining this social distance (Sriprakash, 2011, p.16). In rural areas, the distinction between the student and teachers coming to government schools was even sharper, particularly in the tribal regions; hence the practice of maintaining social gap is explicitly done here (Leclercq, 2003). Similarly, a study (EPW, 2004, p.3664) points towards the increased participation of the children from the scheduled castes and girls in the state of

² Curriculum for the purpose of this study would be defined as all the organized experiences in an educational institution.

Uttar Pradesh. Along with increased enrolments, the study also draws our attention towards the high pupil-teacher ratio and “lack of teachers” (ibid).

Francois Leclercq (2003) conducted a study in two districts of Madhya Pradesh. He highlighted the critical situation of public schools in the two districts, recruitment of under-qualified Para-teachers, concerns with the presence of teachers and quality of teaching catering to a student population largely from the tribal backgrounds or those from lower socio-economic strata. Further, he mentions the gap in acknowledging the ‘local language’ of the child, leading to estrangement from the activities of school (ibid). Hence, while the state prepared for ‘Education Guarantee Scheme’, the realities of the classrooms were far from it. The gap in number of teachers needed in schools in tribal areas is usually filled by recruiting a ‘local’ from the community, but instead of being sensitive to the needs of the children they have been observed to strengthen the ‘social distance’ on the basis of social hierarchies (ibid). Further, having knowledge of only ‘mother tongue’ instead of standard Hindi or other regional language is seen as a deficit in the tribal child and does not get acknowledged by the tribal child (Jhingran, 2009). The gap in the teacher preparation to deal with tribal children in a classroom (Leclercq, 2003; Jhingran, 2009) and further teachers’ own biases tend to aggravate the problem. National Curriculum Framework 2005 mentions the role of language, particularly English, in schools as the means of bridging the experiences of children at home and School (p.39). Along with the role of language in bridging the gap between home and school environment it also stresses upon the importance of the child’s mother tongue and the need to strengthen those in the process of learning (NCF, 2005, p.38). Therefore, while the documents like NCF 2005 and others talk in the favor of having a school setup that engages children with multi-lingual education the studies show a different picture. Even though the regional/local language is used for communication in the classrooms but it isn’t considered as the legitimate language of learning or the language that can be utilized for ‘transaction of knowledge’. Hence, it develops a sense of alienation amongst children belonging to the tribal regions or from the innermost regions of the country (Jhingran, 2009).

Inclusive education and education for all have emerged, there is a presence of diverse social groups in the government classrooms, but merely getting these students to school does not help them in learning as teachers knowingly or unknowing tends to see the background of the child as deficient (Vasavi, 2015). The social background of the child from the marginalized community is considered as a deprived one and it is used in the classroom to maintain the hierarchy (Majumdar & Mooij, 2011; Vasavi, 2015; Dalal, 2015). Vasavi (2015), points that owing to this social gap, teachers fail to cater to the students and rather label them as ‘problem child’ or ‘dull child’. At times they are simply labeled as per where they live or as per the occupation of their parents which tends to develop a “stigmatized” identity for the children (Dalal, 2015).

‘Persons with Disability Act’ 1995 has ensured that at least three percent seats are reserved for the children who are differently abled in Public schools (Hodkinson & Devarakonda, 2009). The presence of differently-abled children in classrooms requires teachers who are trained in ‘Special Education’ but there is an extreme shortage of the special educators (ibid). Hodkinson and Devarakonda (2009) highlighted the attitudes towards the idea of ‘inclusion’ and the apprehensions of dealing with differently abled children in the regular schools. They (school and the teachers) believed that integrating children with special needs in the regular schools would lower its standards (ibid, p. 91).The study inferred (from interviews conducted with teachers) that most of the ‘regular teacher’ found themselves poorly equipped to deal with inclusion in classroom and they located the cause of this problem in their teacher education programmes (ibid).

Apart from the gaps in teachers’ instruction that restricted the interaction of students from diverse groups, there are other reasons as well. ‘Seating arrangements’ is one such practice that creates hierarchies and differentiation in the classroom. Majumdar and Mooij (2011) state how in different classrooms across the states they examine, children who were able to answer teachers’ question, ‘bright’ were made to sit in front rows, near the teacher. And those who were assumed to be as ‘dull child’, ‘slow learners’ or created ‘problem for teacher’ sat in the end of class, away from the teacher. They observed constant ‘tagging’ or labeling of children who sat in the end of class. There

were also instances of making seating arrangements based on the gender (ibid). Thus, seating arrangement also plays an integral role in understanding the teaching-learning process.

The practice of ‘labeling’ (Dalal, 2015) as discussed above also needs to be looked at critically. “Concepts of ‘slow learner’ and ‘low IQ’, rampantly used in contemporary Indian classrooms, are ‘naturalised’ in the amalgamation of a folk and entrenched ‘practical’ discourse of pre-service teacher education” (Batra, 2014). Along with labeling on child’s individual capabilities and the process of learning, studies also show how the markers based on their social identities create a hierarchy in the classroom (Nambissan, 2009). Hence, teacher educators also need to be aware of the practice of labeling students and educated the teachers under training against practicing it.

Studies (Malvankar, 1992; Jhingran, 2009; Batra, 2015) draw our attention to the regimes of silencing and rote learning that is practiced in government schools by the teachers. The practice of copying from the blackboard or the textbook without any dialogue develops a notion of ‘one-kind’ of knowledge. Teachers are seen as the one who has all the knowledge that she can give to children (similar to the ‘banking’ concept provided by Freire). The child is seen as a passive recipient of the ‘knowledge’ and hence following the teacher is considered to be the only way to gain access to the knowledge that is ‘legitimate’ (Apple, 2000).

Few studies have also looked at the educational practices teachers adopt within classrooms from the point of view of teachers itself. For instance, teachers in a study state that the methods of rote learning and performance based education have benefitted them (Sriprakash, 2011). When teachers tend to value the conventional methods, chances are that they would accept a given and dominant form of knowledge which would leave little or no space for acknowledging diversity and its concerns in the classroom. Hence the interactions between teacher and students can be understood as follows:

“What marks most of the transactions between teachers and children is the socialisation of children into a culture of obedience, of silence and quiet, and of passive

hearing, copying and repeating, doing the bidding of the teacher (including undertaking errands and/or acting as the monitor in the absence of the teacher) as the ideal student.” (Vasavi, 2015, p.45)

What these studies point to is the central role that teachers play towards addressing ‘diversities’ in the classroom. Studies argue that children from the ‘deprived’ communities and their families find little value in school “if they cannot even learn to read and write” (Ramachandran & Jandhyala, 2007, p.89). Hence the teacher becomes an important part of the entire schooling experience for the children from deprived communities.

The failure of the teachers to address these issues in the classroom has been looked by different scholars from a number of perspectives. For instance, Majumdar and Mooij (2011) point how the status of teachers has declined over time. This has led to a lack of autonomy and professional agency in terms of what they teach and how. Also, the way teachers themselves look at the profession shapes the status that it has. A study conducted by Sriprakash with school teachers in Karnataka mentions how most of the teachers had entered the profession “to fulfill personal and family desires for economic gain and stability” (Sriprakash, 2011, p.12). Participation in the processes of the education system is also relative to the status one holds. Dyer et al. (2002) have found that though teachers are seen as essential in developing and implementing the educational reforms however they have been largely absent from the policy making process in India.

Teacher is a crucial part in the system but they are seen as a ‘meek dictator’ (Kumar, 2005). The lack of authority in the system and the low social status tends to play negatively in classrooms. In order to “restore their social and professional standing” (Sriprakash, 2011, p.24), teachers display their authority in class in terms of ‘corporal punishments’ (ibid, p.20; Iyer, 2013). Majumdar and Mooij (2011), mention that teachers saw punishments as an integral part of the ‘learning process’ (p.95). Despite RTE clearly stating that corporal punishments aren’t to be used, studies have shown a different picture.

Another systemic concern is Teacher absenteeism. High rates of ‘teacher absenteeism’ and negligence towards teaching have been expressed time and again in the studies (Kremer et al., 2005). Kremer et al. (2005) conducted a national survey that discovered that one out of four teachers in a government school was absent. Even if the teachers were present they did not engage in the process of learning in the class, at times for longer periods (Sriprakash, 2010).

‘Teachers’ attitudes’ have been stressed to have an effect on the learning process of the child (Jhingran, 2009). While there may be teacher/s whose interest and commitment towards her work actually motivates the students (Page, 2005; Banerjee, 2000), contrary to them there can be “disengaged and indifferent teachers” who do not perform their duties and violate rules to gain personally (Vasavi, 2015). Studies (Sriprakash, 2010) inform that one of the causes for disengagement in the process of teaching is that they didn’t want to become a teacher. The option of becoming teacher was only taken up as it was seen as a ‘flexible job’ that could allow them to manage other personal tasks along with it. Adding on the issues with “inadequate education and training compounds the problem of the orientation in which teachers play out their responsibilities and roles” (ibid, p.41). Further, the lack of teacher motivation and absence of proper mechanisms of accountability has contributed to the increase in dropout rates of students (Ramachandran & Jandhyala, 2007).

TEACHER EDUCATION IN INDIA

Reflection on the nature of teaching profession and practices has led to examination of the teacher training programmes in the country. There are several such programmes like ‘Bachelor in Education (B.Ed.)’, Bachelor in Elementary Education (B.El.Ed.), Diploma in Elementary Education (D.El.Ed.), Nursery Teacher Training (NTT), Junior Basic course (JBT) and so on which prepare teachers for the classroom. Apart from the Pre-service training, there is also a provision for regular in-service³ training of the teachers for their professional development.

Beginning with pre-service teacher education programmes, these are the programmes offered before one enters the profession. Time period of the different teacher preparation programme varies from one year to four years depending on the course. Institutional affiliation of each of the programme varies, some are taught in the universities while some are offered in different institutes of education. The curriculum of teacher education is dependent upon the level for which the teacher is being prepared. National Curriculum Framework for Teacher Education 2009 (NCFTE) was the second curriculum developed by NCTE, after the first one titled ‘Curriculum framework for Quality Teacher Education’ in 1998 (NCTE, 2010). The present NCFTE is developed on the lines of National curriculum framework 2005 and Right to Education (ibid). It looks at curricular areas and the transaction of curriculum for the pre-service teacher education. Inclusive education is an integral part of the ‘vision’ presented in the document.

NCF and NCFTE have made efforts to enhance the understanding of Indian primary classrooms by pointing towards the diverse social groups entering the schools and need to shift from the ‘traditional practices’ of teaching. NCF 2005 introduced several new ideas, inclusion of all sections of society in the education system being one of them, but it failed to suggest the immediate need to restructure the teacher education programmes to cater to the ideas of ‘diversity and inclusion’ presented in NCF 2005

³ In-service teacher education is related to the practice of training teachers while they have a job to develop their capacities further

(Batra, 2005). Changing the realities of the classroom is not possible without looking into the aspects of preparing teachers (Nambissan, 2013; Batra, 2005, 2012, 2015).

Some concerns have been raised in teacher education. These include the different systems of teacher preparation (i.e. private and public institutions offering the programmes), diversification and selectivity of teacher workforce; the duration of pre-service teacher education and the constant struggle between regulating and deregulating teacher education (Batra, 2012; 2014). Apart from these, Batra (2012) has laid focus on changing educational discourse after NCF 2005 and NCFTE 2009 which is based on “constructs of local knowledge, active citizenship, diversity, and inclusion.”

Based on ideas presented in the NCF 2005 and NCFTE 2009, Batra (2015) compares the two pre-service teacher training programmes that prepare teachers for the elementary level. During her study, she found out the distinct characteristics of the two programmes towards the children from the marginalized community groups enrolled in the government primary school. Teachers trained under Diploma in education (D.Ed.) saw children and their background as ‘deficit’, fines and punishments were consented upon along with other ‘corrective’ measures (ibid). Further, the emphasis is put on ‘disciplining’ the child and disengagement from the classroom activity resulted in prohibition from participating in ‘pleasurable’ activities like sports or cultural activities. This throw lights to the acceptance of the fact that ‘punishments’ were seen as a part of learning (Sayed et al., 2007; Talib, 1992). Interestingly, the process of ‘socialization’ is seen as a natural process (something that will happen) against the ideas of diversity and inclusion that has been referred to so far.

On the contrary, study (Batra, 2015) looked at the perceptions of teachers trained under another pre-service programme; Bachelors in Elementary Education (B.El.Ed) which differed from teachers trained under D.Ed. B.El.Ed teachers appreciated social and individual differences. Errors made by children were seen related to their thinking patterns and conceptual knowledge and seen as something that can be worked upon. The concept of ‘educability’ is not seen to be associated with the disadvantaged background of the children, instead if the child comes late to school then cause is seen in the

pedagogy of the teacher itself or reasons owing to responsibility at home. Hence, one can understand how the training in the areas of diversity has actually helped in developing a better insight into the problems and concerns of the child from the marginalized community. Also, the teachers responded in a positive manner to advance and bridge gaps between the social milieu of child and school, that would make school a worthwhile experience.

Hence, a scope of better engagement with the community from which the children come to school and allowing student-teachers to ‘reflect’ on the complex realities of the child allow the prospective teachers to respond to diversity in a better way. In-service teacher education is seen as a meaningful way of engaging with the capacities of the teachers, repeatedly every year. With the recent developments in the education policies and frameworks, various new concepts have been introduced. ‘Social-constructivism’ or looking at child-centered education in child’s social context and activity-based learning have emerged as the new ideas in the teacher education programmes after NCF 2005 came into effect. While the teacher preparation courses are meant for equipping teachers with the new ideas and pedagogical devices, they tend to end being a repeated routine that dilutes the purpose of having the training. Batra (2012) agrees with Ramachandran et al. (2005,2008) that in-service training sessions are comprised of “sporadic” lectures which have little or no relation with the concerns of the classroom. When different policy interventions are introduced, teachers’ are expected to implement those in the classrooms. A mere lecture or one-time engagement that introduces it is not sufficient for implementation of policy intervention like ‘no detention policy’, formulating an effective ‘School development management committee’ and so on (Right to Education, 2009). To be able to implement the intervention it is important that ‘social, institutional, and pedagogic challenges’ subsequently faced gets addressed (Sriprakash, 2011^b) and in-service training is precisely meant to deal with such concerns.

Ramachandran and Pal et Al (2005) investigated the situation of in-service teacher training and found that teachers in certain districts underwent for the programme from 20 days a year to as minimal as one day in the year. Moreover, there were as many as ‘38

percent in Assam and 26 percent in Madhya Pradesh' (ibid: 14) who had never undergone the training (as reported in World Bank report, 1997). With such poor state of in-service teacher training, problematic ways of developing capacities of the teacher along with lack of understanding the content and transferring it into the pedagogy perturb the whole practice of engaging with the in-service training. The lack of awareness, particularly those hired as 'Para-teachers', about the presence of the differential groups in the classrooms and being ill-equipped to engage them in a teaching-learning process tends to demotivate the teachers. It is hence necessary that the process of in-service teacher training be taken seriously as a substantial activity that enhances the 'capacities of teachers'.

Studies have also highlighted the 'dysfunctionality' of the bureaucratic system catering to the needs of the teachers in primary schools. The inability of the BRCs, CRCs, and other institutions responsible for teacher training to provide relevant academic support, which could help in bringing in the reforms in classrooms have been observed (Ramachandran & Pal et al., 2005; Mukhopadhyay, 2009). In spite of progressive policies like NCF 2005 have talked about 'inclusive' education, the inability to provide the necessary academic support and training for the teachers have limited its effects in the system.

The gaps in the in-service training are highlighted in the above studies. As the central theme of this study is to look at 'teacher preparation for diversity', the next section deals with the review of studies and methods that have been found to organize better understanding of diversity and inclusion amongst the student-teachers in different teacher education research studies.

DIVERSITY AND TEACHER EDUCATION: A REVIEW

Before moving on to how we engage with diversity, it is important to understand the 'background of teachers' entering the profession, as also mentioned above in the case of Indian teachers. Studies (Delpit, 1988; Sleeter, 2008, Villegas & Davis, 2008) have

shifted our attention to the people who enter the profession of teaching. These studies look at the needs of the different groups who enter the profession and how they affect the student population in the schools. Teachers from dominant sections of the society might not really relate to the socio-cultural milieu of the child from the marginalized community. Hence the teachers need to be trained in a manner where they can ‘understand the community’ in order to develop sensitivity towards it.

Studies in the western context have emphasized the importance of dealing with diversity in teacher education programmes. Gutyon and Wesche (2005) accept the goal of teacher education as the one prepares “culturally competent practitioners who are ready to serve diverse student population” (Kang & Hyatt, 2010: 44). It is stated that student-teachers may “lack familiarity with students’ cultures, learning styles and communication patterns” (ibid) and hence insight into the marginal groups would be beneficial (Zeichner, 1993; Melnick & Zeichner, 1995). If realities of ‘diverse communities’ are not explored beforehand, the interaction between the prospective teachers and students might turn redundant or alien, especially for children (ibid). Goodwin (1997) and Kang & Hyatt (2010) believe that to produce competent practitioners who can deal with diversity, it is important that ‘multicultural pedagogy’ is represented as ‘personally relevant’ to the practitioners and having an immediate effect on teaching. McCoy and Rodricks (2015) recognize that the only way of learning about the groups that are unfamiliar (or people of color as they say) is by getting access to the lived experiences of the unfamiliar groups. Further, it is important that they engage in ‘critical dialogue’ to reflect on aspects that can bring about social change.

Thus when we address such group of prospective practitioners in pre-service teacher education it is better to enhance their capacities to become sensitive and nurturing towards the children. On the other hand, those from the marginalized community when they enter the profession of teaching they tend to be seen as ‘role models’ by the students from the deprived communities (Villegas & Davis, 2008). As they are aware of the socio-cultural context to a large degree, it is necessary that they be equipped with the pedagogic skills and knowledge that allows them to bridge the social gaps between the dominant-

deprived groups. Out of the several strategies to equip student teachers with the 'critical multicultural' perspective and diversity two of them stated by Sleeter and Grant (1994). Teaching about the culturally different and having a teacher education programme that is multicultural and 'social reconstructionist' (Artiles & McClafferty, 1998) are the two broad ways. The studies suggest several pedagogic tools which may be used to address diversity in the classroom and prepare student-teachers to engage with groups of culturally different students.

First, reading and writing of literacy narratives are reported to have enhanced pre-service teachers' understanding of multiculturalism and helps in demystifying stereotypes, dominant discourses on minority, and bridging gaps between personal narratives and multicultural theories (Clark and Medina, 2000). Secondly, Phelan (2009) defines practical reasoning as "teachers' capacity to discern particulars and make judgments about how to act in different situations and contexts" (p.93). It is seen as far more beneficial when teachers themselves encounter with 'moral dilemmas' in real life settings and find out a solution to them. Thirdly, conducting a narrative analysis further helps in developing multicultural experiences that enrich the experiences and gives them access to the 'personal and emotional' data (Kang & Hyatt, 2010).

Zeichner and Melnick (1995) also mention ways in which teachers can be prepared for 'multicultural schools'. They state how pre-service teachers being prepared under a project (titled 'Teachers for Alaska and the American Indian' project) have to live in the communities in which they have to teach eventually. This allows teachers to become part of the activities of the community and get engaged with them, which would gradually develop sensitivity and awareness about the children they will teach. Another way to educate pre-service teachers about the particular community, mentioned by Russell and Iazetto (1994), was by hiring a member from the community itself, who could elaborate about the perspectives of the community and simultaneously introduce the various resources that the community possesses (Russell and Iazetto, 1994). Additionally, introducing case studies on challenges of teaching diverse students helps in preparing culturally sensitive student teachers (Melnick & Zeichner, 1995).

‘Field experiences’ is also a pedagogic tool that would boost the understanding of the students. Field experiences that allow interaction with the community or/and the schools having children from the marginalized groups tends to be advantageous if the experiences analyzed and reflected upon (Melnick & Zeichner, 1995).

Though these methods seem effective, however Melnick and Zeichner (1995) concluded in their study that they could not find ‘convincing evidence’ that strategies for addressing the concerns with ‘diversity’ have had a long-term effect (Melnick & Zeichner, 1995, p.18). Despite the presence of relevant literature of preparing teachers for a diverse classroom in the American context (Delpit, 1988; Melnick & Zeichner, 1995; Hamre & Oyler, 2004; Sleeter, 2008, Villegas & Davis, 2008; Hollins & Guzman, 2009; Kang & Hyatt, 2010; Silverman, 2010; Kahn et al., 2014; and others) not much have been said about the assured ways of acknowledging and addressing the diversity and variations in the education system.

In India, a few studies have pointed towards ways in which teachers could be prepared to address diversity in the Indian context. Batra’s study (2015) on the two teacher education programmes throws light on the reasons why teachers prepared under B.El.Ed continued to show sensitivity to the concerns of diversity and children from marginalized sections of society. She has emphasized, from her data, that a critical engagement with the ideas of diversity and issues of addressing it tends to replicate in the pedagogy of the teacher for a long. Further, she argued that “Informed by the perspectives of social justice and equality, the capabilities approach evinces the criticality of the educational process” (p.15). To elaborate, teachers who exhibit greater cultural competence⁴ are better equipped with to look at students’ behavior, learning styles and family backgrounds in a cultural context (Kahn et al., 2014). Engagement with the community and the students at greater length of time along with constant reflection and interaction on the concerns of diverse classroom tends to build this ‘cultural competence’ (ibid). Kahn et al. pointed out that it is through ‘cultural competence’ that one is able to

⁴ Kahn et al. (2014) draw the understanding from Howard (2003) as a “continuous pursuit that requires thoughtful and constant development and growth of one’s beliefs, skills, and knowledge of systems of power, privilege, and positionality” (Kahn et al., 2014, p.54).

become aware and sensitive towards the cultural differences and eventually address them (2014, p.54). None of the studies in Indian context have looked into the idea of developing ‘culturally competent’ educators in order to address the diverse groups entering the government primary schools.

The lack of studies in the Indian context on ‘diversity and teacher education’ points towards a gap that needs to be researched further in order to prepare teachers who can address concerns in the Indian government primary classrooms. Without addressing this crucial issue, we might not fulfill the constitutionally granted Right to free and ‘compulsory’ education to every child coming to the government schools from different marginalized sections.

RATIONALE

Above reviewed literature has mainly focused on the studying the various factors in the education system that dilute the process of teacher-learning and the concerns with teachers and their attitudes. There is a lack of understanding on the process of teacher preparation as such, and specifically towards preparing them for the diverse student population that is entering the government primary schools today. The concept of ‘Inclusive Education’ is included in most of the policy documents since NPE 1986 (Singal, 2006) but little has been done to imply it. After NCFTE 2009 and Justice Verma Committee 2012, there has been considerable attention towards questions of ‘quality’ in the domain of teacher education as well.

This study will look at one of the teacher education programme that has been recently (in 2014) established in DIETs. SCERT has introduced the new programme called Diploma in Elementary Education or D.El.Ed in coherence with the curricular framework for teacher education (NCFTE 2009). By analyzing the contents of the textbooks being used by the prospective teachers, this study would attempt to engage

with the meaning of diversity and inclusion as comprehended by the student-teachers while engaging with the textbooks content in the different programmes.

FRAMEWORK

This study is informed by the perspective of ‘Critical Multiculturalism’ (Chicago Cultural studies group, 1992). While diversity is understood to comprise a range of social categories including caste, class, languages, gender and so on, critical multiculturalism emphasis the need to look at groups relationally in terms of disadvantage as well as advantage and privilege. It also points to the need to understand the curriculum and pedagogic practices within the framework of inclusion. The idea of ‘inclusion’ (as defined by World Bank)only holds validity when teachers are prepared to develop spaces where interaction is possible for children from all groups in order to engage in a ‘meaningful process of learning’. Therefore, ‘inclusive practices’ is seen as integral to teachers’ pedagogy based on the terms of ‘equity’ and ‘equal participation’ of all students.

OBJECTIVES

1. To trace the evolution of professional development of teachers from Pre-independent and Post-independent India
 - 1.1. How preparation of teachers came into existence? And how has the process of preparing teachers evolved with time?
 - 1.2. How do the different education commissions and policies have responded to preparation of teachers? How do the education commissions and policies reflect on the ideas of diversity and/or inclusion, and teacher preparation?
2. To study how relevant courses in the D.El.ED programme conceptualise and engage with diversity/inclusion.

- 2.1. How does the content in relevant courses in the D.El.Ed curriculum bring in ideas about diversity in Indian society and the classroom? What examples are used? How does the practicum do so?
- 2.1. Does the content reflect the ideas of multiculturalism that is critical and self-reflective or addressing diversity in general?
- 2.1. Were the ideas of critical multiculturalism expressed in the entire curriculum (including the pedagogy papers) or was it limited to a single unit or course?
3. To explore how student-teachers understand ‘diversity’ and the strategies given to them engage with it in the classroom.
 - 3.1. How did student-teachers reflect upon the ideas of diversity and what were the strategies suggested (or discussed) to be incorporated during the ‘school experience programme’?
 - 3.2. What kinds of examples/discussions are held to strengthen the debates on diversity during the transaction of course? How relevant are those to the ideas of ‘critical multiculturalism’

RESEARCH METHODOLOGY

Hollins and Guzman’s (2009) review on ‘teacher preparation for diverse populations’ points towards the number of studies addressing the issues of preparing teachers in the American context. These include both empirical and qualitative studies. While the empirical studies were limited in number, many of them had a limited focus on pupils’ scores as means of measuring the ‘quality’ of education taking place in the classroom. On the other hand, qualitative studies were said to be for short term and usually with a smaller sample size. The focus was on “self-reported data rather than on direct observation or documentation” (ibid, p.490). Further, many studies lacked the description of the courses or practices that were studied. However, conducting qualitative studies allowed for understanding the complex processes of teaching-learning and relating them to Critical multiculturalism (or ‘diversity’ in the context of this study) and to study how the practices of inclusion or exclusion get manifested in the classrooms (Kang & Hyatt, 2009). As this study wishes to explore the process of ‘teacher preparation’ with a view to

cater to diverse student groups in class, it would engage with the curriculum and contents of the textbooks that student-teachers use during their course of training.

In order to develop this understanding, a government DIET college in Delhi will be identified for this study. As mentioned in the literature review, the DIET offers a two year revised teacher education programme called D.El.Ed. Students join the DIET after completing high secondary education. Curriculum and reading material of the different course would be collected and transaction of the curriculum to the student teachers will be observed. The study would basically employ a method of content analysis for reviewing the contents of the textbooks used by student-teachers and reflect how well the contents adhere to the understanding of diversity and inclusion concerning NCFTE 2009. Further, the analysis of the content will be reviewed in context of ‘critical multiculturalism’. Several education commissions and education policies have been developed since the inception of teacher preparation in the colonial period. A review of different reports and secondary literature will be done to understand the practices and courses that guided teacher preparation programmes in the pre-independence period. Also, the change in objectives of education and practices of teacher preparation post independence will be traced along with examining the curricular documents that address diversity and suggest inclusive education.

The second part of the study will be based on analyzing the contents of the textbooks that students use for two courses in the D.El.Ed programme. The contents of the textbooks will be reviewed in light of discussion developed in NCFTE 2009 and understanding of diversity and multiculturalism.

OVERVIEW OF THE CHAPTERS

Chapter one has already introduced the study and the objectives for conducting the study. It provides review of the literature that has presented the understanding on ‘diversity’, ‘multiculturalism’, the problems with teacher education programme in the Indian context and gaps in the already existing literature that has led to this study. The second chapter

focuses on the progress of teacher education from the colonial period to the curriculum framework for school education developed in 2000. It broadly maps out the major points of advancement in the education commissions and policies in the past century along with the understanding of evolution of aims of education in Indian education system. Chapter three develops on the larger educational objectives that have been discussed in chapter two. It explicitly looks at the three crucial documents that have led to the revision of the curriculum being offered in the DIETs. The documents being analyzed are NCF 2005, NCFTE 2009, the provisions of Justice Verma Commission 2012 that have highlighted the problems in the teacher education practices and (briefly) the revised DIET curriculum. Chapter four analyses the contents of the textbooks that student-teachers follow for the two courses selected for the study. The contents would be examined to observe how relevantly they address the idea of diversity, as discussed in NCFTE 2009. Lastly, chapter five presents an analysis of the findings with conclusion and summary of the study.

CHAPTER 2

MAPPING TEACHER EDUCATION: FROM COLONIAL TO POST INDEPENDENCE PERIOD

Teachers in India are increasingly faced with the challenges of dealing with diverse learners in elementary classrooms. Individual differences vary across many dimensions: class, caste, gender, language, disability, etc. An important question is: How prepared are teachers to work with diversity in their classrooms? What knowledge and skills are seen as important for teachers that will prepare them to handle diversity in classrooms.

This chapter intends to explore the evolution of ‘teacher education’ in India and how far have we come today with respect to teacher education programs and the development of curriculum from the colonial period to the post-independence era, and to what extent the focus of teacher education concerns managing diversity in the classrooms.

THE EMERGENCE OF TEACHER EDUCATION

In pre-colonial India, ‘gurukuls’, ‘pathshalas’ and ‘madarssahs’ were the sites where the ‘indigenous education’ was imparted (Pal, 1983). An indigenous school was understood as one that was “originated” and “supported by natives themselves” (ibid, p. 268). The indigenous schools were seen as the “watering holes of the culture of traditional communities” (ibid, p. 18). Teacher in these indigenous schools was called a

‘guru’ (Shahidullah, 1987). The teaching-learning process in the ‘patshalas¹’ was deciphered by the guru himself; according to what he thought was relevant to be taught to his students. Depending on the region in which the pathshalas were located, the age of enrolment in school and the duration of study were decided. For example, William Adam (1835-38, on Bengal) reports that in the region of Bengal, on an average, a child began his education at the age of five or six and completed five years of education thereafter (Pal, 1983). The student population in the pathshalas comprised a mixed group in terms of caste but most Hindus belonged to the upper castes and were children of Brahmins (Pal, 1983; Shahidullah, 1987). A hierarchy was maintained within the schools which were established by the group who accessed the schools. Pathshalas accessed by Brahmins and upper caste children were considered better, while those accessed by children of “petty traders or cultivators” provided them with “good rudimentary education” (Pal, 1983, p. 352). Adam’s report 1835 on Bengal had highlighted that no girls received education in the Indigenous schools (Naik & Nururillah, 1973; Shahidullah, 1987). Teachers or the gurus were the learned members of the communities, mostly the Priests, who were ‘well versed’ with their knowledge and wanted to teach (ibid). Kumar (2005) mentioned that in the indigenous system the teacher was remunerated by the community he served. Teacher would get some area in either the verandah of the religious institutions i.e. a temple or a mosque or some area in the village panchayat or a place in somebody’s verandah to conduct his classes. There was no training or examination to for a guru to be a qualified teacher; instead how well he could teach his pupils was a parameter to judge his ability as a teacher (ibid). Teachers could be from any caste or social class depending upon their confidence to follow the profession, but the subjects taught and the curriculum taught were largely dependent on the social background that one belonged to. For example, a teacher from a merchant community would focus on account keeping of different types as compared to a teacher from a Brahmin community who emphasized more the Vedic knowledge and learning of Sanskrit (ibid). (ibid). Apart from these, Arithmetic, Sanskrit grammar, Puranic tales, reading, and writing were common subjects in the schools (ibid). Further, the pedagogy adopted in these pathshalas focused on ‘chorus recitals’ conducted by either guru or the

¹ Pathshala has been used to represent the indigenous school in general

monitor and occasional reading from old religious scriptures (ibid). Along with these mentioned practices of indigenous education system, there was a ‘monitorial system’ practiced in education (Naik & Nururllah, 1973, p. 15). ‘Monitorial system’ can be understood as a system where senior boys would teach the junior boys in learning, especially in the indigenous system of education where there was only one teacher in a school (Shahidullah, 1987; Kumar, 2005). Monitorial system allowed teachers to manage a large number of students, who taught effectively and at a low cost² (Nail & Nururllah, 1973, p. 15).

The colonial education system differed immensely from the prevalent indigenous system of education. There was a structure followed in the English education system in terms of syllabus to be followed and usage of prescribed textbooks (Kumar, 2004³). The objective of the colonial education system was to spread ‘western knowledge’ (Naik & Nururllah, 1973, p. XVII). With the spread of western knowledge, there were also concerns raised about the objective of English education-whether it should be taught to spread “western knowledge or preserve Eastern learning?” (ibid). Moreover, there were controversies about medium of instruction; and concerns about identifying the agency that should spread education i.e. missionaries, institutions directly under company’s control or the “indigenous school conducted by Indians themselves” (ibid). With the Charter Act of 1813, the education of Indian people became the responsibility of the East India Company. Christian Missionaries who came along with the East India Company established schools in some parts of India. Hence, they laid the foundation of the modern⁴ education system (Nururllah & Naik, 1973). There was also grant money set aside for ‘revival and improvement’ of indigenous literature (ibid).

The introduction of a new education system by the British Administrators required teachers who were trained in ‘western knowledge’. ‘Normal Schools’ were established by the British in order to train the indigenous teachers in methods of teaching and in ‘modern subjects’ (Shahidullah, 1987). Normal schools were the institutions

² This would increase in case another teacher was hired or if a teacher has lesser number of pupils.

³ Textbook cultures

⁴ Modern education in the context of India’s colonial period is referred to the western sciences and knowledge that were considered rational as compared to the indigenous set of knowledge (Naik & Nururllah, 1943; Kumar, 2005).

established for regularizing the methods of teaching in schools, which produced methodical teachers who had the ability “to control” the students (Calam, 1984). Also, Modern education in the context of India’s colonial period is referred to the western sciences and knowledge that was considered rational as compared to the indigenous set of knowledge (Naik & Nururllah, 1973; Kumar, 2005). In the year 1819, ‘The Calcutta school society’ took steps towards initiating training of teachers in the indigenous schools through specialized training. However, this was “sporadic in nature” (Saikia, 1988). It was only in the year 1823 that the teacher education was for the first time recognized officially with Lord Elphinstone’s minute (ibid). He argued that there was a need to improve methods of teaching in ‘native’ schools, increase the number of schools, establish schools for teaching “European sciences” and higher education, and teach “English in a classical way and not just as a medium of instruction” (Nururllah & Naik, 1973, p.80-81).

Macaulay in his ‘Minutes on Education’ in the year 1835 advocated in favor of English being the official language of colonial India. In his opinion, promotion of western sciences and philosophy could only be fruitful if it was accompanied by learning of English language (Nururllah & Naik, 1973). While upholding the need for English education, Macaulay criticized the vernacular literature and argued that there was dearth of good vernacular literature as compared to the English literature (Nururllah & Naik, 1973). It is important to note here that Macaulay’s focus was entirely on the promotion of European sciences and knowledge which he best believed could be disseminated in the English language. The role of schools, according to him, was to prepare handful of educated natives educated natives who could act as “interpreters” between Englishmen and Indians (ibid). Though Macaulay did not focus on the role of teachers in schools, he advocated an education system that had teachers well-versed in western subjects along with English (Macaulay1835)

In 1835, it was proposed by one of the missionaries William Adams (in his report on Bengal as mentioned earlier) , that the vernacular departments of English schools be turned into ‘Normal’ schools to provide training for teachers teaching in the indigenous system of education (Saikia, 1988). ‘Normal Schools’ established in India were seen as

institutions that provided ‘fact’ and ‘rule’ for the different subjects to the ‘school master’⁵, which was eventually taught to students in schools and be memorized by them (Shahidullah, 1987). The pedagogy of the school masters was largely dependent on the books that were introduced to them during the period of training in Normal schools (ibid). The first ‘Normal school’ was established along with Elphinstone’s institutes in Bombay and by the year 1853, all the three Presidency towns of Bombay, Bengal and Madras had established ‘Normal schools’ for training of teachers (Saikia, 1988). It was only after the ‘Indian education commission 1882’ that normal schools were established across the colonial India. Normal Schools in India were similar to French normal schools which were established to train teachers in the pedagogy of different subjects and art of teaching (Naik & Nururllah, 1987). John Murdoch (1885) highlighted,

“The normal school is one which serves as a rule or model. The experience of the whole civilized world is brought to bear upon the subject, and through a well-conducted Normal school, a young man may, in a comparatively short time, become practically acquainted with the best modes of teaching”(Murdoch, 1885. p5).

During an inspection in a ‘regular’ school, if teachers were found to be ‘incompetent’ to teach the ‘new curriculum’ introduced by the colonizers, they were sent to ‘Normal’ school for a period of six months to two years for training (Kumar, 2005). Thus, training of teachers became a formal activity across different parts of India especially with the emphasis placed on western sciences and English language. It is also important to mention here that not much information on the teacher-educators in these Normal schools is available to get a better sense of the content and pedagogy adopted by them. However, there was no fixed period of training in the normal schools rather it varied in different regions.

The debates on the use of different languages and the content of education to be imparted to ‘native’ Indians changed with the Wood’s Despatch of 1854. It was with this Despatch that all levels of education (from primary to higher education) came into focus.

⁵ The term ‘guru’ used in the indigenous system of education evolved into ‘school master’ with the introduction of ‘modern’ school education.

It advocated the need to expand mass education along with the establishment of new schools (Saikia, 1988). The new schools were either vernacular schools which used classical language as the medium of instruction or Anglo-vernacular schools that focused on English as the medium of instruction, and subjects taught in these schools were “English, geography, mathematics, astronomy, the art of teaching and other modern subjects” that were considered important even for the purpose of training of teachers (Saikia, 1988, p.23). It was realized that there were an insufficient number of schoolteachers contrary to the goal of Education Despatch 1854 of having trained and qualified teachers in schools (Nururllah &Naik, 1973). To ensure spread of European education amongst Indian ‘masses and classes’, as aimed by the Education Despatch, having trained teachers was emphasized. Hence the Wood’s Despatch provided grants for the establishment of teacher training institutions (ibid). The grants provided for teacher training led to a gradual increase in the establishment of teacher training classes and teacher training colleges across the colonial states in the country. There were also instances where Indians took the initiative to establish teacher training institutions and conducted teacher training classes at different sites such as Normal school or in teacher training institutes (Saikia, 1988). One of the Indians who established a Normal School was Pundit Ishwar Chandra Vidhyasagar in the year 1855 in Calcutta (ibid, p. 27).

Two set of teacher training institutions have been identified so far in the discussion above i.e. the normal schools and the teacher training Institutes (TTI). Characteristics of teacher training varied in the two institutions and also amongst themselves. Firstly, there is ambiguity with respect to the duration of course offered in the either of the institutes. Kumar (2005) highlighted that the duration of training in a Normal School could vary from the period of six months to two years. While teacher training institutes that offered L.T. degree⁶ and were associated to a university, as per Progress of Education Report 1902-07, mostly offered a one year programme. Apart from

⁶ L.T. degree or Licentiate in teaching degree

these two, there were other forms of teacher training programmes as well that existed throughout the colonial India⁷.

Secondly, the courses offered also varied in terms of minimum educational qualification for entry into these institutes. No standard minimum qualification has been identified in the official reports⁸ developed by British Administrators. Teacher training offered in vernacular (or Anglo vernacular) teacher training institutes was dependent on the level of school education, also known as 'general education' in colonial period, received by a pupil. For example, a student who had completed his/her education in Senior Anglo-vernacular classes, passed a degree from University and then underwent a year's training in the teacher training institute for Senior-Anglo Vernacular classes. S/he was eligible to teach in Senior Anglo-vernacular classes (Orange, 1909). System of certification was also established in the colonial period. A teacher who was trained under 'Normal' school, received a certificate on completion of training and was eligible to teach the primary grades in a regular school, while those who received certificate after training from Senior Anglo-vernacular classes were eligible to teach in a Senior Anglo-vernacular class. Similarly someone with a certificate from Junior Anglo-vernacular training class was eligible to teach in the Junior Anglo-vernacular class (Orange, 1909; Richey, 1923). Hence, the certification received by the teacher after completion of training decided the eligibility of a teacher to teach.

Broadly the courses taught in the teacher training institutes (TTI) and Normal schools were similar. The variation was mainly in the level of 'general education' (as discussed above). Apart from that student teachers in TTI studied papers on 'child-study' or psychology, methods of teaching various subjects, object lessons, criticism lessons and practice of teaching (in model schools joint to training classes or Normal schools) (ibid).

The Hunter Commission 1882 highlighted the different aspects of teacher training. The duration of training, the condition of teacher training institutions and the

⁷ When one looks at the quinquennial reports that were published every five years under the heading of 'Progress of Education' reports, one might be able to trace the changing names, durations and contents of a teacher training programme across the different provinces of colonial India.

⁸ Reports being referred here to progress of education reports, reports by director of public instructions, and so on.

minimum qualification for a person to become a teacher were increased (GOI, 1883). It recommended, *“that the supply of Normal schools, whether government or aided, be so localized so as to provide for the local requirement of all primary schools, whether government or aided, within the division under each inspector”* (GOI, 1883, p. 132, *emphasis in original*). The Commission mentioned that there were two teacher training colleges established in India, located in Madras and Lahore (Saikia, 1988). The establishment of teacher training brought two developments: firstly teacher training came under the university system and secondly teachers enrolled in teacher training colleges received degree for teacher training programme instead of a certificate of teaching. Further teacher training colleges enhanced the rigor in training and mastery in the ‘modern’ subjects along with the necessary skills required as a teacher (Saikia, 1988). In addition to this, Commission suggested the adoption of ‘certification’ for the teachers as a marker of their ability to deliver in schools. In order to acquire the certificate, the teachers already working in the schools had to undergo the theoretical examination and deliver a lesson in a school in presence of the school inspector, which was be considered as an early form ‘practice-teaching’ (Saikia, 1988, p.41).

Gradually, by the beginning of 20th century a number of changes took place in the domain of teacher training. Nururllah and Naik (1973) mention that there was a change in the subjects being offered in different teacher training programmes. Following the recommendations of Hunter Commission 1882, the norms of certification after the training became more stringent as the minimum requirements for entry into a teacher training programme was raised, “grant-in aid rules were tightened” and duration of the teacher education programme had changed in different colonial provinces. The Progress of Education Reports published during colonial period mentioned the situation of ‘teacher training’ in each of the provinces and the curriculum that was adopted or revised in the institutions every five years. It has been highlighted in different research studies (Chatterjee, 1996; Jain, 2015) that the British administrators found the indigenous system of education disorganized and felt the need to introduce school subjects and textbooks that gave new definitions and set of knowledge to the people of colonial India (Jain, 2015). ‘New subjects and a set of knowledge’ that was introduced in the schools during the colonial period was equally important for the training of teachers. Moreover, as has

been discussed above, teachers had to undergo ‘general education’ in the schools before entering teacher training classes.

As the present study focuses on the development of curriculum that is imparted in teacher preparation programme, this study briefly looks at the different papers available in teacher training institutions during the colonial period. The Progress of Education (1902-07) states, that in order to gain a certificate for the training, student-teachers were required to complete certain theory papers along with engaging in learning of practical skills of teaching (Orange, 1909). General education (as a part of teacher training programme) was a means of gaining more knowledge about the ‘modern subjects’ like Geography, Astronomy, Geometry, Sciences, etc. that provided for the content of the subjects that the teachers under training were eventually required to teach in schools (ibid). During teacher training, student teachers were trained in theory and practical papers both, and in some cases they were interns delivering lessons in practicing schools which were attached with the training institute. The theory papers included child-study, nature work and methods of teaching⁹ different subjects that the teacher would be eligible to teach after the period of training. In addition to these, Progress of Education (1902-07) mentioned the different theoretical papers taught in teacher training college attached to Madras University. For a ‘licentiate in teaching’ (L.T.) degree students were offered theoretical papers titled ‘Principles of Education’, ‘History of Education’ and ‘Methods of Teaching and School Management’ (Orange, 1909). Along with the engagement of theoretical papers, there were opportunities for practice of teaching, taking charge of a class for a month under ‘General Management’ (Orange, 1909, p. 245). Students were required to maintain registers, prepare lesson plans, organize school, classify scholars in class and others tasks that a teacher needs to be aware of were included under the paper ‘School Method and Management’ (ibid). Girls (in the teacher training institutes in United provinces) were required to learn ‘cutting out and sewing’ with other subjects (ibid). Finally, some training institutes focused on learning of action songs (for use in primary classes) and the art of oral teaching as part of the practical papers. In addition to these, ‘Physical training’ was also considered important for the teachers in terms of

⁹ The example of papers is cited from curriculum taught in Bengal presidency in 1902 (Orange, 1909).

maintaining a healthy physique. Physical training included “drills, gymnastics, desi kasrat, sports and athletics” (ibid, p. 203). Hence, the colonial teacher training programmes laid emphasis not only on building a teacher who was well-versed with both the subject content and the teaching methodology but also one who would be able to manage the administrative tasks in a school.

While there was a model of education that the colonial state proposed and followed, there were also others proposed by Indians themselves. Gandhi, Tagore and other Indian philosophers critiqued the colonial education based on different reasons. The vision of education was based on building a “self-sufficient village society” but both approached education in a different manner (Acharya, 1997, p. 601). While Gandhi saw ‘nationalism’ as an objective of education, Tagore did not really believe in the nationalistic objective of education. Tagore stressed on the need to learn from the “west the knowledge of modern science and technology while enriching the west with the spiritual wisdom and sacrificial attitudes of east” (ibid, p. 602). Gandhi was opposed to the idea of “examination-oriented bookish education... and rote learning” (ibid, p. 607) and so was Tagore. Gandhi’s Basic Education or ‘Nai Talim’ was formulated in the year 1937 with the vision of developing an inclusive and self-dependent education. It saw education as a means to learn subject knowledge along with building practical skills for self-sustenance and building village economy (Kumar, 2005). In Gandhi’s idea of education a teacher was “expected to give up worldly attainments so that he can have unassailable moral authority” (Kumar, 2005, p.47). In Nai Talim for a student to do a particular thing or adopt a particular behavior, it was required that teachers should follow or adopt the same. The focus of Gandhi’s Nai Talim, also called Basic education, was to equip students with a skill or a craft along with the engagement with other subjects in school. Even though Gandhi did not associate ‘Basic education’ as religious education, but the role of a teacher was similar to a religious teacher. As opposed to one of a professional teacher (Kumar, 2005). But it is also relevant to mention here that Gandhi’s model of ‘basic education’ did not define a particular way to train or prepare teachers. Rabindranath Tagore had a very different perspective on education from that of Gandhi. In a famous story written by Tagore titled ‘The Parrot’s training’ he highlights the situation of education in Indian schools, which focused on the process of rote

memorization and examination, by taking away from the child, his/her nature of self learning from the nature (Tagore, 1918). Therefore, Tagore's aim "was to create a learning environment inspired by nature and a curriculum that was responsive to the culture of the people" (Batra, 2015b, p. 36).

Hence, one can sum up that the seeds of teacher training were sown with the coming of the colonial power. However, the aim of the training was limited to develop a group of teachers who could impart the knowledge the 'rational western world' had discovered to the 'ignorant Indian masses' and enlighten them (Kumar, 2005). Colonial education had a political agenda (Kumar, 2005) and was not for the benefit of the native society. Batra (2015b) stressed that "British aimed to develop subservient colonial citizen" (Batra, 2015b, p. 37) and the preparation of teachers was to fulfill this aim. Thus, the teachers in the colonial period were similar to the clerks in government offices and their role was to merely 'transfer' what was learned by them during training to the students in schools (Kumar, 2005). It has been argued that the socio-economic position of the teacher in the indigenous system was much better and with the introduction of 'colonial education system, it deteriorated. (ibid). The brief study of curriculum of teacher education in colonial India also points to aspects of discrimination based on gender. Jain (2015) mentioned how at the turn of the twentieth century, "both government policies and school curriculum were discarding a common curriculum in favor of a separate curriculum for girls that does not *imitate* what was suitable for boys and is *practical* for their future position" (Jain, 2015, p. 117). Traces of what Jain (2015) talks about school education could be observed in teacher training as well. Thus, it can be concluded that the initiation of teacher training and the curriculum of the teacher training programmes was devised in a manner that could be helpful for the British to transact the ideas and practices that they expected from a 'colonial citizen'.

The Independence of India in 1947 led to building of a new nation state. The political ideology that governed the colonial India shifted to building a democratic nation. Even before India got independence in 1947, diarchy was practiced since 1930s that

allowed Indians to be involved during the political shifts in the country. In the year 1950, the constitution of India, in its Preamble to the constitution agreed to develop a Sovereign, Socialist, Secular, and Democratic Republic. In order to ensure that a democratic republic was formed 'national integration' and 'unity in diversity' were envisioned to guide the political situation in the country at the same time. The idea of 'National Integration' was emphasized in order to unite different states of country as one. Oommen (1997) argued that peoplehood was based on the coincidence of territory and language. People who sustain that connection constitute nations. The feelings of 'nationalism' in a newly developed state were seen as crucial. Hence, aims of education flourished the values of national development such as spirituality and ethics these were to constitute the important features of Indian nationalism (Oommen, 1997).

In the immediate post-independence scenario, the idea of 'diversity' was linked with the understanding of 'unity in diversity'. Dube (1990) viewed a number of reasons which lead to the creation of diversity. These reasons were caste, class, ethnic origins, religions, and languages. Dube (1990) states that "religious boundaries are more clearly drawn" (Dube, 1990, p. 30)] and the religions groups then gets sub-divided into sub-sects (ibid). Hence, with multiple religious groups and their sub-groups, it becomes necessary to understand the meaning of 'Secularism' in India. According to TN Madan , secularization refers to the socio-cultural processes that enlarge the areas of life, such as material, institutional and intellectual, in which the role of the sacred is progressively limited. Secularism connotes religious tolerance and acceptance of multiple religions rather than a retreat, rejection or even a privatization of religion. A national system of education thus holds importance, as an instrument of nationalism has to inculcate in the students the feeling of national consciousness drawing them together into a common bond of national thinking and living (Oommen, 1997).

It is this socio-political setting of developing a new nation state and ensuring that the identity of the nation that the broader aims and objectives of early education commissions, policies and reports on teacher training need to be located. In the year 1951, the second conference of Training Colleges of India organized in Mysore, "discussed the teacher training programme in a broader perspective and suggested

substituting the term "Education" for "Training" and widened its scope” (Mohanty, 2007, p.13). This intervention in the domain of teacher education, eventually led to revision of the syllabi being taught in teacher education with the addition of new areas of specializations and improvement in practical work (ibid).

A number of education commissions, policies and reports since independence have been framed by the larger objectives of national development. The following section would first look at the different education commissions since independence, followed by the education policies and concludes with the different curriculum frameworks that have guided the progress of education in India from 1947 to the year 2000.

The very first Education Commission appointed after Independence was the University Education Commission of 1948-49 to take a stock of Indian universities. It suggested desirable changes to suit requirements of that time and the future (Radhakrishnan, 1949, p.1). University Education Commission 1948-49 highlighted the role of the universities in providing leadership in different spheres like “politics and administration, the professions, industry and commerce” (ibid, p. 28). Further, it aimed at conceptualizing a ‘social order’ which justifies to the values of “democracy, justice, liberty, equality and fraternity” that were incorporated in the preamble of the then draft constitution (ibid, p. 31). ‘National integration’ was understood as a concept helpful in preservation of freedom by uniting the different social groups (ibid). The University Education commission 1948-49 did not directly address teacher education. Though, it briefly commented on the development of the teachers in university. The University Education Commission 1948-49 does not mention minimum qualification required for entering a teacher education programme or the duration of different teacher education programmes. But teachers (in universities¹⁰) were seen as the ones who should inculcate the critical faculties of “enquiry and criticism” that would help them in making unbiased decisions (ibid, p.59). The commission highlighted the need to have a ‘Theory of Education’ which was “flexible and adaptable to local circumstances” (ibid, p.187). Further, it emphasized on ‘remodeling’ the courses in education to provide more time for ‘school practice’,

¹⁰ The commission focused specifically on the role of teachers in universities and development of the university education system. Hence, not much has been stated about the teacher education in general.

hence not being limited to theoretical aspects of education (ibid). The commission reformed the way teacher education was practiced. There was considerable stress on practice teaching as the commission mentioned the need to increase period of 'supervised practice teaching' or practice teaching in the presence of teacher educator to twelve weeks to make student-teachers aware of the 'current practice' in a school (ibid, p. 188). Unlike the recommendation made by University Education Commission, the colonial teacher preparation programmes too stressed on practice-teaching but the duration was not fixed and it was usually for a period of few weeks to a month. The second education commission in Independent India was the Secondary Education Commission (1952-53) which focused on the development of secondary education in India. Secondary Education Commission 1952-53 identified the role of secondary education in developing qualities of 'discipline, co-operation and leadership' amongst students as these were seen crucial for making of a 'useful' citizens for the democratic nation (Mudaliar et al., 1953, p.17). 'Desire for co-operation', 'social justice' and 'tolerance' were seen as essential to building a useful citizen in a democracy by the Secondary Education Commission 1952-53 (ibid).

Secondary Education Commission 1952-53 suggested that the period of training teachers should be made two years for those who joined the programme after completing their school and will be eligible to teach in primary sections. It advocated that for graduate the period of training be made one year across the country. Thus, it was recommended that the teacher training "institutes be affiliated to universities" (Mudaliar et al., 1953, p. 137). Apart from the duration of the course, the Commission also explained how the curriculum should be distributed over the two years of teacher training. It was advocated that first year should focus on 'general education' while in the second year, the focus should be special subjects pertaining to pedagogy and practice of methods of teaching (ibid, p.137). Further, it was stated training of teachers for children with special need should not be limited to addressing "physical handicap" but also "mentally handicapped children" (Mudaliar et al., 1953, p. 138). In addition to this, it was stressed that teachers be trained in "general principles of mental hygiene" as it not only helps in identifying the concerns of children with special needs, but also provides "insights... into the behavior problems of even ordinary children" (ibid). Hence,

Secondary Education Commission 1952-53 emphasized on 'right methods' for acquiring knowledge instead of looking at quantum of knowledge (ibid, p. 87). Emphasis was also laid upon upon having more women teachers in schools as it was observed that it helped in expansion of girl's education. To be able to bring more girls into school education system, it was recommended that there should be short term part-time courses for training of women teachers as it was felt that women might not be able to spend more time in the training along with other responsibility (Mudaliar et al., 1953).

In 1960, a report was compiled of the 'First National Seminar on Education of Primary teachers in India' by the Ministry of Education (GOI, 1964a). The report observed that the teacher education institutions lacked the required number of staff and were ill-equipped in order prepare teachers (GOI, 1964^a). It emphasized the sorry situation of training institutes all across the country. The report advocated setting up of State Institutes of Education in order to ensure that certain teacher training institutes could be developed as models for the rest (ibid). It looked critically at the courses being taught in the training schools and it was observed that a range of titles were available for the courses dealing with the similar area of study. The report included a study on syllabi of teacher training schools in India by Pires to gain an idea about the syllabus taught in the teacher training schools. While it was a comprehensive study of the contents of syllabus taught across different training schools in Indian states, it looked only at the names of the courses and range of courses being offered (ibid, p. 114-201). The reason for having multiple course titles was observed as lack of any standard division in terms of curricular areas hence leading to different combinations fro study of educational and child psychology (and similarly others papers related to foundations of education) (ibid).

Courses were categorized, into 'Theory of Education', 'Methodology' and 'Practice Teaching'. It was found that, 'Theory of Education' included subjects like *Educational Psychology, Child Psychology, Principles of Education, School Organization, History of Education, Modern Trends in Education*, etc. (ibid). Courses in 'Methodology' include General Methods of teaching in the school subjects along with methods of teaching crafts or domestic sciences, etc. (ibid, p. 166). The teacher training schools included in the study by Pires were inspired by the idea of Gandhi's 'Basic

school'. It followed the practice of skill development through crafts and skills like spinning and weaving, agriculture, cardboard modeling, clay modeling and others while pursuing the different theoretical courses on education (ibid, p. 174). The crafts included in the teacher training curriculum were based on the local crafts that existed in that state or were the part of the community around which the teacher training institute was established (ibid). Finally, practise teaching was conducted in a 'practising school' that provided opportunity for demonstration lessons conducted by the teacher-educators or the teachers already in school and practice lessons by the student-teachers (ibid, p. 178). From pre-independence period till the 1960, one can trace the evolution of the courses being offered in a teacher training programme. Though the theoretical papers have been similar to those taught in TTIs (in colonial period) but the emphasis on learning a skill or craft was the new addition to the teacher education curriculum that has been highlighted in the study conducted by Pires (1960).

Around the same time was Committee of Plan Projects on teacher training brought out another report(GOI, 1964b). The report had remarked that teacher training institutes made a "negligible contribution in the overall educational thought" (ibid). The reason was identified as lack of 'teaching equipments' (books, appropriate infrastructure, technological support and others) and other facilities, leaving no room for experimentation or innovation (GOI, 1964^b). It looked at the role of teacher training and the realities of the programmes and institutions imparting the training to teachers. The major recommendation of the report was to train teachers to "educate children for their physical, mental, emotional, moral and spiritual growth" (GOI, 1964^b, p. 4). Also, it aimed "to develop in the teacher trainee certain attitudes, values and interests in conformity with the ideals of democracy and our developing economy (ibid, p. 5). Though the report stressed on the overall development of the child, it stressed on having "knowledge and skills of psychology" as that was considered helpful for the teacher being trained (ibid). The importance of social context and the larger philosophical strands that play a role in the education of the child was ignored. To fulfil the objectives of teacher training some suggestions were incorporated in the report. It reported that the minimum qualification for a primary school teacher had increased to matriculation or equivalent over the years (ibid, p.6). It was suggested that the student-teachers must

undergo at least two years of ‘intensive training’ in the practical as well as theoretical aspects of the programme (ibid, p. 6). It can be observed that the duration for ‘practice-teaching’ has been constantly under the scanner in every Education Commission report. While the pre-independence period looked at practice teaching as an opportunity to gain the skills required to deliver the ‘content’ of different subjects, while with the University Education Commission (1948-49) the focus shifted on building capacities of ‘enquiry and criticism’ amongst teachers. The emphasis on having about twelve weeks of teacher training was grounded in the idea of developing overall faculties of a teacher, instead of being a mere translator of the textbook information.

The curriculum of teacher training institutions comprised of theoretical papers, courses on methodology and practice teaching. The theory papers contained the foundation courses on psychology, history of education and so on that dealt with the larger understanding of the education system (ibid, 58). One can reflect on the colonial period when the L.T. or B.T. degree in teacher training had similar courses available, though, one can critically analyze the contents being taught in the courses during the two time periods. Further, ‘Practice teaching’ varied in different training institutions. The report focused on limiting the practice teaching lessons to thirty in the two school subjects that the student-teachers intended to teach in schools eventually. In order to decrease the burden of supervised lessons (ibid). Additionally, the report recommended that during the period of practice teaching student teachers must attend “lessons by masters of methods and other outstanding teachers” to polish their skills of teaching (ibid, p.59). Further, it was recommended that they must do “observation of lessons, delivering criticism lessons, working on educational projects, preparation of teaching aids, etc.” as a part of teacher preparation (ibid, p.59).

Kothari Commission 1964-66 was the third Education Commission since independence. It defined its objectives broadly on the lines of Secondary Education Commission. While it emphasized that the role of education in ‘social and national integration’ was to develop an egalitarian society with the idea of an united ‘India’ as opposed to loyalties towards local, regional, state or linguistic groups (Kothari, 1966, p.2), it was also stressed that education needed to fulfill ‘social aspirations’ and meet the

needs of the society, importance of 'scientific education' along with the cultivation of 'social, moral and spiritual values' (Kothari, 1966). The need to prepare professionally qualified school teachers was also brought into focus by the Commission. By professionally qualified school teachers Kothari Commission 1964-66 meant that preparation of teachers should be "brought into mainstream of the academic life" by studying education as a discipline in itself, separate from the pedagogy (Kothari, 1966, p. 622). In addition, Commission had emphasized on improving the professional education for teachers by having well-planned content courses, integrated courses based on general and professional education, developing courses based on 'Indian conditions', "using improved methods of teaching" which left scope of self-study and having a system of continuous evaluation, developing a comprehensive programme of 'internship', and "revising the curricula and programmes at all levels of teacher education" to incorporate the objectives of the evolving system of education (ibid). Kothari Commission extends the recommendation of Secondary Education commission 1952-53 in the context of duration of teacher education. It suggested having primary teacher training for a minimum of two years with time given for courses on subject-matter (Kothari, 1966, p. 72). Similarly for secondary teacher preparation it has been suggested to increase the duration of course from one to two years in order to incorporate subject-matter of the different courses being taught at secondary level in schools (ibid). Further, Kothari commission advocated in favor of integrated courses for those who enter the profession of teaching immediately after schooling, with greater emphasis on improving the quality of professional education for those who aspire to enter the profession after the completion of their first degree (ibid, p. 73). The curriculum of teacher education follows a similar outline as suggested in the earlier commission, except that there is a mention of including 'school organization and health' as a part of theory paper and having 'activities of community living' to develop a sense of cooperative living as a part of practical work (ibid, p. 75). The Commission also commented on 'practice-teaching' as an opportunity to develop "problem-solving abilities of pupils, using assimilation and understanding of the fundamental facts only as a basis" for education (ibid, p. 75). Furthermore, the commission observed the gaps in education of tribal and girls across different states and suggested that part-time or short-terms courses be developed for women and people from

tribal regions, as it was observed as a factor that could increase literacy levels amongst the two groups (Kothari, 1966).

The need for value-orientation highlighted the need to review teachers' training programme and a report was developed by the same by Ministry of education and culture in 1983. It highlighted the aim of education towards "uniting science and humanism, ethics and aesthetics, and material welfare with spiritual welfare" (GOI, 1983, p. 2).

The working group was appointed so as to "*suggest the necessary changes in the present content and scope of value-orientation in education with special reference to the need to ensure development and promotion among students and teachers not only of the highest values of physical, emotional, mental, aesthetic, moral and spiritual culture but also of those values which are uniquely Indian, and which would promote secularism, pride in heritage and composite culture*"¹¹ (ibid, p.3).

For a value-orientation in teacher education the working group suggested that papers like 'Philosophy, Education and Values'; 'Psychology, Education and values'; 'Science and Values'; 'Religion, Spirituality and values'; and 'Art and Values' be included (ibid, p. 33). Teachers should be able to understand "his students" and in order to do so, it is important to observe students in the school setting (ibid, p. 70). Additionally, it suggested that teachers should be equipped with the new technology (ibid, p.71). None of the reports prior to this have stressed on value-orientation, particularly in the context of promotion of a secular identity of nation through education and emphasis on the 'composite culture'. These terms are of great relevance when looked in a broader socio-political context in India during early 1980s¹².

¹¹ Though the meaning of the terms has not been elaborated in the report, but there was a constant stress on the ideas of "secularism, pride in heritage and composite culture". One can

¹² During 1980s, Indira Gandhi was the prime minister of India and during this time period there was unrest in the region of Punjab. Eventually there was operation blue star, assassination of Indira Gandhi and the Sikh riots. Also, the events prior of 1980s that lead to partition of 'East Bengal' as Bangladesh and the turmoil it would have created in the period would have disturbed the structure and the harmony in the society. In this context, understanding of 'secularism' and belief in Indian society as one having a 'composite culture' seems to be relevance in the time period when the report was published.

Chattopadhyay Commission (1983-85) was established on recognizing the “importance of teachers and their role of teachers in developing the nation’s human and material resource” (Chattopadhyay Commission, 1985, p.2). The commission put forth the idea that “if schoolteachers are expected to bring about a revolution in their approach to teaching...that same revolution must precede and find a place in the College of Education.” Revolution in terms of understanding the needs in of the society during which the commission has emerged. Chattopadhyay Commission 1983-85 laid down four clear goals i.e. “a united secular India, a modern nation, a productive people and a humane and caring society” (Chattopadhyay, 1985, p. 13). Education was seen as a way to build “national spirit and a national identity” which would contribute to “national unity” and develop a “humane and caring society” (ibid). According to the commission, the idea of the united secular nation needs to address the concerns that arise from the “multiplicity of languages”, “caste” or “religion” which leads to division in the society (ibid, p.14). The emphasis is made on developing a “national spirit and a national identity without which there can be no national unity” (ibid, p.15). Further, the Chattopadhyay commission talked about building a “scientific temper and spirit” that would contribute to the idea of the ‘modern nation’ (ibid). Also, it focused on the need to develop a population that is committed to ‘time’, works towards targets and deadlines in order to contribute to national growth. Finally, it was advocated that a ‘humane and caring society’ can be developed by following the constitutional values, along with restoring equality of “status and opportunity” to the disadvantaged sections of the society (ibid, p.17). The goals laid out by the commission emerge from the socio-political situation in the country during the time period when the report came out. As discussed in the above report, during the early 1980s, there were immense fear and tensions in the society which led the different social groups to move away from the idea of a unified nation and absence of identification with the idea of ‘nation’. The role of teachers has been explicitly stated in the Commission in order to achieve the above set of objectives. It is stated that “the formation of character, a character evolved in response to the national goals, would constitute his (teachers’) primary task” (ibid, p.17). Hence, the commission looked at the teacher education curriculum in a more comprehensive manner.

Teachers were seen as the primary members who would help in building the ‘character’ of the children in response to the national goals and hence it becomes important to look at teachers in connection with the Indian society (ibid). The commission recommended developing a four-year integrated degree in elementary education which should comprise of general and professional education, though no minimum qualification to enter the course has been mentioned. Further, General education was suggested to consist of ‘study of a language’, ‘three or four disciplines from among the subjects taught at school’ and ‘seminars, projects and study visits’ (ibid, p. 86)) and professional preparation to comprise of

“(a) study of education as a discipline including educational psychology, sociology of education and educational philosophy;(b) practice of teaching and its content-cum-methodology; and (c) learning a variety of skills related to the role of a teacher, including educational technology and preparation of software” (ibid, p. 86-87).

Further, Commission preferred using the word ‘internship’ instead of ‘practice teaching and suggested that it was a more comprehensive concept of teaching (ibid, p. 89). According to the commission, ‘Internship’ should stress on blackboard writing, drawing skills, making and improvising aids to learning and using technological equipment. Participation in co- curricular activities should be made obligatory during the internship (ibid, p. 90). In addition to focusing on teacher in pre-service teacher education, Chattopadhyay Commission 1983-85 also advocated for providing in-service teacher preparation courses to teachers from weaker sections of the community in order to specifically build their content knowledge (ibid, p. 107). Following from the Kothari Commission 1964-66, the groups in focus continued to be women and tribal in Chattopadhyay Commission as well. Their education has been emphasized to promote education amongst school going members of tribal community and girls (ibid, p. 136). Hence, the Commission has stressed on the recruitment of women teachers and teachers belonging to ‘backward communities’ in large proportion.

National Policy on Education (NPE) of 1986 states that “The new Policy will lay special emphasis on the removal of disparities and to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far” (NPE 1986, p. 7). National Policy on Education 1986 envisioned national integration in the light of “women's equality, special provisions for the Scheduled Castes, Scheduled Tribes, other educationally disadvantaged sections, minorities, the physically and mentally handicapped, and for the areas which need special attention will enable the educational system to move towards the democratic and socialist ideals enshrined in the Constitution” (POA, p. vii).

While the earlier policies identified different social groups in Indian Society, Programme of Action 1992 went a step ahead and addressed the concerns of each of the marginalized group and what actions can be taken for each of them to fulfill the larger educational objectives laid out by the NPE 1986. NPE 1986 also highlighted the regrettable “economic and social status” of teachers in India (POA, 1992, p. 41). To address the concerns of teachers, ‘National Council for Teacher Education’ (NCTE) was given a statutory status to play its role as regulator in the domain of teacher education (ibid, p. 183). NPE 1986 stated that the curriculum of school and teacher education should be revised in every five years. In addition, it was recommended that NCERT and UGC must prepare new learning material which would reflect on “Indian philosophical and psychological concepts” instead of the western knowledge (POA 1992, p.186). The policy also mentioned the need to develop networks between teacher education institutes and the departments of education in universities. This led to establishment of SCERT in every state, in order to have a decentralized curriculum and quality teacher training. Further, NPE 1986 emphasized the need for curriculum revision to allow “integration of education and culture, work experience, physical education and sports, the study of Indian culture and the problems of the unity and integration of India” (POA 1992, p. 186). Furthermore, the policy mentioned that “Planning and Management” were the two areas that have come to light and should be included into the teacher education curriculum. In addition to the focus on the concerns of pre-service teacher preparation, there is also equal stress on the in-service teacher education.

National Policy on Education (1986) recommended that for improvement of teacher education there was a need to establish 'District Institutes of Education and Training' as a model institution in every district for elementary school teacher preparation and few secondary teacher preparation institutes would be upgraded in order to be attached to SCERTs (NPE 1986, p.32).

In the beginning of 1990s, India had a very different political climate in terms of the coalition party being in the central government, emergence of new regional parties in different states and the gradual expansion of another political party (i.e. BJP) at the national level (Sridharan, 2002, p.57). Apart from this, in July 1991 'New Economic Policy' brought in new economic reforms in the country (ibid). Around the same time, in 1990, Jometian Conference led to India's agreement to the goal of 'education for all' and it opened gateway for economic support in the form of aid and loans from different international funding organizations (Kumar et al., 2001). Different Indian states like Bihar, Rajasthan and Andhra Pradesh began their educational programmes to strengthen the domain of primary education through financial aids from agencies like "UNICEF, SIDA, ODA" (ibid, p. 561). 'District Primary Education Programme' (DPEP) was a structural adjustment programme aided and loaned to India by World Bank (ibid). Though DPEP had emphasized on bringing in "access and quality" in primary school education and reducing "differences in enrolment, dropout rate, and learning achievement among boys and girls and between social groups" it led to a number of structural problems that weakened the education system (ibid, p. 562). Formalizing the presence of 'Para-teachers' as a short-cut to the then existing system of education has led to presence of a huge number of untrained or undertrained and inadequate teachers in the system. Absence of qualified and professional in primary schools, particularly those in rural or tribal background has led to deterioration of the quality of overall educational experiences of the children in these schools (ibid), for more than twenty years now. The interventions of the World Bank programme and educational concerns otherwise led to formation of different education committees, Ramamurthy Committee 1990 being one of them.

Acharya Ramamurthy Committee 1990 broadly had similar objectives as articulated in NPE 1986. It stated that the role of education was to build a modern and democratic society and act as an instrument of social change (Ramamurthy Committee, 1990, p.19). In addition to the objectives mentioned in the education policy, Ramamurthy Committee emphasized on importance of education as a tool for ‘empowerment’ which provided “opportunities to acquire skills” and “climate for nurturing the values” (ibid). Further, the committee reflected upon the curriculum taught in the schools and it was highlighted that how there is no reference “to the inequalities and unfair treatment that the SC/ST and the other minorities have been facing in free India” (ibid, p. 20). It was observed that the curriculum in school and even at the university level provided “little scope for organized and regular reflection” (ibid). Lack of reflections and discussions in education tends to hinder the process on sensitization and becoming aware about one’s own environment (ibid). The committee not only mentioned the role of education in “promoting national cohesion” (ibid, p. 19) but also provided the missing details in the then curriculum of schools and higher education that required immediate attention in order to collective understanding of what is ‘nation’. To address the socio-economic and cultural constraints there was a list of recommendations developed by the Ramamurthy Committee 1990. Consequently, it is proposed that there should be “gender perspective into the entire curriculum” (ibid, p. 45). In order to do so, the report recommended that curriculum in schools should have “increased visibility of women and projection of a positive image of the role of women in history”, having an identical school curriculum for boys and girls and stressed on critically examining the stereotypes built in curriculum and textbooks (ibid, p. 45). Similarly, sections of the report looked at the educational concerns of other social groups like ‘Scheduled Castes, Tribes and other educationally backward sections’ and Education of the ‘Handicap’ which have been excluded from mainstream school curriculum (Ramamurthy Committee, 1990).

Ramamurthy Committee 1990 proposed developing teacher education on the lines of UEE (universalization of elementary education). Similar to NPE 1986, it advocated having a link between the theory and practical subjects. Internship was seen as a critical part of the teacher education programme as it allowed the students of teacher education programme experience the realistic situation, which will help developing the teaching

skills of student-teachers over the period of time (Ramamurthy Committee, 1990). It stated that “training is an ongoing continuous process spread over time” (ibid, 270). The training, particularly ‘internship’ was stressed to be held for a longer duration, providing the scope for ‘practising’¹³ the theory and the practical learned during the time of training (ibid). Also, the report suggested that the trainee teacher should be attached as an ‘intern’ with a “skilled and experienced teacher” who would act a role model for the intern (ibid, p. 273).

It was in the 1990s, that the Yashpal Committee (1993) came as an advisory report that addressed the concerns of “improving quality of the learning while reducing the burden on school children” (GOI, 1990, p. iii). It recommended the need to change the content of teacher education and develop critical thinking teachers. However, all these attempts were questioned by the researchers. It dealt with the problems of curriculum load on students as there were a number of subjects and textbooks to be carried to school while the actual level of learning amongst students was very little (GOI, 1990). Further, it looked into the idea of ‘joyous learning’, examination system, and taking textbooks as the ultimate truth and so on. Thus, the report looked into the problems of learning and comprehension in the system of school education. It re-emphasized on the need to restructure the teacher education programmes in order to ensure its relevance to the changing needs of the school education. Also, it was reported by the committee that teacher training continued to be “isolated from the mainstream academic area” (Yashpal, p. 1990, p. 16).

The above commission and committee reports looked at the larger objectives with which these were developed. The constant concern since independence has been ‘nation building’ but the secondary aims have changed from focusing on building a democratic nation to the one that is concerned with developing an inclusive society and is truly democratic. Therefore, one gets a sense of curriculum needed in order to prepare teachers, who would contribute in the building of nation by integrating knowledge and

¹³ As spelled in the document (Ramamurthy Committee Report, 1990)

awareness about different social-cultural groups along with the holistic development of the child.

CURRICULUM FRAMEWORKS

Curriculums were developed originally to regulate mass education (Goodson, 1995, p. 191). Owing to this understanding, curriculum was developed to ensure ‘standardization’ in education. Goodson (1995) mentioned “the ‘National Curriculum’ was, like all curriculum, an act of social prioritizing and selection. By choosing a core of ‘traditional’ subjects—curriculum sub-groups defining and developing alternative epistemologies and pedagogies for the common school vision were marginalized and fragmented at a stroke” (p. 196). Hence, curriculum framework is a set of organized plan that defines content to be learned and it acts as guidelines suggesting what a curriculum could be. There have been a limited number of frameworks so far in India, even lesser in the domain of Teacher Education. In the Indian context, Jain (2015) mentioned that the pre-colonial understanding of curriculum was limited to the transaction of a set of knowledge that is considered as ‘worth’. He further stated that Indian society in the past has largely been a “syllabus society” as a prescribed set of ‘information’ was considered as appropriate to be delivered to students (ibid). To a larger extent, the practice of following specific syllabus and “textbook culture” is still prevalent in the current Indian education system (Kumar, 1988).

Discussions on curriculum have been a part of various policies and commissions which have laid out the aims and objectives of school curriculum and teacher education curriculum. It was the National Policy on Education (1986) which emphasized on reviewing the concerns and aims of education every five years as per the parameters laid out in the policy (NCFSE 2000). The first curriculum framework was developed immediately after NPE 1986 in the year 1988 called ‘The National Curriculum for Elementary and Secondary Education: A Framework’. Even though the NPE 1986 clearly stated that the curriculum should be revised every five years, it took nearly 12 years after

the 1988 curriculum framework to develop another one (NCFSE, 2000). Along with the change in government and also with respect to the norms of NPE 1986, a new curriculum framework was developed in 2000. It was called the ‘National curriculum framework for school education’ (Batra, 2005). The framework of 2000 was developed with the view to present a fresh outlook to the concerns like “minimum levels of learning, value education, the use of information and communication technology and the management and accountability of the system” (NCFSE, 2000, p. vii). The document mentioned the presence of the diverse socio-religious groups in the past and the varied system of education that co-existed with them, it seemed to focus on the connection of religion with education much more than the other immediate ‘concerns’ of the time (NCFSE, 2000). Constitutional values of secularism, democracy, equality, liberty, fraternity, justice, integration and ‘patriotism’ are stressed as the national goals that can be achieved through education (ibid). The document states that “the curriculum has to lead to a kind of education that would fight against inequality and respond to social, cultural, emotional and economic needs of the learner” (ibid, p. 8). The ideas of equality and quality education are focused in the entire document, but there have been studies that highlight the gap and problems¹⁴ in the curriculum framework of 2000. There was a considerable stress on the inculcation of values through religion in this curriculum framework. NCFSE mentioned that religion is a “major source of value generation”, though it is not considered as the only source of gaining values (ibid, p.19).

There has been an effort made to consciously incorporate the fundamental rights of the disadvantaged groups in the curriculum (ibid, p. 11). The National Curriculum Framework of School Education 2000 has repeatedly focused on nurturing the sense of pride on ‘being an Indian’ and inculcating “cultural heritage values” amongst students in school (ibid, p. 11). The decade in which the framework had been prepared also witnessed ‘globalization’. With the understanding of the global knowledge, NCFSE 2000 states that “schools shall have to develop capacity among students to acquire relevant

¹⁴ Many researchers and educationists (Sadgopal, 2005; Thapar, 2002; Pinar, 2015; others) have criticized the NCFSE 2000 and the textbooks developed under the framework for reflecting a particular political ideology (contrary to the ideas of democracy and secularism mentioned in constitution).

knowledge and inculcate and interpret new values that will, in turn, guarantee them the ability to remain up to date with the evolution of their environment” (ibid, p.15).

NCFSE 2000 aimed at linking life skills with the system of education and developing the spiritual, moral and social values amongst the students that have been eroding, as per the framework. Further, the framework addressed the concerns of ‘universalization of primary education’ as India had committed to the goal of providing the elementary education to every child in the country and this led to the development of *Sarva Shiksha Abhiyaan* in the 2000s. The larger goals of including women and members of disadvantaged groups in the mainstream education would get addressed only with the provision of quality education and access to the institutions of education (ibid, p. 20).

There was also a considerable stress on the inculcation of values through religion. NCFSE 2000 mentioned that religion is a “major source of value generation”, though it is not considered as the only source of gaining values (ibid, p.19). There has been an effort made to consciously incorporate the fundamental rights of the disadvantaged groups in the curriculum (ibid, p. 11). The curriculum framework of school education has repeatedly focused on nurturing the sense of pride on being an Indian and inculcating cultural heritage values amongst students in school (ibid). The decade in which the framework had been prepared also witnessed ‘globalization’. With the understanding of the global knowledge, NCFSE 2000 states that “schools shall have to develop capacity among students to acquire relevant knowledge and inculcate and interpret new values that will, in turn, guarantee them the ability to remain up to date with the evolution of their environment” (ibid, p.15). Also, it is relevant to mention here gaps in NCFSE 2000 here. Despite the emphasis on the ‘learner’ and his/her context in the objectives of the curriculum framework, eventually the document limits by overtly focusing on the values of religion and ‘cultural heritage’. The excessive stress on the unification of nation to celebrate ‘pride in nation’ tends to take away the focus on the individual and the sections

of the society that do not agree to the ideas of 'national integration' laid out in NCFSE 2000.

The need to shift away from this dominant understanding of nation and the citizen that is expressed in NCFSE 2000, and the need to address the social background of the child in the education system led to development of National Curriculum Framework 2005. NCF 2005 brought in a new perspective on the child-centered education as it was based on the Vygotskian principle of 'social constructivism'. Next chapter will closely look at the ideas of NCF 2005 and the linkages drawn between school and teacher education curriculum post NCF 2005.

CHAPTER 3

TEACHER EDUCATION CURRICULUM: CURRICULUM FRAMEWORKS (POST 2000)

The previous chapter highlighted the development in the field of teacher education since independence. The concerns for national integration, the idea of ‘unity in diversity’ and problems of inclusion and exclusion continued to be an important objective of the different education commissions and policies over the years. Also, the meaning associated with the objectives of national integration and inclusion has evolved with time. From ‘national integration’ as a way to preserve freedom (in University Education Commission 1948-49) ‘integration’ as a way to bring the neglected groups of society (in National Policy on Education 1986), the idea of unity in diversity was prominent in the policy goals till the NPE 1986. The goals of education have also highlighted the need to build an ‘inclusive’ society. Teachers are seen as the key actors for propagating ideologies of inclusion and exclusion. Hence, time and again it was stressed that the duration and the course offered in the teacher preparation programmes be made efficient to deal with the larger educational objectives. The content and curriculum they go through while they are trained to become teachers play an equally important role in developing the awareness about the society and preparedness to teach. Therefore, it also becomes essential to understand the curriculum of teacher education programmes. Developments like the NCF 2005 and RTE 2009 have called for a change in the curriculum of teacher education. The curriculum framework and the content- design of most teacher education programmes have still been in debate. The present chapter thus intends to explore the different curriculum frameworks after ‘National Policy on Education 1986’, that have influenced the curriculum developed for the teacher education

programme being taught in DIETs at present i.e. Diploma in Elementary Education or D.El.Ed and the understanding developed about 'diversity' from the different curriculum frameworks and curriculum outline of the teacher education programme. Michael Young (2014) defines 'Curriculum' as a design or structure to achieve certain goals (2014, p. 7). According to Kumar (1989), "curriculum refers to the amalgam of the content of a topic, the way the content has been codified in a textbook, and the manner in which the teacher's interaction with students ultimately shapes the transmission of the content" (Kumar, 1989, p. 62) while in the Indian context, Kumar (1989) mentions that the focus of school education is on the content that is treated as the core of the curriculum, while the role of students and teachers and process of teaching-learning are completely ignored. Further, Kumar (1989) highlights how the schools are supposed to develop skills and knowledge of the students so that they can serve the economy but they tend to remain limited in "the complex time-table ... classification of knowledge into departments, and that of departments into distinct courses" which is similar to the culture in the Industries (Kumar, 1989, p. 123). Hence, the curriculum is developed to attain the larger objectives of education which gets defined time and again through various education policies. In order to understand how well are the teachers being prepared for a 'diverse' population of students entering the classroom, it becomes imperative that one looks at the curriculum and the practices being followed in the teacher education programme. While an understanding of the curriculum has been elaborated above, it is also important that we engage with the idea of 'what is a curriculum framework'? A curriculum framework is developed with a flexible document and with "acceptable values and principles" (NCERT, 1975, p. 3). It is mentioned that to develop a curriculum that is socially and personally relevant and addresses the needs of the dynamically changing society it is relevant to formulate a 'curriculum framework' that builds a common core and provides "uniformity of standards and national identity" (ibid, p. 4). The common core provided by the curriculum framework can be used to develop a 'curriculum' which deals with the ideas and 'set of knowledge' that are relevant in a social context, while the larger aims and objectives are guided by those included in the curriculum framework document. Hence, a curriculum framework has a role in guiding the overall objectives in order to

sustain the objectives of ‘national integration’ as highlighted by the education policies and commissions, while the curriculum integrates the practices and knowledge at the grassroots level with those discussed in the framework.

The 1988 Curriculum framework aimed “to reduce disparities by providing a standardized curriculum” and the focus was on the “psychological underpinnings of the curriculum design with the child at the center (Batra, 2015b, p.41). The major thrust of the 1988 curriculum framework was “on developing *productive* citizen” which developed and got an acceptance as developing an “*Indian* citizen”¹ in NCFSE 2000 (ibid, p.42).

NCFSE 2000 looked at curriculum as “a device to translate national goals into educational experiences” (ibid). In order to understand the development of curriculum frameworks from NCFSE 2000 to NCFTE 2009 and finally the new D.El.Ed curriculum that emerged in 2014, it is relevant to understand the larger political shifts and progress in the connotation of diversity and inclusion.

In the year 2004, a coalition of center-left parties came into power as UPA (United Progressive Alliance) after NDA completed its term. With the change in political regime, a new curriculum framework came out in 2005 titled ‘National Curriculum Framework 2005’. The NCF 2005 claims that the new curriculum framework was developed owing to the recommendation of NPE 1986, as the policy has stressed that curriculum should be revised every five years. It is seen as an important document that not only emphasized on the vision of national development as “enshrined in the Constitution”. but also focused on elaborated understanding of “relevance, flexibility and quality” of education system as mentioned in the Programme of Action (POA, 1992) (NCF, 2005. p. vii). The guiding principles of the framework highlighted the need to develop a ‘child-centered’ curriculum which contributes to the overall development of the child in terms of his/her learning in the social context that one belongs to along with “nurturing an over-riding identity informed by caring concerns within the democratic

¹ Even though NCFSE 2000 was a curriculum framework for school education but one could notice the gradual progression in the comprehension of who can be identified as ‘citizen’ from one framework to another.

polity of the country” (NCF, 2005, p.5). NPE 1986 had mentioned that to build a national system of education there should be a national curriculum framework that comprises of some common core components that transact the larger values for nation building along with certain components that are flexible to the needs of the locality it is being transacted into (ibid). NCF 2005 states the focus of the curriculum is to build a democratic society while acknowledging the ‘knowledge’ that child brings to school. Hence, a child-centered curriculum that moves from "known to the unknown", from "concrete to abstract", and from "local to global" is emphasized (ibid, p. 6) which is a big shift in the ideology of the teacher education programmes.

In addition to above understanding of ‘child-centered curriculum’, there is also a need to engage with ‘critical pedagogy’ in school and teacher education to identify and fulfill the needs of the child in a ‘child-centric’ classroom (ibid) The position paper on ‘Teacher education for curriculum renewal’ was released along with the NCF 2005. It focused on the recommendations and suggestions given for teacher education in various educational commissions and the need to change it with the “changing needs of schools education” (NCERT, 2008, p. iii). It was highlighted that teacher education practices have been limited to transmitting the information and reproducing knowledge from textbooks (NCERT, 2008). Therefore, the aim of the ‘Position Paper on Curriculum Renewal of Teacher Education’ highlights new visions for the development of teacher education in the light of similar aims as for school education. The dual role of teacher education has been identified as building teacher who can respond to the needs of the child by responding to his/her socio-cultural context as well as to contribute to curriculum renovation with the emerging social needs. It has been elaborated as:

“encouraging, supportive and humane facilitator in teaching-learning situations who enables learners to discover their talents, to realize their physical and intellectual potentialities to the fullest, to develop character and desirable social and human values to function as responsible citizens; and, an active member of the group of persons who make conscious effort to contribute towards the process of renewal of school curriculum to

maintain its relevance to the changing societal needs and personal needs of learner, keeping in view the experience gained in the past and the concerns and imperatives that have emerged in the light of changing national development goals and educational priorities” (NCERT, 2008, p. 18).

With the above-mentioned visions for teacher education, it can be understood that it is expected from the teachers that they become responsive to the social background of the child and the social context in which s/he is learning (ibid). Furthermore, the teacher is required to understand that there is no single way or ‘method’ that enhances learning, rather it is important to understand that “all learners learn in their own ways” (ibid, p. 20). This brings us to the importance of the ‘social context’ of the learner. The Position Paper on Curriculum Renewal of Teacher Education (2008) mentions the need to shift from emphasizing on psychological characteristics to “social, cultural, economic and political context” of the learner (ibid, p.22). Preparation of teachers, according to the NCF 2005, would require an appreciation of the fact that learners come from diverse backgrounds. Thus there is a need to accommodate differential learning and, being reflective about the different learning situations (ibid, p. 23).

In the context of preparation for diverse socio-cultural population entering the schools, National Curriculum Framework 2005 has laid down the importance of the individual entering the system of education and the need to prepare teachers who can address the “larger issues of social disparity, gender divide, field specific administrative and organizational anomalies” (NCERT, 2008). It has constantly emphasized reformulating a teacher education programme that would not only make the student-teachers aware of the realities of present schools, rather they should be able to use the difference as a resource instead of simply limiting themselves to the role of information provider or decoder of the textbooks. NCF 2005 reflects on the recommendation of the Chattopadhyaya Commission (1983-85) that “pre-service training programmes need to be more comprehensive and lengthy, incorporating ample opportunities for observation of children and integration of pedagogic theory with practice through school internship (NCF, 2005, p. xi). Hence, NCF 2005 advocates the ‘social-constructivist’ approach and

allows teacher to appreciate the process of learning in the social context of the child and suggests that the teacher must be equipped to do so it also reflects on the need to address the concerns with 'inclusion' in terms of infrastructure, school curriculum and content but the specific related to teacher preparation have not been elaborated. It is also important to mention here that while the NCF 2005 has not shown concern towards teacher preparation, the position paper that was developed, titled 'Teacher education for curriculum renewal'.

One of the major gaps of NCF 2005, as highlighted by Batra (2005), is that of not giving due importance to teacher's role. And, the assumptions that the teachers exist just in schools and are not a part of society. In spite of its fresh new emphasis on children and their learning, the NCF 2005 falls short of engaging with processes enabling the agency of the child via that of the teacher, through a framework that builds on existing institutions and innovations and defines a set of concrete implementable steps forward rather than just another set of ideal principles." (Batra 2005:4349). Further she mentions that it is assumed "that teachers (typically constructed as a homogeneous category) exist in isolation of a socio-political context that actively discriminates against people and children from differing backgrounds and that they can be "oriented" successfully to "implement" the articulated new perspective of the NCF" (Batra, 2005, p. 4350)

While there has been praise for the new curriculum which has been designed after the coming of NCF (2005), there have been questions regarding the nature and understanding of inclusion, 'learners in danger' and excluded groups. Researchers have time and again questioned the content of the curriculum and the role of the teacher in bringing the notions of diversity into the micro realm of the classrooms. Batra (2015) mentions that "The need to focus attention on issues of diversity amongst learners and on the prerequisite of preparing teachers to enable all children to learn assumed significance in the curricular discourse over the last decade, as a means of enhancing quality in Indian classrooms." The change in the status and expected work to be done by them is also seen

as imperative to bring the desired changes. Batra (2005) mentions that “Educators are being prompted to view children, foremost as learners, whose social identities are acknowledged and experiences drawn upon to engage critically with socio-cultural and economic realities. Here, the aim and process of education converge and advance in considerable harmony. This discourse is accepted as formal state policy on school curriculum and the curriculum to prepare and develop teachers” (Batra, 2015, p. 4-5). The previous chapter has mentioned the need to address the teacher education programmes in order to develop ‘quality’ teachers to address the concerns of education in the contemporary Indian context. Pre-service teacher education programmes are the programmes offered before one enters the profession. The duration of different teacher preparation programme varies from one year to four years depending on the course. Institutional location of each of the programme varies, some are taught in the universities while some are offered in different institutes of education. Also, the qualification to enter a programme is different as some are offered directly after senior secondary while there are others that can admit students only after they complete a minimum of graduation. The curriculum of teacher education is dependent upon the level of school education for which the teacher is being prepared.

In 2009, a curriculum of NCFTE was developed on the lines of National curriculum framework 2005 and Right to Education (NCTE, 2010) which looked at curricular areas and the transaction of curriculum for the pre-service teacher education (apart from looking at the other modes of teacher preparation). Following from NCF 2005, NCFTE 2009 stressed that “a teacher needs to be prepared in relation to the needs and demands arising in the school context, to engage with questions of school knowledge, the learner, and the learning process” (NCTE, 2010, p.2). Furthermore, teachers were viewed as ‘thinking professionals’ and it was understood that teachers need to be empowered with the capacities to “recognize and value what children learn from their home, social and cultural environment and to create opportunities for children to discover, learn and develop” (ibid, p. 4).

NCFTE 2009 states that it is assumed that student-teachers will develop links between

theory and practice on their own in absence of a curriculum that integrates the two. In addition, the system of evaluation for teacher education is based quantitative understanding and “lacks comprehensiveness” (ibid, p. 12). Further, NCFTE 2009 focused that the teacher education curriculum needs to confront the concerns towards crucial issues of ‘Inclusive education’ in the contemporary Indian context (ibid). According to NCFTE 2009, the solution to the listed concerns can only be gained by addressing different aspects of the curriculum of teacher education (ibid, p. 12). The NCFTE 2009 document mentions about two types of exclusion that exist in schools and should be addressed in teacher education programmes. “The first is the exclusion of the children with disabilities of different kinds and learning difficulties” (ibid). “The second and more insidious pattern of exclusion is the social exclusion of children who come from socially and economically deprived backgrounds Scheduled Castes (SCs), Scheduled Tribes (STs), minority and other communities, girls and children with diverse learning needs” (ibid, p. 13).

Thus, inclusive education requires addressing the concerns of the diverse groups. NCFTE 2009 clearly articulates its aim concerning inclusive education is “to create an integrated school setting, providing equal opportunities to children with special abilities, varied social backgrounds and diverse learning needs” (ibid). This means to encourage inclusive education, teachers are required to be prepared for an ‘integrated²’ school by making them aware of the philosophy of inclusion and orienting them towards developing a curriculum, teaching methods and other school practices that can accommodate needs of ‘all learners’ (ibid). The idea of inclusive education is built on the ‘perspective of equitable and sustainable development’. This brings us to the different visions of teacher education as enunciated by NCFTE and preparation for “multicultural education and teaching for diversity³” is seen as an integral part of the larger vision in teacher preparation (ibid, p.19).

2 By ‘integrated’ school here is seen on the lines of providing students from different socio-cultural backgrounds with equal opportunity of education. recent studies have moved on from the idea to integration to the practice of integration, particularly in the domain of education in the western part of the world. Vislie (2003) brings into light the discussion on integration and inclusion in education.

3 Though these terms have not been elaborated in NCFTE 2009.

Against the backdrop of ‘inclusive education’ and ‘teaching for diversity’ along with the constitutional right towards getting an elementary education, a framework for the courses and curriculum to be imparted in the teacher education institutions has been laid out by the ‘National Curriculum Framework for Teacher Education 2009’. It needs to be seen as a guiding document for various teacher education programmes that exist in the country. NCFTE 2009 is a framework developed for preparation of ‘professional and ‘humane’ teachers and hence every teacher education programme must stress on building these qualities amongst student-teachers (NCTE, 2010).

NCFTE 2009 has developed an understanding about the ‘kind of teacher’ that it wishes to prepare. It states the need to prepare a teacher, who is ‘sensitive’ towards needs of the children, who encourages ‘active’ learning and participation in meaning making, one who “critically examines textbooks and curriculum” to fit the local needs, one who promotes “child-centered, activity-based, participatory learning” and is able to reflect on his/her own practices, one who is able to “integrate academic learning with social and personal realities of learners” and is able to respond to the diversities in the classroom, and finally a teacher who promotes constitutional values of democracy, liberty, equality, fraternity, justice and secularism through his/her pedagogy (ibid, p. 23).

Based on above understanding, NCFTE 2009 further elaborates on the specifics that should be addressed in a teacher education programme. It argues the need for providing the student-teachers with “appropriate and critical opportunities” to “observe and engage with children”, and providing them with space for communication (ibid, p. 23). Secondly, understanding self and the others by developing the capacity for “self-analysis, self-evaluation, adaptability, flexibility, creativity and innovation” (ibid, p. 24). Thirdly, developing capacities for “self-directed learning” by thinking, reflecting, assimilating and articulating new ideas while being self-critical and work in collaboration with groups (ibid). Fourthly, student-teachers should be able to engage with content knowledge of a subject and “examine disciplinary knowledge and social realities”. Also, they should be able to relate the content of subject with the “social milieu” of the learners and develop the faculties of critical thinking amongst the learner (ibid). Finally, providing an

opportunity to “develop professional skills in pedagogy, observation, documentation, analysis and interpretation, drama, craft, story-telling and reflective inquiry” (ibid, p. 24).

Given this vision, NCFTE 2009 suggests that teacher education programme should have a curriculum that combines theoretical knowledge of the subject with empirical knowledge along with providing space for student-teachers’ understanding from their own experiences (ibid). It is advised that student-teachers be encouraged to be reflective, develop skills of ‘self-learning’ and ‘independent-thinking’ (ibid). Thus, NCFTE 2009 aims to develop a teacher education programme that along with building theoretical knowledge and providing practical experiences also encourages students to be reflective of their practices. The student-teachers should be able to connect the experiences inside the classroom to the social milieu of the child. They must be critical and reflective of the experiences they gain during the programme (NCTE, 2010).

To translate the larger aims of NCFTE 2009 into a guiding curriculum document for teacher education were conceived three broad curricular areas to be studied as a part of initial teacher education programme and each of the broad area is further divided into sub-parts to give a complete outline of a teacher preparation programme. It stressed on having broad curricular areas integrated with the different subject-content so that it enables student-teachers to deal aptly with the children of the particular age group they are being prepared for (ibid, p.24). As can be seen in NCFTE 2009, “social context of learning, aims of education, vision of education in India, identity, diversity and equity, ideas of educational thinkers, peace education, school and physical health, child rights, developing the self and aspirations as a teacher would form the common core of teacher education for all stages of school education” (ibid, p. 25).

Briefly⁴, the ‘Foundations of Education’ deals with the understanding of the learner, contemporary debates that influence education and the larger philosophical questions

⁴ Detailed explanation of the curriculum framework for pre-service teacher education can be referred from the original document.

related to knowledge, epistemology and so on (NCTE, 2010). The relationship between psychological theories and the socio-cultural context of the child concerns in the society related to “human and child rights” or the changing global trends that affect society is integrated into the ‘Foundations of Education’ (ibid). This curricular area was developed to enhance capacities of the student-teachers to locate the practices in a larger to the context of education and be critical of the content provided to them as teachers when in a classroom (ibid). The second area of study is ‘Curriculum and pedagogy’. It focuses on developing the key concepts associated with the different disciplines like language, mathematics, social sciences and sciences (ibid). This curricular area is seen to allow opportunities for the engagement of student-teachers with the content and curriculum taught in schools. It deals with developing pedagogic skills for the different domains of knowledge but also considers building skills amongst the teachers to analyze and observe the different areas of knowledge by the process of deconstruction and reconstruction (ibid). In addition to this, the emphasis is on developing ‘language proficiency’ amongst teachers as language is crucial to building concepts and comprehension of content delivered in schools (ibid). Understanding of Evaluation and assessments is the key to the process of education and hence developing skills of assessment that highlight the progress in different aspects of learning is seen as important to developing the understanding in the area of ‘Curriculum and pedagogy’ (ibid). Finally, ‘School internship’ is critical in developing skills needed in the field and opportunity to apply the theoretical knowledge developed during the different courses under the first two curricular areas. Like other professions, internship in teacher education is seen essential to identify the gaps and practice the skills needed to become teachers (ibid).

NCFTE 2009 has developed a comprehensive framework by integrating the different domains of knowledge i.e. Sociology, Psychology, Philosophy, and History in the context of ‘education’. On examining the framework further, it is realized that understanding about ‘diversity’ and its implication in the realm of education are more explicitly articulated in ‘Contemporary studies’ and ‘Learner Studies’ while the understanding of the ‘inclusion of diverse groups’ and appreciating the knowledge

brought in by an individual is integrated in pedagogy papers that deal with different subject contents. Hence, for the present study, it would be beneficial to look at one area or curricular component from the two broader curricular areas to understand diversity while examining the contents of the text of a teacher education programme.

Recent development of the Justice Verma Commission (2012) in the field of teacher education criticized the present teacher education programmes like B.Ed and M.Ed and mentioned that “The teacher education curriculum either in the D. Ed. or the B. Ed. programmes do not effectively engage student-teachers with the subject knowledge” (Vasant Rao, 2014, p.614) and recommended changes in the teacher education programmes across the country. Recommendations include increased investment in establishing teacher education institutions (TEIs) and increase the institutional capacity of teacher preparation, enhancement of the duration of Teacher Education Programmes B.Ed. and M.Ed., deletion of distance mode of learning and Setting up of a Teacher Education Assessment and Accreditation Centre (TEAAC) among many others.

The commission also talked about the quality of curriculum content and has made the following observations regarding the curriculum for teacher education programmes and mentions that “Initial teacher preparation, both at the elementary and secondary levels, is facing a number of problems. Some of them are common while others are specific to a stage of education.” and that “Current programmes fail to integrate the knowledge the knowledge about learners and the knowledge of the subject with knowledge about the socio -cultural context and philosophical basis of education and learning. Teaching is practiced as a mechanical delivery of a given a number of lessons, rather than reflective practice.” (Vasant Rao, 2014, p.614)

DIETS AND THE CURRICULUM REVISION

From the understanding of the representation of ‘inclusion’ and ‘diversity’ in the curriculum frameworks mentioned above, we now look at the teacher education programme offered in District Institutes of Education and Training (DIETs). The DIET curriculum has been recently revised owing to the recommendations made by Justice Verma Commission (2012). To understand the new and revised curriculum, it is justified to first understand the institution that existed and the kind of teacher education curriculum it promoted.

The National Policy on Education 1986 (NPE 1986) highlighted the importance of teacher education programmes in the preparation of teachers and stressed on looking at pre-service and in-service teacher education as a continuum (NPE, 1986, p. 26). For preparation of teachers as a continuous process from pre-service to in-service teacher education, NPE 1986 suggested the establishment of ‘District Institutes of Education and Training’ (DIET) that would provide teacher education programmes for elementary school teachers (ibid). The policy recommends National Council for Teacher Education (NCTE) would be provided with necessary resources and capability to accredit institutions and provide them with guidance on “curricular and methods” (ibid). After the adoption of NPE 1986, through a centrally sponsored scheme for ‘Restructuring and Reorganization of teacher education’ that was initiated in 1987, a component of it was secured for the establishment of DIETs (GOI, November 1989). While the initial set of DIETs were sanctioned in the year 1988, but they were operationalized only in the year 1989 (ibid).

Kothari Commission 1964-66 highlighted the concern towards quality education and stated that “the quality, competence, and character of teachers are undoubtedly the most significant” (Kothari Commission, 1966, p. 46). But it was advocated that the quality of teachers is dependent on the “quality of training and support” provided to teachers, which till NPE 1986 was provided by central and state agencies like NCERT, NIEPA and SCERTs (in the States) (GOI, November 1989, p. 3). Gradually it was realized that the

system of elementary education was “too vast” to be handled by the state and central agencies and hence NPE 1986 directed for having a district level support system with the expectation of “wider quantitative coverage as well as qualitatively better support” as these institutions would be closer to the field (ibid). The importance of having institutions for developing and supporting teacher education at the district level was realized by the policy (NPE 1986), which led to the foundation of Institutes (DIETs) with a mission to “provide academic and resource support at the grass-roots level” for elementary and adult education (ibid, p.4). While the broader mission was common for all the DIETs across districts, the specific goals varied for each institute (DIET) (ibid). Two distinct roles were carved out for the DIETs; firstly, they were to act as ‘pace-setting’ institutes by becoming a model institution in the district for other teacher preparation institutes to follow and secondly, DIETs were to be in sync with the larger initiatives in the realm of elementary and adult education that would be helpful in achieving the larger national goals (ibid). Hence, the DIETs were responsible for pre-service and in-service teacher preparation, providing support and guidance to teachers or schools as and when needed, and finally conducting “action research” (ibid).

National Policy on Education 1986 emphasized that education system helps towards “removal of disparities” in the Indian society and moves towards ‘equality’ of all sections of society (POA, 1992, p.7). Education that addressed the concerns of different social groups in the society was brought into focus by NPE 1986 and DIETs were seen as the means to transact the essential values stressed in National Literacy Mission 1988 like “national integration, women’s equality, conservation of environment, small family norm, etc.” in the society (GOI, 1989, p. 2). Hence, DIETs focused on certain target groups who should be brought into light in order to “promote equality” and these target groups are:

1. “Girls and Women
2. Scheduled Castes and Scheduled Tribes
3. Minorities
4. The handicap, and
5. Other educationally disadvantaged groups e.g. working children, slum-dwellers,

inhabitants of hilly, desert and other inaccessible area, etc.” (ibid, p.5).

Bringing the different marginalized groups into focus justified the “the concept of national system of education” that was prominent in NPE 1986 (ibid). In order to ensure equality in education, it thus became important to appreciate the context and environment of the child and base the roots of education in the familiar background for the child. The importance of context and knowledge is identified while the establishment of the DIETs as the guidelines⁵ document mentioned that need for DIETs to adopt a “child-centered approach” (ibid, p. 4). It was remarked that with the adoption of child-centered approach, the role of teachers would change immensely from being an instructor who transacted the knowledge or the content of the textbook to a “facilitator of learning experiences” and “an active contributor to the all-round development of the learner” (ibid, p. 5). Thus, the approach led to a fundamental change in the manner in which curriculum was transacted since the pre-colonial times (ibid). It was stressed in the guidelines that in order to ensure that a ‘child-centered approach’ is adopted in the schools, it is important that they are practiced during the teacher preparation programmes as well (ibid, p. 5). Therefore, in order to develop child-centered approaches in the school pedagogy, the students of the teacher education programme experience and understand the meaning of this approach. It was stated that the “trainees be enabled to conduct experiments, discover, learn, practice and innovate for themselves” and the “local environment is used to the maximum in the process of learning” (ibid, p. 5).

A number of functions were suggested for DIETs at the point of establishment, but with respect to the focus of this study, we would look at the role of these institutes (DIETs) in orientation and training of pre-service teachers (ibid, p.8). Under the different structures developed in DIET, one of it was specifically dedicated to initial teacher education and was called ‘Pre-service Teacher Education branch (PSTE)’ (ibid, p. 9). Primary functions of PSTE branch was to organize pre-service teacher preparation courses for elementary school teachers, “propagation” of learner-centered education and focusing on education personality development through training, preparation of teaching aids and ‘action

⁵ Henceforth the word guidelines will be used to refer to guidelines of DIET

research' (ibid, p. 9). In addition, PSTE branch was also required to resolve all concerns related to the education of children from disadvantaged sections and provide for the education of the 'handicap' children whether suffering from major or minor handicap of any form (ibid). Apart from PSTE branch, a separate unit was established for curriculum material development and evaluation (CMDE branch) which is of importance to pre-service teacher education as well. The functions of CMDE branch were spelled out as a unit that was responsible to develop the existing items with the focus on developing them as per the needs of the local environment, developing curricular units with respect to the local context in which they are being developed in areas like geography, folklore, minerals, agriculture, flora, and fauna, etc., development of materials that comprise of general and locally influenced information e.g. developing primers for pre-primary classes in the tribal areas with "substantial tribal population" and finally developing assessment schedules for the conducting "continuous and summative assessments" (ibid, p. 13). While the role of the CMDE unit was associated with development of curricular material for development of elementary teacher education programme on one hand, on the other hand its functions also comprised of developing adult and non-formal education, developing an understanding of the minimal levels of learning for primary school group with help the help of testing, and finally be able to contribute to other units functional at DIETs. The PSTE branch and CMDE unit were the two sections closely associated with the preparation of teachers at during the pre-service teacher education (ibid, p. 13). Further, the guidelines stated that "Teacher Education Curriculum: A Framework" which was developed by NCTE in 1978 was to be used as the guiding document for teacher education programmes till the new curriculum framework for teacher education⁶ is developed by NCTE (ibid, p. 19).

The guidelines on DIETs elucidated the framework for pre-service teacher education in DIETs. Foremost, it clearly mentioned the minimum academic qualification to enter the programme as higher secondary (ibid, p.19). Further, the number of students that could be

⁶ Which was under the process of development when the guidelines for DIETs were published. The second framework for teacher education was developed only after NCTE got an autonomous status.

admitted in the programme was set to 40 students with a variation of plus or minus 10 students as per the requirement of teachers in the district i.e. if the required number of teachers are present but they aren't trained then admitting lesser number of teachers in the programme was suggested and in case of dearth of trained teachers the intake in the DIET to be increased to 50 as recommended in the guidelines (ibid, p. 19). Once admitted in the pre-service programme, Student-teachers weren't only expected to perform in scholastics but also participate in the co-curricular and extra-curricular activities like sports, NCC, NSS, concerns related to social upliftment and general awareness (and others) (ibid, p. 20). Further, it stressed on using learner-active pedagogy in the teacher education classrooms instead of limiting it to lecture method of teaching (ibid). Additionally, it was highlighted that individual differences amongst the trainees be noted and individual attention is paid to each student-teacher which is in congruence with the 'child-centered approach' that is advocated in the Guidelines for DIETs (ibid).

Guidelines suggested 'Transaction Methodology for the Pre-service Teacher Education Course'. "Discussions, symposia, group work, projects, investigations, etc." were the techniques recommended for encouraging activity-based learning in the pre-service teacher education programme (ibid, 62). In addition, the emphasis was placed on developing skills for research through investigatory projects and activities that were seen as the means of understanding the concepts (ibid). It was mentioned that problems stated by student-teachers should be discussed and be seen as the means of transacting curriculum along with "provision for practical experience" in the areas of adult and non-formal education so as to build support for their learning (ibid). Finally, student-teachers would be expected to undergo a period of 'practise teaching' and would be required to deliver few 'micro-lessons', in presence of their peers or teacher educators, in order to develop skills required as a teacher (ibid).

From above, three points can be concluded regarding initial setting up of DIETs. First, they were established in order to have a better connected and standardized form of teacher education at the grass roots level. Second, the stress was on achieving national goals through education as highlighted in NPE 1986 along with a shift from adopting the

‘knowledge or textbook-centered approach’ towards ‘child-centered approach’. Thirdly, the emphasis was on promotion of equality by paying attention to the neglected groups and simultaneously focusing on the ‘local’ or the context of the learner along with the broader understanding of the curriculum. The expectation from DIETs was to become model teacher education institutions in the districts, as has been articulated in the different reports⁷ but gaps in teacher preparation in these institutions were noted over the period of time.

In the last two decades, a number of studies (Nambissan, 2009; Sriprakash, 2011; Batra, 2014, 2015; Dalal, 2015) have highlighted the concerns towards teachers’ attitudes and the teacher preparation programmes across the different parts of the country which gets reflected in their practices in schools. It has been observed that despite the policies like NPE 1986 which stress on promotion of ‘child-centered education’, the actual practices in schools is still highly dependent on ‘rote learning’ and focusing on the ‘given’ set of knowledge or information (Malvankar, 1992; Jhingran, 2009; Batra, 2015). An ‘ideal student’ is represented in schools as someone who agrees to whatever teacher(s) say, are obedient and learning is limited to the process of copying from blackboards and books (Vasavi, 2015). There has been as constant stress that these ideas practices need to be changed and what is expected to be followed in schools needs to be reflected and practiced in the institutions of teacher preparation as well. Hence, it was only justified to evolve a curriculum framework for teacher education (NCFTE 2009) on the lines of curriculum framework developed for school education (NCF 2005).

Batra (2015) in her study on two different teacher education programmes i.e. D.Ed (taught in DIETs) and B.El.Ed (taught in colleges of Delhi University) saw the gaps in the preparation of teachers trained under the former course. She argued how the teachers, who were trained in the D.Ed programme, saw problems with the children and their ability to learn if they belonged to marginalized groups instead of tracing the problems in the pedagogy and curriculum being transacted. ‘Punishments and fines’ were seen as a

⁷ Reports that mentioned the guidelines while establishment of DIETs and another one that reviewed them.

way to correct the errors in learning and behavior (ibid). This understanding in the study is quite different from the thought behind the establishment of DIETs as elaborated in Guidelines for DIETs.

Thus, one may state that the initial objectives and vision that guided the entire process of establishment of DIETs has diluted over time. Justice Verma Commission 2012 highlighted the quality concerns in the area of teacher education. Some of the crucial questions related to the duration of teacher preparation and quality of teacher education were raised in the report (GOI, 2012). Justice Verma Commission (2012) states the need to develop a curriculum for teacher education that reflects “harmonization and blending of diverse theoretical perspectives” (ibid, p.14). Additionally, it is also stressed that theory with practical and vice-versa would not deliver the maximum results for the teachers and simultaneously it also stressed on the need to strike a balance between selecting the theories (for a teacher education programme) which have some functionality in equipping teachers for their new roles (ibid, p.14).

Justice Verma Commission(2012) has re-stressed the importance of ‘child-centered approach’ which must provide space to incorporate the understanding that child learns at his/her own pace, provision of remedial instruction as and when needed, ‘no-detention’ and a welcoming approach towards the process of learning (GOI, 2012). Teacher education should not see ‘child-centeredness’ as a slogan alone, rather teachers should be “enabled to understand the philosophical, sociological and psychological bases for child-centered approach” along with developing pedagogic skills to transact the understanding (ibid, p.16). This understanding on the kind of teacher preparation needed that was focused in NCFTE 2009 and reiterated in the Justice Verma Commission (2012) with respect to child-centeredness and doing away with the ‘knowledge or textbook-centered’ practices led to curriculum restructuring in the DIETs. With the initiative taken by NCTE, a model curriculum framework was developed for the D.Ed programme under the supervision of Prof. Poonam Batra. On the similar lines of the ‘model curriculum’, SCERT Delhi developed D.El.Ed curriculum for DIETs that has been adopted from the academic session of 2014-15.

Model Curriculum of D.Ed gave out the list of courses to be taught in the two years that included the design of the courses, rationale, objectives, and units of study (NCTE, p. 1). Each of the courses has been elaborated with the different units to be taught, the medium of transaction and a reading list that can accompany the process of teaching and learning. The courses have been built on the understanding and outline proposed by NCFTE 2009.

Model D.Ed curriculum acted as a guide to the development of ‘D.El.Ed curriculum and syllabus outline’ for SCERT Delhi. D.El.Ed (according to the D.El.Ed Curriculum and syllabus outline) “aims to make reflective, versatile and effective teachers” as deciphered by NCF 2005, NCFTE 2009 and RTE 2009 (SCERT, 2014). Further, it states that the curriculum taught in DIETs (in Delhi) underwent change as per the recommendations of Justice Verma Commission 2012 to “include socio-economic contexts, technological advancements and new found knowledge areas (ibid, p. 3). It was specifically highlighted during the restructuring of the new curriculum that ‘holistic view of education’ be included in teacher education i.e. “the equity, access, special needs, gender concerns, inclusive environment, age appropriate learning of children required a fresh approach to teacher preparation” (ibid, p.5). The holistic view of education that has been brought into light with the curricular revision was one of the focus areas while the establishment of DIETs in 1989, when ‘promotion of equality’ was emphasized in these institutions⁸. The new curriculum hence developed in 2014 lays emphasis on “preparing teachers for the diverse learners” (SCERT, 2014, p. 9).

D.El.Ed curriculum and syllabus outline 2014 situates importance of using varied curriculum materials in teacher education classrooms for transacting information. It articulates how “classroom discussions, empirical observations and analysis, films, biographies, narratives, etc.” helps in drawing linkages with the theoretical understanding and developing “critical thinking” (ibid, p. 11). Choosing from the variety of curricular material helps in building the perspective amongst student-teachers, opens up space for

⁸ Refer to (GOI, November 1989).

discussion and contextualizes the general theories with the understanding of the society.

The courses in the two years of programme are balanced by including courses from broad areas of philosophy, psychology, and sociology along with the space for learning on the field as practice teaching. On carefully examining the courses and the units developed under each (in the D.El.Ed Delhi curriculum), it was found that the concerns related to inclusion and diversity were specifically addressed in two foundation papers and some traces were identified in a pedagogy of EVS course.

Some observations can be made by analyzing the Model D.Ed curriculum developed by NCTE and the one adopted by SCERT Delhi. While the titles of the courses are more or less the same, but as observed in NCFTE 2009, few papers explicitly mention terms like ‘diversity’ and ‘inclusion’ while there are others that have integrated approach towards the understanding of this. Titles of the courses more or less remain identical in the three different programmes but one can observe a better structuring of the course contents in the model curriculum as compared to the ETE (elementary teacher education) curriculum followed earlier.

On comparing the D.El.Ed curriculum with the model curriculum, a slight dilution in the aims and rationale of each course can be noticed while the title of the course remains the same. For example, two courses under the heading of ‘Contemporary Indian Society’ have been listed for each of the two years of the ETE programme. The first one is titled Contemporary Indian Society and it aims to understand the events and issues that define the life of people living in ‘Indian Society’ (NCTE, 2014, p. 6). It mentions that while pursuing the course “students would gain a perspective on historical, political, economic trajectories of Indian society” (ibid). An understanding of the contemporary Indian society is indispensable for the teacher who needs to address the concerns of it, every day in his/her classroom as they address the social context and experiences gained by the child in the society (ibid). On the other hand, a course in the D.El.Ed curriculum is titled as ‘Education and Society’ that is part of the curriculum in the first year. While the rationale highlights the importance of education in order to understand the society, its

“ideologies, realities, issues and concerns” but the significance of this understanding for the teacher who needs to deal with the diversities that emerge in class and the concerns highlighted from them is missed out (at least it is not mentioned in the rationale provided for the course). Further, the units suggested in the model curriculum for ‘Contemporary Indian Society’ have been shaped as per the understanding of the course developed by SCERT Delhi. Hence, themes mentioned in Model Curriculum i.e. “India: Emergence from the Freedom Struggle, Constitution of India and Education, Democracy in India and Indian Economy” (NCTE, 2014, p.7) have been adopted as “Understanding Contemporary Indian Society, Constitution and Education, Development of Education after Independence, Contemporary India and Universalization of Elementary Education, and Towards Inclusive society” (SCERT, 2014, p. 21-23).

Therefore, it can be concluded that the courses have been redesigned by SCERT Delhi with respect to the understanding of the different components and the larger vision of teacher preparation. While it has been stated earlier that D.El.Ed curriculum has been developed on the lines of NCFTE 2009 and Justice Verma Commission 2012 and despite the fact, that same person (Prof. Poonam Batra) has guided the development of Model Curriculum and the D.El.Ed curriculum adopted by SCERT Delhi, a slight difference can be observed as seen in the example elaborated above. Not much has changed in terms of the courses and content of the courses from what can be seen in the different curriculum outlines of the programmes taught in DIET over the period of time, but there has been an urge to address the diverse student population entering the school (as mentioned in NCFTE 2009 and Justice Verma Commission 2012). Hence, in order to understand how well are teachers being prepared to address the diverse population entering the classrooms, it would be better to look at the text and other curricular materials used by student teachers and the pedagogy adopted by the teacher educators that highlights the understanding of ‘diversity’ in the teacher education classroom.

One of the objectives of the study is to study how relevant courses and practicum in the D.El.Ed programme conceptualizes and engages with diversity/inclusion. In order to carve an understanding about the ‘diversity’ of the different courses offered and text

material used by student teachers enrolled in the D.El.Ed programme will be analyzed. Next chapter will focus on the content analysis of the text material used by the student teachers in two of the listed courses under D.El.Ed programme effective since 2014.

CHAPTER 4

UNDERSTANDING ‘DIVERSITY’: ANALYSIS OF THE CURRICULAR TEXTS USED IN D.El.Ed PROGRAMME

The previous chapter traced the influences of the different curriculum frameworks and policies on the revised D.El.Ed programme being offered in the DIETs in Delhi. It attempted to understand what kind of teachers the curriculum aims to develop also how the ideas associated with ‘inclusion’, ‘diversity’ and ‘context of the learner’ get integrated in the curriculum of teacher education. As discussed by different reports on education (like Kothari Commission 1964-66, Chattopadhyay Commission 1983-85, National Policy on Education 1986 and finally Justice Verma Committee 2012) there is a need to prepare teachers who can address the diverse learners in their social context. As mentioned in the earlier chapters, the student population entering the classrooms today is increasingly diverse in relation to the social and linguistic backgrounds, regional backgrounds, social class and so on. Moving ahead with this understanding, this chapter aims to find out how the curriculum is preparing the student-teachers in addressing a diverse classroom. Kumar (1986) and Jain (2015) have highlighted the significance of ‘textbooks’ in the Indian education system for the process of teaching and learning. Kumar (1986) argues how textbooks become important in the schools as they are not recommended but ‘prescribed’ by the State authorities. Also, the process of learning is largely guided by the textbooks which include reading out from the textbooks, copying texts from it and also doing homework from what is given in the textbook (Kumar, 1986, p. 1309). Hence, conducting a study on the textbooks (or text materials that are used by student-teachers) would help in interpreting the meaning of the terms mentioned in the study. Reasons for choosing textbooks (or text materials) as the site of study are: (a) textbooks (or the ‘given’ text) are the “only source of information and knowledge” on the entire range of themes under a subject heading (Bhog et al., 2010, p.3) and (b) “it is

the site where larger curricular goals and the desired outcomes of education are broken down into concrete bits of information, concepts, exercises, visuals, etc.” (ibid).

A content analysis of the textbooks (or any other text materials used) helps in understanding the ideas and concepts transacted in D.El.Ed curriculum. To understand how curriculum addresses diversity, the analysis of the content in the text materials¹ used for two courses ‘Education and Society’ and ‘Environmental Studies Education.’ ?

To engage and identify the materials to be analyzed, the following was done. Firstly, visits were made to one of the DIETs in Delhi in order to get a broad understanding of the D.El.Ed. programme and its curriculum. Secondly, a careful selection of the courses to be studied was done initially looking at the contents of a document titled ‘D.El.Ed: Curriculum and Syllabus outline’ that helped in identifying the broad units of study under each of the course that was taught to student-teachers. Thirdly, through observations and informal discussions with students and teachers over a period of 20 days in the DIET, text materials used for each of the courses were identified along with the practices that were adopted by the teacher educators and the student-teachers to engage with the content.

The two courses identified for analysis are (a) ‘Education and Society’ and (b) ‘Environmental Studies Education’ that are taught during the first year of D.El.Ed. Programme. On examining the contents of the curriculum document guiding the programme, the following observations were made about the two courses.

- Units under ‘Education and Society’ mentioned the terms like ‘diversity,’ ‘social and economic inequalities’ and ‘gender discrimination’ in developing an understanding about the “Contemporary Indian Society” (SCERT, 2014, p. 22-23). Also, an entire unit focused on developing an “inclusive society” (ibid, p. 24). Some of the keywords that are central to the theme of the study were identified in this course, and hence it was selected for analysis.

¹ Text material can be understood (for this study) as a broader term that includes all sorts of text, textbooks, different documents that are being actually used by the student-teachers during the programme and are either provided or suggested by the faculty.

- The rationale² for selecting the course on ‘Environmental Studies Education’ is that the “study of EVS at primary level introduces the child to ... social fabric of society and the importance of living in harmony with ... family, friends and neighbor” (ibid, p. 54). The course attempts to develop an integrated understanding of sciences, social sciences and environmental/natural sciences (ibid). This course does not deal with the concepts related to ‘diversity’ explicitly, but the idea of diverse social groups is subtly integrated to what is called ‘human environment.’ Hence, the understanding of family, neighbor, people, culture and so on come together to develop the diverse world around us. Therefore, based on the above observations, ‘Education and Society’ and ‘Environmental Studies Education’ were selected for doing the content analysis.

During the discussions, it was found out the students were not given any ‘formal’ textbooks by their teachers and no readings or written material was provided by the DIET apart from a photocopy of the curriculum outline. All the students used a ‘guide’ book to engage with the concepts presented in a particular course, and there was no specific guidebook that was used by all, though the publication house was the same for all the guidebooks that the students referred to. Apart from these guidebooks, students informed that they used ‘internet sources’ (not any specific) for their classroom presentations and discussions.

Content Analysis: the texts in focus

Cohen et al. (2007) defined content analysis as “a strict and systematic set of procedures for the rigorous analysis, examination and verification of the contents of written data (p. 475). Alternatively, as defined by Krippendorff (2004), it is “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (Krippendorff, 2004, p. 18). Further, a ‘text’ is articulated as “any written communicative material...intended to be read, interpreted and understood by

² Rationale for teaching EVS in D.El.Ed

people other than the analysts” (Krippendorff, 2004; cited in Cohen et al., 2007, p. 475). Context is crucial for providing meaning to content analysis. “A context is always someone's construction, the conceptual environment of a text, the situation in which it plays a role (Krippendorff, 2004, p. 33). Hence, in research, ‘context’ helps in specifying the boundaries in which texts gets related to the research questions of the analyst.

Borrowing from the above understanding, content analysis for this study is viewed as a systemic examination and understanding of the concepts ‘diversity’ and ‘inclusion’ in the context of elementary school teacher preparation as per the revised D.El.Ed curriculum in a DIET in Delhi. The content analysis would be focused on the text materials from the two courses, each from the area of ‘Foundations in Education’ and ‘Curriculum and Pedagogy’ , which have been discussed in the section on initial teacher preparation in NCFTE 2009 . The materials would be analyzed on specific parameters that will be described in the later section.

For content analysis, three texts have been identified that are used by student-teachers for understanding the concepts and meaning presented in each course and all three of them are guidebooks. ‘Guidebooks’ are the unofficial texts used by the students enrolled in teacher education programme. It is seen (by the student-teachers) as a comprehensive book that covers all the major themes in the particular course. The guidebooks for ‘Education and Society’ have been procured from the library of the DIET which had multiple copies of samples from the Publishing house. On discussing with students, it was found out that they mainly used two guidebooks. It was estimated by a doing a rough head count while the students were sitting in the class that around seventy percent students used one of these texts. The two guidebooks are ‘Education and Society’ by Dr. Suman Lata and Dr. H. L. Khatri³ (ES 1) and the other one is ‘Education and Society’ by Dr. Suman Lata and Dr. H. L. Khatri⁴ (ES 2ES 2⁵). For the course on Environmental

³ Lata, S. & Khatri, H. L., 2014a. Education and Society, Doaba house: Delhi.

⁴ Lata, S. & Khatri, H. L., 2014b. Education and Society, Doaba house: Delhi.

⁵ The guidebooks for ‘education and society’ would be referred as ES 1 and ES 2 henceforth in the study.

Studies Education, majority of the students in the class used 'Environmental Studies Education' by R. K. Srivastva, Bhartendu Gupta and Rahul Mishra (EVS 1). The medium of instruction in the DIET visited was bilingual and students used either Hindi or English guidebook, as per the medium they followed. For this study, the researcher had purposely selected English guidebooks.

Apart from the guidebooks another text material (EVS 2) prepared by the teacher educators in different DIETs in Delhi for the teaching of 'Environmental Studies Education' has also been included in the analysis. Even though it is not a text material used by the student-teachers it was developed by teachers to guide their engagement with EVS paper .

The content analysis that follows will be based on the four texts i.e. ES1, ES2, EVS1 and EVS2. These texts would be analyzed in the light of understanding that has emerged from NCF 2005 and NCFTE 2009 about diversity and teacher preparation for 'inclusive classrooms.'

The analysis of the different texts has been divided into two parts. The first deals with texts related to teaching and learning of the course titled 'Education and Society.' Two subparts have been identified for the content analysis. Firstly, the presence of the terms and themes related to the context of the study would be determined. This means the 'presence' of terms and concepts associated with 'diversity' would be explored. Secondly, 'how' those terms are elaborated or explained in the text will be studied. An attempt will be made to understand whether they are linked to NCF 2005 and NCFTE 2009 with the view of 'diversity' as elaborated in the last section. The second part deals with the texts used for teaching and learning of 'Environmental Studies Education.' For this, firstly a text (chapter) from the NCERT textbook that is being used in schools where student-teachers go for their 'School Experience Programme'⁶ will be analyzed. The

⁶ School experience Programme or SEP is synonymous with 'Internship'. Students in the DIET visit schools in across the academic year in three phases (as described in the curriculum outline). During this period, the first year student-teachers are prepared and are expected to teach all subjects in the primary

chapter from the EVS textbook will be compared with relevant content in the Environmental Studies paper to see the linkages between the content taught at the level of school and preparedness to teach that content at the level of teacher education programme. How are the different terms explained and expressed in the texts with respect to the meanings articulated in NCF 2005 and NCFTE 2009 will be analyzed.

‘Education and Society’

Education and Society is a foundation course taught in the first year of D.El.Ed programme. It gives an overview of “policy, economy, social fabric, social institutions and contemporary developments which shaped the education and the society within the country” (SCERT, 2014, p. 22). The two guidebooks i.e. ES 1 and ES 2as mentioned have been written by the same set of authors but the content has been organized differently in the two textbooks. ES1 has been developed on the lines of ‘D.El.Ed curriculum and syllabus outline’, ES 2 follows a similar flow regarding sub-sections but the units have been divided differently. Both the texts were published in the same year i.e. 2014 and by the same publishing house. Absence of any information about the months in which each of them was published leaves a little ambiguity about which one came earlier and if any of the two were developed after the revised D.El.Ed curriculum and syllabus outline in 2014.

As mentioned above, Education and Society aims to “reflect on the relationship between education and society” due to the presence of diverse social groups, implications of different constitutional provisions and the challenges faced by the present Indian Society. The rationale for having a paper titled ‘Education and Society’ in D.El.Ed curriculum is to understand the “nature and content of education” for which “it is essential to know social ideologies, realities, issues and concerns of society” (SCERT, 2014, p. 22). Hence, by becoming aware of the concerns of the Indian society, its pluralistic nature and the

classes. While the second year students are prepared to teach three ‘teaching’ subjects that they opt for in their theory. (SCERT, 2014, p. 130-136).

ideas of diversity, it would make it easier for the student-teachers to address the concerns in order to develop an 'inclusive classroom'. The objective of this study is to understand how well the student-teachers are prepared to address the diversity in the classroom and to what extent they are provided with opportunities to explore the concepts associated with diversity and multiculturalism.

A number of terms have been used to elaborate on the meanings of diversity, multiculturalism and other aspects of different social groups that are a part of the Indian Society in the initial chapter. The constitutional provisions, role of education commissions and theoretical understanding about the different concepts have been discussed in the text while building an understanding about a 'diverse' society. For example, characteristics of the '*contemporary Indian society*' has been elaborated by simple enlisting "*caste, social class, cultural diversity, language variation, religious groups, vanishing joint family system, Fall in value system, increasing materialism, population explosion, poverty*" briefly as the aspects that define the varied characteristics of the Indian Society (ES 1, 2014, p. 7-8). The list contains two set of characteristics, one which can be attributed as the reasons for diversity like *caste, social class, cultural diversity, language variation, religious groups* and the other set that includes *vanishing joint family system, Fall in value system, increasing materialism, population explosion* but can't be really associated with diversity as per the discussions held in the previous chapters. In a way they seem opposite to each other but still have been included under the same heading. These different aspects on Indian society have been explained in the ES 1 as a factor contributing to 'Inclusive Society' but the explanation is in a very general manner.

Taking an example from listed characteristics, it states that,

"Social class or status group is the second feature of contemporary Indian society. The child's development and his attitudes bear the strength of the social class to which he belongs. Many schools cater to the children of one particular

social class because members of the other class could not bear such schools"
(ibid, p. 7).

From this example, one can observe that there is a lot of ambiguity in terms of what does the exact set of words or a particular word means, like the words '*many schools*'. There is no clarity in terms of what type of schools are being mentioned here and maybe it is assumed that student teachers will develop meaning of these on their own. The meaning of 'social class' has been presented in a very generalized manner in the quoted text. The meaning of social class and its role in creating structural hierarchy in the social system have been missed out in the beginning of ES1, considering that the word 'social class' was used for the first time in the text. The understanding that 'social class' is a factor that leads to structural inequality by providing certain groups with more opportunities than others (Grinberg et al.,2009) was found missing from the text. 'Schooling' is seen as a process that contributes to this structural inequality (ibid). It is expected that only by looking at the relationship of social class with the capability to 'afford' a certain type of schooling, would help in building the picture that is presented in the quote mentioned above. In the context of 'Right to Education' and provision of twenty-five percent seats for the children from 'economically weaker section' (EWS Category) in public schools, there is a possibility to have a classroom which does not have a homogenous population in terms of social class. This information is not shared in this section of the text. . In a teacher education programme, the introduction of such crucial concepts needs to be done carefully. The idea of different 'social classes' can be included and taught as the concept that should be highlighted in a foundation courses in order to enlarge the already existing ideas about class, caste, religion and so on amongst the student teachers.

Another example, '*fall in Value System*' is stated as a characteristic of contemporary Indian society (ES 1, 2014, p. 8). It is argued that Indian society is losing '*traditional values*' which is seen as '*generation gap*' and the loss of the so called '*value system*' has not been replaced with any *new set of values* (ibid). What traditional values mean here has not been clarified nor has the textbook explained the reasons behind a degradation of these values.. What actually '*traditional values*' mean for an individual, or is there a

homogenous meaning of ‘*traditional values*’ for every community can be debated. Also, in context of school education, where the student-teachers will eventually teach, is there any reference to what counts or can be addressed as ‘traditional values’ has not been dealt with?.

Terms like “*Westernization, Sanskritization and modernization are used to explain the direction of social change*” (ibid, p. 58). Lists of factors have been mentioned that contribute towards social change for instance *demographic factors, cultural factors and education* along with other aspects as well (ibid, p. 62). There is also a considerable amount of focus on the role of education in this social change. The text states that, “*Indian Education Commission (1964-66)observed that realization of country’s aspiration involves changes in the knowledge, skills, interests and values of the people as a whole*” (ES 1, 2014, p. 63, emphasis mine). ‘Social Change’ has been made a different chapter in ES1. The above sentence has been taken exactly from the Kothari Commission but the text does not cite that the words have been taken directly from the source. The idea of ‘education as an instrument for social change’ has been stated in the D.El.Ed curriculum which has been recognized in the text ES1 as well. The chapter titled ‘Social Changes in India’ in ES1 includes ‘features of social change’, ‘factors of social change’ and ‘role of education in social change’. . This chapter is also organized in a manner that has a list of factors included under the heading and no connections have been made among the several sub-heads. Hence, there is a lack of coherence in the text. *Physical environment/geographical factors, biological factors, technological factors, demographic factors, cultural factors, war and education* have all been listed under the heading of factors of social change but there is no connection between the contents included in one text as compared to that of the other. Each of the factors is independent of each other. Also, it can be stated that the texts lacked a critical lens to look at the reasons for the social change and the trajectory of this social change which is mentioned in different educational policies. Thus, the text does recognize the several factors that make our country diverse, but at the same time, the explanations for this diversity and the different factors that contribute to it is either too simplistic or inadequate which can be concluded from the discussion above.

The two texts have identified various social groups that contribute to the diversity in the Indian society. Terms like *unity in diversity*, *diversity of religions*, *diversity of languages*, *cultural diversity*, *political diversity* and so on has been mentioned in the texts while discussing the ‘Societal Challenges in India’ (ES1, 2014, p. 32-36). There is also mention of factor like *diversity of Clothing and attire*, and *diversity of Food habits* that have been included as a sub-heading to the theme diversity and can be debated upon as this ideas of diversity is to vague and immature to be discussed. Further, several other ‘Societal challenges’ have been discussed which includes *gender discrimination*, *poverty*, *diversity*, *social inequality*, *literacy*, *migration*, *inclusion growth* and so on. Similar to the chapters discussed above there is presence of list on the larger theme or topic but the linkages in between the chapter have been missing.

As one engages with a sub-theme under the topic ‘Societal Challenges’, a series of sub-points have emerged which build the discussion on the particular sub-theme under the heading. For example, under *gender discrimination* there is a section on ‘*what is gender?*’; *gender discrimination*, *factors leading to gender discrimination in the society* and *gender empowerment* (ES 1, p. 22-27). There is a general discussion on how women’s are considered physically weak and tend to be associated with the tasks that don’t require much strength (as per the male counterparts in the family). Along with the idea of discrimination, the text mentions examples of few famous women like *Indira Gandhi*, *Sarojini Naidu*, and *Pandita Rama Bai* under the heading of *gender empowerment* without actually looking at the socioeconomic backgrounds they were coming from or the struggles they faced (ibid, p. 24). ES 2 also looks very briefly at the gender concerns in the text. While discrimination towards women from the time of birth to gaining literacy is mentioned but at the same time it provides a section that attends to discrimination faced by men in the sight of Indian law (ES 2, 2014, p. 56). Thus, there is largely a discussion on how women are considered the weaker section and are at a disadvantageous position while briefly mentioning a very biased understanding, about how law protects ‘only women’ and is not in the favor of men. This understanding expressed in the text can be contested but the text provides it as a factual information without any scope for discussion. Thus, it can be concluded that ES 2 develops a very

weak discussion on effects of gender discrimination in the society and why it is a challenge in society.

Similarly, *Diversity* is also mentioned under the heading of 'societal challenge,' contrary to being looked like an asset (as described in this study). ES1 stated that, "*diversity leads to prejudices, discrimination, inequalities, and communalism, casteism, regionalism and lingualism*" (ES1, 2014, p. 32). This understanding is also extended in terms of what one wears, the geographical location of the person but this does not identify with the understanding of diversity as discussed in chapter 1 of this study. The presence of diverse social groups in the society is not identified as a resource. Studies (Dalal, 2015; Batra, 2015) have identified that teachers tend to lack the sense of appreciation towards the diverse population entering the classroom. With this understanding, if *diversity* will be seen as a challenge in the text that student-teachers solely refer to, it is a possibility that they might not be able to embrace the differences as a source of knowledge. Both the texts referred in the study, ES 1 and ES 2, identifies different forms of diversity as a challenge to the society. For example, *religious diversity* in India is designated as the one that is blocking the social change. There is a constant stress on the terms *unity and diversity of India* and the different forms of diversity have been seen as the dividing factor as well as the cause of this 'diverse nature' of Indian Society (ES 2, 2014, p. 61). Also, there is a section that focuses on '*Unity in Diversity*' but the discussion under the heading elaborated on the concept of 'diversity' (ES 1, p. 32; ES 2, p. 60)?. Texts tend to concentrate on diversity as different sets of social groups that have been ultimately tied up together as one (or tied up in unity). There is no critical examination of what effects does it cause on the larger meaning of diversity and how it is to be looked at as a societal challenge. For example: Amongst different kinds of diversity, cultural diversity is mentioned as one of the forms of diversity that exist. Further, *Culture* is defined as "*a set of features of society or a social group*" (p. 35). It argues for the *cultural diversity* in a blanket understanding that all forms of diversity tend to integrate India, on its own. The problem, in the texts, lies in not addressing the frictions that can be caused if the concerns raised due to a multiplicity of cultures are not properly comprehended. Further, the sub-themes like '*diversity in food habits*' or '*clothing*' mentions the different kinds of food that

exist in the various regions of the country, but the integration is seen as an aspect of diversity. It is also of relevance to mention here that the dialogue on inequalities caused by the presence of diversity is completely missing from both the text. The emphasis on addressing the diversity and the inequalities that it may cause in the classroom has been completely missing here.

Also, to add on from NCFTE 2009, the discussion on the diversity is conducted with the understanding to build an inclusive environment for every child who would enter school education. The idea of inclusive education in NCFTE 2009, is built on the ‘perspective of equitable and sustainable development’. Hence, NCFTE 2009 looks at preparation for “multicultural education and teaching for diversity” as an integral part of the larger vision in teacher preparation (NCTE, 2010, p.19). This understanding from the NCFTE 2009 is completely missing from the texts that student-teachers of DIETs are using. Particularly because the diversity is looked at as a positive aspect in the classroom from the perspective of NCF 2005 and NCFTE 2009, this understanding has been simply brought down to being a ‘challenge’ in the Education and Society guidebooks..

Multiculturalism is an important concept to understand the ‘diversity’ in the present Indian context, also mentioned as an objective of the course⁷. ES 1 described culture as “*integrated customs, traditions, and current behavior patterns of human group*” (ES1, 2014, p. 16). Furthermore, ES 1 elaborated the idea of *Multiculturalism* as a celebration of *social diversity*, respecting *every culture* is seen as respecting *every community* (*ibid*, p. 18). *It acknowledges the present global trends of migration which is bound to create multiculturalism. Further, it is mentioned that multiculturalism "encourages...communities to participate fully in society by enhancing their level of economic, social and cultural integration with the hosts"* (*ibid*, p. 19). Some definitions provided by different sociologists have been included but the focus is not placed on a multiplicity of the cultures as highlighted in the term '*multi-cultural composition*' but on the understanding of 'culture'. ES 2 looked at *multi-culturalism* in relation to the presence of multi-lingual and multi-religious society i.e. acknowledging that more than one

⁷ “Understand the diversity in society (gender, caste, class, religion, language and region) and inclusive classroom” (SCERT, 2014, p. 22).

religion, language, and culture co-exist in the society. Ideas related to variation in clothing or festivals in different parts of the country are mentioned as a part of the composition of the Indian Society.

‘Multiculturalism’ is a concept that acknowledges the presence of power in every social group and how it leads to social stratification due to the realization of power by the dominant groups over the marginalized (Steinberg and Kincheloe, 2009). Further, Joshee (2003) refers to ‘diversity’ as a successor of ‘multiculturalism.’ Hence, to address the concerns of diversity it would be beneficial to engage with the concept of ‘multiculturalism’. ES 1, explains multiculturalism in a very general manner; by promoting the idea that there is a *host community* that has allowed the different communities to enter into ‘their’ community. Further, multiculturalism is seen as challenging the *monocultural society* instead of an evolution process due to factors like immigration, colonialism, globalization, and others. Also, the role of the constitution is seen in promoting the values of multiculturalism. ES 2 on the other hand, has no mention of *multiculturalism* as a concept. The text does not include the different perspectives that guide multiculturalism and the struggles that are a part of comprehending the concept.

Similarly, *diversity* to has been included as a societal challenge in both the texts. *Diversity* has been seen in different forms i.e. *geographical diversity, religions, languages, clothing and attire, diverse food habits, cultural diversity*. In another unit on various educational policies and commissions, the trajectory of development of education has been traced. The commissions mentioned in ES 1 are: *University Education commission 1948-49, Secondary Education Commission 1952-53, Education for national development 1964-66, National policy on education 1968 and 1986 and POA 1992, The national commission on teachers 1983-85, and Right to Education Act 2009*. ES 1 highlights terms of reference, major recommendations and other concerns that have been included in the reports. ‘Teacher training’ is mentioned as a part of higher education along with other sections. There is emphasis on duration of teacher training and changing

objectives of teacher education but nothing has been mentioned regarding the preparation of teachers for a diverse classroom.

A section in the texts has stressed upon the different constitutional provisions that are provided in terms of 'state policy directives' and 'fundamental rights.' There is range of guidelines that include aspects of health, education, rights of women, rights of different marginalized social groups and so on. Following are some of them, which highlights the constitutional provision for Education and state's role in supporting the marginalized groups for their education.

The directive principles of state policy:-

- *“Right to work, to education and to public assistance in Certain causes. It states that the state shall, within the limits of its economic capacity and development, make effects provision for securing the right to work, to education and public assistance in case of unemployment, old age, sickness and disablement and in other cases of undeserved want” (ES 1, p. 75).*
- *“Provision of Early childhood care and Education to children below the age of six years: the state shall endeavor to provide early childhood care and education for all children until they complete the age of six years” (ibid, p. 76).*
- *“Promotion of Educational and Economic interest SC, ST and other weaker section: The state promote with special care the educational and economic interests of the weaker section of the people and in particular, of the scheduled castes and scheduled tribes and shall protect them from social injustice and all forms of exploitation” (ibid, p. 76).*

Fundamental rights:

- *“Right to equality: no discrimination; but the state reserves the right to make special provision for women and the less privileged classes”. (ES 1, p. 77)*
- *Right to freedom; Right to freedom of religion; and others (ibid)*
- *“Right to cultural and educational right: India is a pluralistic country, and the Constitution has given due recognition to all these differences. So people belonging to all cultural groups have the right to preserve and practice their language and culture” (ES 1, p. 78).*

Texts have stated the different constitutional provisions regarding state directive policy and fundamental rights that look at different social groups present in the Indian Society. The preamble given in the Constitution needs to be situated in the larger socio-political context in order to understand why it is important to have these fundamental rights and directive principles for a democratic society. But it is also relevant to mention here that the information on the rights and state policy directives has been directly taken from the constitution without having any discussion on why it is important to read them. No mention or reflection has been made with the context in which these ‘rights and directives’ have been included into. There is a gap in terms of integrating the understanding and the need to bring in these in the text for the students of a teacher education programme in the very first year itself. Developing linkages with the context in which the student-teacher would be expected to reflect upon the understanding is also missing, which actually makes it pointless to include it in the text. While the D.El.Ed curriculum designed by SCERT does mention to draw understanding between ‘Constitution and Education’, but the textbook requires doing a little more than merely developing the argument in terms of disconnected points. All this is completely absent from both the texts that one has observed.

The ‘Right to Education’ Act 2009 has been included in the section that deals with the constitutional commitments. The texts mentions about *Article 45* that gives *provision for free and compulsory education for children: for all children until they complete the age of fourteen years* (ES 1, 2014, p. 83). When we look at the possibility of having every

child in the school then is there also the need to address teacher education programmes that deal with creating awareness amongst student-teachers about the diverse population that enters a classroom owing to 'Right to Education.'

Constitution acknowledges the presence of diverse socio-cultural-religious groups and hence each group is secured by the constitutional right to practice their religion or culture or linguistic variation. For example: "*Freedom of attendance at religious instruction or Religious worship in certain educational institutions*" and "*No religious instruction shall be provided in any educational institution wholly maintained out of state funds*" (ES 1, p. 84). There is stress on secular practices in the state-funded institutions; while any other institution which has been established by a particular community has the freedom to practice their religion in the educational institution.

While the texts mention about such provisions but how should a student-teacher engage with this set of information in the course of preparation as a teacher has been left unaddressed, at least in the text. Neither any follow-up readings nor any other point of discussion has been included in the texts. Hence, a large part of the information mentioned in the text, to be relevant to a student-teacher, requires engagement and discussion at the time of the transaction in the teacher education classroom.

Inclusion growth is listed as a societal challenge in ES 1 (and the same is absent from ES 2) but the focus of the theme is on *economic growth* to contribute in the reduction of poverty (ES 1, p. 53). Further, taking from Commission on Growth and Development, 2008, it states "*The commission notes that inclusiveness - a concept that encompasses equity, equality of opportunity, and protection in market and employment transition- is an essential ingredient of any successful growth strategy*" (ES 1, p. 53). Hence, the focus was on grasping the idea of economic output from the concept of inclusion. The text highlights that *inclusive growth* has a positive effect on reducing poverty, *employment generation, agriculture development, industrial development, social sector development, reduction in regional disparities, protecting the environment* (text1, p. 55-56).

Apart from the content that is included in the teacher education textbook, there are also set of questions presented as a part of the end exercise in each of the chapter. On analyzing the questions, it can be expressed that the questions were descriptive or information-based, which allowed almost no scope for reflection on the themes being discussed. The emphasis was laid on providing the answer to the question from the text itself. Examples of some of the questions are:

- *“Describe the major recommendations of the university Education commission 1948-49.” (ES 1, p. 129)*
- *“What suggestions were made by the commission on teachers-Ito improve the standards of teachers?” (ES 1, p. 180)*
- *“Explain the strategies and approaches for universalization of elementary education” (ES 1, p. 193)*

Moreover, it was observed from the questions, that there is a section within the text that directly gave the solution to the question. For example, the last question mentioned above has been directly taken from a section on ‘problems and remedies’ for UEE in the text. Additionally, no studies have been quoted or referred to in the text while discussing the different problems in education and the society or how they are affecting each other or if they are interrelated. Apart from few occasional mentions of some report or study, nothing else has been included in the text to substantiate the information being shared, thus leading to a lack of authenticity.

‘Environmental Studies Education’

‘Environmental Studies Education’ is a pedagogy paper that highlights the teaching of ‘EVS’ which is part of the curriculum taught in upper primary sections of the school. The EVS paper as per the D.El.Ed curriculum) intends to understand the “social fabric of the society” while engaging with environmental sciences, social sciences and sciences, which is stated as one of its objective (SCERT, 2014). Environmental Studies Education prepares the student-teachers to teach the contents of the EVS curriculum as mentioned in

NCF 2005. Therefore, it would be helpful to look at the kind ideas and discussions presented in the NCERT textbook being taught in schools before we look at the teacher preparation for the teaching of EVS.

Post-NCF 2005, NCERT revised EVS textbooks for classes 3 to 5 in the year 2006. These new textbooks had covered a range of themes to be taught in primary classes. Family, food, flora, fauna, neighbors and others are some of the topics included in the textbooks. The attempt has been made to link the child's life outside the school with the life inside the school (NCERT, 2006). The NCERT textbooks have tried to consciously exclude definitions and descriptions to avoid rote learning, and allow exploration and engagement with their surroundings (ibid). Based on this understanding, a chapter has been taken as an exemplar, to understand the kind of discussion and debates that should inform the teacher education curriculum, so that they can effectively transact the lessons to children they will eventually teach. .

The chapter selected is titled 'Families can be Different' It is the 21st chapter of the class 3 EVS textbook from the perspective of diversity. The content of the chapter looks at the variety of families that exist in India including joint family, nuclear family, single-parent family, family members living in two separate geographical sites due to work or education and so on. No single definition of a family has been given. The chapter, in a subtle manner, provides a view of different regions, religious identities and so on while developing a discussion on 'families.' Also, the text provides spaces for the inclusion of ideas and experiences of the child regarding discussions and questions that have been included. The chapter also provides points for the teachers to direct them towards building a child-centric classroom experiences. For example, the chapter mentions that "In the lesson, we have talked about certain families. Besides these, there are other kinds of families as well" (NCERT textbook). Hence, highlighting that there is no particular way of looking at what can be considered as a family. There are suggestive at the bottom

of page for teachers as to how to address the topic and to ensure that they follow a pedagogy that reflects the child-centric approach and his/her diverse experiences, with which the textbook was prepared. It stated that “To understand this diversity, ask the children to talk about their families” (NCERT, 2014, p. 142). The presence of so many examples in the textbook provides space to students for sharing their ideas and views which inculcates the meaning of diversity in a much better way. Thus, this chapter in NCERT EVS textbook provides an opportunity to associate the ideas of being different or diverse with the everyday life of a child.

The above example briefly points to the nature of discussion and kind of learning processes that are expected in the classroom. This is emphasized by NCERT textbook that will be used by the student-teachers as they enter the profession. Following from this it would be helpful to look at the aspects of teacher preparation in the D.El.Ed by focusing on and how ‘Environmental Studies Education’ provides space and opportunity for engagement with ‘diversity.’ Analysis of a chapter from the NCERT EVS textbook also gives us an opportunity to relate it to the objectives of the NCF 2005, concerning those specifically laid out for EVS. Therefore, the next section will look at the objectives developed by NCF 2005 in the context of engaging with the diversity present in the Indian Society.

NCF 2005 emphasized on the teaching of EVS as a subject in the primary schools as a continuous and integrated school subject (Environmental Studies: Class III to V). To understand the role that EVS plays in helping children engage with the ideas of diversity, it would be beneficial to look at objectives of Environmental studies. Amongst the mentioned objectives, the study will consider the ones that are in sync with the understanding of diversity and addressing the plurality of the Indian Society. The very first objective stated in the EVS framework is “to train children to locate and comprehend relationships between the natural, social and cultural environment” (Environmental Studies: Class III to V, NCERT). Another objective states “to be able to critically address gender concerns and issues of marginalisation and oppression with values of equality and justice, and respect for human dignity and rights” (Environmental Studies: Class III to V,

NCERT). These two objectives are the closest to defining the role of EVS in contributing to building a diverse society where the different social groups are acknowledged, and students are to be made aware of the existence of these multiple groups. Further, the EVS framework mentions that the content in the school textbooks is arranged in a manner that they follow themes and the format of the NCERT textbook is “not prescriptive but suggestive” for the teachers and students to engage conveniently.

Moving on from the understanding in the school education curriculum, now one can look at the continuities or discontinuities in the teacher education programme being studied. The D.El.Ed curriculum organized its objectives on similar lines as the NCF 2005 framework for EVS. The D.El.Ed curriculum and syllabus outline mentioned an objective for Environment Studies education as to “organize the classroom transactions of EVS in the light of recommendations of NCF-2005” (SCERT, 2014, p. 54). Hence, teacher preparation programme (D.El.Ed programme in this study) needs to address the ideas propagated in the NCF 2005 in the teacher education classroom. Owing to this understanding of the D.El.Ed curriculum outline, it becomes imperative to look at the content of the texts referred by the student- teachers in the teacher education programme.

Similar to the concept of guidebooks that are used in ‘Education and Society’, students tend to use a similar approach for ‘Environmental Studies Education’. A guidebook that is most commonly used by students has been included in the study. The guidebook (will be referred as ‘EVS 1’) has been organized according to the curriculum outline developed by SCERT in 2014. It begins with the themes that have been mentioned in the NCF 2005 and restated in the D.El.Ed Curriculum and Syllabus outline 2014.

What has been referred to as EVS 1 is a guidebook used by the students to prepare for the course and EVS 2 has been compiled by the teacher - educators of different DIETs after the course was revised⁸ and it is meant for teacher-educators to refer. During the period of observation, it was found out that EVS 2 was the only material available in the library

⁸ The information was gained during the observation period.

of the DIET visited meant for the teacher educator teaching 'Environmental Studies Education.' There are a number of different papers and information from various sources included in the compilation created by teacher educators (i.e. EVS 2).

The chapter one in EVS 1 is on 'Concept and Objectives of Environmental Studies' has majorly focused on the aims of EVS to build awareness about the environment, preserving the physical environment and building socio-cultural relationships with the members of the society one lives in. Further, it elaborated the meaning of different terms that are relevant to building socio-cultural relationships apart from others that were associated with development of environmental studies.

Cultural environmental factors include traditions, culture, rituals, language, arts and culture, family, social system, religion, community, etc." and all these contribute to diversity in the population. Another term associated with maintaining socio-cultural relationships is Harmony. *"Harmony means equality and brotherhood among all individuals of society. Therefore, education needs to nurture in students the values and skills that enable them to live in harmony"* (EVS 1, 2015, p. 15). The idea of different groups living together in a child's social environment, in harmony, is highlighted in the first chapter that defined objectives of Environmental Studies.

EVS 2 is developed in a different manner as compared to the guidebooks. The very first article included in EVS 2 is small scale study based on the experiences of teachers teaching in MCD, Delhi schools after completion of B.El.Ed and is titled 'Scope and significance of EVS in School and Teacher Education'. It begins with different themes on EVS as mentioned in NCF 2005 and elaborates the objectives that teaching of EVS envisaged. Most of the objectives focused on building the skills amongst the children, but one of the aims stated the need to be critically engaged with the societal concerns. It is mentioned as *"To be able to critically address gender concerns and issues of marginalization and oppression with values of equality and justice, and respect for*

human dignities and rights” (EVS 2⁹). Hence, it does not give out the ways in which society or its aspects are defined. Rather, through the study the experiences of the teachers teaching in the school help in placing the subject in a better way.

Then roughly a section is marked out as unit two which includes different philosophers and ‘educational leaders’ which includes Mahatma Gandhi, B. R. Ambedkar and Jawaharlal Nehru. The three articles have been taken from a book titled ‘Modern Indian Political thought’ by Bidyut Chakrabarty and Rajendra Kumar Pandey¹⁰. Along with these, there is a mention of Rani Laxmi Bai and Bhagat Singh which need to be included in the list of educational philosophers as also referred to in the ‘D.El.Ed curriculum and syllabus outline’. The three chapters look at the broader philosophical perspective of each of the person which gives a sense of the struggles and their contribution to the development of the political ideology of the particular time. The chapters on the different philosophers do not look at the relationship it draws with the educational institutions or the broader contribution to the domain of education. However, the concerns with the Indian nation, existence of different social groups and how do the various groups in the society can be seen as the member of the Indian society. For instance, in the section on Gandhi, there was an emphasis on ‘Swaraj.’ *“Underlining its role in a highly divided society like India, swaraj was defined in the following ways: (a) national independence; (b) political freedom of the India; (c) economic freedom; (d) spiritual freedom of the individual or self rule”* (Chakhborty & Pandey, p.52). It can be concluded from the section on philosophers that the focus was on ideas of freedom and swaraj but nothing much-addressing diversity, inclusion or education. Hence, it contributes to building a larger sociopolitical context and struggles in the past that contribute to the education scenario in the present society. Similarly, –Ambedkar’s section dealt with an understanding of ideas of caste and untouchability, his political thoughts and constitutional democracy. In both the texts on EVS, there is a section on these educational thinkers, but there is a lack of an understanding of their thoughts and views on education, that would benefit the student-teachers. After a few readings, another set of

⁹ There is no page number mentioned as the reading material which is referred as text 4, does not have proper sequence of pages or name of the source to provide a reference. Which is also a concern otherwise.

¹⁰ As mentioned in a handwritten form on the top of the first article.

pages mentioned the education thinkers in a handwritten form, and all were sourced from Wikipedia. Bhagat Singh and Laxmibai get a mention here along with Nehru. Taking the example of Bhagat Singh, there was no mention of his educational thought or his ideology. Rather a set of general information on what he did while growing up, about his life, a reference to the bomb attack that he was involved in, a period of fasting while he was in jail and how his death prompted youth in India to begin fighting. Further, one can argue on the relevance of adding names of ‘Bhagat Singh’ and ‘Laxmi Bai’ in the text while engaging with great leaders in the EVS textbook. These names have also been included in the D.El.Ed curriculum and syllabus outline under the sub-point of great leader and their works. And these list of leaders have been included under the heading of “EVS curriculum at Primary level” (SCERT, 2014, p. 55). The relevance of engagement with these two ‘leaders’ in particular seems abrupt as they have neither contributed to the understanding of the environment nor did they have thoughts on education of primary school children. There is no justified reason for including these in the curriculum of ‘Pedagogy of EVS’. What is required is to rationalize the importance of including the two ‘leaders’ and the reason must be articulated well in the curriculum outline and the textbook, especially because of the category in which they have been included.

On reflecting the information provided by EVS 2 for teacher preparation, especially concerning Educational thinkers, there is a lack of continuity and the source of information (which is Wikipedia) in most of the cases is also a not reliable. EVS 2 is very ill-organized as there repetition of the same set of contents in different sections of the text material and all of them are discontinued and don’t engage with the meanings as they should. In the following section, there is a mention of national holidays and days celebrated across the nation. With the list of national festivals, there are also some ‘suggestive activities’ that have been mentioned in the margins of the chapter. An example of the international day referred to in the list is *20 February: World Day of Social Justice*:. The text elaborates the day as, “we uphold the principles of social justice when we promote gender equality or the rights of indigenous people and migrants. We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability” (EVS 2, list of International Days).

Moreover, then there is a list of objectives which have no other title but a series of objective after the activity. *Human relationships, future citizens, man and his social environment, child centeredness, integration* and others were some of the words included in these objectives. A list of activities that can be done along with the teaching of EVS in the schools is presented in the texts. Activities are related to some rationale for teaching it. Activities include making visits to the different historical sites, museums, and others.

The second half of the text is looking at the pedagogy of the environmental studies and a part of some paper has been included in this. It highlights the need to look at the constructivist learning theorist and planning is stressed to provide access to all. Inclusion as part of pedagogy has been mentioned in the texts. EVS 2 states the importance of having an inclusive classroom and hence it stressed on inclusive education while preparing student teachers for teaching EVS. There are set of sentences that emphasized inclusive practices. It states that, to be able to help children inculcate the values and skills highlighted in NCF 2005, it stressed that primary school teacher must plan the teaching-learning process accordingly. Also, it mentioned that teachers should identify their roles as “*colearners or facilitators*” instead of being mere “*content transmitters*”. One of the respondents emphasized “*that learners’ own contextual experiences are given place in teaching of EVS*”. There is a considerable amount of focus on ‘inclusion’ in the later sections of the text as well. It has been stated that “*Inclusion is at the centre of the every child activities agenda and good schools put inclusion at the forefront of planning for improvement*”. Further, “*Inclusion refers that all students should have equal opportunities to access education, but it is more than that. An inclusive school is one that recognizes and celebrates diversity*”. Though one can debate about the gaps in the text, that dilutes the interpretation of ‘inclusion’ as mentioned in the text itself.

The content of both the material requires a closer examination to gain a better sense of how can the meanings of diversity and inclusion be linked to the discussions of EVS. Both the texts lack any form of reflective exercises or questions, as has been provided in NCERT textbook. There are no in-built exercises or proposed ways of dealing with a set

of information. Then, EVS 2 in particular, is organized in a very hap hazard way as there are repeated set of information and they have been not treated as a continuum rather placed next to other set of information in the text. Finally, despite one of the objective of teaching EVS is seen as addressing the concerns of the different groups in the society but neither the guide book (or EVS 1) nor the compilation of readings by teacher educators (or EVS 2) gives out the ways in which the themes of diversity or inclusion could be addressed.

CONCLUSION

National curriculum framework 2005 and National curriculum framework for teacher education 2009 have been used as reference documents to understand what is meant by diversity and inclusive education.

Keeping in view the diversity in the classroom the NCF 2005 highlighted the need to focus on ‘child-centered’ curriculum in school education that would contribute to the overall development of the child along with inculcation of concerns for the development of a democratic society (NCF, 2005). The Position paper on Teacher Education (based on NCF 2005) stressed on developing teacher education programmes aligned to the social context of the child (NCERT, 2008). Further, it focused on the preparation of teachers who understand that children come from different social backgrounds and their social-cultural backgrounds are to be considered as a resource for the teaching-learning process. This understanding of the curriculum documents seems to be missing from the different texts used by the student-teachers. The texts analyzed for ‘Education and Society’ acknowledge the presence of diverse social groups, but have not dealt with the idea of inclusive education as has been pointed out in the curricular documents. There is a very generic set of information provided in the texts of the Indian society, constitutional provisions, understanding on inclusive education and so on. There are no examples from the Indian context to support the theoretical terms of caste, class, gender, ethnicity and so

on which gave out the different factors that influence a society but they have not been introduced in a context of India specifically. Also, the unit on 'inclusive education' focuses on children who are differently-abled; there is no mention of the children who are marginalized or those who are at a disadvantage due to their position in the Indian society. The socio-cultural location of the child has been ignored in the section of inclusive education, which should have focused equally on the concerns, especially after the recent curricular documents like NCFTE 2009.

The second paper under focus was a pedagogy paper titled 'Environmental Studies Education' which aimed to develop an understanding of the physical and social environment of the child in which s/he is living as articulated in D.El.Ed curriculum and syllabus outline 2014. Integration of curriculum, developing teaching practices and teaching learning aids to address needs of children from different social group have been emphasized in the position paper on curriculum renewal for teacher education (NCERT, 2008). The pedagogy paper on EVS highlighted these concerns in the initial chapter that discussed aims and objectives of teaching of EVS, but there is no mention in the later units in the text. The two sets look like disjointed groups of information, and if the student-teachers refer to the text to enhance their meaning making for practices for an inclusive classroom, the text will not be able to guide them through it.

Further, NCFTE 2009 specified the need to allow student-teachers to engage critically with the content of the subjects, in order to relate it to the social milieu of the child (NCFTE, 2009). But the space for critical engagement of the teachers is not available; neither the social milieu of the teachers is addressed in the text, nor that of the students who will eventually be taught by these teachers. Hence, the documents have cited a number of reasons to build an education system that is responsive to the diverse group of the students entering the schools, but on analyzing the texts used by the student-teachers (specifically the four that have been analyzed), one can see the gaps in the execution of the ideas at the grass root level.

Thus, it can be concluded after analyzing the contents of the texts that even though the curriculum of teacher education mentioned the need for preparing teachers who can

address the diversity, the content lacks it. There is a reference to the terms like equality, justice, empowerment, and others as concepts but disassociated with the pedagogic papers. Moreover, even if the ideas related to diversity are present in the text, still the explanation of these are very general, thus leaving little scope for the student-teachers to develop a picture of how to identify the concerns of a diverse society and address them.

CHAPTER 5

CONCLUSION

The area of interest of this study was to explore how the student teachers are being prepared to address the diverse group of students entering the present-day classroom. Right to Education Act 2009 made provisions for the education of every child in the age group of 6 to 14 years. Several provisions were made in the Act to include students from different backgrounds into the system of education. 25 percent provision is kept in RTE 2005 for children from 'Economically Weaker Sections' in the private schools. Under RTE 2009, qualified teachers or those who did not receive any pre-service or in-service teacher education were given a period of five years to complete the minimum professional qualification required for being appointed as a teacher (RTE 2009). Owing to RTE 2009, one believes that the population entering the schools in the present times would be diverse. In terms of social groups they belong to, the regions they come from, languages spoken as the medium of instruction (as many students have an entirely different language as compared to the one being used in the schools) the diversity may be present. There are also those who are the first generation in their families to go to school.

It is this diversity in the classroom that guides the study. It is important to prepare teachers who are capable of addressing the diverse group of students entering the schools. This study thus focused on the D.El.Ed programme which prepares elementary school teachers. It locates the programme in the larger context of teacher education in India from the colonial period till the contemporary times. It has analyzed the curricular framework of the D.El.Ed programme and contents of the textbooks used by the student teachers for the two courses that focus on the issues of diversity.

The first chapter highlights the situation of schooling in India and how there is an increasingly diverse population entering the educational institutions. This is especially the case in government schools after the Right to Education Act 2009. With the changing

global trends and emerging concerns towards the diverse background of the members in the society due to the difference in gender, class, caste, religion, religion, language, race and several other factors it becomes critical to elaborate our understanding about diversity and multiculturalism. To understand the concept of hierarchy in the different social groups, it becomes necessary to critically engage with the concept of ‘power’, which leads to domination (Steinberg & Kincheloe, 2009). Teachers often belong to certain social groups, which are different from that of their students. In government schools in India teachers usually come from a more dominant social group (in terms of caste and class) as compared to most students in their classrooms. It is in such context that teachers must reflect on the fact that they are equipped with ‘power’ in terms of their social position that s/he comes from and the knowledge that they have as compared to the students. In the course of preparing teachers for classroom diversity it is argued that the teachers must be consciously made aware of the concept of ‘Critical Multiculturalism’. ‘Critical Multiculturalism’ challenges the existing, hierarchical norms of the society (Chicago Cultural Group studies, 1992) and strives to achieve social justice by breaking the existing power structures that maintains disparities in the society (Castro, 2010). In the Indian context, a perspective on cultural must incorporate an understanding of structural inequalities (caste, class, minority status, etc.) in the society. Further, Indian education system tends to reproduce the same through the processes of schooling (Grinberg et al., 2009).

These interconnections between caste, culture, and class are central to the kind of diversity that exists in India and influences the structures of education as well. World Bank has defined social inclusion as “process of improving the terms for individuals and groups to take part in society” ([World Bank](#), 2011). Hence, inclusion is not a synonym for integration; rather it moves a step ahead in identifying the needs of each social group and includes them in the process of education. Teacher education needs to address the larger educational objectives to ensure that the aims of education are achieved.

This study focused on NCFTE 2009 as the recent curriculum framework for teacher education, to reflect on how are the ideas of ‘diversity and inclusion’ elaborated. Batra

(2012) states how there have been a change in the educational discourse post-NCFTE 2009 which was based on “constructs of local knowledge, active citizenship, diversity and inclusion” (Batra, 2012). While NPE 1986 introduced the concept of ‘child-centred’ education, NCF 2005 and NCFTE 2009 elaborated the understanding of the child-centeredness by emphasizing on the diverse social background and home environment of learners and the need to understand and pedagogically engage with the same.

Studies (World Bank report, 1997; Ramachandran et Al, 2005; Batra, 2015) have highlighted the situation of in-service and pre-service teacher education programmes in India. They found the existing teacher education programmes to be insufficient in addressing the concerns of the students entering the schools. B.El.Ed. has been the only teacher education programme in Batra’s study (2015) that was found to be responsive to concerns of diversity and the children coming from marginalized sections of the society. The idea of ‘inclusive education’ is present in most of the policy documents and commissions, but it is missing at the level of execution i.e. the schools. With the Justice Verma Commission 2012, it was stressed that the quality of teacher education programmes should be improved. One such programme was the ‘Diploma in Education’ (D.Ed), which was provided by the DIETs. Post the Justice Verma Commission 2012, the programme changed and was remodeled on the lines of NCFTE 2009 (SCERT, 2014). The study traces how teachers are prepared for diversity and inclusion by analyzing the contents of the textbooks being used by the student-teachers enrolled in the programme with revised curriculum called the ‘Diploma in Elementary Education’ (D.El.Ed).

Chapter 2 focused on the trajectory of teacher education programs from the colonial time period to the post-independence decades till the year 2000. In the pre-colonial period there was no system of teacher preparation but it gradually became formalized after the interventions by the British administrators. There was introduction of curriculum and the system of using textbooks to train the teachers, and even otherwise in the education system. There were teacher training institutes and Normal Schools established in the different colonial provinces to prepare the desired teacher by the colonial officials (Nurullah & Naik, 1973). Normal Schools were the institutions that trained teachers for

the early primary classes and curriculum taught was based on psychology, understanding of how the subjects are to be taught and the opportunity to engage with students through what was called practice teaching. It is also important here to mention that ‘new subjects’ that were incorporated in the education system such as Geography, English, Mathematics, Astronomy and other ‘modern subjects’ that were considered as rational and important by the British administrators.

The Progress of Education reports (1902-07 and 1917-77) shows how there were different levels of certification offered in different provinces. The level of ‘general education’ completed by student was primarily the basis on which a student was enrolled in a particular teacher preparation program. This is to say that somebody who had completed general education up to Senior Anglo Vernacular class was eligible to get admission for junior teacher training certificate in an Anglo Vernacular training classes and similarly student teachers who were admitted to the teacher training program as per the general education they had received (Orange, 1909). With the beginning of 20th century, there was also rise in the ideas of education by Indians. Gandhi, Tagore, Aurobindo and others played an active role in envisioning an alternative school system in India. It has been briefly discussed in the chapter how Gandhi critiqued the British education system and envisioned “Nai Talim’ or Basic Education which was dependent on self-sufficiency in terms of learning the craft or skills along with gaining knowledge.

While colonial education opened access of Western knowledge to the Indians it also hindered their development in terms of limiting the understanding of the knowledge that they were being provided. Education by the British government was only limited to rote memorizing and clearing examinations for the positions in the government. The role of a teacher was not to really educate the child but only limited to transacting the knowledge from the textbooks to the child (Kumar, 2005). As the role of a teacher became very limited, the process of teacher preparation was restricted to memorizing the contents of different textbook that contained the model subjects and learning skills to transact knowledge in a classroom. There was no expectation from a student- teacher to understand and engage with the text; they were to simply decipher the meanings provided

by the teacher educator and take that to the classrooms eventually when they become teachers.

In the post-Independence scenario, education in India began to change. The first reason for this change was the development of a new nation state, post the Colonial rule. The social political setting of the new democratic nation focused on the ideas of unity in diversity and national integration to preserve the newly found freedom after a struggle of more than 200 years. The successive education commissions highlighted the constitutional values of sovereign, socialist, secular, democratic Republic. The broad aims and objectives of education commissions have been to address the diverse social groups in the country and uphold the values of 'unity in diversity', and it emphasized on the former. It was only in 1986 with the National Policy on Education that the focus shifted to the learner who was entering the school. Moreover, now there is an emphasis on not only addressing the needs of the child but also locating him/her in the social setting that one belongs to. Social diversity is seen as a resource for the process of learning (NCF 2005).

With this understanding, the teacher education programmes have also evolved with time. University Education Commission 1948-49 looked at the teacher preparation in terms of building the "authorities of enquiry and criticism" which was quite different from the understanding that the pre Independence teacher education programs offered (University Education Commission, 1949). The focus was on having theoretical subjects that dealt with various aspects of education, and equal emphasis was laid on practice teaching. It was recommended that there should be a minimum of 12 weeks of practice teaching in a school for a student teacher. The Secondary Education Commission 1952-53 focused on aspects of 'special subjects' pertaining to pedagogy and practice of methods of teaching and addressing the concerns of physically and mentally 'handicapped' children coming to school. The Kothari Commission (1964-66) suggested that the word 'practice-teaching' be replaced with 'internship,' as it helps gives a more comprehensive understanding of the experiences for a student of teacher education programme. Chattopadhyay Commission (1983-85) stressed the concerns of teachers in relation to the society. The broad

objectives of Chattopadhyay Commission 1983-85 included the need to develop a teacher who was “humane and caring towards society”. Thus, it was proposed that the teacher education programme must develop a professional who is well-equipped with the knowledge of psychology, sociology, and philosophy of education along with developing the different skills required for the teachers when appointed in schools. This understanding was carried forward by NPE 1986 as it stressed that the curriculum of teacher education not only requires incorporating different understanding from psychology, sociology and philosophy; but it also needs to contextualize the knowledge in the Indian context to make it more meaningful for the teachers and eventually for the students in the schools. Apart from the curriculum and the courses in the teacher education programme, there is also emphasis on addressing different social groups like women and tribal to be prepared as teachers, as they ensure presence of more students in the education system.

National Policy on Education 1986 had a great influence on the perspective of the teacher education programmes. It envisioned the importance of women's equality special provisions for SC and ST and other educational disadvantaged groups minorities, physically and/ or mentally ‘handicapped’ people into building the idea of national integration. It was emphasized by NPE 1986 that concerns of the different social groups should be brought together to promote National progress and the idea of common citizenship. It was during this time that establishment of DIETs was recommended for preparation of Elementary school teachers and focus was on developing SCERTs to develop a decentralized teacher education programme and a curriculum that would enhance the quality of teachers being trained. Acharya Ramamurti Committee 1990 which was set up to review NPE policy identified some gaps in the education system. The committee recommended that a perspective on gender and other socially ‘backward’ groups including people with disabilities should be included in the mainstream school education curriculum. Hence it was stressed that the teachers being prepared should be sensitized about the presence of socially and cultural diversity groups. It was the Yashpal Committee report (1993) that looked at the idea of ‘joyful’ of learning and showed concern regarding the curriculum load that students carried. Further, it was observed that

the teacher training was isolated from the main academic area, hence existing as a separate stream altogether.

It was during 1990 that DPEP was implemented as a major programme that saw a shift in the government policy and especially teacher education. A lot has been said about the quality of education and teacher training that DPEP block but there is a considerable disagreement in terms of how effective an education system. A lot has been said about the quality of education and teacher training that DPEP brought but there is a considerable disagreement in terms of how effective was it for the education system. It has been argued that DPEP had constructed a parallel structure with the system of education that already existed. Teachers with a lower qualification as compared to a regular teacher in a school were recruited in the most backward areas. The quality of teacher education was adversely affected as Para-teachers were recruited schools. Further, having no provision for in-service training in the educationally backward regions led to degradation in the quality of education that was provided to the teachers.

NCF 2005 and NCFTE 2009 have been the guiding curriculum frameworks in the domain of education at present. NCFTE 2009 moved away from the curriculum that had a limited understanding of the child. Rather, the focus was on the holistic development of the child and the social context in which he was brought up. NCF 2005 states that the focus of the curriculum is to build a democratic society while acknowledging the ‘knowledge’ that child brings to school. Hence, a child-centered curriculum that moves from "known to the unknown", from "concrete to abstract", and from "local to global" is emphasized (ibid, p. 6). Hence, the dual role of teacher education has been identified as building a teacher who can respond to the needs of the child by responding to his/her socio-cultural context. The second aim is to contribute to curriculum renovation with the emerging social needs (NCF 2005).

Moving beyond NCF2005, NCFTE 2009 stressed that “a teacher needs to be prepared in relation to the needs and demands arising in the school context, to engage with questions of school knowledge, the learner and the learning process” (NCTE, 2010, p.2). It was realized that the need for teacher education curriculum is to confront the crucial issues of

‘Inclusive education’ in the contemporary Indian context (ibid). Thus, NCFTE 2009 highlights the importance of preparing a teacher, who is ‘sensitive’ towards needs of the children. A teacher who encourages ‘active’ learning and allows participation of the students in the meaning making process. NCFTE 2009 aims to develop a teacher who “critically examines textbooks and curriculum” to fit the local needs and promotes “child-centered, activity-based, participatory learning”. In addition to these, s/he should be able to reflect on his/her practices and can respond to the diversities in the classroom. The ideas of NCFTE 2009 has been chalked out in the broad curricular areas that are suggested to be added in the teacher education programmes and would address the concerns that have been discussed in the study.

In order to engage with the implication of ideas of inclusion and diversity included in the NCFTE 2009, this study conducted an analysis of the contents in the textbooks being used in the D.El.Ed programme. These texts were in the nature of ‘guidebooks’. Main finding from Chapter four are: Firstly, texts lacked a critical lens to look at the reasons for the social change and the trajectory of this social change which is mentioned in different educational policies. Thus, the text does recognize the several factors that make our country diverse, but at the same time, the explanations for this diversity and the different factors that contribute to it is either too simplistic or inadequate. Secondly, there is mention of the terms like ‘diversity’, ‘multiculturalism’ and inclusion but a very general and weak discussion has been included in the texts to explain what it means in the Indian context. Thirdly, the Socio-cultural location of the child has been ignored in the section of inclusive education, which should have been focused equally, especially after the curricular documents like NCFTE 2009. The pedagogy paper on EVS highlighted these concerns in the initial chapter that discussed aims and objectives of teaching of EVS. But there is no mention in the later units in the text. The guidebooks available for the two subjects studied looks like a disjointed set of information, and if the student-teachers refer to the text to enhance the meaning-making for practices for an inclusive classroom, the text will not be able to guide them through it. Also, the information in the texts analyzed is seen as what Apple (2000) calls ‘legitimate knowledge’ by the student-teachers, there is no doubt raised on the ‘knowledge’ served in these texts. Hence, it becomes crucial for

the teacher educator to engage with the curriculum in a more critical manner, and providing the student-teachers with the perspectives and scope of discussion that is absent from the texts that have been analyzed.

This study thus highlights three major findings. To begin with, the review of education commissions and policies provided with an understanding about how the socio-political situation in the country, at a particular time, led to development of new objectives in education. The study observed that change in the larger goals of education, affected the visions for teacher education as well. For example, the role of a teacher in the colonial period was to act as a mediator between what was considered as ‘acceptable knowledge’ and the naïve student. There was a gradual change in the aims of education, with NPE 1986 there was an emphasis on child-centered education which broadened with the NCF 2005. A teacher in the present times is not only required to address the individual child, but also the socio-cultural background that s/he belongs to. This is reflected in the curricular document for teacher education as well i.e. NCFTE 2009.

Finally, the findings of chapter four require considerable attention as it points towards the negligence in preparation of future teachers. As discussed in the previous chapters, textbooks are sometimes the only source that students have for their use. The study aimed to explore the contents of the textbooks that were used by the student-teachers but during the visit to the DIET it was found out that no text materials or an official textbook was suggested or provided to the student teachers. In addition to this, there were no books available in the library that could be of support in understanding the themes covered in the study. Possibly, the last option available for student-teachers was to use the ‘guidebooks’. The guidebooks available in the market are either written by a professor or the senior faculty members of different DIETs. The guidebooks despite being written by the teachers (already teaching in the DIETs) are of a deplorable quality. During the course of study it was observed that even though the contents of the guidebooks have been arranged as per the revised D.El.Ed curriculum but still it lacks the ideas that were intended to be discussed. The student-teachers need to be equipped with an understanding about the population of students that they would be required to teach eventually. They

need to be sensitized and made aware of the struggles and problems that each group faces. But the guidebooks are mere collection of facts from different sources without leaving any scope for reflection. To elaborate, there were mentions of different terms like 'inclusion', 'diversity', 'multiculturalism' and others but there is a lack of coherence in the description provided and the meanings of the terms as articulated in NCFTE 2009. Hence, despite constant stress made on improving the quality of teacher education, with presence of such teaching-learning materials, no change is bound to take place.

The study wished to explore the presence of 'critical multiculturalism' perspective in the texts, but at present there is no proper understanding of 'multiculturalism' in these. To be able to engage with the text and the process of teacher preparation 'critically' would require an in-depth intervention programme that looks at the loopholes in the present structures and works towards improving them. Also, engagement with students enrolled in the D.El.Ed programme would have provided a better insight into what is that these students actually learn, but due to lack of time this study could not engage with it.

Thus it can be concluded that the text materials available at the moment in the limited number of institutions that were identified for the study need immediate attention. There is a considerable debate around the world to be critically engaged with the understanding of the diversity, but the texts (guidebooks) studied give an impression that there is still a lack in comprehension of 'what is diversity?', and to be able to recognize the actual meanings and process of diversity would require teacher educators who are consciously aware of ideas and practices that have been flagged in the several education commissions and policies since independence.

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