

**A STUDY OF THE HUMANISTIC AND CONSTITUTIONAL  
VALUES IN TEACHER EDUCATION CURRICULUM OF  
THE UNIVERSITY OF DELHI**

*Thesis submitted to Jawaharlal Nehru University*

*in partial fulfilment of the requirements*

*for the award of the degree of*

**DOCTOR OF PHILOSOPHY**

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**2021**



Dated: 02/09/2021

### DECLARATION

I, Aarti Mangal, declare that this thesis entitled *A Study of the Humanistic and Constitutional Values in Teacher Education Curriculum of the University of Delhi* submitted by me in partial fulfilment of the requirements for the award of the degree of **Doctor of Philosophy** of Jawaharlal Nehru University, is my bonafide work. I further declare that this thesis has not been submitted for any other degree of this or any other University.

  
Aarti Mangal

### CERTIFICATE

Certified that this thesis entitled *A Study of the Humanistic and Constitutional Values in Teacher Education Curriculum of the University of Delhi* submitted by AARTI MANGAL, in fulfilment of the requirement for the award of the degree of **Doctor of Philosophy** of Jawaharlal Nehru University has not been so far submitted, as part or full, for any degree of this or any other university. This is her own original work, carried out in the Zakir Husain Centre for Educational Studies.

We recommend that this thesis be placed before the examiners for evaluation.



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## Acknowledgements

This thesis has been completed during the period of considerable academic and personal challenges due to the pandemic and it would not have been possible to produce it without the strength and support of those around me. I will be forever grateful to my PhD supervisor, Dr. Parimala V. Rao, for her patience, wisdom, timely suggestions and for believing in me and my writing. She has been a continuous source of strength and inspiration during this entire period. I would also like to thank the entire faculty, the office staff and the library staff of my department for being available and providing a congenial environment to work. I am thankful to the National Archives of India and the staff there for providing me access to the historical reports and newspapers. The central library of JNU and the e-remote facilities it provided also require a special mention as it would have been difficult to carry on with my work without its facilities during the phase of pandemic enforced lockdown.

I owe an immense gratitude to the participants in the study as they had agreed for appointments in spite of their busy schedule. It was a very humbling experience for me when the framers of NCFTE2009 and teacher educators from Delhi University had responded to either of my email and messages sent to them even though I was a stranger to them and provided me a great length of their time as interviews spanned long hours. Similarly, the student teachers who have participated in this study were very cooperative as they provided me with the contact details of their friends studying B.Ed in different colleges of Delhi University which helped me in interviewing 10 student teachers each from four of the institutions of Delhi University. Also, they have been very friendly and non-hesitant while sharing their experiences and views.

I am extremely grateful to all of my friends who have tirelessly encouraged me and provided their support for me to successfully complete this endeavour. I am thankful to Sanjay ji in helping me locate the curriculum of 1981 syllabus of Delhi University in its vault, without him I would not have found this curriculum. I would like to thank Abhishek in helping me with the transcriptions of some of the recorded audios. I am thankful to my friends Meha, Anupama, Anjali, Chandralekha and Shivam for their moral and emotional support in gloomy times.

I am, of course, indebted to my family for their patience and understanding in me not being able to give them the time and attention required.

Last but not the least, I dedicate this thesis to my father who I have lost in this pandemic.

With this thesis I hope that the condition of teacher education improves in future and those who obtain higher education in ‘educational studies’ out of their sheer interest are also provided with opportunities to pursue an academic career in the same.

## Abbreviations

AC	Academic Council
API	Academic Performance Indicators
B.A.	Bachelor of Arts
B.Ed	Bachelor of Education
B.El.Ed	Bachelor of Elementary Education
BITE	Block Institute of Teacher Education
B.T.	Bachelor of Teaching
B.Tech.Ed	Bachelor of Technical Education
CABE	Central Advisory Board of Education
CIE	Central Institute of Education
D.Ed	Diploma in Education
DIET	District Institute of Education and Training
DPI	Director of Public Instruction
DU	Delhi University
EC	Executive Council
EPC	Enhancing Professional Capacities
E-T	English Teaching
EWS	Economically Weaker Section
FO	Field Observation
GOI	Government of India
GST	Goods and Services Tax
IASE	Institute of Advanced Studies in Education
ICT	Information and Communication Technology



IGNCA	Indira Gandhi National Centre for Arts
IGNOU	Indira Gandhi National Open University
IP	Indra Prastha
JBT	Junior Basic Training
JNU	Jawaharlal Nehru University
JVC	Justice Verma Commission
LIC	Lady Irwin College
L.T.	Licentiate in Teaching
M.A.	Master of Arts
MACESE	Maulana Azad Centre for Elementary and Social Education
MCD	Municipal Corporation of Delhi
M.Ed.	Master in Education
M.Phil.	Master of Philosophy
M.T.	Master of Teaching
MVCOE	Maharshi Valmiki College of Education
NATE	National Association of Teacher Educators
NCERT	National Council of Educational Research and Training
NCF	National Curriculum Framework
NCFTE	National Curriculum Framework for Teacher Education
NCoT	National Commission on Teachers
NCT	National Capital Territory
NCTE	National Council for Teacher Education
NEP	National Education Policy
NET	National Eligibility Test
NGO	Non-Governmental Organization

NPE	National Policy on Education
NPST	National Professional Standards for Teachers
NSS	National Service Scheme
ODL	Open and Distance Learning
PCK	Pedagogical Content Knowledge
Ph.D	Doctor of Philosophy
PWD	Persons with Disability
RCI	Rehabilitation Council of India
REC	Report of Education Commission
RIE	Regional Institute of Education
RIEC	Report of Indian Education Commission
RMoE	Report of Ministry of Education
RSEC	Report of Secondary Education Commission
RTE	Right to Education Act
SCERT	State Council of Educational Research and Training
SEP	School Experience Programme
SPM	Shyama Prasad Mukherji College
TAPS	Technology Awareness Programme for Students
TECF	Teacher Education Curriculum Framework
TET	Teacher Eligibility Test
UEC	University Education Commission
UGC	University Grants Commission
UPSC	Union Public Service Commission

# Chapter 1

## Introduction

### 1.1 Introduction to the problem

Teacher education pertaining to its significance in school education and with regard to their interrelation is widely debated. Any characterizing improvement in school education is, thus, interdependent on teacher education, since it also affects the efficiency and efficacy of learning. Teachers are crucial for the educational achievements of the students, a fact, a maxim which has been emphasized almost in every policy document, for instance, the Report of Education Commission (1964-66), National Policy on Education (1986), National Curriculum Framework (2005) and recently introduced National Education Policy (2020). Noted intellectuals, academicians and policy analysts have also pointed out the role of teachers as a transformative force which makes a lifelong impact on the students' life (Giroux et al., 1988; Boyle, 2011; Hayes et al., 2006). The corollary being improvement in school education and learning is directly proportional to teacher education. Not only does the school education become an instrument for the academic growth for the students but also shaped the ideology formation and personality development (Agoston & Nagy, 1974). The ways in which the population is expected to behave generally seeps into the formation of goals of education and hence curriculum development.<sup>1</sup> These behavioural expectations from the masses are ought to be directed by the Constitutional principles, forms of governance and the needs of the society. However, often they are determined and set forth by the government and its functionaries alone.<sup>2</sup> In a democratic set up, it becomes the responsibility of the state, academicians, researchers, and other stakeholders in education to analyze and comment whether the structure of the education system reflect the needs, concerns

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<sup>1</sup>Westbury (as cited in Conway & West, 2009) says "curriculum making is a mechanism, or tool, deployed to manage the political, professional and public fields around schooling, more often than not designed to mute rather than amplify calls for educational reform and change". (p.81)

<sup>2</sup>Education has often played down as a means to serve the agendas of the functioning government and so we have a new school curriculum every time a new government ascends to power.

Additionally, According to Levin (as cited in Conway & West, 2009), policy and politics having an intricate relationship often does not leave much space for a genuine reflection. He further says that the interest of the masses often acts as catalyst for government actions. However, he stresses "for politicians, what people believe to be true is much more important than what may actually be true". (p. 80)

and values of the society? One of the primary ways to analyze this is through looking into the approach of teacher education and its curriculum; as teachers are the agents of transacting the set goals, curricula, values and ideals pertaining to school education. In the same vein, Boatman (1972) says

given the unknown but considerable influence of the schools on the education, and hence the life, of an individual, teacher education has an obligation to provide a reassessment of that part of society's needs that educational institutions can fulfil. This obligation should present itself not only in faculty research and doctoral programs in teacher education but should also influence pre-service teacher education programs. (p.16)

There is a common understanding that rising incidents of rage, intolerance, violence, and crime are at its peak! It, therefore, becomes significant and urgent to reassess our education system. Degeneration in the humanistic values and neglect of Constitutional principles could be accounted as few of the reasons because of which 'we are', 'where we are' (Aspin & Chapman, 2007). That leaves us with the question as to why in spite of pressing upon the significance of Constitutional and democratic values in educational papers one after the other, there is massive evidence of everyday violations of the same?<sup>3</sup>

The curriculum reforms for school education [such as National Curriculum Framework (NCF) 2005] exhort teachers to enable children to think critically and imbibe the Constitutional principles. Notwithstanding the observation, NCF 2005 does not attentively focus on teacher education to match the policy with implementation. Batra (2005) rightly points out as to whether it would be possible to achieve the set targets from teachers for the education of students without engaging the former in a similar process? A huge gap and contradiction between the vision for school education and its concomitant reflection in the teacher education is indicative here. Further, the National Council for Teacher Education (NCTE) in 2009 drafted a new curriculum framework for teacher education- National Curriculum Framework for Teacher Education (NCFTE). The idea of NCFTE was to prepare teachers who are both professional and humane. The new framework was said to be premised on the Constitutional principles, Right to Education Act (RTE) and NCF 2005. For preparing humane teachers and basing the premise on Constitutional goals, the teacher education curriculum was required to be refurbished. So, in synchronization with the NCFTE 2009, in 2014, a new curriculum was drafted for the two year

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<sup>3</sup>Especially in times when we have reached above 90% of enrollment rate in schools.

Bachelor of Education (B.Ed) programme. In 2020, the recently introduced National Education Policy (NEP) has also accentuated the desire of including fundamental duties and Constitutional provisions in the B.Ed programme. It mentioned,

All B.Ed programmes will also emphasize the practice of the Fundamental Duties (Article 51A) of the Indian Constitution along with other Constitutional provisions while teaching any subject or performing any activity. It will also appropriately integrate environmental awareness and sensitivity towards its conservation and sustainable development, so that environment education becomes an integral part of the school curricula. (Government of India, 2020, p. 23)

So, while adding the importance of fundamental duties with other Constitutional provisions in the B.Ed programme, the above-mentioned establishes a permanent link between the curriculums of teacher education and the school. Furthermore, the policy has also emphasized that the institutions and the system of education besides other principles should also be guided by “ethics and human & Constitutional values like empathy, respect for others, cleanliness, courtesy, democratic spirit, spirit of service, respect for public property, scientific temper, liberty, responsibility, pluralism, equality, and justice” (Government of India, 2020, p. 5).

B.Ed programme is one of the most popular programme for preparing secondary school teachers in India. It therefore, makes the push for examining the B.Ed programme on the basis of the new characterisation that has been provided to the ideas of Constitutional and humanistic values through NCFTE 2009 crucial. Secondly, this to examine from the perspective of humanistic values, in a hope to locate the gap, if there are any at all, between the prevailing situation of value-crisis in society and the preparation of teachers during such times. The current research, therefore, is an attempt to understand and analyze the representation of humanistic and Constitutional values in the teacher education curriculum. The proposition is situated in the larger framework of the processes of curriculum making and curriculum transacting with regard to the aforementioned values.

## **1.2 Evolution in the teacher education**

Colonialism in India paid a substantial amount of attention to teacher education resulting in the establishment of various teacher training schools. In the beginning, these were called as Normal Schools and later they were designated as Teacher Training Institutes. Initially, indigenous school teachers were given one to three months of training to maintain attendance register and

use maps for teaching Geography along with regular indigenous curriculum of vernacular and arithmetic. These teachers were supported by a regular salary and a number of them were also brought under pension scheme. This way the government adopted nearly 70,000 indigenous schools and converted them into Government Primary Schools (Rao, 2020). But later on, as the new subjects like History, and Sciences came to be introduced, the teachers were unable to teach which compelled the Directors of Public Instruction (DPI) of various provinces to take reformative steps in this direction. Also, the proper training of teachers deemed necessary for bringing high standards of discipline and morality in the school students (Croft, 1888). Poor quality of teachers was considered as one of the major factors responsible for the deteriorating condition of education system (Holme, 1923). Therefore, the various training schools for masters were opened up; the recommendation for which was also given in the Education Commission of 1883. However, the training schools for mistresses were mostly opened by the different missionary bodies (Croft, 1888).

The establishment of the teacher training schools gained momentum but they were also disrupted by the debates regarding the subject matter of the teacher training. Some of the colonial officials were in favour of providing training to the teachers in the school subjects while others advocated training teachers in the principle/art of teaching also. Some of the Inspecting officers and DPIs had stressed on providing training in the subjects which the teachers are intended to teach at schools, while others talked about providing training in the principles and art of teaching as well. Nonetheless, some of the colleges of teaching were opened up anyway. These colleges functioned as affiliated institutes to universities and their subject matter included instruction in the school subjects, principles/art of teaching, methodology and science of teaching (which is now known as *pedagogy*). These colleges provided degrees in Bachelor of Teaching (B.T.) and Licentiate in teaching (L.T.). Meanwhile, degree in Master of Teaching for research candidates was also started by one of the colleges (Holme, 1923). With this, teaching methods got expanded and new subjects such as Physiology, Hygiene, Physical Drill and Educational Measurement were added in the curriculum (Holme, 1923).

With the increased demand for trained teachers, besides the already existing teacher training programmes, a new professional qualification exam called 'Teachership Exam' was instituted for

candidates willing to join the teaching profession. This exam was open to all whether candidates had trained in a school or elsewhere (Croft, 1888).

The quality of normal schools was still dismal, which became a subject of concern for the authorities. The subjects which were taught in normal schools were of same standards as those taught in schools (Holme, 1923). In order to raise the quality of normal schools, suggestions were forwarded. These suggestions included raising the admission qualification to either matriculation or higher certificate, the minimum duration of the course to be one year at least, giving stipends to the students not below rupee 12 and teaching subjects such as manual work, drawing, principles and methods of teaching, compulsorily (Holme, 1923). By then, Madras Normal School got designed to prepare English teachers for secondary schools. While the progress was gradually taking place in the teacher preparation, it started getting criticized for being too theoretical and thus not in line with the actual needs of the country (Holme, 1923). So, from instituting degrees in the art and science of teaching to criticism of the objectives of teacher training programmes as well as its requirement in the first place was a characterizing feature of the teacher education in the colonial India. This was taken into consideration in Holme (1923) who stated that the educational ideas are fluid at the time and so any major expansion in the courses without setting up of clear objectives of the education may prove to be disastrous. This called for redefining the aims and objectives of education.

In the post-independent India, Education Commission (1964-66) took cognizance of the disparate, uneven and gloomy condition of teacher education and provided it great deal of attention. The commission stressed more on bringing parity in the condition of teachers and the institutions of teacher training. It recommended measures to bring teacher training institutions into the mainstream academia. However, the commission did not pay much attention towards the curriculum of teacher education. Even though it suggested that the traditional methods of teacher training should go and make more room for the instruction which is responsive to the needs of an emerging Indian society and in sync with the Indian culture, civilization and national development. The reports of commissions and committees, thereafter, tried to bring some or the other change in the teacher education programme with the aim of mitigating the condition of teachers and the teaching profession. For instance, the National Commission on Teachers (NCoT) (1985) noted that the “goals and priorities of the nation must necessarily be reflected in

the objectives of the teaching profession and of the teacher, since these are intrinsically and causally linked” (p. 4). After a year, in 1986, the National Policy on Education (NPE) accentuated the need of maintaining continuity between the in service and pre-service teacher education. In the same line of action, Yashpal Committee (1993) while working on the mechanisms to reduce the burden of students had recommended making teacher education more practicum oriented. It also suggested providing space for self-learning and independent thinking. The National Education Policy (2020) along with commenting on basing teacher education in Indian traditions, values and language has also advocated imparting the fundamental duties and Constitutional provisions. Moreover, the policy has recommended bringing teacher education into the multi-disciplinary institutes of higher education and advocated introducing a 4-year B.Ed programme. With regard to the focus in the B.Ed programme, the policy suggests strong practicum training through teaching practice and emphasizes upon integrating the recent techniques in pedagogy with special respect to foundational literacy and numeracy and student evaluation. Simultaneously, the policy laments at the present state of teachers and teacher education in the country, and thus, has recommended measures to improve the service conditions (most of which seems to be a reiteration from past policies or reports on teacher education) of the teacher.

The teacher education in terms of its aims and goals from pre-independence to post-independent India has undergone a shift! Disciplining subjects through a moral education was one of the important aims of the colonial state. For this purpose, the Education Commission of 1883 had even advocated preparation of moral textbooks and emphasized upon the character of the teachers as consisting of influencing agent for the students.<sup>4</sup> However, in contemporary India over a period of time the assumptions regarding the moral education have undergone change. Now, the external and forced discipline is not desirable and value education vis-a-vis moral education as add on feature/ separate entity has been shunned (NCERT, 2006). Notwithstanding, there has been some changes at the ideation level of education but the means of imparting education and hence teacher education has not changed much <sup>5</sup> [History of teacher education is

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<sup>4</sup>Even at the collegiate level moral education deemed significant (Croft, 1888).

<sup>5</sup>The evidence for this will be traced in chapter 4 which shows that for over 20 years, the curriculum of the teacher education did not witness major changes in spite of continuously having curriculum frameworks for teacher education and policy reports and commissions.



discussed in chapter 2 in detail]. This, is in spite of the idea, that school education often presents an answer to the existing problems of society and so the ways through which school can solve these problems over a period changes with the change in society (Peter Schrag as cited in Boatman, 1972). With the change in schools' way of solving these problems, a change in the teacher education becomes must. National Curriculum Frameworks for school education are sought to be the key tools to alter the assumptions about the learner, teacher, knowledge and school. Consequently, teacher education curriculum frameworks too provide a look into the assumptions about teacher, learner and knowledge as well as the reflection of society's or the state's concern. This is examined in the next section.

### **1.3 Teacher education curriculum frameworks**

The very first step in the direction of providing reforms in teacher education by bringing a framework for teacher education curriculum was undertaken in 1978. In that year, National Council of Educational Research and Training (NCERT) came out with a publication titled "Teacher Education Curriculum: A Framework"<sup>6</sup>, which was prepared for the NCTE. The NCTE in its annual meeting in 1976 expressed the desire to bring reform in the teacher education programmes of the country. For this purpose, joint involvement of University Grants Commission (UGC) panel on teacher education and standing committees of NCTE was sought. On the basis of suggestions of the members, experts and educationists across different agencies of teacher education, a new area with respect to consideration in the teacher education was developed, namely 'working with the community'. So, working with the community was considered important for the pre-service teacher candidates. Immediately, another committee was set up consisting of people who had real experiences in the field. The recommendations being shaped from these set of committees resulted into a document titled, 'Teacher Education Curriculum Framework'. The teacher education curriculum of 1978 pointed out several weaknesses in the existing teacher education system and its curricula. It was criticized for being rigid and traditional. It also mentioned that if existing practices are continued then role of education would cease to be that of a transformative agent (NCERT, 1978). Hence, with the curriculum framework of teacher education 1978, attempts were made to overhaul the system,

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<sup>6</sup>Henceforth will be referred as TECF 1978

curricula, methods, modes and techniques of teacher education. The overhaul in teacher education was also needed to meet the requirements of the shifts which came with the appearance of 'Curriculum for the Ten-Year School - A Framework' in 1975. Moreover, towing the recommendations made in the Education Commission (1964-66), TECF (1978) advocated putting efforts in the direction of making education either a social science discipline or an independent discipline in itself. This step was heeded to break the isolation of the teacher education from the mainstream academia. Overall, the framework of 1978 recommended measures such as; development of varied courses in teacher education for 'education as a discipline' and 'education as a pedagogy', introduction of a semester system, bringing flexibility in the system and making evaluation completely internal. Research, innovation and experimentation were considered to be the weakest links in the chain of development of teacher education and so the TECF (1978) advocated making research methodology an integral component of the entire teacher education curriculum. Besides, demanding an overhaul in the system of teacher education, the framework of 1978 envisaged the role of a teacher as that of a social transformer; one who is a leader, guide as well as a follower to the children, parents and the community. The teachers are exhorted to cater to not only the cognitive domain of students but also provide for their attitudinal domain and inculcation of values. The TECF (1978) states "it is neither possible nor desirable to list down the traits desired to be developed. All the same, the traits such as adaptability, social sensitivity, tolerance, cooperativeness, leadership, sympathy, dedication, enthusiasm, participation, involvement, etc., will have to be kept in view" (NCERT, 1978, p. 42). One of the pressing concerns of the curriculum framework of teacher education (1978) was teacher training for pre-primary school teachers. It suggested integrating the pre-primary teacher training with primary teacher training by offering additional or alternative courses. It also suggested establishing pilot institutions of pre-primary teacher education and gradually bringing all such institutions within the fold of government. Overall, the TECF (1978) had emphasized upon making teacher education at all stages a comprehensive gamut with no varied controlling agencies.

In 1978, NCTE was an advisory body (non-statutory) for the Central and State Governments on all matters pertaining to teacher education, with its secretariat in the Department of Teacher Education of the National Council of Educational Research and Training. Thereafter, three more papers on teacher education curriculum were published subsequently in 1988, 1998 and 2009.

However, until 1998, most of the teacher education programmes at both primary and secondary stages were based on the teacher education curriculum framework of 1978 (Khosla, 1998). Nevertheless, in subsequent papers after 1978, the attempts were made to improve and develop the system and institutions of teacher education. In the subsequent TECFs, there have been considerable shifts regarding weightage accorded to the practicum areas and the real-life field problems along with the change in the structure of papers and its titles (Pandey, 2011).

The teacher education curricular frameworks of 1978 and 1988<sup>7</sup> occurred following the school education curricular reforms in 1975 and National Policy on Education 1986 subsequently, but the TECF in 1998 preceded the national curricular framework for school in 2000. After the National Policy on Education in 1986, there have been attempts to alter the school education curriculum as well as teacher education curriculum. NCTE too made requisite efforts to bring in the required changes in the teacher education system. In 1988, in its annual report (from January 87 to March 88) NCTE suggested undertaking certain measures with respect to the teacher education system in the country. Some of its prominent recommendations included; implementation of National Policy on Education 1986, drafting the code of professional ethics for teachers, discontinuation of correspondence courses for pre-service teacher education both at elementary and secondary school level, constituting a committee regarding preparing a scheme for four-year teacher education programme and providing statutory status to NCTE. The other recommendations of this report were mostly similar to the recommendations made in the teacher education curriculum framework of 1978 such as; integrating preschool and early primary teacher education programmes, attaching experimental schools with elementary teacher training institutions, providing recognition to the preschool teacher training and incorporating elementary teacher education programmes in the university. Nevertheless, the Annual Report (1988) had also come out with certain unique recommendations, such as; analyzing the extent of state participation in the NCTE general body so that its participation could be boosted further in case it lacks, modification of the syllabus to incorporate areas of mental handicaps, learning disability and multiple handicaps along with providing orientation for the same to the in-service teachers, teacher educators, educational planners and administrators. The major recommendation of the

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<sup>7</sup>The teacher education curriculum framework of 1988 though known to have taken place but could not be found in any of the libraries searched hitherto.

report is to reverse the steps made in the furtherance of the correspondence courses cum contact B.Ed degree courses. According to this report, the trained teachers are widely available, so every step should be taken to discontinue the correspondence courses for pre service teacher education programmes as the teacher education through distance mode compromises with the quality of the former (NCTE Annual Report, 1988).

National Council of Teacher Education was made a statutory body by an act of Parliament in 1993 and got established in 1995. Hence, visible changes could be seen in the ways and measures the TECF (1998) suggested with that of the previous frameworks. This framework has expanded upon the previous frameworks to cover the areas of teacher education of the alternative systems, physical education, and education of students with special needs. Unlike the previous frameworks, this framework envisaged and recommended expansion of the duration of teacher preparation to two years at both primary and secondary level. A new feature of 'pedagogical analysis of teaching subjects' got added into the course content, which has received a special mention in the document. It was assumed that this feature will help trainees to understand and prepare their classroom behavior in advance. Moreover, the document emphasizes upon establishing an indelible link between school and the community. In-service education of teacher educators too received sufficient amount of attention. Several of the problems associated with teacher preparation are reiterated here, such as; it being still conventional in nature, discrepancies between methods advocated and the methods employed for preparing teachers, no systematic programmes for in service teacher training and lack of proper balance between theory and practice. Thus, TECF (1998) made several suggestions and among other things it included; linking of teacher education institutions with institutions of higher learning, enabling teachers to actively respond to the community, development of culture-specific pedagogy, designing curriculum for pre-service and in-service to ensure a continuity between these and promoting research and innovation by making it an integral part of teacher education at all stages.<sup>8</sup> It also shows an inclination towards replacing the educational practices and methods borrowed from elsewhere with that of the indigenous thoughts and ideas developed over a long period of time in India (such as those of Mahatma Gandhi, Swami Vivekananda, Rabindranath Tagore, Zakir

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<sup>8</sup>However, research was not made a part of the teacher preparation for early childhood level.

Husain, Sri Aurobindo, Giju Bhai, etcetera).<sup>9</sup> The framework of 1998 suggested a separate programme for preparation of teachers at senior secondary level which in itself will have two different programmes; one for academic stream and the other for vocational stream.

Moreover, TECF (1998) maintained that one of the utmost priorities of education is to realize the Constitutional goals. These goals were listed in the document

to constitute India into a sovereign, socialist, secular and democratic republic and secure to all its citizens: justice - social, economic and political; liberty of thought, expression, faith, belief and worship; equality of status and of opportunity; and to promote among them all fraternity assuring the dignity of the individual and the integrity of the nation. (Khosla, 1998, p.6)

The document envisages empowering teachers to realize these goals and inculcate aforementioned values among their pupils. Moreover, it recognizes democracy as a way of life which has to be practiced in everyday and needed to be imbibed through education (Khosla, 1998). In spite of the framework emphasizing about the importance of Constitutional and democratic values, the same does not resurface in the given outline of the topics and subtopics to be covered at different stages of teacher education. Ironically, even today we are concerned with the erosion of values in society in place of emphasizing on the significance of upholding the Constitutional values in almost every policy document since independence. Does that happen because the document only emphasized about those values but remained almost silent on how to imbibe it through education? Moreover, the given outlook of the curriculum for teacher preparation does not talk about values as one of its topic or sub-topics but intends to deal with all society related issues and concerns with the single paper namely, 'Emerging Indian Society'.

In the year 2005, National Curriculum Framework (NCF) for school education has been published. This framework had made big changes in the way child, learning and teaching has been conceived. In 2009, the act of 'Right of Children to Free and Compulsory Education' got passed. Both of these events called for a reform in teacher education as well. Consequently, in 2009, National Curriculum Framework for Teacher Education (NCFTE) was released by NCTE. This framework was guided by NCF 2005, Right of Children to Free and Compulsory Education

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<sup>9</sup>The tendency of complete denial of the usefulness and relevance of the educational ideas developed and implemented elsewhere should be fraught with caution.

Act 2009 and the Constitutional values. NCF 2005 (as cited in NCTE, 2009) listed out some of the problems in teacher education which constitute of not having enough space for pupil-teachers to reflect, a wide gap between theory and practice, non-availability of tools to evaluate the dispositions, habits and interests of pupil-teachers and lack of space in the theory courses to analyze the issues, concerns and ground realities (as cited in NCTE, 2009). Furthermore, it highlighted the problem of the existence of pre-elementary and elementary teacher training institutes in isolation of the university departments. Even the B.Ed colleges located within university departments worked as insular organizations which often militates against the growth of the education discipline. One of the weakest aspects of teacher preparation as identified in NCF 2005 is the preparation of teacher educators. Accordingly, NCFTE 2009 tried to cater to the problem areas identified in NCF 2005. Also, NCFTE 2009 was brought in consideration of the pressing needs of the Indian society as well as in recognition of the existing gaps within NCF 2005. The framework was found to be overwhelmed with the children centricity without giving much input for the agency of the teachers. So, with NCFTE 2009, attempt has been made to cater to both; the problems identified in the NCF 2005 and the gaps within the NCF 2005. NCFTE 2009 enlisted some of its concerns which include; inclusive education, gender concerns, ICT and e-learning, role of community knowledge and perspectives for equitable and sustainable development. It further says that the

issues related to the 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. (NCTE, 2009, p. 25)

To incorporate the aforementioned areas, the document explicates such preparation of teachers which helps them in becoming reflective practitioners. It further states that

teachers need to re-conceptualize citizenship education in terms of human rights and approaches of critical pedagogy; emphasize environment and its protection, living in harmony within oneself and with natural and social environment; promote peace, democratic way of life, constitutional values of equality, justice, liberty, fraternity and secularism, and caring values. (NCTE, 2009, p. 21)

Moreover, with regard to the continuous professional development of teachers, it recommended a flexible and participative in-service teacher training, giving sabbaticals to teachers for research

and making provision for granting few days of leave a year for the purposes of attending meeting, seminars and workshops. NCFTE 2009 was also concerned with the students of pre elementary and elementary teacher training programmes being taught by the same teacher educators who are trained to teach the candidates of B.Ed programme (meant to prepare teachers for secondary level). The problem has been identified with the non-recognition of elementary education as a special field of study having its own content, concerns and methodologies and thus there is no separate course to prepare teacher educators for elementary and pre-elementary teacher preparation. Even M.Ed programmes (which qualify one to teach at the B.Ed programme) do not prepare one sufficient enough to teach at the secondary school teaching preparation programme (NCTE, 2009). Hence, NCFTE (2009) had stressed on the need to enlist and redesign the objectives of such programmes.

To sum up, the different curriculum frameworks for teacher education have often called for changes in the structure of core papers, duration of the programme and the weightage accorded to theory vis-à-vis practicum. Largely, most of the recommendations of these frameworks seemed to be towed through the recommendations and concerns of the Kothari Commission (1964-66). Some of the major concerns as highlighted by different papers on teacher education are related with the growth of the discipline of education, removing isolation of teacher education by bringing it into mainstream academia, establishing a link between institutes of teacher education-higher institutes of learning and schools, empowering teachers to bring social change along with developing capacities to deal with the content, bringing a professional status to teaching occupation through development of both external (removing of para teachers/unqualified teachers, increasing the entry level qualifications to the teacher education programme) and internal mechanisms (quality pre-service and in-service education), and the training of teacher educators. Among other things one constant concern across all the papers on teacher education is to confirm to the Constitutional values. This concern however got the widest coverage in NCFTE 2009.

#### **1.4 Humanism and liberalism at the root of the humanistic and Constitutional values**

Humanism originated in the West, in Greece, during fourth and fifth centuries. It was referred to as cultural education programme or *paideia*, implying, the development of man's faculties and enabling these to reach its highest potential (Zagorin, 2003). This programme, however, was not offered to all and meant only for the elites who could afford to pursue the endeavour of human excellence. In Republican Rome also, humanism was understood as a cultural educational programme. It was referred to as *humanitas*. The *humanitas*

designated a number of studies - philosophy, history, literature, rhetoric, and training in oratory -that were considered to be the ingredients of a liberal education, and it also referred to the moral attributes of humaneness, philanthropy or benevolence, gentleness, and kindness. (Zagorin, 2003, p. 88)

Aulus Gellius, a roman writer talked about two ideas deriving from the term *humanitas*, one it popularly stands for human benevolence towards all other human beings – *philanthropia* and the second, it being equivalent to *paideia*. Kristeller (1978) has tried to develop a relationship between the two, *paideia* and *philanthropia*, and he said “in other words, a liberal education has a humanizing and civilizing effect on those who are exposed to it, and hence these studies are called human, *studia humanitatis*” (p. 588).

During the fourteenth and fifteenth centuries, Renaissance humanism appeared at fore in Italy. This kind of humanism rested on: human dignity, value of active life and the free will of man to commit an act of goodness or evil. However, like preceding humanism, this also propounded an elitist ideal, as the primary motive here was, the formation of a man who is “classically educated, morally sound, accomplished in the arts of speaking and writing, competent to advise and serve in the governments of kings, princes, and cities, and possessed of the manners to make a creditable appearance at royal and princely courts” (Zagorin, 2003, p. 88). With the coming of European enlightenment, in the late seventeenth and eighteenth centuries, humanism was absolved of religion but the human dignity remained.<sup>10</sup> During the twentieth century, the concept of man ceased to be guided by humanistic assumptions, that is, his being a special being. This was furthered by the slaughter of World War I and the course of events following that. The belief in the human dignity and nobility of man was shattered. However, no matter that the idea of

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<sup>10</sup>However, the debate on humanism and religion kept continuing. Toumey (1993) has tried to resolve it by saying that humanism is neither intrinsically religious nor it is intrinsically secular.



dignity and nobility of man was discarded post destruction of world wars, yet the principle of human dignity remains at the core of any working philosophy of humanism. Zagorin (2003) states

this principle does not, of course, deny man's animal traits, his kinship with other living creatures, nor the fact that he is part of nature and came into existence as a result of the creative process of evolution that gave rise in time to life in all its vast and awesome variety. The affirmation of the dignity and special position of man is based on reasons that seem to me unquestionable. These are that humans are by a long way the most intelligent creatures who inhabit the Earth and possibly also, so far as we know at present in our search for extra terrestrial life, the most intelligent beings who exist in the universe. They are also the only one of nature's creations on Earth who have fashioned progressive moral codes ordaining love, care, compassion, and concern for their fellow creatures and other living things, and who by the exercise of their intelligence and through their exclusive and inestimable prerogative of language have achieved a great, ever-growing knowledge of the physical, social, and cultural worlds and of their own historical past. (p. 90-91)

Nonetheless, there have been various waves in humanism (Brophy, 1947) but the new humanism according to Zagorin (2003) could be laid with human rights, such as the Universal Declaration of Human Rights, which emphasizes upon equal social, political and economic rights for all human beings. He asserts that rights-based humanism can only be furthered in democracy because only such system of government recognizes the rights and freedom of individual, thus granting equal citizenship to all (Zagorin, 2003). However, in democratic societies, the rights that people may claim beyond to what are assured to them and the extent to which the principle of human rights can be expanded without getting in conflict with the political freedom are questions to be settled down by philosophical and political debates (Zagorin, 2003).

The innate rights of the individual are acknowledged by liberalism. According to Norberto Bobbio (as cited in Valdameri, 2015), liberalism is built upon the philosophy of Enlightenment that an individual, which is the rational being, has “inalienable and indefensible rights that the state must not violate” (p. 3). In the similar lines, Dewey (as cited in Thayer-Bacon, 2006) has recognized the contributions of early liberalism in terms of freedom of thought and expression as the building blocks of “freed intelligence”. Dewey considered “freed intelligence” a crucial requirement for undertaking any investigation. He was in acknowledgement that slavery, oppression and material insecurity are the inhibiting agents in the pursuit of freed intelligence.

Furthermore, he emphasizes that reflective thinking is a scientific method for pursuing freed intelligence.

There have been different strands of liberalism but all of them involve a concern for safeguarding rights and values (McClosky, 1974; Valdameri, 2015). McClosky (1974) maintains that unless there is a shared morality regarding basic values such as respect for life and honesty, there will be disquiet and imbalance. Such concerns of liberalism with regard to the individuals' rights and values have led to the modern constitutionalism (Bell, 2014; Rosales, 2013). Furthermore, Rosales (2013) avers that the key contribution of liberalism towards modern form of constitutionalism was its 'language of rights'.

So, human dignity, rationality, autonomy are the elements present both in humanism and liberalism. These are also the values which are at the core of the Indian Constitution. Basu (2012) while explaining about the Indian Constitution says "democracy, in any sense, cannot be established unless certain minimal rights, which are essential for a free and civilized existence, are assured to every member of the community" (p. 25). Moreover, he mentions about 'brotherhood' as an essential element of the Indian Constitution, which is also reflected in Article 1 of the Universal Declaration of Human Rights (1948, as cited in Basu, 2012) adopted by the United Nations, stating that "all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood" (p. 27). Basu (2012) further associates 'brotherhood' with 'dignity' and maintains that "a fraternity cannot, however, be installed unless the dignity of each of its members is maintained. The Preamble, therefore, says that the State, in India, will assure the dignity of the individual" (Basu, 2012, p. 28). The dignity of every individual is sought to be achieved by the Constitution of India through guaranteeing equal fundamental rights.

So, each of the principles/values in the Constitution is linked with each other. These values are nothing but humanistic values which gained popularity through humanism and liberalism, and got culminated in the modern constitutionalism. Moreover, Constitution serves as a tool for resolving conflicts generated in society due to the wide range of values and interests people may subscribe to. Nevertheless, the Constitutional values and humanistic values are overlapping categories but it becomes prudent to refer to the Constitutional values for the purposes of educational study as education system and its structures are expected to abide by the same.

However, each principle/value of Constitution is built up on a range of humanistic values so the term ‘humanistic’ is also used along with the ‘Constitutional’.<sup>11</sup> At the same time, the study is also open to exploring the values other than humanistic or Constitutional, that curriculum or people might come up with.

### **1.5 What are the humanistic values?**

All over the world, there exists a situation of value crisis created by profound social, economic and political changes (Aspin and Chapman, 2007). Due to this, a sense of alienation has prevailed which led the media to occupy a powerful space. Furthermore, Aspin and Chapman (2007) highlight that the values have become optional in the world driven by internet mode of communication. Similarly, Venn (2019) says that in today’s times there seems to be a shift from values of tolerance, empathy and compassion to the normalization of hostility. To this, Martin Krygier (1997, as cited in Aspin & Chapman, 2007) suggests

we want more than materialistic values to dignify and transform our lives: we want to move from fear to hope, and to develop patterns of pursuits and commitments that will improve our lives as human beings and add such values as decency, integrity, tolerance, and inclusion to life patterns, practices, relations, and communities in which we spend them. (p. 25)

The abovementioned makes a case for revisiting the present set of values and move towards more humanistic approach. Humanistic worldview as emphasized by Mason (2005, as cited in Aspin & Chapman, 2007) is the “one that values human experience, the sovereignty of reason and egalitarianism” (p. 297). In the same vein Boden (1978) emphasizes that the idea of human values is inextricably linked up with the “human concept of people and a sense of their moral dignity” (p. 137). Although, the human concept emphasizes upon the people and their experiences but it does not negate the value of other existing things. As Adams (2003) put, “everything that exists has inherent worth, but in varying degrees” (p. 67). This worth according to her is “to be measured by the amount of being or how being is realized or manifested in it”

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<sup>11</sup>For example, principle of democracy upholds the value of equality and dignity of people, socialism is based on the value of co-operation and secularism upholds the value of reason and rationality. So, confirmation of the educational goals to the constitutional principles or value implies promotion of the humanistic values as well.

(Adams, 2003, p.67).<sup>12</sup> Furthermore, according to Adams (2003), the human beings have the highest capability of realizing this being among all the other existing things. In order that the human beings are able to realize their being/worth to the maximum potential, it becomes important to elaborate upon the ought set of values and behaviour for them. Again, the ways to realize the being keeps changing with the times and hence the value systems also changes. However, there have been values which are sought to be universal across all cultures and times (Aspin & Chapman, 2007; Yuktananda 1989).

Before getting on to the explanation of humanistic values, it is imperative to define the term 'values'. According to Aspin & Chapman (2007) values refer to

those ideas, conventions, principles, rules, objects, products, activities, practices, procedures or judgements that people accept, agree to, treasure, cherish, prefer, incline towards, see as important and indeed act upon. Such things they make objects of admiration, high levels of aspiration, standards of judgement, prescriptions for action, norms of conduct or goals of endeavour in their lives seeing them as generally prescriptive in all their values reflection and decisions, and they commend them so to others. (p. 31)

In short, values are based on the beliefs or constantly have an interaction with beliefs, which help making a set of rules or patterns for expected behaviour from oneself and others, based on the worldview those beliefs subscribe to (Pollock, 2013).

Now, human values, according to Boden (1978) entails that the human beings “are capable of purposive action, free choice, and moral responsibility” (p. 137). In the similar manner, Pollock (2013) says that moral view is inherent to human beings and precisely because of this they were able to generate a set of rules and patterns affirming to the well-being of human beings. He also says that because of the moralistic view of human beings the human survival was made possible. Moreover, he was of the opinion that the humanistic worldview constitutes of human well-being and fulfilment. According to Zecha (as cited in Aspin & Chapman, 2007) and Yuktananda (1989) the humanistic values are based on the worldview which favours life of each and every

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<sup>12</sup>Adams (2003) puts a criterion for the measurement of the realization of being. There are three dimensions of being: existential, normative and semantic. These three dimensions are present in all existing things “but those things heavily laden with the normative and the semantic are considered fuller realizations of being and of greater inherent worth than those things weak in these dimensions” (p. 67). So, accordingly, physical things are heavily existential and factual, organic things have factual and normative and spiritual is heavily semantic. Hence, human beings are to be placed at the top in the ladder of the hierarchy of the inherent worth of the existing things.

individual, which acknowledges that there shall be justice within groups and favours co-operation<sup>13</sup> and, which prohibits self-nourishment at the cost of others.

Defining humanistic values, Adams (2003) says that these are

things, features, or conditions that satisfy the normative requirements of or somehow enhance the selfhood of human beings or satisfy the requirements of the culture or the social order in a way that makes the persons, culture, and social order involved more fully what they ought to be. (p. 66)

The aforementioned aspects, features or conditions necessary for enhancement of selfhood of human beings and fulfilling the requirements of social order have been further elaborated by Adams (2003) as

self-respect and the respect of others; loving and being loved; meaningful experiences and relationships; meaningful activities and work that involves self-expression and self-fulfilment; a stable social order with justice and beauty; the call of the universal and the transcendent that lifts one out of one's self-centeredness and orients one toward higher values; roots in a historical and a metaphysical context that makes sense of one's existence and sustaining one's spirit. (p. 69)

Similarly, Aspin (as cited in Aspin & Chapman, 2007) has identified some of the concerns and principles upon which human values are ought to be based. These include

understanding and appreciating our society's history, cultural heritage and civic traditions; tolerating and having sympathy for and willingness to work and live with other people of many different backgrounds, interests and lifestyles; developing respect for others, consideration for their interests and sensitivity in our interpersonal relations, communication and courtesy; taking an interest in the arts and cultures, and the opportunities they offer for imagination and creativity; appreciating the importance of ethics in business, sport and personal relations and accepting the search for meaning offered by religion, humanism and other valued life stances. (Aspin & Chapman, 2007, p. 37)

Since, abovementioned set of concerns and conditions for human values span a lot of things, so, some of the important humanistic values are needed to be culled out. Here, Clark (1988, as cited in Adams, 2003) proves to be helpful as he says that "a truly educated person must be prepared to assist his fellow human beings through empathy to attain and live by such uniquely human

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<sup>13</sup>It is emphasized by Dewey as well.

values as justice<sup>14</sup>, kindness, and social sensitivity” (p. 130). This is furthered by Aspin (as cited in Aspin & Chapman, 2007) according to whom, the values of personal growth and enrichment, human dignity, community harmony and social justice should be the directing instruments for educational policies and concerns.

Concludingly, individual/human dignity, co-operation, justice, kindness, rationality/reason<sup>15</sup> and social sensitivity are some of the humanistic values which are emphasized for their importance. Moreover, the value of rationality/reason has received enormous attention for its importance in developing other humanistic as well as Constitutional values. According to Aspin & Chapman (2007) the principal human excellence is rationality (as suggested by Aristotle) which is (according to Wittgenstein, 1953) “embodied and deployed in all the various forms of human discourse, language and communication” (p. 28). The importance of reason/rationality has been underlined by various academicians and intellectuals. According to Agoston & Nagy (1974) part of the success of schooling is in large measure dependent on “to what extent it can develop critical-minded, autonomous young people” (p. 489). The teacher education programmes are also then expected to prepare teachers who act as ‘conscientious citizen’ (Agoston & Nagy, 1974). In the similar vein, Berlak & Berlak (1981, as cited in Denham, 1985) maintain that teacher education needs to be developed as a programme of ‘critical inquiry’ (p. 87). Edmundson (1990) also states that in order to promote democratic values in students and prepare them for effective citizenship, the teacher education programme should focus on the critical issues in education. Furthermore, Halstead (as cited in Aspin & Chapman, 2007) states “schools should encourage children to reflect rationally on the variety of factors that impinge on their experience, so that they can construct their own developing framework of values and learn how to make rational, informed moral decisions” (p. xiv). For Yuktananda (1989) inculcation of values in pupils means enabling them to develop a questioning mind.

In general, the democratic education or the education meant to foster the humanistic aspects of people can only be based on generation of free human beings whom are connected with each other on the condition of equality (Dewey as cited in Ross, 2015). Such an education would play

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<sup>14</sup>Justice is considered as one of the powerful values (Yuktananda, 1989).

<sup>15</sup>This includes reflection as well. Self-reflection is considered important by Habermas for gaining of any knowledge per se. Dewey also considers reflection important for the pursuit of freed intelligence.

a role in development of habits of mind and characters crucial for freed intelligence (Thayer-Bacon, 2006). This is why a State needs to show that values imbibing through education are important and stating of the kind of values which are expected to be inculcated (McCloskey, 1974).

### **1.6 Why to talk about values (humanistic) in teacher education curriculum?**

It is important to talk about values with reference to teacher education curriculum since even if we do not talk about values, it is still transferred to students by how teacher acts, by what she speaks or by what method and material she selects for teaching<sup>16</sup> (Boehm, 1979; Halstead, as cited in Aspin & Chapman, 2007). These values are then imbibed by the students in their lives and hence acquire legitimacy (Boehm, 1979). So, instead of teaching the teachers' own lived values and convictions it is better to ask and agree upon the values that are to be taught (Boehm, 1979). Boehm (1979) further says that "we might, in addition, talk about values, just as we talk about whether or not to teach spelling or grammar or punctuation or style, and just as we talk about the methods we believe are effective for teaching any of those, so we might share the methods we use to teach the values we teach" (p.510). Although, in doing that there is a fear of indoctrinating but that would happen anyways even if there is no talk with respect to the values that are to be taught. In fact, these would be the values which would guarantee that indoctrination does not take place (Boehm, 1979).

There are ample of studies arguing that teachers' beliefs influence their practices. These beliefs are usually informed by their prior experiences (Christodoulou et al., 2009). Dewey (1933, as cited in Christodoulou et al., 2009) differentiated beliefs from knowledge, in that, the beliefs are no sure knowledge but still one has confidence to act upon those or accepts as true knowledge but which have the potential to be questioned in future. Nonetheless, as Nespor (1987, as cited in Christodoulou et al., 2009) puts, beliefs rather than knowledge act as a strong determinant of people's behaviour and that is why changing beliefs is a tough task, which requires placing current beliefs along with the alternative ones. Thus, it is only when the teachers become aware about those beliefs and its influence on their teaching practice, can an alteration be sought.

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<sup>16</sup>Education has always been a value laden activity in two ways; (i) educational decisions are based on some underlying framework of values and (ii) the behavior of teacher betrays some set of values which gets transmitted further to students (Halstead as cited in Aspin & Chapman, 2007).

Windschitl (2003, as cited in Christodoulou et al., 2009) states that “when teachers become aware that their beliefs drive their practices and influence student learning, they re-evaluate and adjust their teaching in ways that are more inclusive and equitable, and they refrain from unsophisticated perceptions of scientific inquiry” (p.3). It means that teachers should be provided an opportunity to reflect on things and values they may have been taking for granted (Halstead as cited in Aspin & Chapman, 2007). This implies that the education system and more specifically the teacher education needs to prepare teachers in a manner that they reflect on their own practices/beliefs. Also, they be prepared in a way that they are able to confront the times in which they live so that students are able to assess their social situation with intellectual honesty (Small, 1968). Albery (1967) and Edmundson (1990) have mentioned that the role of teachers has changed from being pedagogues to the agents of social change. In order to foster the democratic values and school renewal, the teachers need to act as reflective practitioners (Albery, 1967; Edmundson, 1990). Teachers need to take into consideration that no matter how much they emphasize on cognitive skills, the task would remain incomplete without including acceptance of human values (V.L. Clark, 1988). Albery (1967) reiterates that it is the time to equally focus on the development of such characteristics in students which help them in behaving as mature citizens and in consonance of democratic values.

Therefore, as has been put by Small (1968), it becomes important that education system is also tested on the basis of “*quality of humanity* developed in the system the way human beings come to think about other human beings” (p. 195). Moreover, he states that the school functions in a way which transmits the cultural heritage and so in order to prevent people from accepting everything as it is, things need to be examined. He mentions

if education is not a discriminating and civilising process, what is it? If education is a civilising process, and if by educating one another we civilize one another, then what better place is there for the examination and re-examination of the heritage than the schools? (Small, 1968, p. 196)

Otherwise, the cultural incongruities which exist between the teachers and students would reinforce the existing biases and prejudices (Gay, 1995, as cited in Cross, 2003). Here, Edmundson (1990) warns that “if teacher education programs do not emphasize the values and skills necessary for school renewal, new teachers will be unable to resist the powerful conservative effects of the schools and may themselves become obstacles to change” (p. 721).



So, without an examination of the values/beliefs of one's own and that of the others, there is a high risk of taking forward of the dominant set of values and dispositions.

'Values' is also that word, which is heard and quoted a lot of times in almost every educational report, policy, document. There has been an emphasis on aligning educational concerns with conformity of Constitutional and humanistic values. The emphasis on Constitutional and humanistic values has been stressed in the Teacher Education Curriculum Frameworks as well. The teacher is assumed to take up the role of leading its students into attaining higher values and developing empathy (Khosla, 1998). TECF (1998) further maintains that "teachers are the torch bearers in creating social cohesion, national integration and a learning society" (p. vii). One of the primary thrusts in this document is on the promotion of the awareness of the values and its inculcation in the pupils. It says, "this document highlights with due prominence programmes and strategies that are critical to the awareness of fundamental rights and commitments to fundamental duties, particularly the aspects of national development, secularism, national integration, social cohesion and value inculcation" (p. xi). Moreover, Right to Education Act 2009, at the outset, speaks of, fostering that education which is in conformity with the Constitutional rights. Similarly, NCFTE 2009 has also put forward the idea of preparing teachers and curriculum in line with the Constitutional principles.

The intellectuals were also vouching for creating that system of education which serves to the democratic and humane aspects of society. K.B. Clark, (1988) specifies this as "educational institutions, methods, and goals had to be compatible with the democratic and humane goals of the larger society, as well as to be a most solid foundation for the attainment and maintenance of these goals" (p. 125).

## **1.7 Curriculum**

Since the present research study proposes to make an inquiry into the curriculum, so, it becomes important to have an understanding of an idea meant by the term 'curriculum'.

Alkin (1973) gives a simple yet the most used definition of curriculum. He says

curriculum involves the intended learning outcomes - the intended results or ends of instruction. Instruction, on the other hand, involves the planning and operation of

appropriate strategies for curricular components, and therefore refers to the means used to achieve learning outcomes, intended or otherwise. (p. 195)

While there are many ways in which curriculum is defined but Fox and Gay (1995) provide an elaborate and thoughtful insight into the meaning of curriculum and its designs. They say:

Many curricularists agree that curriculum is a purposeful and intentional plan designed to effect changes in students' behaviour, or achieve learning. It is the plan for instruction rather than the act of instruction itself. It operates on varying levels of complexity and formality. Curriculum can be as simple as a single lesson plan, or as complex as all of the components of an entire program of studies. It can be as informal as mental thoughts about how to conduct a lesson that crystallize just prior to the beginning of class. Or, it can be as formal as everything anticipated for all parts of an institution that are carefully crafted in written form.....Actual curriculum designs vary according to: which components are given priority, the relationship established among them, the basis on which decisions about them are made, and the overall purposes to be served (Taba, 1962). For example, education decisions that emphasize scientific rationality, empirical inquiry, and monoculturalism generate very different curricula than those which prioritize knowledge construction, social consciousness, and cultural diversity.....There also is general agreement among specialists in the field that curriculum designs tend to reflect one of three major conceptualizations about the purposes, structures, processes, and functions of schooling. Miller and Seller (1985) summarize these as transmission, transaction, and transformation. (p.65)

Nonetheless, many say that it is pointless to expect changes in the society through focusing on the curriculum design, to which Cox (1969) replies by saying that the curriculum designs may not bring a revolution or reconstruction of society, however it might provide a tool to bring an ameliorating element in the thinking structures of students. It is with this view and hope that curriculum research takes place.

Curriculum research gets defined by Cook et al. (1956) as “the study of all the conditions under which pupil behaviour occurs in school....” (p. 233). Furthermore, they list the factors which affect pupil’s behaviour as: (a) the program of studies, (b) the extracurriculum program, (c) the instructional and the non-instructional staff, (d) other pupils, (e) administrative rules and decisions, (f) disciplinary procedures, (g) the marking and reporting system, (h) materials and facilities for instruction, (i) buildings and grounds, (j) the community, and (k) the state of the nation (p. 233). Within this framework, they have formulated three categories for the investigation of curriculum, namely, (a) the conditions under which new behaviour is acquired, (b) the conditions under which present behaviour is maintained or eliminated, and (c) the conditions under which continuing behaviour is developed or shaped (p. 234).

The curriculum studies could also be understood as an “interdisciplinary study of educational experience” (Pinar, 2004, as cited in Christodoulou et al., 2009, p.3). It is thus, according to Schwab (1973, as cited in Christodoulou et al., 2009), a process which studies or explores a range of experiences influencing the learner, teacher, the subject matter and the milieu. This implies that the study of the experiences is at the root of the curriculum research. Dewey (1916, 1938, as cited in Christodoulou et al., 2009) also considered experiences central to the development of one’s orientations and identities. The experiences are educative when they are able to make an impact on human beings and contribute in the development of a person. These experiences are not only shaped by cognitive factors but by the affective factors as well (Lemke, 2001, as cited in Christodoulou et al., 2009, p. 3). Moreover, Schubert (1997, as cited in Christodoulou et al., 2009) encounters the problem of curriculum in three questions: (i) what knowledge is most worthwhile? (ii) why is it worthwhile? and, (iii) how is it acquired? The already existing curricular orientations might provide answers to these questions or a new one could also be developed. Schubert (1997, as cited in Christodoulou et al., 2009) has developed four kind of curricular orientations, namely, intellectual traditionalism, social behaviourism, experientialism and critical reconstructionism. These curricular orientations are briefly discussed here: (i) Intellectual traditionalism is concerned about exposing and engaging students with the nature, content and epistemology of the subject matter, discipline or the field of studies, (ii) social behaviourism is concerned with the procedures a teacher undertake in order to make learning possible for students. It includes steps of planning, implementing and evaluation, (iii) In experientialism, teacher takes into consideration the students’ own knowledge, experiences, needs and interests and build and plans her activities through the students’ involvement. The idea is to make students the centre to their learning, (iv) critical reconstructionism focuses on how student’s *milieu*, which is her class, caste, gender, language plays a role in her learning. In this orientation, the justice and fairness take a front seat while the subject matter takes a backseat. The teachers’ concern in this approach is to enable and empower students to identify, fix or prevent themselves from biasness or discrimination manifested in the education system. Nevertheless, the boundaries between these orientations are blurry and it is rarely seen that a person or an educator subscribes to only one curricular orientation (Schubert, 1996, 2003, as cited in Christodoulou et al., 2009).

So, the present research intends to study the programme of studies of the B.Ed programme of University of Delhi, the transaction of it by the teachers, their own experiences with the curriculum and institution where they teach, their views and values and finally its effect on students. Moreover, the process of making of curriculum will also be looked into. In Ross's (2015) words the curriculum making must be understood as "universe of activity influenced by personal experiences and interactions among individuals and contexts" (p. 148).

## **1.8 Research Gap**

In India, there are inadequate studies in the area of teacher education, especially on the curriculum of teacher education. This has been mentioned by Sharma & George (2017) as they state, "the content and curriculum of teacher education research in India has not been explored much" (p. 43). Most of the available studies are conducted from the point of view of the burnout and job satisfaction of teachers or the learner achievement through employment of different teaching models/strategies. Thus, whatever few studies that have been conducted on teacher education curriculum or curriculum have been coming from Western countries.

One such study has been conducted by Chattin-McNichols et al., in 1992. They tried to study the underlying assumptions of the teacher education programme post Chicago Statement on Education. Chicago Statement on Education emphasized on holistic education which has led to the authors conducting a study to investigate the readiness of teacher education to cater to this new vision. The serving to the holistic education was considered to be understood in the ways in which moral and ethical issues are addressed in the teacher education programmes. The authors chose Parker's framework to study the subject under question. Parker's framework presents three contending 'visions of the good' in teacher education; cultural initiation, effective pedagogy and critique. These visions are also called as ethics. The authors of the paper use the third element which is 'critique' to test and understand the assumptions of teacher education. The first two elements deal with the cultural content and the instructional strategies but the third one questions the underlying assumptions of the education and schooling. According to this aspect, teachers are more than mere technicians and act as social critic. They encourage development of critical perspective among their students. Beyer and Zeichner (1987, as cited in Chattin-McNichols et al., 1992) reject the notion of teacher education being politically neutral. Instead, it is according to them "inherently moral and political endeavour" (p.54). The approach emphasizes upon the

introspective aspect of teacher education. It says “teacher educators must analyze and evaluate their work in light of ethical and political justifiability, rather than in light of efficiency” (Chattin-McNichols et al., 1992, p. 54). Goodlad (1990, as cited in Chattin-McNichols et al., 1992) has contributed to this area of research of studying teacher education from the ‘critique’ perspective in his study of the education of educators. They enlisted 19 postulates out of which four are linked with the concerns of providing holistic education. These postulates hold that teacher education candidates should: (1) have an initial commitment to the moral, ethical, and enculturating responsibilities of teaching; (2) begin lifelong inquiry into the nature of teaching and schooling; (3) carry the moral obligation to ensure equity and engagement in the best education for all students; and (4) investigate educational alternatives and the underlying assumptions of competing approaches to changes in school practice. Goodlad's research team found a wide gap between the postulates and the current teacher education practices (Goodlad, 1990; Sirotnik, 1990, as cited in Chattin-McNichols et al., 1992). It was also found that the social foundations of education had a low status in the teacher education programme, such as, the disciplines of philosophy, history and sociology of education. Researchers found that the social foundations of education constitute an isolated course of the teacher education programme delivered mostly through lecture method with least connection to the professional learning experiences. Professors and students ranked the social foundations coursework contributing least to the future success of the teacher and yet this course asks crucial questions for renewal of schooling. Sirotnik (1990, as cited in Chattin-McNichols et al., 1992) viewed teacher education as a process of building moral character. For him, critical inquiry is central to teacher education, so, the students and faculty alike must have a commitment to inquiry, construction of knowledge, competence, caring and social justice. In order to conduct this study, questionnaire was designed. The questionnaire asked questions about the place of the moral and ethical issues in the coursework of the programme, how these issues are addressed and why were the teacher education programmes felt it important to include these issues. These questionnaires were sent to 701 institutions and the faculty members were its respondents. The answers to the question of ‘why moral and ethical issues are addressed in the preparation of the teachers were categorized in two parts; (i) as University mission and (ii) individual faculty option. Most of the private Universities include it as part of the University mission while in public University it is more of an individual faculty option. State licensing requirements and local or regional goals were often

given as less reasons of why moral and ethical issues are addressed in teacher education programmes. Moreover, most of the Universities especially public Universities offered no support for inclusion of these issues in teacher education programme. So, a new integrated programme for teacher education has been devised with keeping in view of preparing students who would become agents of change and reflective practitioners. It was observed that to arrive at the consensus regarding, which goals are important to achieve in school; personal, academic, social or vocational was difficult. Finally, the consensus has been reached on the idea that the teacher education curriculum should be integrated, coherent and be guided by a conceptual framework. However, those who were to teach the new integrated coursework found it difficult to move away from their longstanding methods and instructional strategies, and hence, were often found to be reverting to their comfort zones. One of the crucial goals of the new program is to produce reflective decision makers. Faculty believed in student-initiated learning and considered them as active participants in the programme, however, this at times would result in students engaging in useless discussions because of which intended objectives from the activity could not be met.

In 1868, John Stuart Mill commented on the ineffectiveness of the educational reform, stating, "Reforms, worthy of the name, always slow, and reform of governments and churches is not so slow that of schools, for there is the great preliminary difficulty of fashioning the instruments: of teaching the teachers" (as cited in Ryan, 1997, p. 83). Ryan quotes two studies in his paper; one was conducted by Dara Wakefield of Baylor University in 1996 and other by Judith Thayer and staff members of Boston University Centre for the Advancement of Ethics and Character in the same year. The Baylor University study tried to analyse preparation of teachers for imparting moral education. It sampled 7 percent of all the teacher education programmes in the country. The study found that on an average, teacher education programme would not provide instruction in the moral education. Only few institutions provided direct instruction in moral education while most of the American pre service teacher education programmes were satisfied with minimal provisions of preparing teachers equipped in moral education methods. The study also found that there are large differences between what has been thought by the administrators with regard to teaching moral education and what actually happened. The study by the Boston University was conducted in 122 teacher education programmes of six New England States. Only 61 of the institutions responded. This study found that while on the one hand 95 percent of the respondents

reported that character education should be a part of teacher education programme, however, only 24 percent of the institutions actually had any sort of effective character education programme. So, evidently, both of the universities indicate that character education was not much of a concern in teacher education programme. The possible explanations for non-consideration of character education in the teacher education programmes when the school teachers are constantly pressurized to teach the values or become moral educators to their students was accorded to slipping of this domain to the *null curriculum*, something which needs not to be taught at the University. The courses which dealt with the moral or normative domain in the teacher education programme such as history of education and philosophy of education was replaced with either field experiences or the courses developed due to the greater influence of psychology discipline. Therefore, it has been indicated that any actual change in teacher education programme for imparting character education could be brought by reviewing and reforming the existing curriculum.

Another study was done by Russell (1950). This study attempted to analyze the status of history of education in the teacher education curriculum. For this purpose, survey method was employed. It surveyed deans of schools of education, heads of department of education and instructors of history education course. The study found that most of the institutes have some basic course in history of education.

A study conducted by Christodoulou et. al. (2009) on “Curricular orientations, experiences and actions: Graduate students in science and mathematics fields work in urban high school classrooms” is a study on identifying the curricular orientations of the subject matter experts in science and mathematics (graduates) discipline. The study tries to identify curriculum orientations of these experts based on their experiences while they teach the high school classrooms. The theoretical framework adopted by them to study the experiences of the subject matter experts and their curricular orientations is largely guided by Dewey’s (1916, 1938) stance on experience and Schubert’s (1997) curricular orientations. For the purpose of the study nine experts (also called as fellows) who were teaching in high school GK-12 program were chosen. The classroom work of these fellows was not prescribed and they were encouraged to work in collaboration with the regular teacher. The typical duration of involvement of fellows in the program was one year. During their involvement in the program, the fellows worked for 10 hours

per week in the classrooms, besides this, they also had interactions with their peers, their collaborating teachers, G-12 faculty and staff. The source of data comprised of the journal entries made by the nine fellows during their classroom teaching. They were not provided any training either in journal writing or in curriculum orientations. The total number of entries made by the fellows counted 213, implying 24 entries per fellow on an average. Along with the journal entries of the fellows, their application statements, reporting of their activities during seminars and conversations with the faculty of staff who supervised the work of the fellows during this program were also used for the purpose of analysis. The study found that all of the fellows showed all curricular orientations at some point of time. Even though the fellows were based in a particular discipline yet none of them showed a strong inclination towards intellectual traditionalist orientation, in fact most of the fellows demonstrated an inclination towards the experientialist orientation at different degrees including social behaviourist and critical reconstructionist. The study also found that there are substantial links between prior experiences of the fellows and the orientations they subscribe to. However, the linkage between the experiences and orientations was not clear cut as there were some exceptions. Some fellows defying their prior experiences have shown an altogether different curricular orientation. Thus, the study has tried to explore the curricular orientations of those who are expert in subject matter but not have been trained as pre college teachers. Interestingly, even without receiving the training for pre-college teaching, most of the fellows have showed an inclination towards the experientialist orientation. This study has also indicated a relationship between beliefs/prior knowledge and practices.

Several other studies and review of literature on curriculum indicate about some of the prevalent concerns regarding curriculum. Curriculum making is considered as a political act which is often affected by national and socio-cultural panics. According to Soder (1986, as cited in V.L. Clark, 1988) curriculum needs to reflect the acknowledged aims and ends of the society. Yet, the curricula which is considered modern spreads throughout the world regardless of its effectiveness. Moreover, there have been four popular curricular orientations whose main ideas remained same while the terms for them changed; from traditional-craft, behaviourist, personalistic, inquiry oriented, -to- academic rationalism, social efficiency, humanism, social reconstructionism, -to- now intellectual traditionalist, social behaviourist, experientialist and



critical reconstructionist. Ladson-Billings and Brown (as cited in Conway & West, 2009) have suggested that the curriculum writers need to ask research questions, such as; “how do we integrate multiple perspectives into the curriculum without losing some sense of curriculum coherence? And how do we engage in curriculum debate without devolving into ideological and partisan polemics?” (p. 82).

So, there are almost no significant studies on either curriculum or teacher education curriculum in India. The meagre studies that are available are from Western countries. Most of such studies were either interested in finding out the underlying assumptions of the teacher education curriculum, the curricular orientations of the teachers or graduates and the status of a subject in the entire coursework of teacher education. Moreover, some of these studies were conducted while keeping in view the policy level changes in the schooling of the country or was associated with the general concerns regarding society. In the study of Chattin-McNicholas et al., (1992), preparing teachers for the vision of holistic education is tested through the coverage of moral and ethical issues in the teacher education programme. This study also understood that the testing of underlying assumptions of teacher education programme in association of moral and ethical issues fall into the ‘critique’ framework. This framework sees teacher as a social critic rather than mere a technician. Under this approach, the teachers enable students to become critical thinkers. Therefore, the investigation for holistic education viz., moral and ethical issues fall under the social reconstructionism curricular orientation. Nevertheless, how much it is deemed crucial for the education system of the country or by the researchers, it is not considered important by the professionals from the point of the view of the future/career of students. Part of the reason of moral/ethical/character/holistic education not gaining much prominence in the teacher education programme is accorded to the deteriorating status of foundations of education courses, such as history of education, philosophy of education and sociology of education in the teacher education curriculum/programme (such as Chattin McNichols et al., 1992; Ryan, 1997). Moreover, such concerns get integrated in the programme only if it is a part of the University mission. Most of these studies employed survey method, questionnaire, journal entries and interactions with faculty and students.

With regard to the present study, as it has been established that the education vision and documents have emphasized upon such education which is in conformity with the Constitutional principles of the country and preparing humane teachers, so the curriculum of the teacher

education programme of Delhi University is sought to be analysed with reference of humanistic and Constitutional values. The methods employed for doing this involve historical method, content analysis and interviews.

## **1.9 Theoretical framework**

Education is not a neutral process! Dewey (1916) described education as a means of social control by which dispositions of children can be shaped. Dewey (as cited in Ross, 2018) argued “education as a social process and function has no definite meaning until we define the kind of society we have in mind” (p. 372). Similarly, Tyler (as cited in Ross, 2018) maintains that “we must decide what ought to be the case” (p. 377). It means that we, the citizens and educators have to decide about the kind of society we want to live in and then formulate the vision for education accordingly.

The vision for education reflects the societal concerns or the vision for society. Those are often outlined in the educational policy/reports. One of the educational aims recurring in the educational policy documents is with regard to imparting education which is in conformity of the Constitutional values. The NCFTE 2009 has also emphasized on preparing teachers to be humane.

Curriculum is considered a tool to bring an alteration in the already existing thinking structures of students (Cox, 1969). It aids in the kind of education ought to be imparted. By defining the educational aims or deciding upon the intended learning outcomes, the intellectual and emotional disposition could be aided/altered/developed (Dewey, 1916). Stroud (2019) says that Dewey saw human as a habit-forming organism who could adapt itself to the different environments. Environment is a provider of experience, and experiences are one of the central elements in the curriculum studies (Dewey, 1916; Christodoulou et al., 2009). The environment of the teacher education programme/ institution could influence the disposition/habit/beliefs of the students. As, otherwise, Boehm (1979) and Christodoulou et al., (2009) have shown that work of the teachers is influenced by their prior lived experiences. So, an intervention is required to break this cycle and to actually take such actions which are in line with the stated goals and objectives.

## 1.10 Research objectives

- To explore the involved debates pertaining to the selection of values in the curriculum for teacher education
  - (a) Who are the framers of the curriculum?
  - (b) Which values are selected for transmission and why?
  - (c) What are the objectives of teacher education and how the values chosen would fit into the overall objective of the teacher education?
- To study the representation of Constitutional and humanistic values in the program of studies for B.Ed
  - (a) How does the content of the courses of this programme engage with the idea of humanistic and Constitutional values?
  - (b) Which of the approaches has been considered for dealing with the idea of humanistic and Constitutional values in the content – (i) dissemination of the information (ii) understanding and (iii) practicing?
  - (c) What kind of changes has been witnessed in the field of teacher education and its curriculum with respect to the humanistic and Constitutional values over a period of time?
- To explore and understand the idea of value inclusion in the teacher education curriculum from the view point of teacher educators and student –teachers
  - (a) What are the views of the teacher educators on making values a part of their curriculum? Which of the values are considered important?
  - (b) What are the experiences of student teachers with respect to the teaching and learning of values in the teacher education programme/institution?
  - (c) What are the perceptions of the student teachers with respect to the significance of values, specifically humanistic and Constitutional values in one’s life? How do they think of transacting the same in their classrooms?

## 1.11 Methodology

After reading of the available literature and reports with respect to school education and teacher education four observations could be made:

- (i) The curricular reforms pertaining to school education often focuses on student learning and advocates child centred learning. This approach usually sidelines the teacher in the process (Batra, 2005). Focussing exclusively on students and peripherally on teachers is undermining of the teaching-learning process. Additionally, not accounting for the teacher education processes and making of a teacher while expecting huge reforms from them in the school seems to be a misplaced idea. This is why teacher education needs to be given as much attention as school education does.
- (ii) Almost all the policy documents and curriculum frameworks for teacher education underline the idea of facilitating such education which is in conformity with the Constitutional values/principles. This essentially requires undertaking of a similar process in teacher education. Hence, it makes a case for investigation of whether such values make their way into the teacher education curriculum and if yes then to what extent?
- (iii) Experiences of student teachers with respect to the curriculum/programme and the institution consist potentiality of shaping their dispositions; both intellectual and emotional (Dewey, 1916). Hence, the interviews would be conducted with the teacher educators and student teachers.
- (iv) There is a huge dearth of research in the area of curriculum of teacher education. There have been essays and articles regarding curricular reforms as envisaged through the framework papers but there has been almost no attempt to study the course studies/syllabus of the teacher education programmes (Sharma & George, 2017). Moreover, there are almost no studies in India with respect to the experiences of teacher educators and student teachers of the teacher education curriculum/programme in association with values.

Thus, for the purpose of present study, qualitative method is employed. The study is *qualitative, exploratory* and *descriptive* in its character. The data for this study has been collected in three stages through employment of different sources:

- (1) In order to understand the area of teacher education in a better manner; apart from studying the available literature, an attempt has also been made to find out the status of teachers and teacher education in the history of India. For this purpose, historical method was employed. This method was developed by Leopold von Ranke, who persuaded historians to show historical facts as they were and refrain from occupying the role of a philosopher (Rao, 2020). So, the study has made use of various governmental reports and documents spread over 100 years in history of India, commencing from 1882-1883 till day. However, since these were the government documents and mostly represented the ideas from the standpoint of the person in authority, therefore, an attempt has also been made to include some of the newspaper articles from the archives with regard to the teacher education in India.

Sources of data collection:

- (i) Primary sources – reports, documents, and newspaper articles.
- (ii) Secondary sources – books and articles.

- (2) After having historical and contemporary understanding about the teacher education, the programme of teacher education and site for the study needed to be chosen. The programme of teacher education which has been chosen for the present study is B.Ed. Why B.Ed? B.Ed is one of the most popular programmes for teacher preparation since colonial times. To the laypersons, B.Ed is equivalent to becoming teacher and most of the other courses for teacher preparation are not popular enough. Moreover, almost every State in India offers B.Ed programme. Secondly, the B.Ed programme prepares candidates to teach at the secondary school level. Cognitively, the secondary school students are capable of abstract thinking, assessing their own conditions, and think about the societal concerns. Moreover, the students at this level are in adolescent stage and they start forming opinions about a lot of things. Therefore, the teachers who teach the

secondary school students need to be more aware, more careful and well prepared to impart education in the lines of Constitutional principles.

Now, this study offers to study the B.Ed programme offered in the University of Delhi (DU). DU has been primarily selected because of the convenience, as it was easy for the researcher to access the university campus physically. Moreover, it was also convenient for researcher to access the curriculum of Delhi University's B.Ed programme. Nonetheless, Delhi University's B.Ed programme is known as one of the best B.Ed programmes in India. Moreover, Central Institute of Education (CIE) is popular as one of the premier institutions for pursuing B.Ed. Therefore, studying the B.Ed programme of Delhi University proves to be advantageous as it acts as a model programme and institution for a lot of States in India, so, it would be interesting to study and explore the curriculum processes, as one of the best B.Ed programmes take place in one of the 'best' institutes.

Now, the curriculum/syllabus of Delhi University from the years 1981, 2010 and 2015 was analysed. The curriculum from 2015 was chosen for the study because it is contemporary and formulated post NCFTE 2009. In order to map out the differences or similarity between the pre and post NCFTE 2009 B.Ed curriculum of Delhi university, the curriculum from the year 2010 was selected. Although, it is from the year 2010 but the 2010 syllabus was the continuing syllabus which was in use in the previous subsequent years and the NCFTE 2009 got released in 2010 and its recommendations were not implemented then. Moreover, only the 2010 curriculum was available in the old curriculum of DU B.Ed programme. There was no specific reason for choosing syllabus from the year 1981 as it was only by the stroke of luck that the researcher could get access to the syllabus from this year as it helped the researcher in tracing the shifts in the curriculum of B.Ed programme of Delhi University over a period of time.

For the purpose of the textual analysis of the syllabus of the B.Ed programme, the technique of content analysis was employed. Content analysis is considered as one of the fitting techniques for analysing documents (Carney, 1968). This technique was initially used in journalism and political studies. However, it later got expanded and started being employed for analysis of speeches, textbooks, interview texts, and others. Stone et al. (1966, as cited in Dasgupta, 1975) defines content analysis as "a research technique for

making inferences by systematically and objectively identifying specified characteristics within text” (p. 87). These specified characteristics are represented by a system of categories against which measurement and inferences are made. It’s capability of helping in drawing inferences is what have made it different from library information services (Dasgupta, 1975). The technique of content analysis has been since evolved, and could now be divided into manifest and latent content analysis (Lasswell, 1941, as cited in Ahuvia, 2001). Manifest content analysis looks at the explicit and obvious meanings of the text while latent content analysis goes into the implicit and subtle meanings of text (Ahuvia, 2001). Manifest and latent content analysis could be understood with the help of semiotic theory of denotative and connotative meanings. Ahuvia (2001) elaborates denotative and connotative meanings as one which identifies the parts of the text and the other is arrived at by combining the parts to understand the whole, subsequently. So, to make a complete sense of the text both manifest and latent content analysis is used in combined.

So, in the present study, content analysis technique is used by first developing the categories, around which data was gathered, organized and then logical arguments, insights are made. The categories which were used for the purpose of analysis include titles and subtitles of the course units on the basis of Constitutional values and humanistic values, organization of content related to the Constitutional values and humanistic values, suggested course material on the basis of three aspects: (i) knowing, (ii) understanding and (iii) doing. Moreover, it also addresses the question whether the Constitutional and humanistic values make a separate subject/area of study or an integrated approach has been followed regarding that? Key terms, concepts, ideas or phrases related with the humanistic and Constitutional values were also identified.

- (3) After the content of the syllabus of the B.Ed programme was analysed, the researcher sought to undertake interviews from members of the NCFTE2009 drafting committee, teacher educators teaching in the B.Ed programme of Delhi University and student teachers studying in the II year of B.Ed programme of Delhi University. All of the teacher educators who became part of the study had atleast 5 years of a teaching experience in a teacher education programme. There are four institutions in Delhi University which offers B.Ed programme: Central Institute of Education (CIE),

Maharishi Valmiki College of Education (MVCOE), Shyama Prasad Mukherji College for Women (SPMC) and Lady Irwin College (LIC). Out of these four institutions, CIE and MVCOE are co-educational institutions and SPMC & LIC are only girls' colleges.<sup>17</sup> There are three groups of respondents; (a) NCFTE 2009 drafting committee members (b) teacher educators teaching in B.Ed programme of the four institutions of Delhi University and (c) student teachers studying in these four institutions of Delhi University.

(a) For the purpose of eliciting responses from the first group of respondents, unstructured interviews were used. The researcher developed some themes around which the questions were asked from the respondents. The number of respondents in this category is 4, one is the chairperson of the drafting committee of NCFTE2009 and rest of the three were the members of the committee. The NCFTE 2009 drafting committee had a three-member core committee, out of which 2 members have been interviewed for the present study. The respondents were approached through emails and appointments were fixed with them. Face-to-face interviews were conducted with them. Each of the interviews spanned at least an hour on an average. Two of the members gave permission to record the interviews and for rest of the two, the researcher had to write hand notes. Those interviews which were recorded was later transcribed and used for the purpose of analysis.

(b) Next category of respondents consists of teacher educators from the abovementioned four institutions. The number of faculty as well as their willingness to participate in the study varied for each of the institutions. There are at least 3 teacher educator participants from each of the institutes. These four institutes are coded as A, B, C, and D. The teacher educator participants are given the name TE. In order to identify their institute and number they are represented by codes such as TE:A1, TE:A2...TE:B3....TE:C3...TE:D5...and so on. Here, TE:A1 would represent first teacher educator from the institute A. Here, 'First' does not assign any hierarchy between teachers because numbers are assigned to signify the unique identity of every

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<sup>17</sup>The development of teacher education programme in these institutions is discussed in chapter 3 of the thesis.



teacher educator and to avoid overlapping in them. So, the number of teacher educator participants from the institute A is 9, B is 3, C is 3 and D is 5, totalling it to 20 teacher educator participants. Teacher educators are approached through their email ids and contact number available on the institution's website. Thus, the sampling method employed here is convenient. Those who consented to participate were asked for their appointments followed by face-to-face interviews with them. The interview which was employed here was semi-structured.<sup>18</sup> Each of the interviews spanned one and a half hours on an average. On certain occasions, the interview could not be completed in the given time and researcher had to meet the teacher educator again. 13 teacher educators consented to recording the interviews, which were later transcribed, in rest of the 7 interviews the researcher had to take notes by hand.

- (c) The final category of respondents consists of student teachers. Only those student teachers were interviewed for the study who at the time of the interview was studying in the II year of their B.Ed programme from Delhi University. Moreover, at the time of the interview every institute except SPMC (which had only 50 seats) was offering 100 seats for B.Ed programme, so 10 student teachers from each of the institutes were interviewed, making it to a total of 40 student teacher participants. Here, the researcher's background of having had two degrees from Delhi University and one from one of the institutes mentioned here have proved advantageous in gaining access to the student teachers. The researcher contacted some of her friends and acquaintances from the institute asking if they know anybody who is in the second year of the B.Ed programme of these institutes and luckily, son of a friend's friend was pursuing the course and was in second year of the programme from Delhi University. Thereafter, one contact led to another and the appointments were fixed with them. Thus, the selection of the participants in this category employs convenient and snowball sampling. All of the participants were really helpful and researcher is grateful to them for this. For the purpose of interviews a separate semi structured

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<sup>18</sup>The semi structured interview is attached in the Appendix A.

interview was conducted face-to-face with all of the respondents.<sup>19</sup> On an average, each of the interviews lasted at least an hour. Moreover, all of the interviews were recorded with the permission of the participants. Later these were transcribed and analysed by developing themes. To protect the identity of student teachers, the codes were used for their names. They are represented by the code ST. Moreover, each of the student teachers gets a unique code so that they could be identified from their institutes. So, the codes such as ST:A1, ST:A2....STB4.....ST:D9.....were used.

The interviews which have been conducted are in depth in nature and elicited narratives from the respondents. According to Baronov (2004) “any explanation of social phenomenon is, by definition, narrative. The term narrative is invoked, in part, to suggest storytelling. In other words, an explanation is a form of storytelling” (p. 152). The narratives, according to Clandinin et al. (2006, as cited in Cohen, 2010) also emphasize “the range of meanings speakers construct in the process of narrating their experiences” (p. 474).

So, overall, the data for the present study is collected through using more than one sources (archives, curriculum documents and interviews) and more than one category of respondents (Drafting committee members of NCFTE2009, teacher educators and student teachers), thus making triangulation possible. With the help of the triangulation, the present study is able to capture more than one aspect of the same phenomenon. However, since the study is qualitative in nature, its findings may not be generalizable.

### **1.12 Delimitation of the study**

Through the present study an attempt has been made to look into the curriculum of B.Ed teacher education programme of University of Delhi in the backdrop of values. An attempt has also been made to explore and study the processes involved in curriculum making and its transaction. The study also explores the teacher educators’ as well as student teachers’ opinion, experiences and views pertaining to the values in the B.Ed programme of DU. The study is limited to the curriculum and experiences pertaining to one teacher education programme, that is, the B.Ed

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<sup>19</sup>The semi structured interview is attached in the Appendix A.

programme, of one university, that is, DU. The study employs content analysis and semi-structured interviews as tools for the abovementioned purposes.

Additionally, this study while acknowledging the importance of the day-to-day life experiences of the students and teachers beyond the experiences within the programme, in their belief formations and action, does not delve into that. Christodoulou et. al. (2009) explains this as

in educational research, at times, we strive to capture and analyze how experiences, events, and activities directly related to a particular program influence that program and its participants' beliefs, actions, interpretations, and so forth. Such an approach portrays an assumption that program-related elements are the most important influencing factors and that everything else in the participants' lives is just background "noise." This may, of course, be the case. However, we believe that this is a complex empirical question that can, of course, be studied, but which is not the focus of the present analysis. (p. 10)

### **1.13 Preview to the study**

The present study begins with stating the problem, provides a rationale for conducting an enquiry into it and defines and develops the concepts under study with the help of existing literature. After having understood the significance of conducting the present study and the concepts used, the methodology for the same has been devised and elaborated. The study is conducted in three stages: first, it involves reading up the necessary documents, both historical and contemporary; at the second stage, the actual curriculums from Delhi University's B.Ed programme has been analysed; and, thirdly, interviews from three different groups, viz., curriculum framers, teacher educators and student teachers have been conducted. Moving on with the plan, chapter 2 and chapter 3 of the study deal with giving a historical and contemporary background to the development of the teacher education in India and Delhi University respectively. Chapter 2 of the study shows how teacher education has developed in India along with the shift in kind of values and needs for preparing teachers over a period of time. Acting as a link between chapter 1 and chapter 3, chapter 2 provides both a rationale for the study as well as a backdrop for the study. After having understood the historical development of teacher education in India, chapter 3 deals specifically with the development of teacher education in Delhi University, which began with independence. This chapter also details the change of the B.Ed programme from one year to two years and highlights the recommendations of NCFTE 2009 pertaining to constitutional and

humanistic values while also stating the gaps within the NCFTE 2009 document itself. The next chapter, chapter 4, is about analysing the curriculum of the B.Ed programme of Delhi University for the years 1981, 2010 and 2015 on the basis of the teacher education curriculum framework in the backdrop of values. The chapter shows that there are huge mismatches between the teacher education curriculum framework and the actual curriculum. Also, it reveals that while there were shifts in the policies on education as well as teacher education curriculum framework the actual curriculum remained stagnant for decades. While the focus on values in the curriculum has changed from time to time, the curriculum largely remained fixated on the pedagogy, methods and childhood. Moving further to the third stage of the study, chapter 5 tries to determine and understand the curriculum making processes. In this chapter the functioning of the curriculum making committees and their members has been culled out. It also shows that the bodies which at the outset seem to be autonomous are not autonomous and how even after decades of deliberations on decentralizing the process of curriculum formulation, it still largely is top-bottom. This chapter also reveals that how vested interest blocks the progress and quality of teacher education. The next chapter, chapter 6, collates the teacher educators' interviews with regard to values in the B.Ed programme and how they do it. The chapters 7 and 8 culls and interprets the data collected from student teachers regarding the discussion of values in the B.Ed programme, their knowledge about it, their experiences about - their teachers, the programme, the institution and in general and their practices during the internship. Finally, the last chapter, which is chapter 9, discusses the findings of the present study in view of its objectives and the existing literature and sums up that the curriculum coherence with regard to the humanistic and constitutional values has not been attained yet for the B.Ed programme of Delhi University.

## Chapter 2

### History of teacher education in India

#### 2.1 Introduction

Teacher education in India has evolved through its past. It has traversed a journey of evolution through the circle system - normal schools – teacher training institutes/colleges. The year 1882 is historically significant in history of teacher education because it witnessed the setting up of the Hunter Commission, which extensively discussed the plight of teacher education in India. So, the period in the chapter is concerned with starts from 1882 until the present. During all these years, teacher education has witnessed a lot of changes viz., in terms of its duration, qualification criteria, curriculum and the terminologies. Such changes indicate shifts concerning the idea of teacher education in India. This chapter is an attempt to identify and present these changes/shifts taking place in the Indian teacher education scenario. The chapter utilizes archival sources. The chapter contains two broad sections of teacher education in British India and teacher education in Independent India.

#### 2.2 Teacher education in British India

##### *2.2.1 Existing system of education and teachers' training*

According to the Report of Indian Education Commission (RIEC)<sup>1</sup> also known as Hunter Commission report, before the introduction of colonial education, four kinds of methods of school education existed which were *tols* or *Sanskrit* schools where *Brahmin* teachers taught *Brahmin* students, *maktabs* and *madrasas* which provided teachings in *Islam*, Persian schools which taught Persian literature and the vernacular schools. The Madras government in 1826 established the Board of Public Instruction, which proved to be catalytic in opening about a hundred schools in the rural districts and a central institution for training of teachers. However, later, most of these schools were closed. The only school which survived and even expanded was the Madras High School. Founded on the Central Madras Institution of 1826, this school was opened up as a high school in 1841. It got popularly known as the Presidency

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<sup>1</sup>Report of Indian Education will be referred to as RIEC hereafter.

College in later years. In 1842-43, the Committee of Public Instruction was replaced with Council of Education. This new body was considered more powerful as it organised the examination system along with giving scholarships to the deserving candidates. In lower Bengal, council of education was also instrumental in improving the character of textbooks and providing trained staff for schoolmasters. During 1843-1855, the number of institutions under its control rose from 28 to 151, the number of pupils increased from 4,632 to 13,163 and the number of teachers had, during the same time, multiplied from 191 to 455. However, the annual expenditure by the government had only increased from rupees 4,12,284 to rupees 5,94,428 (Hunter, 1883, p. 17).

In North-Western Provinces of India, the proper system of formal education did not exist before 1850. Hardly, any textbooks were used. The school course contained some reading of sacred texts, little writing and a bit of arithmetic. The already existing schools were not permanent in nature as the teacher would teach few of the pupils for few months and the latter after the departure of teacher might or might not find someone to take his place (Hunter, 1883, p. 20). Mr Thomason, the first Lieutenant-Governor of the North-Western Provinces persuaded natives to establish schools for themselves as a result of which *tahsili* or higher vernacular schools came into being. These schools were the government village schools which were located at the headquarters of every *tahsildari*, conducted by a schoolmaster, who other than receiving fees from students received a salary of rupees 10 to 20 per month (Hunter, 1883, p. 20). In these schools, reading, writing, accounts, land mensuration along with geography, history and geometry in the medium of vernacular was taught. Similarly, in 1851 *halakbandi* schools or lower primary vernacular schools were opened up in the North-Western Provinces. For establishing *halakbandi* schools, a cluster of four or five villages are marked out on the basis of the number of children of school going age, the revenue it paid and the capacity to bear the cost. Out of this cluster, the most central of the village is chosen as the site for the school. Initially, the cost was levied through a voluntary rate in aid which was different for different districts, however, later on, the *zamindars* agreed to contribute to the cost by the rate of one percent of their land revenue. These schools taught reading, writing, little arithmetic, mensuration and geography. The pay of teachers in these schools varied between rupees 3 to 7 per month, average of which was rupees 4.10. Soon, the idea was picked up and *halakbandi* schools were opened up in other districts too. However, these schools were not popular with the masses as the schools offered low standard of education (Rao, 2016).

In Bengal, some vernacular schools already existed before 1854, but, gradually, these were deserted because of lack of qualified masters and a regular supervision. In Madras too, a number of vernacular schools which were established under Sir Thomas Monro, eventually were abandoned due to the insufficient number of pupils attending them. In Bombay, however, the Board of Education obtained success in establishing a number of vernacular schools and also improving the standard of education imparted in already existing schools. The year 1854 is a significant landmark in the history of education as the popular education through the mode of vernacular schools was not given ample attention prior to that. Moreover, the Wood's Despatch in 1854 (July) considered education a state duty and prescribed several measures to improve the system. Some of these measures included; establishing separate departments for administration of education, establishment of universities, establishment of teacher training institutes, opening up of new middle schools, maintenance of existing government colleges and high schools and introduction of grant-in-aid system (Hunter 1883, p. 23). Subsequently, the Governor General of India, Lord Dalhousie, in his minutes of, December Despatch 1854, reiterated the need for establishing normal schools. Still, there was a great difficulty in recruiting the efficient men as masters in schools. This has been noted in the Despatch of 1859. It stated that the institution for training of teachers has not been extended and improved as per suggested by the Court of Directors (Hunter 1883, p. 129). So, in order to provide for the deficiency of competent masters, masters from England were sent to India to not only be recruited in higher classes but also to take up the charge of middle schools. This measure, however, was considered unviable in the long run. The supply for the huge demand of recruiting the competent masters required to be fulfilled from within India. It is, during this time that the teacher preparation received plenty attention.

Between 1854 and 1859, few of the normal schools got established, which expanded even more after 1859. Some normal schools had already existed. For instance, in Bombay, there a normal class already existed even before the Despatch of 1854 arrived in India. One such class was proposed to be opened up in Madras also. In North-Western Provinces, a normal school was already functioning in Benares. The normal schools which were opened up subsequently were largely meant to provide for the vernacular teachers. Four such normal schools were established in Bengal. All of these schools in Bengal were attended by total of 258 pupils. In North-Western Provinces, before the outbreak of mutiny, sanctions were given for opening up of a training school for vernacular teachers at Agra and two more places within the provinces. In Madras, the normal school was instituted both for vernacular and

Anglo-vernacular teachers. A practice school was also attached with it in the belief that this would enable outturn of more efficient teachers.

The Bengal Department, in 1856, introduced the 'circle system', so that the quality of existing schools and teachers could be improved.<sup>2</sup> 'Circle system' was a system in which a competent teacher teaches the higher classes in a group of three or four schools. This group was called a circle. The teacher allotted for each of the circles was paid by the government. The circle teacher in addition to teaching the higher classes was also required to move from school to school and instruct the village schoolmasters in their duties. The masters and pupils involved in this system were given encouragement by rewarding them with small pecuniary gains. This system was deemed as successful and it was proposed to be replicated in other educational divisions. However, by 1860-61, only 172 schools out of already existing 1,00,000 indigenous schools could be improved under this scheme. This system was proved to be unviable and in 1862 it got substituted with the 'Normal School System'. Bengal also had no local rate for education, and hence, some of the teacher training schools were abandoned in want of funds. There was no government normal school in Bengal and government assisted only two institutions which were managed by private bodies.

In Coorg, no system of training teachers existed before 1860. In 1860, it resolved to put masters under training and giving rupees 7 a month to those teachers who qualify. Berar had no normal school despite it had access to liberal funds. After Central Provinces, the North-Western Provinces had a large supply of trained teachers (Hunter, 1883, p. 47).

In 1872, Sir George Campbell, devised a plan to attach the newly recruited teachers of village schools with the training classes at the district or sub-divisional headquarters for some months (Hunter, 1883, p. 130). However, in 1874, a new plan for the normal school was considered,

the establishment of a first grade school for training superior vernacular teachers at the headquarters of each Division; and of a lower grade school for village school teachers in each District. Accordingly, sanction was given to the establishment of 9 Normal schools of the first grade, 22 of the second grade, and 15 of the third grade, at a total annual cost of Rs. 1,64,000. Half of the stipends at first grade schools, and all at second and third grade schools were allotted to pupils under training as village teachers. (Hunter, 1883, p. 130)

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<sup>2</sup>In Bengal, elementary education for literate class was separately provided for in middle and high schools; and "that the primary schools, especially the lower primary, have only to make provision for the simple requirements of the laboring population in their daily lives. This circumstance separates Bengal by a wide interval from those provinces in which all classes of people attend the same elementary school, even though only a few, comparatively, may reach the higher standards taught in it". (Croft, 1888, p. 245).



This policy was followed for a year. But, immediately afterwards, the scheme was felt to be expensive and ineffective by the then Lieutenant-Governor of Bengal, Sir Richard Temple. A number of reasons were given for that, one among which was the reluctance of the traditional *gurus* to leave their villages to attend normal schools. Moreover, the assumption that no amount of training can improve the worst teachers fed into the ongoing reasons for the ineffectiveness of the scheme. So, it was suggested that the better educated, even if untrained, should be recruited as schoolteachers and their quality be checked through the system of payments by results. Therefore, the Lieutenant-Governor in his minute dated September 9, 1875 recommended the closing of normal schools in Bengal except the backward districts which faced huge shortage in the supply of the teachers (Hunter, 1883, p.130). He also proposed recruiting primary school teachers from the classes educated in lower vernacular and middle-schools of the country. As a result of these recommendations, the number of government normal schools in Bengal fell from 41 in 1876, to 31 in 1877, to 24 in 1878, and to 17 in 1879 (Hunter 1883, p.131). In 1881-82, only 8 normal schools existed for training superior vernacular teachers and 10 normal schools for training village teachers. The government of India showed dissatisfaction with the policies adopted in Bengal and so it declared in a resolution (recorded in Education Commission, 1883) in favour of having an organized system of training schools for primary teachers. On the other hand, Madras had a different policy than Bengal. There was an insistence upon substituting the old class of teachers with the trained teachers. Also, in Madras, the teachers who have only passed a primary or secondary school were not considered as trained, as was the case in Bengal. The trained teachers in Madras must have received good training in normal schools. In 1882, an experiment was conducted in the Madras normal school.<sup>3</sup> This institution was designed for training of English secondary school teachers. Only those who had passed some university examination were admitted to this institution. The syllabus of the programme in this training school was comprised of psychology (in reference to the scientific basis of education), general history of education in Europe, art of teaching and school methods and management. This experiment had promising results, and therefore, a request was made to the university to institute a degree in the science and art of teaching. The degree got instituted and obtained sanction in 1885 (Croft, 1888, p. 75).

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<sup>3</sup>Perhaps the idea for this experiment had been borrowed from the Central Training College at Lahore.

Moreover, regarding the condition of teacher training schools in Madras, Mr Garthwaite observed that instead of spending money on inspecting the unimproved or unimprovable schools the money should be spent on increasing the number of normal schools (Croft, 1888, p. 74). However, a difficulty has been observed in teachers attending the normal schools as it was unlikely for an indigenous school master to leave his school, family and home to go to a strange place for a year (on training) on a bare subsistence allowance maintaining his family on credit (Croft, 1888, p. 74). Furthermore, it was also feared that recruiting young trained teachers to the newly set-up schools would fail to attract the students as the parents would prefer the school of their old friend. This may lead to closing down of such schools and as a result, the unemployment would force the young trained teachers to take up jobs with other departments rendering the amount spent on his education and training a mere waste. This difficulty as the Education Commission of 1883 points out led to a sharp decrease in the number of training schools for village schoolmasters between 1874 and 1879. Although, Mr. Grigg was convinced that the information regarding youths taking employment with other departments is overstated, however, out of the total number of 383 pupils who passed out of the training schools in 1882-83, only 281 found employment as teachers. By 1884, in Madras, a total of 16, 497 teachers were employed in all of its elementary schools, out of which only 1,856 or 12 percent had passed through a normal school (Croft, 1888, p. 74). In 1881-82, there were 7 training colleges for men teachers in Bombay; out of these 4 were maintained by the government, 2 by the natives and 1 by the private bodies (Hunter, 1883, p. 135). Whereas, North-Western Provinces, boasted of having 18 training schools for men teachers. Furthermore, 58 percent of teachers in the North-Western Provinces held certificates. However, in North-Western provinces, the government did not pay anything for the training schools; the cost is mostly borne by the local funds and scarcely by the private. Overall, 264 pupil teachers received qualification certificates; half of them received it for the upper grade and half for the lower grade. There was a wide variation in the passing scores of students, which varied from 33 percent to 100 percent. Also, the passing rates varied from circle to circle, which, in turn created the demand for conducting a common provincial test (Croft, 1888, p.246). In Oudh, the students were least successful because in order to become a village teacher they were expected to master two different vernaculars (Croft, 1888, p. 246).<sup>4</sup>

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<sup>4</sup>In Oudh, the criteria for those who desire to pass the examination included reading two languages (*Hindi* and *Urdu*) and writing in at least three different characters – Persian, *Nagri* and *Kaithi* (Croft, 1888, p.79). There is no single language and character being practised among the natives of the Province and very few schools exist which do not require to teach two languages and three characters (Croft, 1888, p. 79).

Therefore, the measures were taken to substitute the vernaculars with the roman characters. In Central Provinces of India, there existed three government training schools which ran with full efficiency along with the classes of gymnastics, drawing and carpentry included in it. Out of the total 178 students 164 passed with certificates (Croft, 1888, p. 247). The language used in these schools was Hindi, however, in Sambalpur district three classes were kept for training of *Uriya* teachers (Croft, 1888, p. 247). Each pupil in the normal schools had signed an agreement of giving his services for two years in the department, failing which will cause the penalty to pupils of not only returning the amount he has received in stipends but also of paying the tuition fee (Croft, 1888, p. 247). Kumaon was the only district with no normal schools (Hunter, 1883, p. 137). By 1881-82, 331 pupils were studying in the normal schools of Assam (Hunter, 1883, p. 49). Punjab had three government training schools for vernacular teachers and almost all of the students studying in these were stipendiaries from the districts (Hunter, 1883, p. 138).

In 1885-86, the only college which offered professional teaching as a subject was in the Madras Presidency with 9 students (Croft, 1888, p.4). By the year 1886-87, the number of students in the colleges of Arts, Medicine, Engineering and Law was growing, but the number of students in the professional teaching college of Madras presidency dropped to 7. The number of training schools for masters in Madras was also reduced from 48 with 1,155 students to 44 with 1,140 students. The pupils in 12 training schools for mistress dropped from 363 to 291. The reason for this decrease was entrusted to the new policy laid out under Grant-in-aid rules, according to which no student can be admitted to a recognized training school of any grade without having passed the general educational test of the grade (Croft, 1888, p. 242). Such rules were laid out keeping in consideration the money which was getting wasted on the pupils who had no fixed intention of becoming teachers (Croft, 1888, p. 242). The largest normal schools in Madras included; the government normal school, the Christian normal school and the Sarah Tucker school at Palamcottah. The government normal school of Madras provided stipendiary to 38 pupils, who received stipends ranging from rupees 6 to rupees 12 a month, in addition to this, an allowance of rupees 5 is made towards the parent or guardian who comes to reside in Madras for taking care of their ward (Croft, 1888, p. 243). The stipends were to be returned if the pupil does not complete the course or fail to provide his services as a teacher for two years. The course of these schools besides the subject of general instruction and school management also included drilling, marching, singing, needle and fancy work (Croft, 1888, p. 243).

In Bombay, out of the total teachers, 44 percent got trained by the year 1884-85. By the end of 1884-85, there were 8 lower grade training schools in Bengal.<sup>5</sup> The classes for the village teachers were attached to three of the training schools for upper grade. In 1886, Bengal adopted a policy under which no middle school would be eligible for grant-in-aid unless it employs fully trained teacher, however, the existing training schools were not capable to meet such demands. The government then comes up with a plan to utilize the middle vernacular schools, both government and aided for inducing *gurus* to the training (Croft, 1888, p. 245). The *gurus* or the intending *gurus* were provided free tuitions in any one of the selected schools for middle class. In order to promote training under these classes, the head masters were paid 1 rupee as reward for each *guru* under training (Croft, 1888, p. 245). The course was of one year duration and had to confirm to the standards of the upper primary or the special standard for lower-grade training schools (Croft, 1888, p. 245).

In the government schools of district of Coorg, 87 percent of the masters were trained and the duration of the course for the preparation of village teachers was extended from one year to two years. Moreover, classes of carpentry, drawing and gymnastics were attached to some or all of the schools (Croft, 1888, p. 81). Assam had 12 government training school and 3 aided schools managed by missionary bodies. Although, it encountered a great difficulty in bringing teachers from distant places to attend these schools and those who got selected from the neighbourhood schools would refuse to provide their services elsewhere (Croft, 1888, p. 81). Subsequently, Mr. C.B. Clark, the officiating director of the department in 1884-85, remarked that it is more important for a teacher to be trained in the subjects which they are to teach instead of how to teach them. He was therefore, in favour of closing down of these training schools and of utilizing the ordinary middle schools of the country for further training of the village school masters.

A large number of primary school teachers in Akola were foreigners (i.e., they have come from other provinces), primarily from Bombay. Therefore, new rules were brought up, according to which only the natives of the province were eligible to take admission into its training colleges (Croft, 1888, p. 81). Moreover, it was suggested that besides having training school at the head-quarters, the training classes will be attached to the selected Anglo-vernacular schools. However, it was alleged that the natives were inferior in mental capacity

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<sup>5</sup>The number of training schools for village teachers seemed to be reduced by 2 as in 1881-82 there were 10 normal schools for teachers in Bengal.

to the men from Bombay and also the former refused services at places distant from their homes (Croft, 1888, p. 81).

The aided training school at Amritsar in Punjab, the Ahmednagar school in Bombay and Dindigul school in Madras were described as excellent to very good institutions. All of these institutions were managed by the Christian Vernacular Education Society.

The Central Training College at Lahore was meant for the teachers of a higher class, both English and vernacular (Croft, 1888, p. 79). The English classes were of two kinds; one for students who have passed or read up to the first Arts or intermediate examination and second for matriculates. These classes trained teachers to teach at the secondary and primary schools, subsequently (Croft, 1888, p.246). The senior course taught principles and practices of teaching, translation and re-translation and elementary sciences whereas the junior course taught the subjects which the students are intended to teach later. The vernacular class admitted students who have passed a training school, or who have passed the vernacular entrance examination of Punjab University or those teachers who are sent in from the schools. This class was meant to train teachers for secondary schools. With few modifications, curriculum for vernacular classes was similar to that of the English classes (Croft, 1888, p. 79). The teachers for primary vernacular schools were trained in the other normal schools of the province. With one exception all those who passed out from English classes had gained employment with salaries averaging rupees 60 a month (Croft, 1888, p 246). The vernacular students were not as successful but it was anticipated that the new rules under grants-in-aid would open an assured career for the certificated teachers (Croft, 1888, p. 246).

The Teachers' College at Madras and a similar training college at Punjab were the two institutions in which teachers were trained for employment in English secondary schools. Other than these two colleges no English is learnt in any of the government training school. In 1885-86, 443 students learnt English, mostly all of whom were studying in aided schools (Croft, 1888, p.240). All such aided schools were under missionary management.

The efforts in direction of employing trained teachers in schools led to an increase in the number of primary training institutions all over India. It increased from 155 with 5,405 students in 1901-02 to 1,072 institutions with 26,931 students in 1921-22. During the quinquennium (from 1917-1922) the number of trained primary school teachers in Bengal increased from 6, 480 to 10, 685 and the number of completely unqualified teachers decreased from 5,064 to 3,126 (Holme, 1923, p. 37). The teachers who had no qualification

in 1917 were either eliminated gradually or provided some qualification through training. Out of 657 teachers in 1921-22, 312 or 47.5 percent were trained whereas only 211 teachers out of 546 (38.6 percent) were trained in the year 1916-17. Out of 657 teachers in 1921-22, 160 held no certificates as against 244 (out of 546) in the year 1916-17 (Holme, 1923, p. 70). Reason for such increase in the number of trained teachers in India was accrued to the changes that England was witnessing regarding interpretation and practice of education. Standard of work had to be raised in India if Europeans were to not fall behind the rest of their race (Holme, 1923, p. 70).

Simultaneously, on 3<sup>rd</sup> March 1917 three training colleges existed for men in Bengal. These were affiliated to Calcutta University. Two out of the three were government institutions, viz., David Hare Training Institution and Dacca Training College. The third one was the London Missionary Society's College at Bhowanipur which was an aided institution. This institution had to be closed down in December 1917 for the want of students. On this date there were 93 students in these institutions out of which 51 students were graduates. (Calcutta University Commission, 1919, p. 4) The Calcutta University offered both Bachelors in Teaching (B.T.) and Licence in Teaching (L.T.). There were six first grade schools in Western Bengal out of which five were government and one was aided.<sup>6</sup> Although few of the teacher training institutions had to be closed down in want of students but several other institutions were opened up which helped in increasing the number of trained teachers in India. In 1926, the condition of schools and profession of teaching was deemed to be deplorable as has been reported in Times of India ("Our Calcutta letters", 1926). It mentions that there is a need to establish Board of secondary education so that the state of secondary education could be improved. It also states that at least one third of the high schools should cease to be recognized as they are bad in quality. Further, it concedes that almost all the schools are suffering from straitened finance, and the creation of a real teaching profession seems remote ("Our Calcutta letters", 1926).

According to the Sargent Report (1939) the number of trained elementary school masters kept increasing in all provinces of India. According to one of the Inspectors the improvement in number of teachers is seen in those districts where the administration was reasonably satisfactory (Sargent, 1939). Moreover, the change in policies and schemes led to the removal

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<sup>6</sup>First grade schools were the training schools which prepared teachers for secondary schools. These training schools were called as 'first grade school' in Western Bengal and 'normal school' in Eastern Bengal.

of old inefficient teachers and recruitment of better qualified teachers. In Burma, the old inefficient teachers were removed by imposing maximum age limit to the vernacular school teachers. Simultaneously, in 1934 according to the new scheme of salary, teachers were paid on the basis of the department of school instead of their qualifications. Due to this scheme primary department recruited better qualified teachers. In Central Provinces there had been an improvement in the number of trained teachers but the terms and conditions of service has not been improved. Only in Assam the number of trained teachers decreased owing to closure of the training schools for three years by the last government. The number of trained teachers in Delhi increased due to the closure of expensive and inefficient private schools which employed untrained teachers in large numbers. Moreover, new rules removed those schools from the list of recognized institutions which recruited untrained teachers (Sargent, 1939). So, the impetus was given on recruiting only trained teachers in schools.

While there was an increase in the number of trained men teachers at elementary schools the number of training institutions during the same quinquennium (1932-1937) decreased. The decrease in the number of training schools was lamented as there was an urgent need for supply of trained teachers in schools. There had been though some improvement in the organization of the training schools. In some provinces there had been attempts to select more suitable candidates for training. Also, was emphasized, modernization in methods of teaching and making curricula in accordance to the actual rural life of the students. Except Delhi and Ajmer, the annual cost of training teachers has fallen which again was a cause for worry since it may have an adverse impact on the training schools. The decrease in the number of training schools however, was not constant and the period of 1937-38 to 1946-47 recorded an increase in such institutions (although not much significant) from 343 to 468 (“Progress of Education in India”, 1937-47).

Gradually, a number of teachers’ training colleges were opened in different parts of India. In 1929, a teachers’ training college was opened in the Osmania University (a university which was established by a charter in 1918). There existed two teachers’ training colleges in the Andhra University (the university which got established by an act of 1926). In 1947, Utkal University (established by an act in 1943) had one teachers’ training college. The *Prantiya Shikshan Mahavidyalaya* was a small training institute founded in Nagpur in 1890, which got transferred to Jubbulpore in 1902 and became a teachers’ training college in 1911(University

Education Commission, 1949, p. 529)<sup>7</sup>. The Rajputana University which came into existence in 1947 was functioning as a federal university; however, whether its colleges were constituent colleges was a matter of doubt. It had 28 colleges, out of which two colleges were for the training of teachers. The University of Punjab was a flourishing university in 1946, however, partition of the country called for the reorganization of the university. At the time of partition, the East Punjab University had 7 professional institutions for teaching, in addition to these, 2 new colleges for teacher training were opened up. The University of Guwahati which got established by an act of 1947 and started functioning from 1948 had a teachers' training department in it. The Maharaja Sayajirao University of Baroda was the youngest university being established in 1949. It had a secondary teachers' training college. Jamia Milia Islamia had a teachers' training institute. In addition to training teachers from Delhi, it had trained teachers from Uttar Pradesh., Bombay, Assam, Hyderabad, Jaipur and some other Indian states and municipalities. It also pioneered in the experiments of higher educational methods.

### *2.2.2 Teacher training for women*

With respect to the teacher training for women, the keenness of the departments varied as per the different provinces. For example, in Madras, the government maintained only one out of four teacher training institutes for female<sup>8</sup> mistress<sup>9</sup>. However, in Bombay female education received a larger assignment out of public funds (Croft, 1888, p. 74). During 1860s female education was more successful in Assam than elsewhere and missionary agencies had contributed towards it to a great length. Girls' schools to some extents were provided with the trained female teachers who were the native of the country. In Berar, the system of female education failed due to the indifference towards it. The North Western Provinces was known to have the smallest funding for female education<sup>10</sup> but it had three aided normal schools. In 1881-82, there were only 515 girls at the normal schools throughout India (Hunter, 1883, p. 538). Of these 157 were in Madras, 138 in Punjab, and 73 in Bombay (Hunter, 1883, p.

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<sup>7</sup>University Education Commission will be referred to as UEC hereafter.

<sup>8</sup>In Madras the training for male teachers was systematically managed.

<sup>9</sup>The task of opening up and sustenance of female teacher training schools was largely taken up by the missionary bodies. (Croft, 1888, p. 74).

<sup>10</sup>The government in the province put their efforts in direction of female education since an early date. However, first mutiny swept most of the girls' schools and then a policy change in the year 1873-74 interrupted its further progress.



538). Bengal, with its 18,550 girls in female schools had only 41 women receiving training in the normal schools (Hunter, 1883, p. 538). Other than Madras and Bombay, no province records any candidates passed in the normal school examination, except 2 girls in the Central Provinces and 7 in the North-Western Provinces (Hunter, 1883, p. 538). The situation was considered grave as it worked as an impediment in the encouragement to the girls' education. The majority of girls' schools were conducted by male teachers. However, the extension of female education with employment of the male teachers was considered in opposition to the sentiments of public. Thus, only elderly men were considered suitable for the work (Hunter, 1883, p. 538).

All attempts to bring native female to the profession of teaching failed.<sup>11</sup> It was difficult to induct women of a good position other than native Christians to follow the profession of teaching (Croft, 1888, p. 75). The only female who could be induced to the profession of teaching was the native Christians, wives of the schoolmasters in some provinces and widows under certain conditions (Hunter, 1883, p. 538). Missionaries comprised a considerable amount of the supply of female teachers. Therefore, in order to induce the supply of female teachers RIEC recommended providing liberal grants and stipends to the native and European women to qualify themselves as teachers for girls' schools (Hunter, 1883, p. 538.).

In Bengal in 1884-85, under missionary management, aided schools were increased from 4 to 6 for masters and 2 to 3 for mistress. Majority of the pupils in these schools were Christians. Two aided schools for mistress in Calcutta train their pupils to a high standard (Croft, 1888, p. 78). One of them, the Free Church Normal School had many of its students passed at the entrance and fine arts examination of the university (Croft, 1888, p. 78). In 1884-1885, there were three training schools for mistress in Oudh, one of which was attached to the girls' school. The female normal school at Jubbulpore, like Bombay, adopted the policy of inducing the wives of schoolmasters, to enrol in the training schools. So, out of 29 pupils, 21 were the wives of masters or of those men who were undergoing training to become a school teacher (Croft, 1888, p. 81). Thus, the policy of inducing the wives of the schoolmasters as mistress in training schools was pursued with success (Croft, 1888, p. 81).

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<sup>11</sup> "The Bengal Department even attempted to utilise female votaries of the *Vaishnava* sect as teachers. The members of this sect, male and female, renounce caste and devote themselves to a religious life. At one time, the female *Vaishnavas* seem to have contributed a good deal to the instruction of their countrywomen, and at the beginning of the century, many of the Bengal *zananas* had preceptresses belonging to this class. But an effort, cautiously and patiently made by the Education Department to train them as teachers for girls' schools, ended in unfavourable results". (Hunter, 1883, p. 538)

By the year 1886, training school for females in Madras grew from 4 to 12 (Croft, 1888, p. 75). Out of this, 6 training schools were under missionary management. The students in these schools mostly were comprised of Eurasians, native Christians, Hindus (chiefly low caste) and Muhammadans. Bombay had three training schools for mistress. But it was difficult to get women enrolled in these schools. So, attempts have been made to induct the wives of the schoolmasters in these schools.

While married women were trusted for the work, they were rarely allowed to take part in the work and widows and unmarried women were not trusted for the work. Mr. Kirkham (the inspector) wrote, "I do not think that mistresses, as a general rule, will be able to manage schools successfully and conciliate the respect of the people, unless they are respectable married women living with their husbands and families in the same place," which was the common practice in England and other civilized countries (Croft, 1888, p. 76). In 1883-84, the Poona College for mistress had only 16 married students out of 44, followed by a reduction in the former by 7 the following year (Croft, 1888, p. 76). Unlike Madras, Bombay saw no difficulty in inducing women of respectable position to join these schools, nor were these schools dependent on the native Christians in the similar manner. In 1884-85, out of 98 female students under training, only 16 were Christians, whereas 71 were Hindus, most of the latter were Brahman and Maratha. The remaining 11 include from Parsi, Jain and others (Croft, 1888, p. 76). There were four training schools for mistress in Punjab. All of them were either private or aided. There were 150 pupils out of which very few were under training and fewer had passed the lower primary examination. To this, Mr. Ibbetson, the officiating director for 1883-85 responded and declared such schools as a sheer waste of money (Croft, 1888, p. 80). In 1885-86, 204 pupils in the training schools for mistress learnt English, among whom a large number of pupils were native Christians (Croft, 1888, p. 240). There was no substantial increase in the number of women trainee and it was assumed that the establishment of institutions for women trainees would hardly create a demand for girls' education (Croft, 1888, p. 292). Moreover, aided training schools for women were mostly managed by the missionary bodies with the objective of supplying teachers for their own schools and had nothing to do with the promotion of girls' education<sup>12</sup> among the people in general (Croft, 1888, p. 292).

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<sup>12</sup>The obstacles in the way of female education were listed as; no demand of education for girls as a means of livelihood, child marriage, low quantity and quality of teachers for girls' school and the state system of instruction (such as textbook, curriculum, monitoring, and inspection) were made according to the boys. Another obstacle to female education was the fear that it might bring the revolution.

By 1901-02, there were 18 normal schools for women teachers in India with 351 students under training. However, these schools did not have any admission criterion and even illiterate women were admitted in them. (Nathan, 1904, p.195). So, the number of women teacher trainee was in fact reduced to a great extent even though there was no admission criterion for women to enter into such institutions.

With respect to the training women for higher classes of secondary schools, there were two institutions; one was The Loreto House Training class (unaided and meant only for L.T.) and Diocesan College (aided and meant for both L.T. and B.T.). There was no government training college for preparing female students to teach at secondary schools and financial constraint was cited as the major reason for this. In 1922, the lady principal of the Diocesan College repeats the complaints made in 1917 with respect to the short duration of the training course, she said;

We lament the shortness of the course; ten months is utterly inadequate for all that has to be done. The theoretical course is stiff, some students' English lacks grounding and so hinders the expression and grasp of the subject in hand. Then so many are realising the importance of Geography, but if they have never studied it in the senior school, much less in college, it is nearly impossible to give them the opportunity of learning to teach it in ten short months. The same applies to History and Nature Work. There is a great demand for trained teachers, but they should be trained, not quickly pushed through a heavy syllabus. (Holme, 1923, p. 45)

During the quinquennium 1917-1922, there had been addition of three training schools for women teachers to teach at the primary and lower classes of secondary schools in the Bengal Presidency, namely, The Bhahmo Girls' Training Class in 1919, the Moslem Training Class in 1919 and the Elementary Training class of the Baptist Zenana Mission Entally in 1918. Even after providing the quarters and salaries they were not able to supply even one-fourth of the trained teachers of the total required (Holme, 1923, p.46). The girls' education is directly linked to the supply of trained female teachers and the funds and available facilities cannot compensate for the demand of the trained female teachers. Moreover, inadequate training facilities could not be solely accounted as a cause for the inadequate supply of trained women teachers as factors like general backwardness of women's education and seclusion of women in home were also responsible. However, in all branches of women's education the common difficulty was of the limited supply of teachers of any sort (Holme, 1923, p. 65). The backwardness of society with respect to women leaving homes and accessing education has become a concern among the women themselves. This is showcased when in 1926 *muslim*

ladies held a conference on Aligarh Jubilee celebrations and stressed for the need of having education for women and liberalization of social customs for the county to progress (“Muslim women’s plea”, 1926). A *pardah* party was also organized by the conference in which around 500 *pardah* women participated (The “Muslim women’s plea”, 1926). The conference passed resolution for introduction of compulsory education for girls and the collection of funds in the aid of girls’ college at Aligarh in order to raise it to the degree standard (“Muslim women’s plea”, 1926).

During 1932-1937, education of girls flourished as the parents showed an inclination towards educating their daughters. But, because of the financial constraints, supply of women teachers was adversely impacted. Moreover, even the available trained teachers were not employed as the social norms were against women leaving home and marriage for employment. While, it was difficult to bring women teachers to join teaching, the recruitment of men teachers in girls’ schools was stigmatized too. Men teachers teaching in girls’ schools were branded by a deputy inspectress as old, lazy and uncertificated men who had proved unfit to teach in boys’ school (Sargent, 1939).

The period of 1937-38 to 1946-47 saw a slight improvement in the number of teacher training institutions, which increased from 217 to 224 during this decade (“Progress of Education in India”, 1937-47).

### *2.2.3 Degree of teacher training and its duration*

The duration of the teacher training programmes differed according to the course as well as the region. However, same kind of course, preparing teachers to teach at the same level also had variation in amount of time the candidates were expected to spend in the course.

The duration of the course for teacher training in the normal schools generally varied between one to three years. In Bengal, it varied from six months to one year whereas in Bombay it varied from two to three years (Hunter, 1883, p. 136). While the course was for one year in North-Western Provinces, in Central Provinces it was one year for the village school masters and two years for the town school masters. The quality of training offered in the normal schools of Bengal whose duration varied between six months to one year was considered low. The duration of the first grade schools in Western Bengal was three years. Whereas, in Eastern Bengal the course duration of such schools was two years. (Calcutta University Commission, 1919). The inspectors of the training schools of both the parts of presidency were worried over the deteriorating quality of outturn of teachers. Initially, the duration of

licence course at Dacca Training College was two years which was later reduced to one year. Reduction in the time span of the course was introduced considering the financial and other hardships men teachers faced as most of them were married; moreover, the step was considered good for economy and supply of teachers.

In North Western province, wherever there were normal schools, classes were attached to the *tahsili* schools, teachers had to first serve as apprentices and if they delivered satisfactory performance, they were appointed as permanent teachers whenever there is any vacancy (Hunter, 1883, p. 137). In no other district of India, except Coorg that the efforts of department for bringing improvement in the teachers had been so successful than in the Central Provinces of India. There were three government normal schools. All the students in these normal schools had to agree for at least two years of service in teaching after qualifying. In the government schools the percentage of trained teacher was 87 which is the highest for any other province in India and the percentage of trained teachers in aided schools was as high as the cess schools of Bombay.

In Bengal, there were eight normal schools for the training of teachers for vernacular schools. The course of these schools was not any less than that which is required for the first arts examination of Calcutta University (Hunter, 1883, p. 237). The course of these schools comprised

vernacular language and literature; Sanskrit; history of England and India, general history; general and physical geography, with elementary descriptive astronomy; arithmetic, European and Indian, algebra to the binomial theorem, trigonometry to the solution of triangles, logarithms, statistics and elementary dynamics; six books of Euclid, mensuration, surveying with the chain, plotting, and plan-drawing; elementary physics chemistry, botany, and the laws of health; and lastly the art of teaching, with practice in the model school. (Hunter, 1883, p. 237)

The candidates to this course were admitted only after passing the middle scholarship examination. The course was of three years duration. The central examination was held at the end of the first, second and third year subsequently for all students of the normal schools and certificates of different grades were given to those who pass these examinations. However, no student was held eligible for the post of headmaster at middle vernacular school unless he passes through the full duration of training. Lower certificates at these examinations were helpful for gaining assistant masterships at middle schools or headmastership at upper primary schools (Hunter, 1883, p. 237). These examinations however, were not limited to those studying at normal school but was open to anyone who desired to qualify for a

certificate (Hunter, 1883, p. 237). The stipends given to student at normal schools varied between rupees 4 to rupees 5 a month. A distinctive feature of the Bengal normal school system was the attachment of a model school of middle vernacular standard for the practice of the students receiving training. There were 466 students in the eight normal schools in Bengal in 1882 and 266 certificates were issued on the result of the central examination (Hunter, 1883, p. 237).

While the normal schools of Bengal considered to be of very good quality in 1883, the same were called out to be of low quality by 1917-1922. The Holme's Report in 1923 noted that the quality of the normal schools<sup>13</sup> of Bengal was low. The two years duration course which was in practice in East Bengal was shortened from three years (Holme, 1923, p. 43). Moreover, the inferior quality of the output of middle school reflected on the work of these institutions (Holme, 1923, p. 43). The subjects that were taught in the course were of same standards that a teacher is intended to teach in school. So, the proposals were made forward to reorganize and improve the quality of the schools. Some of these recommendations include; qualification for admission to these schools should be either matriculation or any higher certificate, the course should extend a year, the rate of stipends to be at rupees 12 and the curriculum should include compulsory papers like elementary science, manual work, drawing and principles and methods of teaching along with liberal options in Bengali, English, Indian History, Geography and Elementary Mathematics; every candidate was required to specialize in three out of these five subjects, one of which should be either Bengali or English (Holme, 1923, p. 43).

The Central Provinces had no training school for secondary school teachers, however the masters in the middle schools have generally qualified the matriculate examinations and some even had advanced to the university as well.

The only normal school providing teacher training for teaching at secondary schools in Madras Presidency was the government normal school established in 1856 (Hunter, 1883, p. 236). Initially, it offered general as well as special education but later decided (few years before 1882) to limit its work to the training of teachers (Hunter, 1883, p. 236). This institution admitted only those who passed some university examination. The students of this

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<sup>13</sup>There were six normal schools in Bengal by the end of 1921-22. All were government institutions except one which was managed by the Church Missionary Society and aided by the government at Krishnagar.

institution comprised either the teachers or the candidates for teacherships. The scholarships for the teachers studying at this institution varied from rupees 10 to rupees 20 a month and for the teachership candidates it ranged between rupees 5 to rupees 14 (Hunter, 1883, p. 236). The rate of the stipend was fixed according to the university standing of the students and to the educational division they are to teach. The number of stipendiary students could not exceed 35 and the total number 50 (Hunter, 1883, p. 236). The period of training was 12 months except for Master of Arts, or teachers having three years of experience and 25 years of age, in which case the period was reduced to six months under special circumstances (Hunter, 1883, p. 236). Every stipendiary student was bind with completion of the prescribed training and to continue for three years of his service to the post he is appointed to after passing the final examination (Hunter, 1883, p. 236).

Bombay had no special school for training the teachers at secondary schools. The headmasters of secondary schools were generally graduates, of middle schools were university men or officers who have distinguished themselves as teachers in lower appointments (Hunter, 1883, p.237). The assistant masters of secondary schools have been trained in high schools or colleges. The newly appointed departmental school teachers were required to serve for a year or more in the high schools, under the supervision of the most experienced headmasters of the Presidency (Hunter, 1883, p. 237). So, the high school discharged the functions of a training school for teachers teaching at secondary school. The provincial committee refused to bring any changes in the present system as they found the existing program economical and successful (Hunter, 1883, p. 237).

In North-Western Provinces and Oudh, there was a normal school for the training of teachers at secondary and primary schools at the headquarters of each Commissioner's division. The candidates were required to pass middle school examination for admission into these. The duration of the course comprised two years. The curriculum for the higher classes included subjects of vernacular language and literature with optional instruction in Persian or Sanskrit, arithmetic, algebra to quadratic equations, -four books of Euclid, mensuration of plane surfaces, surveying with the plane table, history and geography of India, general and physical geography and map-drawing, elements of natural science, and the principles of teaching (Hunter, 1883, p. 238).

Bengal had no special institution for training teachers for English schools. A government high school of first grade would have the headmaster of either an old senior scholar of the pre-university period or of a Master of fine arts, the Bachelor of Arts and the men of lower

university standing in the subordinate appointments comprised the second master of these schools (Hunter, 1883, p. 237). In aided schools, the Bachelor of Arts (B.A.) students were sought eligible for appointment in the position of a headmaster in a high school and for middle schools the students of first arts were considered eligible (Hunter, 1883, p. 237).

The only normal school in Assam for the secondary school teachers was framed on the basis of Bengal model. This school had a practising school and in the last four years 36 students had gained the certificates of competency (Hunter, 1883, p. 238).

The central training college at Lahore in Punjab trained teacher for both English and for secondary vernacular schools. The students who passed B.A. examination of first arts of Calcutta University or the corresponding examination of the Punjab University were deemed eligible for admission into the English classes of this college in addition to the admission of the promising teachers of the district schools. The vernacular class admitted men who passed a normal school with certificate of competency, the students who passed the vernacular entrance examination of the Punjab University and the teachers sent in from the schools (Hunter, 1883, p. 238). The instruction at this college was primarily given in the principles of teaching except for elementary science. The number of students in each class was 30 and the primary shortcoming of the institution was that it did not have model school attached for teaching practice (Hunter, 1883, p. 238). The aided normal school of Christian Vernacular Education Society at Amritsar does not provide training for teaching at the secondary school; however, the course of the school was advanced enough to qualify its best students for the posts at middle schools. This school had a practising school attached as well (Hunter, 1883, p. 238).

The normal school at Patna was the only school having English classes attached to it. Those who passed the middle scholarship examination in English were eligible for these classes.

So, it could be said that a large number of teachers teaching at the secondary schools were not trained either because the existing normal schools were few and not been able to match up the demand or because the university education or high school training deemed sufficient to teach at the secondary school level.



RIEC in 1883 recommended instituting an examination in the principles and methods of teaching for those who desire to gain permanent employment as a teacher in any secondary school, government or aided. However, this was suggested as an alternative<sup>14</sup> to the requirement of a secondary school teacher having gone through a course of normal training (Croft, 1888, p. 249). These tests or examinations were of two types especially in Madras: (1) the general education test of the grade for which teacher is a candidate and (2) the test in the principles of method and school management prescribed for the grade (Croft, 1888, p. 249). The general education test was of three grades; (a) B.A. degree examination (collegiate) (b) the fine arts or entrance examination (secondary) and, (c) the middle school or upper primary examination (primary) (Croft, 1888, p. 249). In Punjab, an examination in the principles and practice of teaching was in force for the persons desire to be employed in the secondary schools. For the purpose of the examination certain textbooks in the art of teaching were prescribed and knowledge of the registers and returns of the department was also demanded (Croft, 1888, p. 250). Moreover, each candidate also required to give half an hour lesson in the presence of the inspector (Croft, 1888, p. 250). Another recommendation pertaining to secondary education was a shorter duration of the course in the principles and methods of teaching in any of the normal schools for those who are already graduates (Croft, 1888, p. 176).

Madras instituted a new degree in teaching called as Licentiate in teaching. This degree was open to graduates only who must have attended a six months' course at an affiliated institution along with six months of practice in the profession (Croft, 1888, p. 137). On special orders from senate, only those students may be granted exemption from attendance at the course who was teaching as a regular staff at a high school or college for more than two and a half years of duration (Croft, 1888, p. 138). The subjects for the course broadly included principles of education, history of education, methods of teaching and school management.

By the year 1917, there were two colleges<sup>15</sup> in Bengal for men<sup>16</sup> which gave degrees in B.T. and Licentiate in Teaching. Only three classes of students were admitted in these colleges; (i)

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<sup>14</sup>This recommendation was objected by the Madras Government in 1884 stating this being a retrograde step and would practically mean an abolition of the training schools for superior teachers. However, the objection was removed by the Government of India later on.

<sup>15</sup>These colleges were the David Hare Training College and the Dacca Training College.

<sup>16</sup>There was one aided Teacher's college in Bengal for female named as Diocesan College which too gave degrees in both B.T. and Licentiate in Teaching.

teachers and inspecting officers in government services, (ii) teachers from aided schools and, (iii) other candidates desirous of qualifying themselves for teaching profession (Holme, 1923, p. 42). These colleges also opened up a degree in Master of Teaching for its research students. This has led to the broadening of subjects and modernization of methods. Students were given liberal choice and new subjects like physiology, hygiene, physical drill were included. While for B.T. candidates a course in Educational Measurement was added. History of Education was made a non-examination subject and the tutorial system has been extended. Both the courses, B.T. and L.T. were for one year but B.T. admitted arts or science graduates on a condition that the candidates must have gone through six months of practical training or have served as a teacher in a recognised school for a year. The licence course admitted who have completed intermediate course. The candidates could not take the license examination until two years have elapsed from the passing of intermediate examination.

However, the Calcutta University Commission Report in 1919 reported that the curriculum of the two colleges of teaching for men in Bengal is theoretical, burdensome and valueless. Moreover, it lacked professional training, focused on preliminary polishing and offered little relation with the actual needs of the Indian schools (Holme, 1923, p. 42).

So, on the one hand, the quality of the Bengal normal schools was deemed to be low as it taught teachers the intended subjects that they were to teach in schools; on the other hand, the Calcutta Domiciled Community Enquiry (1918-19) recommended such elementary education which is simple and practical with the objective of turning out skilled workers (Holme, 1923, p.78). It also suggested that curricula in all grades should be lightened and work of schools should be in correlation with the requirements of employers and a special preparation for the livelihood, however, a complete course of general education shall not be curtailed and no independent employment should be open to the girls and boys below 16 years of age (Holme, 1923, p.78). Simultaneously, the colleges of teaching were condemned for being very theoretical and away from the ground realities of the Indian schools. Notwithstanding, ten years later Hartog Committee (1929) report observed that nine months of teacher training for secondary school teachers is too less a time for doing away with the old methods of teaching with which many of the students are habitual.

There was a complete chaos in the area of teacher education as has also been highlighted by Dr. G S Krishnayya through an article published in The Times of India newspaper on 12 February 1937. He brought to the light the fact that 15 universities offer professional degree

in teaching, however, unlike other professions like medicine, engineering and arts, in teaching there are three different kinds of degrees. B.T. was offered in nine universities, B.Ed in four, and L.T. in four. Furthermore, he avers

the discrepancy is due to the remarkable fact that in three universities two of these degrees are conferred, one degree on the undergraduate and the other on the graduate, which means that in some universities a degree is offered to the undergraduate which in other universities can be held only by the graduate. That is not all. The B.Ed degree is not necessarily the equivalent of the B.T. (Bachelor of Teaching) and the L.T. (Licentiate in Teaching), for, in three universities it involves two years' work and in one university it calls for only a year's study. (Krishnayya, 1937, p. 14)

Not only this, but there was a disparity in the postgraduate degree as well. There are different connotations for the same degree, for example, M.T. (Master of Teaching) and M.Ed (Master in Education). Moreover, the duration and requirements of the degree also differed according to the region. Dr. Krishnayya (1937) raises the question that why the degrees such as B.T and B.T. have different connotations, duration and other requirements if the nature of the degree is same. Similarly, for the degrees of M.T. and M.Ed. He further says that L.T. lacks significance as anybody can apply for that. He opines that from the degree itself it should be clear whether it involves a year's study or two years' study or even more than that. Moreover, there were discrepancies in the number of subjects that teacher trainees are expected to undergo as well as the requirements of practice teaching. Dr. Krishnayya (1937) laments that teaching being a practical job, not enough importance is accorded to the assessment of trainees in practice. He says that 9 out of 15 universities which offer degree in teaching do not consider the performance of teacher under practice as an assessment criterion. Moreover, he notes that six months duration is too short a time period for preparing teachers.

It seemed a lot of different recommendations on not only the duration of the teacher training courses but also the content and the idea of it were in circulation which rendered teacher training to undergo a lot of changes. So, to provide some uniformity to the duration of the teacher training courses at different levels, the committee of Central Advisory Board of Education (CABE) in 1944 gave few recommendations. The committee proposed that the training of pre-primary teachers should span two years, the Junior Basic (Primary) for two years, training for Senior Basic (Middle) school should span three years, two years for the non-graduates preparing for high Schools and one year of training for graduates preparing for high Schools (CABE report, 1944). These recommendations were accepted.

#### 2.2.4 Salary of the school teachers

The respect for the schoolmaster of an ordinary elementary school depended on the nature of the education school delivers and the adequacy of the income teacher derives from the fees. If the school delivers the religious education, then the teachers held the position of respect whereas if the education was secular and based on the departmental model the schoolmaster was judged on the standards of a departmental schoolmaster. So, schoolmasters of the schools of religious nature and those who functioned in absence from the support of government garnered more respect in Bengal and northern India. Moreover, the schoolmaster of a cess school possessed a far greater influence than that of a secular indigenous school as is the case in Bombay. However, in Madras, the schoolmaster of an old indigenous type school found to be fast losing his influence to the trained and certificated teacher of the new type (Hunter, 1883, p. 72).

In the indigenous schools of India, the income of the teachers was irregular, which was mostly earned through the payments by the parents of the students the teacher taught; in addition to it sometimes the teachers received some grain or agricultural produce from the families/parents of the wards (Rao, 2020). In 1851, H.S. Reid has reported that the income of the teachers was even lower than that of a grass cutter (Rao, 2020). Similarly, Guha finds that the earning of a Sanskrit *pundit* was lower to an agricultural labour (Rao, 2020). The position of the Arabic and Persian teachers was slightly better off (Rao, 2020).<sup>17</sup> Rao (2020) points out to the dismal condition of the indigenous schoolmasters

William Adam recommended that the indigenous schoolmasters should receive financial support from the government to 'raise their economic position' as 'better remuneration would attract better talent.' He drew the attention of the government to the poverty of masters and concluded that the government alone can act in this manner and urged the government to extensively establish vernacular schools across Bengal Presidency. (p. 36)

Similarly, T.B. Macaulay had suggested giving rupees 30 to 35 a month as salaries to the Indian school teachers, but the colonial state was reluctant and hence rejected this proposition.

So, the salaries of the Indian school teachers remained low. In Madras, the average salary of a village school teacher teaching in a school managed by private body and aided by result

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<sup>17</sup>Some of the Arabic teachers were in possession of considerable wealth and endowments whereas the income of Persian teachers ranged in between 6 to 8 rupees per month (Rao, 2020).

grants was rupees 7 a month. The teachers teaching in schools aided by local-fund boards and municipalities got a fixed salary of rupees 5 on an average in an addition to contingent income of rupees 2-8 and they also held a better position being a servant of public boards. The teachers working in local fund and municipal 'salary grants schools' got an average salary of rupees 5 for an assistant and rupees 12 for headmaster. Only those masters who have passed matriculation examination received a salary of rupees 18 or rupees 20 (Hunter, 1883, p.135).

The teachers teaching in the cess schools of Bombay usually got a salary of less than rupees 10 a month. Those who would get a permanent salary exceeding rupees 10 a month were also entitled for the pension payable from local fund revenues (Hunter, 1883, p.136). However, those masters who received instruction in normal schools, in addition of receiving a fixed salary got an allowance based on the result of an annual examination of their school and the average attendance of their pupils (Hunter, 1883, p. 136). The system worked fairly well for the teachers, however, there were certain disadvantages due to the varying attendance of the village schools. Because of this the salary of a headmaster rarely exceeds rupees 60 a month, whereas the teachers who come with a long service were eligible for the post of Assistant Deputy Inspectorship, who received a salary of rupees 75 a month (Hunter, 1883, p. 136). Although the position of a vernacular schoolmaster is not equivalent to the officer of a similar status in the Revenue Department but the former enjoys a respectable position in the society (Hunter, 1883, p. 136). In rural districts, the schoolmaster is given to manage the post-office as well because of which he is able to secure an additional pay. So, the schoolmasters of cess schools in Bombay commanded a good amount of respect and are educated probably more than the subordinate officers of the other branches of public office (Hunter, 1883, p. 136).

The salaries of teachers at the *halakbandi* schools in North-Western Provinces varied from rupees 5 to rupees 12. The deserving candidates were promoted to the *tahsili* teacherships on rupees 10, rupees 15 and rupees 20. They may also become sub-deputy inspectors and deputy inspectors (Hunter, 1883, p.137). However, there were almost no chances for the teachers of *halakbandi* schools to ever get a salary exceeding rupees 12 a month and also, they do not have any claim to pension and gratuities. The total number of *halakbandi* teachers were 5, 731 by the year 1881-82, out of which more than half held certificates (Hunter, 1883, p.138).

In 1869, Punjab passed a scheme for the departmental schools under which the pay of teachers except assistant was fixed at rupees 10. This step definitely improved the position of

teachers but led to the reduction of number of schools and scholars as it demanded more money (Hunter, 1883, p. 138).

The pay of vernacular teachers in the government primary school in Central Provinces varied from rupees 6 to rupees 35 a month. Those receiving payment of less than rupees 6 were either monitors or pupil-teachers. Many of the teachers were employed as village postmasters as well and were allowed to sell the licenses under the forest regulation (Hunter, 1883, p.138).

The low salary of the primary teachers was one constant complaint with respect to the education system in India then.<sup>18</sup> However, no complaint was received with respect to the secondary school teachers being underpaid. Salaries paid to the teachers needed to be sufficient not only to upgrade the status of the schoolteachers but also to attract competent people to the profession. Although there was a good amount of competition<sup>19</sup> however, there was no evidence supporting that the number of educated men were in excess to their demand. The teaching profession was not deemed attractive other than the value of the post for the prospect of promotion or transfer to a better paid-service (Hunter, 1883, p. 240). The system of promotion of the government school teachers varied across different provinces. Transfer of the teachers depended upon the dispensers of the patronage in other branches of the government service or by other employers of highly remunerative services (Hunter, 1883, p. 240); however, this also varied for different provinces.<sup>20</sup>

The prospects of teachers in aided schools varied as per the liberality of the grant-in-aid rules, degree in which recognition is given to the idea of progressive increase in salaries irrespective of the kind of nature of school in terms of its affiliation, and, by the readiness of

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<sup>18</sup>The complaint kept recurring and is persistent even after 100 years from the Hunter Commission Report of 1883.

<sup>19</sup>In some of the provinces the salaries of B.A. and M.A. graduates were increasing.

<sup>20</sup>“In Bengal, the Director of Public Instruction is sometimes asked to recommend men for Deputy Magistracies or other special posts in the executive service of Government; for appointment as tutors or guardians under the Court of Wards; for service in the Jail, Police, Registration, or other Departments. This tendency has been decreasing of late years, because the dispensers of patronage have found it easier than before to make their own selection from candidates independently qualified. Nevertheless, in those Provinces in which special encouragement has been given to men of education, the belief still prevails that service in the Education Department will open a door, however narrow, to other and more remunerative careers; and this fact has its weight with candidates for employment, and puts a somewhat better class of men at the disposal of the Department for service in schools. In other Provinces there has been little if any recognition of educational officers as having any special claim to, or qualification for, public employment; there is no current belief that approved service under the Director’s eye will lead to selection for a better post outside the Department; and in applying for educational appointments, men look simply to the market value of their services”. (Hunter, 1883, p. 240)

those in authority to reward the best teachers of the school to the higher positions under government (Hunter, 1883, p. 240).

The salaries of the high school and middle school teachers too varied for the different provinces. In Madras, the salaries of teachers at high school and middle school managed by private bodies were estimated to be rupees 100 a month and rupees 40 a month subsequently (Hunter, 1883, p. 241). The salaries of the teachers of departmental schools were higher. The competent teachers of the aided schools also had an opportunity to be appointed as deputy inspectors and at times they were even appointed to the higher posts as well (Hunter, 1883, p. 240).

The teachers of the government secondary schools in Bombay were eligible for the promotion to the higher posts in the department. The salaries of the head masters of the government high school in Bombay ranged between rupees 125 to rupees 800 (Hunter, 1883, p. 240). The maximum was that of the head master of the Elphinstone High School. Assistant Masters received salaries between rupees 30 to rupees 150 and the salaries of the teachers in middle school varied from rupees 15 to rupees 150. The salaries of the head masters of the high school of aided schools ranged from rupees 100 to rupees 600, the maximum amount (that is rupees 600) was given to the European head master of a mission school (Hunter, 1883, p. 240). The maximum salary that an assistant master of an aided school received was rupees 125 a month. The salaries of the masters in aided middle schools ranged from rupees 60 to rupees 125 (Hunter, 1883, p. 240).

In Calcutta, the officers of the department below the European Professoriate and Circle Inspectorship were ranged in the subordinate graded services which consists seven classes (Hunter, 1883, p. 240). The salaries in these services range from rupees 50 to rupees 500 a month. The teachers of the government secondary school receiving salary of rupees 50 and upwards were included in this list and also, they were eligible for promotions on the basis of the qualifications and service to the highest classes (Hunter, 1883, p. 240). Out of the 327 officers in the list 136 were the teachers of high school. The head-masters of the Hindu and Hare school of Calcutta were included in the first class of the list with their salaries ranging between rupees 400 to rupees 500 a month (Hunter, 1883, p. 240). In aided high schools, the salaries of the teacher ranged from rupees 15 to rupees 150 a month and it ranged between rupees 10 to rupees 50 for teachers of middle schools. The teachers of the successful aided schools were frequently rewarded with the appointments to the government schools.

In the North-Western provinces, the salaries of the teachers of the government middle schools ranged from rupees 8 to rupees 20 a month.<sup>21</sup>

The salaries in the district schools of Punjab ranged from rupees 30 to rupees 400 a month and it ranged between rupees 8 to rupees 40 a month for the middle vernacular schools (Hunter, 1883, p.241).

In the Central Provinces, teachers of middle schools have been appointed on the post of civil services and hence competent men were recruited on the position of masters (Hunter, 1883, p. 241).

In Assam<sup>22</sup>, salaries of the teachers of government high schools varied from rupees 15 to rupees 200, and it ranged between rupees 10 to rupees 40 for middle vernacular schools. Teachers, at times, even though scarcely were appointed to more valuable posts in other departments.

In Coorg, salaries of the teachers in high and middle schools ranged from rupees 30 to rupees 100 and from rupees 50 to rupees 400 in Haidarabad Assigned Districts (Hunter, 1883, p. 241).

The average pay of an aided primary school teacher in Calcutta during the quinquennium review (1917-1922) was estimated to be at rupees 23.5 against rupees 16.9 in 1916-17. Whereas the pay of an unaided primary school teacher was calculated to be at rupees 5.6. The pay of an aided primary school teacher shall not be considered high as the rent of the school house had to be paid out of it which ranged between rupees 15 a month for a *pucca* house to rupees 10 a month for a tiled hut; and the cost of the Board was higher in Calcutta than in the *Mufassal* (Holme, 1923, p. 41). The efforts were directed towards improving the salary and status of the teachers in the government schools but the condition of aided and unaided colleges remained same (Holme, 1923, p. 41). Also, the salary of the aided middle school teachers was scant as has been highlighted by Mr. Badham, a head teacher of a Bagalkot school. He sent a letter to the editor of The Times of India saying that in spite of the revision in the pay scale of the teachers, only the primary school teachers and government school teachers have been benefitted and aided middle school teachers have been neglected

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<sup>21</sup>There is no information on the salaries of the teachers of the high schools and aided schools in the North-Western Provinces.

<sup>22</sup>In Assam, secondary schools contained primary departments.



(Badham, 1921). He further says that aided school recruit teachers on the meager pay possible as they have to minimize the expenditure of their school. The government aid to such schools is given in proportion to the expenditure the school incurs which then becomes a negligible amount. Mr. Badham also writes that the contribution of such schools towards secondary education is very high since the number of government high schools are less than the former and hence the teachers of such schools should be given a “regular and incremental scale of pay at least two thirds of that granted in government high schools” (Badham, 1921). While putting forward his plea he also makes reference of the similar complaints made by the teachers of Central Provinces and an example of Madras presidency which has kept a provision of some lakhs for the benefit of teachers (Badham, 1921).

During the same time, scandal of paper salaries took place and teachers were still taking private tuitions to supplement their scant income which was indicative of the malfunctioning state of affairs with respect to education system and teachers (Holme, 1923, p. 41). Moreover, teachers worked as a postmaster in addition to the teaching work. The remuneration received by the teachers in Bengal for the postal work ranged between rupees 3 to rupees 15 per month (Holme, 1923, p. 38). At the end of 1921-22, in Bengal Presidency there were 556 schools in which one of teachers worked as an in charge of the postal work of village (Holme, 1923, p. 38). The salaries of the teachers in Bengal were still low in view of the fact that the people of Bengal who send their children to school are willing to pay and pay half of what they receive. In no country having a vast primary education system, the proportion of fees to the total expenditure is as high as it is in Bengal and in no other province of India; the voluntary contribution is as great as it was in Bengal (Holme, 1923, p. 40). The outturn of teachers for high schools and middle schools in Bengal fell very short to the actual demand for them. Surely, training facilities were inadequate but it was not the only factor responsible for huge shortage in supply of teachers. The factors which contributed to this were the meager salaries of the teachers and the low status and condition of the teaching profession. Only those came for training who were either interested in their work or those who were looking for some good posts after that. Most of teachers who stayed in the schools did so out of their poor financial condition. Moreover, Mr. Biss pointed out that the training colleges were filled with the government officers driven by inspectors against their will. The salaries on the posts in education were so meager that no one liked to join it. The lowest salaries (initial salaries) of the Subordinate Education Service or Lower Subordinate Education Service or Upgraded Services was 15 rupees a month. The salaries of the assistant masters in government high

schools varied as per their qualification. The lowest salary of M.A. assistant masters was 50 rupees a month, 35 - 45 rupees a month for a B.A. degree holder and 15 to 20 rupees a month for those having lesser academic qualification. Few masterships of government high school in Bengal were included in the Provincial Education Service, members of which drew a salary of 700 rupees a month. However, most of these posts were included in Subordinate Educational Service, members of which drew a salary of not more than 60 rupees a month. The teachers of private high schools received similar or more salaries in comparison to government high school teachers. The salary of a graduate teacher in a private high school ranged from 40 rupees to 50 rupees a month, 25 rupees to 30 rupees a month for those who completed intermediate course and 18 rupees to 20 rupees a month to the matriculates.

The Calcutta Domiciled Community Enquiry (1918-19) deplored the low salaries of the teachers and recommended that the present scale of salaries must be completely revised (Holme, 1923, p.78). Moreover, it recommended that a system of compulsory provident fund must be introduced (Holme, 1923, p. 78). Furthermore, it also recommended building a proper and efficient system of training of teachers and the employment of only trained teachers in the school. Also, it was of the opinion that in order to obtain qualified teachers, a career must be offered to men and women (Holme, 1923, p. 78).

The Calcutta University Commission (1919) and the Hartog Committee (1929) also observed the inadequate salaries and training of teachers are the real impediments in the success of school education.

The Education Commission of 1883 in order to relieve itself of financial burdens of the cost of educating the Indian masses which includes a heavy amount in terms of the salaries of the teachers had proposed making the profession of teaching lucrative to the natives of India and encourage private efforts in this direction. It noted that the private effort in the education can only be increased by creating a positive sense among the community with regards to education. This will lead to the masses paying even more for the education. In such a situation salary of the teachers would be fair even with the decrease in grants-in-aid. However, even after the parents of the wards paid a good amount of their income in fee, salary of teachers remained low as was the case with Bengal abovementioned. The report of Education Commission 1883 further recommended about providing opportunities to the aided school teachers to enter into the public services as to enhance their status. The report also proposed to provide encouragement to the normal schools which would contribute in

increasing the esteem of the teaching profession, and hence private enterprises would be motivated to direct their efforts in this direction.

The problem with the salary of teachers was that teachers were always left to themselves to fend with the meager salary they received. Foremost, in most of the cases salary of teachers was not fixed and even if it is fixed, it is fixed at amount that teachers had to perform either exceptionally or work at other places in order to secure additional income to that. Secondly, if they provided private tuitions to earn an additional income their commitment towards the profession was questioned and they were being looked down upon.

#### *2.2.5 Debates pertaining to the need of teacher training schools*

There existed different ideas across the world with respect to the subjects in which teachers were to be taught. For example, in France, normal schools taught the subjects which the teacher is intended to teach at the school, Germany emphasized upon providing enough training to the teachers in science of teaching and England simply neglected science of teaching. However, in India the idea of training of teachers in particular subjects kept changing. While at some places the training of teachers in the subjects they are to teach has been emphasized, simultaneously, instituting degrees in B.T., or L.T. were gaining grounds. These degrees laid sufficient emphasis on training in subjects like principles and methods of teaching. Madras instituted a degree in teaching which was made a condition for permanent employment in any government or aided school. The Central Training College in Lahore was already in existence (Croft, 1888, p. 184). In India, the importance of conducting training for teachers has been emphasized, especially for teaching at the post primary school level. One of the reasons because of which the training of teachers and the teachers were talk of the reports and newspapers was for the requirement of bringing higher discipline and morality into the schools and masses respectively. RIEC (1883) recommended preparing a special manual for imparting moral training to the teachers. The government of India noted that the tendencies of irreverence and indiscipline is high among the boys, which they considered an inseparable element of the emancipatory education but the prevailing circumstances of the country required them to control and direct the boys in the right manner. Also, they considered that western intellectualism has been given to masses of the country and it was time for them to introduce the western principles of discipline and self-control (Croft, 1888, p. 335). So, it has been suggested that the control and direction in this regard can be provided by the judicious system of scholastic discipline and of such moral training as the policy of strict religious

neutrality enabled to supply (Croft, 1888, p. 334). So, at the level of school, preparation of teachers had to be such that they be able to infuse morality and discipline among the students but at college level moral education was to be imparted through prescribing moral textbooks.<sup>23</sup> Then, a significant emphasis was put on the teachers as they were to be somebody with an unquestionable character so that pupils are influenced by his personal example and other means (Croft, 1888, p. 8). Also, in the same regard suggested were the measures such as preparing lessons in moral teaching, creating teacher manuals, creating hostels to bring teachers and students closer and inspection of schools (Croft, 1888, p. 330). This has been elaborated by Croft Report (1888) as

We therefore recommend that all inspecting officers and teachers be directed to see that the teaching and discipline of every school are such as to exert a right influence on the manners, the conduct and the character of the children, and that for the guidance of the masters a special manual be prepared. (p. 330)

The moral textbooks were to be prepared on the basis of principles of natural religion. The lectures on moral education which was to be delivered by the professors or principals on the duties of a man and a citizen in every session in each of the government or aided colleges failed to garner support from local governments and thus government of India was compelled to disallow this recommendation (Croft, 1888, p. 331). So, while moral education was considered necessary to be imparted at the school level, there was not many options given for doing so other than expecting teachers to be in possession of a character through example of which students are influenced directly as well as indirectly through the ways teachers employ to teach (or may give moral instruction). The inducement of moral education and discipline among the students became a widely discussed area and it found its mention again in a letter by the government of India dated 31<sup>st</sup> December 1887. Henceforth, the importance of properly conducted training schools for teachers was emphasized in a Home Department Circular dated 31<sup>st</sup> December 1887. In the subsequent years the discussions pertaining to the preparation of teachers for imparting discipline and moral education among the students got printed in the newspaper. On 11 Jan 1888 A.P. Macdonnell, the secretary to the government of India writes in *The Times of India* about the resolution of the government of India dated 23<sup>rd</sup> October 1884 which was sent as a circular dated 24<sup>th</sup> October 1885 to draw the attention

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<sup>23</sup>Initially, doubts were raised by both the Government of India and Secretary of State regarding preparing a moral textbook for the college, however prevailed circumstances made this recommendation a desirable attempt (Croft, 1888, Resolution Page no. 11).

of the local governments and administration towards various recommendations of the RIEC (1883). It mentioned that the subject of moral teaching and discipline although very important in case of India has not been given enough attention. So, the Governor General in Council sent recommendations for the same to the local administration and governments for their consideration. While bringing the relevance of imparting moral education and discipline for the masses of India, the government of India was of the view that it has to be imparted through the English standards. It observed that the indigenous education in India offer no standards to follow as the relation between teacher and pupil was often based on punishments and hence it was affront. Also, the question of discipline in Sanskrit seminaries was out of question as there the relation between the teacher and pupil was based on reverence and submission. In support of implementing the standards of discipline from the English schools and colleges, the Government of India (GOI) observed that it should not be doubted as the English education has been well received by the Indians (Macdonnell, 1888).

Further, the kind of training to be received by the pupils has been defined as “the training of the present generation of students to those habits of self – respect which find expression in submission to authority, temperate language, and deference to the judgment of those older than themselves” (Macdonnell, 1888, p. 5). This training has to be given solely through a system of secular education as has been mentioned in RIEC (1883). However, there were some objections to this which were resolved in favour of continuing with the system of religious neutrality with some apprehension. The governor general in council however was desirous of prescribing moral textbooks and imparting moral education on the basis of religion. Macdonnell avers

The Governor-General in Council will be glad if the number of aided schools and colleges in which religious education is freely given gets increased. Although, the Government of India did not approve of the recommendation of preparing moral textbooks for school children as recommended in the Education commission, the Secretary of state said that this should not be ignored and his Lordship in a recent despatch desires that this subject should be now taken up seriously. In some of the provinces the textbooks contain moral lessons of a non-sectarian character but in other provinces the textbooks are not in sync with these. So it deemed desirable to review the textbooks and in accordance with the State of Secretary’s dispatch infuse into it the extracts written by great writers on personal conduct. (Macdonnell, 1888, p. 5)

Further, sufficient emphasis was given on careful selection of the teachers for aforementioned purposes. The Excellency in Council was afraid that the careful selection of teachers is not highlighted enough and the character of the head teachers is not considered one of the

essential qualifications for appointment. Also, the training of teachers has received inadequate attention in some provinces and the grants-in-aid sometimes given to those schools which are managed by other than well-qualified teachers. It quoted

no money is better spent than that allotted to the support of efficient training schools and colleges for teachers, and money is not well spent if granted to schools presided over by untrained and incompetent teachers in which discipline and moral training are relegated to a secondary place. (Macdonnell, 1888, p.5)

The Governor-General in Council is of opinion that in the truest interests of education the cost of providing thoroughly good training schools and colleges for teachers of English as well as of vernacular schools should be regarded as a first charge in the educational grant; and that any province which is now unprovided with institutions suitable for the effectual training of the various classes of teachers required should take measures by retrenchment, if necessary, to establish the requisite training institutions (Macdonnell, 1888).

Simultaneously, inspection of the schools for the conduct and discipline of boys has been considered another important measure in order to achieve the goals of imparting moral education. A letter addressed to her Majesty's Inspectors of schools by the Council of Education quotes "high moral tone is maintained in the schools and the grants of those schools be reduced who perform unsatisfactorily on this criteria" (Macdonnell, 1888, p.5).

Even after a year, the letter which was sent by the Home Department addressed to the local governments and administration on 31<sup>st</sup> December 1887 with respect to the discipline and moral training in schools and colleges in India gets reprinted in Times of India, dated August 29, 1889. The subject of moral education refuses to be subsided and after almost 10 years, the Times of India newspaper reports about an educational conference held in Bombay in 1910 on the subject of 'moral and religious instruction, civil instruction and sanitary instruction'. The conference was held under the joint auspices of Director of Public Instruction and Teachers' Association. The newspaper reports about the speech of governor as

the question of moral and religious training in schools of India is gaining momentum. The same question has been attended at worldwide as the 'First International Moral Education Congress' held in London in 1908 prove that 'how widened is the belief that something is lacking in our systems of mental training, and how earnest is the conviction that remedies ought to be found.' The movement in favour of moral training has gained roots in most of the western countries and the Board of Education in London in 1906 gave the direction that moral instruction should form an important part of the school curriculum. ('Education in India', 1910, p. 7)

The Governor was also of the opinion that in India because of the western knowledge and teaching of the democratic ideals in absence of a culture have resulted into the wildness which may give birth to the revolutionaries and revolts. However, he clears that he is here more concerned with the complaints of irreverence to the authority and loss of parental influence from Indians only. The governor was reported to be saying

the democratic ideals wholly foreign to India, which had been the product of centuries of thought in western lands, took root in this hot soil, and sprang up into strange and extravagant growths, just as the cherished sweet briar rose of England, when transplanted into Australia, became a terror to the farmer. When once political agitation based on race or on class hatred is set on foot, the assassin will assuredly emerge, I am not, however, concerned with this aspect of the situation, but with the broader features of Indian unrest. ("Education in India", 1910, p. 7)

He further said that

Indians complain of weakening of parental influence, loss of reverence for authority, of a decadence of manners and of growing moral laxity. The restraining power of the ancient India has somewhat lost and restraining power of the West is imperative in India..... the educated European may throw off the sanctions of religion; but he has to live in a social environment which has been built on the basis of Christian morality, and he cannot divest himself of the influences which have formed his conscience. The educated or the partially educated Indian who has learned to look on life and the affairs of men from a western standpoint has no such environment and may find himself morally rudderless on an ocean of doubt ("Education in India", 1910, p. 7).

According to the Governor, moral instruction can best be taught, one, through the religious scriptures and two, through the personality and character of the teacher who have direct influence on the students. He did not pay much emphasis on the training of teachers as he was of the opinion that the teacher who have personal enthusiasm and zeal in the subject need to be encouraged and helped through all means to take up the moral instruction as all of the teachers might not have interest in the subject and so they shall not be able to invoke the same in their students. While there was no objection pertaining to the role of teacher in imparting moral education and discipline in the students, there held discussions regarding basing moral education on the tenets of religion. Four out of five presenters in the conference were in affirmation of making religion a basis for imparting moral education. Only Prof. R.P. Pranjpe advocated for keeping the basis of imparting moral education as secular. However, it appeared that he did not comment on why religion should not make the basis for moral education and instead talked about the importance of personality of teacher for imparting moral education. Also, he said that the good habits can be inculcated through encouragement

to games which promote joint action. According to him, good habits can also be imparted through examples from natural history and people (“Education in India”, 1910).

Further proceedings of the same conference were published in the next day’s newspaper. In this section the emphasis was laid on the importance of teachers and the methods they employ to deliver the moral education. One of the speakers in the conference, Mr. Wren in this regard says that most important factor for moral education in schools is the personality of teacher. He was also of the view that school training can only be effective if it is supplemented with the training at home. He says “when the habits of the home are such as to neutralize the training given at school, it is unfair to blame the schoolmaster for the failure of the latter” (“Education in India”, 1910, p. 10). Furthermore, it was also discussed that inculcation of the good habits alone will not serve the purpose and training of the boys should also be conducted in good ideas and right ideals so that the value of good habits can be appreciated. It then talks about preparing teachers for such task and the English Board of Education while instructed their teachers have remarked “the good moral training which a school should give cannot be left to chance; on this side, no less than on the intellectual side, the purpose of the teacher must be clearly conceived and intelligently carried out” (“Education in India”, 1910, p.10).

Then, the speaker says that he personally is not in favour of preparing moral textbooks for the purpose of imparting moral education, rather the teacher who is deemed fit for the task can study the specific methods and procure the required material on their own. Moreover, he was of the view that the task of moral instruction should not be forced on all of the teachers as it requires special gifts such as, personal enthusiasm in the subject, gift of storytelling or description, some stock of material, a personality and character (“Education in India”, 1910).

In spite of the huge discussions on making religion a basis for moral education, nothing of that sort seemed to be implemented as Holme’s Report (1923) on the subject of moral education mentions that there exists no regular system of imparting direct teaching in moral education to the pupils except through the medium of lessons and much was left to the character of the teacher by which students’ conduct and personality is influenced (p. 95).

Along with imparting moral instruction through the lessons or the character and personality of the teachers, the importance of the sports for the same has also been emphasized. The Croft Report (1888) noted that the recommendations were made to encourage native games, gymnastics, school drill and other exercises, which is to be promoted especially in the secondary schools and other schools of town than the primary schools most of which were located in villages (p. 234). Holme’s Report (1923) in this regard observed that games like



football, cricket, hockey, lawn tennis and badminton were played by the boys in towns while the country games were played in the rural areas (p. 95). Only few of the schools and colleges of Calcutta had adequate playground while drill was taught in all recognized schools (Holme, 1923). Further, the Boy Scout movement was popular but it was hindered due to the shortage of the qualified Scout Masters (Holme, 1923).

While, there had been considerable emphasis on training of teachers especially to teach at the secondary school level even if reasons for imparting moral education and discipline among the students of the country, the importance of training of teachers for primary school level was still being reconsidered. This was evident with the case of Bengal which had *guru* and *muallim* training schools for training teachers to teach at the primary school level. *Maullim* schools especially meant for *maktabs*. There had been a sharp decrease in the number of such schools during the quinquennium (1917-1922) from 118 to 102, the reason being the creation of new type of central training school, however the number of students receiving instruction in these schools increased from 1,988 to 2,047 (Holme 1923, p. 44). The number of student candidates for *guru* training schools had risen from 1,472 to 1,770 (Holme, 1923). With respect to the training of teachers two set of contrasting opinions prevailed at the time. One, which believed that the primary school requires teachers to be acquainted with the most rudimentary knowledge and hence *guru* training schools should be abolished; another which held that the primary education is most fundamental and hence teachers should be carefully trained through a costly and elaborative system (Holme 1923, p. 45).

Even though the importance of preparing primary school teachers was discussed, a new scheme was put forth and attempt has been made to improve the *guru* training schools. Under this scheme, reformed training schools were to be set up in each subdivision with classrooms and hostels for 40 students, the extension of the duration of training to one year, and also the staff has to be improved (Holme, 1923). 22 of such schools were opened but they were in the experimental stage then.

The orientation with respect to the subjects in which the teachers are to be trained changed after the Second World War. During that time, the need for training teachers for the practical problems and acquainting them with the culture of countries other than its own was emphasized.

## 2.3 Teacher education in Independent India

### 2.3.1 Training Institutions for Teachers

The government teacher training colleges already existed in Madras<sup>24</sup>, Bombay<sup>25</sup> and Calcutta<sup>26</sup>. Post-independence, the government teacher training colleges were also opened at other places like Patna and Allahabad. The college at Allahabad gave its own diploma. Nagpur, Banaras, Aligarh and Lucknow have opened university training colleges (UEC, 1949, p. 210). All of these institutions provided training to graduates for a year after which they get either diploma or degree depending on the course and college they attended (UEC, 1949).

By the year 1948-49, in Madras, the government college at Saidapet (The Teachers' College) had on an average enrolled around 140 students to its B.T. class annually, the Meston Training College admitted 70, the secondary training college in Bombay admitted around 90 and the David Hare Training College in Calcutta admitted around 120 students (UEC, 1949, p. 211). UEC (1949) reported that the training colleges at Kohlapur, Baroda, Belgaum and Poona will no longer be affiliated with the Bombay University and recommended expanding activities of the Bombay Training College, in order to meet up the requirements of the schools in Bombay city. By the year 1948, a teachers' training college was opened in association with the Mysore University.

As the demand of the trained teachers increased, various private colleges for teacher training were opened. Quality of these colleges was not known however, they followed the pattern of the older institutions. These institutions differed in their efficiency from university to university.

In 1949 UEC observed that the number of applicants in proportion to its seat intake in old institutions had gone down (p. 211). However, from 1947-48 to 1955-56, there had been a substantial increase in the number of students enrolled both in teacher training schools and colleges. Enrolment of students in training schools grew from 38,000 in 1947-48 to 89,870 in

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<sup>24</sup>In Madras the government normal school was established in 1856 whose name was changed to the Teachers' College in 1886.

<sup>25</sup>In Bombay, a Secondary Training College was established in 1906 to prepare the secondary school teachers and had provided its own diploma, known as S.T.C.D, until it was affiliated to the university in 1922 and taught courses leading to the degree of B.T.

<sup>26</sup>In Calcutta, the David Hare Training College was opened in 1908 in the building which was once occupied by the Albert College.

1955-56, and from 3,262 students in training colleges in 1947-48 to 14, 181 students in 1955-56 (Ten years of Freedom, 1957, pp. 80-81). By the year 1965, there were 1893 institutions for training of teachers at different levels all over India.<sup>27</sup> It included both government and private institutes. Several of the secondary and primary teacher training institutes enrolled 400 students each, however many of them had enrolled fewer than 50 students (Mukerji, 1965, p.25). In 1977-78, the total number of students appearing for B.Ed./B.T./L.T. examination was 69,273 out of which 40,078 were boys and 29,195 were girls (Department of Education, 1986, p. 33). The Master's Degree in education was open to candidates during the colonial period as well however, post-independence the first attempt at educational research at the all India level was made by the Central Institute of Education in Delhi (UEC, 1949, p.216). UEC also made it desirable that students proceed to pursue Master's Degree only after having some experience in school teaching.

While the number of students in the teacher training institutions were increasing in spite of the fact that teaching was deemed as a less attractive profession and only those who had not gained employment elsewhere have come to join teaching profession (Secondary Education Commission, 1953).<sup>28</sup> This can lead to either one or both of the two following interpretations; (i) the number of unemployed youth was very huge and/or, (ii) the recommendations of various reports such as RSEC (1953) and REC (1966) were having a positive impact on the number of candidates joining the profession.<sup>29</sup> Among other things, RSEC (1953) suggested that the students should not be charged any fees in the training institute instead they should be provided with stipends, and those who are already in service should be given the same salary they were getting before joining the training programme. In addition to this, it recommended that in order to foster community life in trainees all training colleges should provide residential facilities. In the same vein REC (1966) recommended measures like; abolition of tuition fees in training institutions and liberal provision for stipend and loans, an experimental or demonstration school be attached to every training institution, provision of hostels and residential accommodation, library, laboratory and workshops be adequately provided.

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<sup>27</sup>These institutes include pre-primary and primary teacher training (60 and 1530), physical education training (21), secondary teacher training (267) and state institutes of education (15) [NATE, 1965].

<sup>28</sup>RSEC stands for Report of the Secondary Education Commission (1952-53). This report will be referred as RSEC (1953) from here onwards.

<sup>29</sup>REC stands for Report of Education Commission (1964-66). This report will be referred as REC (1966) from here onwards.

### *2.3.2 Teacher training institutes and the female teachers*

St. Christopher's Training College in Madras had about 45 women students in 1948-49. Similarly, the number of women students increased in other institutions as well. However, the educational qualification criterion for admission to the teacher training institutes for women students was kept low at some places, for example, Bombay. Kabir (1953) noted that the primary teacher training institutions for women in Bombay admitted girls who just passed primary school certificate examination. Not only the qualifying criterion to the teacher training institution was kept low but RSEC (1953) recommended initiating special part time training courses for women to meet the shortage of women teachers.

It is not sure if these measures were responsible or it was the result of a matter of chance but the number of trained women teachers increased in India (even though the increase was not much significant). NCoT (1985) observed that the percentage of trained women primary teachers rose from 15.3 % in 1949-50 to 25.5% in 1982-83.<sup>30</sup> The percentage of trained women middle school teachers increased from 15.31% in 1949-50 to 31.2% in 1982-83 and the percentage of trained women high school teachers went up from 16.06% in 1949-50 to 28.19% in 1982-83 (NCoT, 1985, p. 41). However, increase in the number of trained women teachers could not match up the demand for them. Most prominent was the scarcity of trained women teachers in subjects like physics, chemistry, maths, english and geography. The rural and remote areas were the worst hit with the shortage of women teachers. The problem of trained teachers however was more acute in the north-eastern states of the country.<sup>31</sup>

### *2.3.3 Qualification of teachers and quality of teacher training*

Post-independence, various commissions and committees made a lot of efforts in providing directions as to improve the existing structure of the teacher training and the quality of teachers. So, only a year after India gained independence, UEC was set up which with regard to the teacher training programme suggested that the educators in the teacher education institutes shall have the first-hand experience in school teaching, if not all, at least 50 percent

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<sup>30</sup>NCoT (1985) stands for National Commission on Teachers (1983-1985) and will be referred as NCoT (1985) here onwards.

<sup>31</sup>Two reasons were cited for this. First, that the teacher education was under the tight control of the government there and two, the geographical mobility of the trained teachers from the surplus regions was poor.

of the teacher educators in the institution shall have robust school teaching experience. This measure deemed to be uplifting of the status of profession as the experience in the school teaching after gaining requisite qualification becomes a preferential criterion in order to become teacher educators.

Pertaining to the qualification criterion of admission to the teacher training programme RSEC (1953) advised having two kinds of arrangement: (1) two-year teacher training for those who have taken school leaving certificate or the higher secondary school leaving certificate; and (2) one year of teacher training for the graduates. The same report also talked about extending the teacher training programme to two years for the graduates as well, which, it noted was not feasible immediately. It further recommended that the graduate teacher training institutions should be recognised and affiliated by the university and the secondary grade teacher training institutions be under the control of a separate Board.

RSEC (1953) also noted that, presently, the trained graduate teachers are employed only at the high school level. Hence, it made it desirable that the trained graduates are appointed at the middle school stage as well. It also recommended that teachers who obtain higher degrees while in service should obtain additional increments from the school authorities but the school authorities must check that it does not hinder the satisfactory discharge of the duties of a teacher.

So, between 1947 and 1952, there was an increase in both trained and untrained teachers in most of the states, however, Bihar and Orissa witnessed a decrease in the number of trained primary school teachers (Kabir, 1953, p.50). Out of 5,61,000 primary school teachers in India only 58.2 percent were trained (Kabir, 1953, p. 89). During the quinquennium (1947-1952) the number of primary teacher training institutes and the candidates attending them increased. Similarly, the number of trained secondary school teachers also increased almost in all of the states during the quinquennium 1947-1952.

Furthermore, RSEC (1953) noted that due to the demand of large number of teachers at schools, the recruitment process and the rules of selection was sloppy and disregardful.

Thereafter, in 1964 REC was set up which in order to improve the quality of teachers recommended more stringent measures. It recommended that no student should be allowed to specialize in teaching of a subject unless he has studied it in his first degree or received an equivalent qualification prior to training. Moreover, it said that states and union territories should adopt a rule that teachers of secondary schools will teach only those subjects which they have studied at university degree. If they are required to teach subjects other than those

which they have studied, they should take a special course either through correspondence or in summer institutes. Also, it advised that there should be attempts to recruit first or good class students at teacher training institutes and scholarships should be provided to such class of students. Similarly, the National Association of Teacher Educators (NATE) (1965) proposed giving monthly stipends of rupees 75 to all B.Ed students and rupees 150 to all M.Ed students.

Furthermore, REC (1966) underlined the problems within the given teacher training programmes which according to it requires holistic treatment. It stated

by and large, training institutions for primary and secondary teachers have remained isolated from the mainstream of academic life of the universities as well as from the daily problems of the schools,.....,competent staff are not attracted; vitality and realism are lacking in the curriculum and programme of work which continue to be largely traditional; and set patterns and rigid techniques are followed in practice-teaching, with a disregard for present day needs and objectives. A comprehensive programme of improvement is urgently needed in teacher education (India Education Commission & Kothari, 1966, p. 113).

Moreover, REC (1966) was of the view that the training facilities should be expanded so that no teacher in primary or secondary school is untrained; either they are already trained at the time of new appointment or should receive training within three years of appointment.

With respect to the qualifications of primary school teachers, it was observed in 1950-51 that only 0.30 percent of the lower primary teachers had completed graduation, while 10 percent of them had completed either secondary school or were undergraduates, but 89.60 percent of them had not completed even secondary schools. The situation was a bit better for the teachers in higher primary schools; 5.6 percent of them were graduates, 41.6 percent had completed either secondary school or were undergraduates and 52.8 percent of them had not even completed secondary school (Dutt, 1970). Not only did the academic qualification of teachers were low but they were not trained as well. So, in order to clear the backlog of 4 lakhs untrained primary school teachers and 1 lakh untrained secondary school teachers, the Report of Ministry of Education (RMOE) in 1967 recommended establishing correspondence courses for elementary as well as secondary school teachers.

During 1949-50 to 1982-83, there was a substantial increase in the proportion of trained teachers in India: from 58.32 % to 86.0% in primary schools, from 52.6% to 89.5% in middle schools and from 53.59% to 89.3% in secondary schools (NCoT, 1985, p. 35).

In 1966, REC recommended that only those should be appointed as primary teachers who have at least completed 10 years of general education; exceptions may be made for women

teachers and teachers in tribal areas. Correspondence courses and liberal concessions for study leave should be made for unqualified teachers in primary schools to improve their qualification.

By 1983, while there were not many variations in practices with respect to teacher training at secondary level (such as the admission criterion and the duration of the course) across states, the practices with respect to the teacher training at elementary level differed from state to state. For example, for those who passed class X, it was a one-year duration course in 8 of the states and two years in 13 states. In 7 states, it was a two years course for those who passed class XII (NCoT, 1985, p.49).

In order to overhaul the education system in India, the NEP (2020) suggested moving all teacher education to the multidisciplinary universities and colleges by 2030. These multidisciplinary institutions will have outstanding departments of education offering B.Ed, M.Ed and Ph.D. The policy also recommends instituting a 4-year integrated B.Ed programme which would be the minimum qualification for one to become a teacher. Along with this, 2-year B.Ed programme will also be offered by the same multidisciplinary institutions for those who have already completed Bachelor's degree in other specialized subjects. The policy further suggests the possibility of adapting these B.Ed programmes as 1-year B.Ed programmes intended for those who have obtained equivalent of 4-year multidisciplinary Bachelor's Degree or Master's Degree in a speciality subject and desire to become subject teacher in that speciality. These multidisciplinary institutions may also offer B.Ed programmes in blended or ODL mode for the students in remote locations and also to in-service teachers wishing to enhance their qualification; for this, the suitable arrangements for mentoring, practicum training and student teaching components for the programme shall be provided. Moreover, special shorter teacher education programmes will also be introduced at BITEs, DIETs or at school complexes for the purpose of training local eminent persons who would be hired as 'master instructors' from local area to teach at schools or school complexes about the local knowledge and skills (such as music, agriculture, local art, carpentry, sports, agriculture and other vocational crafts). Additionally, shorter duration post B.Ed certification courses will also to be made available for teachers who wish to move into specialization such as teaching of students with disability or wish to move into leadership and management positions or to move from one level to another, i.e., foundational, preparatory, middle and secondary, at school.

The National Education Policy (2020) has seemed to take a shift from the focus solely on Constitutional values to the fundamental duties as well. The purpose of education in the

policy is stated to be that which builds character and “enable learners to be ethical, rational, compassionate, and caring, while at the same time prepare them for gainful, fulfilling employment” (Government of India, 2020, p. 3). At the same time, there seems to be exclusive focus on gaining and learning about Indian traditions and value systems.

### *2.3.4 Curriculum of teacher training courses*

In 1948, a year after independence, the different teachers’ training institutions generally followed a similar kind of course structure. They generally had compulsory papers on the Principles (or Theory) of Education, Methods of Teaching, History of Education, School Management and Hygiene<sup>32</sup> and also Practice teaching (Criticism lessons and Demonstration lessons) [UEC, 1949, p. 210]. In addition to the compulsory papers students usually specialize in the methods of teaching of one or more optional papers (UEC, 1949). The theory papers were criticized for being dull. These papers failed to establish co-relation within itself or to the practice of teaching (“Problems of Teacher Education”, 1968, p. 9). While course prescription for written papers (theory part) remains more or less similar across different universities, the variations were found for the practical examination (some may prescribe 60 supervised lessons some not even 10). Also, there were difficulties in selecting schools for conducting teaching practice of the students. While the institutions like Teachers’ College, Madras, the David Hare Training College, Calcutta or the Secondary Training College, Bombay<sup>33</sup> had their own practising schools, the students in other institutions had to go to several schools in different parts of the city for practice teaching. Here, UEC (1949) points out “this has resulted in a less efficient training of the student-teachers and a vertical division between lecture and lesson days” (p. 211). Although there were real difficulties in finding schools for conducting teaching practice but that should not mean substandard training in the practical aspect of the teacher training programme. It was pointed out by UEC (1949) that the existing teacher training programme gave too little time for practice teaching and often the conditions of school practice are unsatisfactory.<sup>34</sup> Hence, it suggested that not below twelve weeks of school practice should take place in a year long duration course. In

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<sup>32</sup>The Sixth Quinquennial Review (1917-18 to 1921-22) reported that Hygiene was made an optional subject for the matriculation examination and lectures on it were given in High and Training schools from time to time (Holme, 1923, p. 95).

<sup>33</sup>The principal of this institution noted that the Elphinstone Technical School being the official demonstration school is becoming more technical by the passing days and hence it has to shell the majority of its students to the several city schools.

<sup>34</sup>Sometimes students were required to deliver only five lessons during the complete duration of the course.



addition, it recommended making the courses on theory of education flexible and adaptable to the local needs and circumstances. Similarly, Yashpal Committee Report (1993) recommended giving more emphasis to the practicum examination in the teacher training programmes.

The concept of constructivism in education was implicitly introduced in RSEC (1953). The commission also recommended doing away with rote learning and giving way for thinking, creativity, expression and understanding. It has emphasized imparting knowledge than information dissemination as well as development of proper attitudes and values among children. Moreover, it was of the view that training colleges should also give instructions in first aid and fundamental principles of health so that the medical defects and deficiencies in children could be identified at an early stage and henceforth appropriate measures are taken. The commission also suggested discouraging those from joining the teaching profession whose subjects of graduation had hardly anything to do with the school teaching. The commission like many other previous reports emphasized the importance of practice teaching in teacher training programme and has underscored its existing condition which was limiting and even non-existent at some places. Moreover, it commented that practical training should not be just limited to the areas of teaching, observation, demonstration, and criticism of lessons but should also include construction and administration of scholastic tests, organization of supervised study and students' societies, conducting library periods and maintenance of cumulative records (Secondary Education Commission, 1953, p. 136).

REC in 1966 recommended to bring 'education' into the mainstream of academic life of universities by offering it as an 'elective' subject at undergraduate and postgraduate level, so that the teacher education programme do not run insular. It also recommended having a course at undergraduate which provides orientation in three broad areas, namely, sociological, philosophical and psychological foundations of education. Moreover, the course can include contributions of great educators, comparative education and contemporary educational problems. The course needs to stress the interrelationship of education with the national development in all of its aspects. REC also recommended introducing a postgraduate degree, M.A. in education. In all such courses of education both at undergraduate or postgraduate level, a minimum teaching practice should be included. Furthermore, REC (1966) recommended establishing school of education or department funded by UGC in order to run research and training programmes along with undergraduate and post graduate courses.

Despite having extensive recommendations regarding moving away from the old methods of teaching and revamping teacher education programme, the TECF (1978) found the curriculum of the teacher training still rigid and traditional.<sup>35</sup> The TECF (1978), with respect to the curriculum of teacher training, advised that apart from the course papers, research methodology should be made an integral component of the entire teacher education curriculum. According to NCoT (1985), the weakest link in the entire chain of the teacher education curriculum was the paper of Content cum Methodology. Further, TECF (1978) also proposed of maintaining a balance between the educational theories and teaching practice. However, this aspect has not been worked upon as NCoT (1985) lamented that teaching practice was still given inadequate time and attention in the teacher training course.

NCoT (1985) recommended training of teachers in such values and skills that the teaching is effective not only for the intellectual growth of the children but also to their character development. Furthermore, it recommended that the task of the teachers should be expanded from covering the syllabus to contributing in the tasks of nation building as it noted that “he will prepare students for examinations, and open to them the world of knowledge. But these will count for little unless he has helped them become persons of character” (NCoT, 1985, p. 8). In this sense NCoT was treading the path set by RSEC (1953) which tried expanding the role of teachers in fulfilling the national goals of our society which is in alignment with the vision and ideals enshrined in the Constitution.

### *2.3.5 Salary and status of teachers*

In independent India, plight of the teachers and their salaries were immediately noted by UEC (1949) which said that the salaries of teachers were such which would attract only those who failed to get into any other profession. Similarly, the quinquennial review (1953) observed teaching profession as one of the lowest paid profession which in addition to low salaries is not recognized for the value of work that teachers do. Nonetheless, salary of teachers varied across states. For example, a middle school passed and trained teacher working in a primary school of Uttar Pradesh (U.P.) received a starting salary of 25 rupees per month, while a teacher in Madras got 30 rupees, 40 rupees in Bombay, and a primary school teacher in Delhi received a salary of 55 rupees per month (a trained matriculate received a starting salary of 68 rupees) [Kabir, 1953, p.95]. Also, the salaries of teachers

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<sup>35</sup>Teacher Education Curriculum Framework is referred as TECF.

differed according to the kind of school they were teaching in. In 1948, Mr. A.G. Aranha, the secretary of association of teachers in E-T schools<sup>36</sup> in Bombay and suburbs sent a letter to the Editor to bring to the notice of the government that the recommendation of Ghate – Parulekar Report on fixing the salaries of teachers would perpetrate injustice to the teachers teaching in English secondary schools of Bombay. He says that teachers of E-T schools already receive salary in advance to that of what has been proposed since the schools in which they teach charge a high fee from their students. He further mentions that if this resolution is applied to the E-T school teachers as well then, the only beneficiary would be the school as they will keep charging high fee from the students but then slash the salaries of the teachers. So, he makes a plea that as the intention of the government is to improve the condition of teachers, this resolution should not be applied to the teachers who receive the salary in advance to the prescribed minimum limit.

The recommendations made by various commissions such as Reports of the Central Pay Commission, the Central Advisory Board of Education and the Kher Committee on the minimum pay scale of teachers were not implemented. Although many states had revised the grades and allowances of teachers, they were not able to provide adequately since the cost of living increased at a far greater rate. REC (1966) reviewed the existing scenario of the status of teachers and noted that there are inter - state and intra - state variations pertaining to the remuneration paid to the teachers. The report suggested adopting national scales of pay and principle of parity. It further recommended that at the school level a minimum scale of pay has to be put forth by the government of India in addition to which local allowance would be paid by the states as per the varying costs of living. The salaries of primary teachers should be comparable to the public servants with similar qualification and responsibility. Not only this, but the teachers should get an even higher basic pay in acknowledgement of the two years of training they have undergone. Furthermore, the report also recommended a revision of the salaries of teachers every five years and the payment of dearness allowance to the teachers in accordance to what is paid to the government servants. It also says that “the scales of pay of teachers at school stage will be based only on qualifications and be made independent of the sub stage, pre-primary, lower primary, higher primary, lower secondary, or higher secondary” (India Education Commission & Kothari, 1966, p.81).

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<sup>36</sup>E-T stands for English Teaching schools.

On similar lines, the National Policy on Education (1968) emphasized the importance of teachers for educational success which depends upon the quality, qualification and professional competence of teachers. It reported that the dedication, commitment, and competence of teachers would be incomplete until they are given an honourable place in society and their salaries and work conditions are satisfactory and adequate. It also proposed on preserving and protecting the academic freedom of the teachers to study, research, speak and publish various national and international issues. The low salary of teachers and their dissatisfaction with it was evident in the rallies and demonstrations teachers were holding. One such rally was held by 650 teachers in Lucknow in order to raise the demand for payment of dearness allowance at central government rates and disbursement of salaries through treasury ("650 teachers held", 1970).

As much as the low salaries paid to teachers were responsible for the teachers' dissatisfaction and deplorable status they received in the society, other factors like working conditions, terms of work etcetera contributed equally. RSEC (1953) highlighted that often teachers have no security of tenure and their services are terminated or transferred or incentives are stopped without providing any satisfactory grounds. Considering the insecure environment in which teachers were working RSEC (1953) advised providing such channel to the teachers through which they can appeal to the highest authority against the treatment meted out to them. Furthermore, there is no uniformity with respect to the probation period of teachers. So, it was suggested that a trained teacher who is appointed on a permanent post should be kept on probation for one year, which in exceptional cases could be extended to maximum one more year, after satisfactory completion of which, teacher is to become permanent and continue its service till the age of retirement. The age of retirement of teachers was also advised to be extended from 55 to 60 years for those who are physically fit and competent, with the due approval from the Directorate of Education (Secondary Education Commission, 1953, p.131). REC (1966) thereafter fixed the age of retirement for teachers at 60 for both school and college level which was extendable to 65 years.

In order to attract the talented people to the teaching profession, RSEC (1953) suggested providing other amenities to the teachers. These amenities include inter-alia, free education of their children, allotment of quarters near to school through the system of cooperative house building societies, travel and leave concessions to the teachers to go to health resorts/holiday camps/educational conferences/seminars and, free medical treatment in the hospital and dispensaries. In addition to this, the teachers should be provided opportunity to visit different

institutions within the country or outside and should also be granted full study leave to go abroad for higher education or study the educational system/work of other countries. So, the system of sabbatical year's leave as it exists in some of the western countries may be considered. Further, the teachers are to be recognized by the persons in higher positions for their work in nation building. This could also be done through inviting teachers to the ceremonies and giving them award of honour. Also, the commission called for abolishing the practice of private tuitions by teachers. REC (1966) reiterated the need of having welfare amenities to teachers such as free housing, free education for their children and free or subsidized medical facilities. However, the commission is of view that the best measure is to pay teachers adequately so that services or grants such as the ones mentioned above need not be offered. Furthermore, the commission allowed teachers to enhance their earnings through part time or consultancy work such as research work or evaluating examination scripts without having to pay a part of its earnings to employing authority if its earnings do not exceed fifty percent of the salary. If, it exceeds fifty percent of the given salary then a progressive reduction may be made. The commission further notes that the hours of work of teachers should be similar to those of other public servants. The terms and conditions of services should be same for the teachers of government and non-government schools. However, it expresses reservation about application of similar conduct and discipline rules to teachers in government service as for all other government employees. It says

each profession should have separate conditions of service. Moreover, existing conduct and discipline rules were mainly framed under a foreign regime when control of the political views of the teachers was a major objective of official policy. It would, therefore, be desirable to frame separate and new conduct rules for teachers in government service, which would ensure them the freedom required for professional efficiency and advancement. (India Education Commission & Kothari, 1966, p. 97)

REC (1966) identifies the importance of uniform and just retirement provisions in order to enhance the status of a profession. It noted that although retirement benefits to the teachers already exist but there were huge disparities within it. So, the commission recommended that

retirement benefits to teachers should be based on the principles of parity and uniformity. That retirement benefits should be uniform for all government servants-central and state and principle of parity implies that retirement benefits given to teachers in government service, should, also be extended to teachers working in educational institutions conducted by local authorities. (India Education Commission & Kothari, 1966, p. 95)

Furthermore, REC (1966) suggested adoption of ‘Triple Benefit Scheme’<sup>37</sup> for all teachers in non-government schools as well as for university and college teachers. It was also recommended that all teachers whether temporary or permanent, should be required to contribute to the provident fund.

National Policy on Education (1968) emphasized that several opportunities are to be provided to teachers for promotion so that their interest remains intact and they would be prevented from unnecessary fear of stagnation and dullness. The report further says that good promotional opportunities should not only be related with the improvement in qualification but also for rewarding good teaching. Certain suggestions with regard to the promotional prospects include reservation of a certain proportion of posts for the promotion of outstanding teachers at each stage of schooling and college, advance increments for teachers doing outstanding work, creation of ad-hoc temporary posts for the promotion of outstanding candidates in absence of the suitable vacant posts and offering a remuneration even beyond the highest proposed scale.

REC (1966) underscored the civic rights of teachers and commented that teachers should be eligible for holding public office at local, district, state or national level. There should not be any restriction on teachers from participating in elections, but when they do so, they would be expected to proceed on leave.

Even after twenty years of Education Commission, the question of low status and salary of teachers remained same. This found reiteration in Report of the National Commission on Teachers (1983-85) which noted the necessity of providing such salaries to the teachers which not only satisfy their economical needs but are also in accordance with their professional status. This should be able to attract and retain talented persons in the profession. Furthermore, it catered to the grievances of the teachers regarding not receiving the status and respect from society which their profession should. However, the commission held teachers themselves responsible for the deteriorated state of status and position they are accorded in the society. It said that “their new sense of commitment and effective linkage between their work and the attainment of national goals and purposes, will restore in full measure the reverence that traditionally was given to the teacher” (NCoT, 1985, p. 10).

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<sup>37</sup>Triple benefit scheme includes provident fund, pension and insurance.

Because of the low status of teaching profession, a great number of parents and students were turning away from joining the profession. In order to substantiate this, NCoT (1985) quotes a study conducted with 700 secondary school teachers, 700 students and 700 parents/guardians, seeking their opinions with respect to joining teaching profession (p. 24). The study found that only 9.9 percent of teachers joined the profession out of their own will while for the rest of them it was a forced option. The study also highlighted that 65.1 percent of teachers and 56.5 of parents do not want their wards to join this profession. It observed that the pay scale of teachers is worse in case of primary teachers as they were given 1/12 or 1/16 of the amount of the starting salary of a university teacher (NCoT, 1985, p. 26).

Recently in June 2020, the Government of India has announced the National Education Policy for the country. This policy also acknowledges that the service conditions and quality of teachers are not what it ought to be. So, it suggests measures to improve the respect accorded to the teachers and the status of teaching profession. These measures include: improving the service conditions at school such as safe and adequate infrastructure, working toilets, clean drinking water, clean and attractive spaces, library, electricity and internet; strengthening TETs<sup>38</sup> both in terms of content and pedagogy; along with the scores in TETs (even for subject teachers, the subject score in TET will be considered) classroom demonstration or interview will become an integral part of the teacher recruitment<sup>39</sup>; not involving teachers in the administrative work any longer so that teachers can focus only on teaching activity; stopping of frequent transfers of teachers and only in special cases the transfers will be done that too through an online system so as to ensure transparency; development of a strong merit based system for teacher promotion, raise in their salaries and tenure; instituting merit based scholarships to study the four-year integrated B.Ed programme and special merit based scholarships including preferential employment to their respective local areas on the completion of the programme; providing incentives to teachers to take up teaching in rural areas especially those areas which witness acute shortage of qualified and trained teachers, the central among that would be providence of housing facility near or in the school premises or increased housing allowances; recognizing the teachers for introducing novel approaches resulting into the better learning outcomes in their classrooms; providing opportunities to teachers to engage in self-improvement, innovations and advances in their

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<sup>38</sup> TET stands for Teacher Eligibility Test.

<sup>39</sup>This measure of teacher recruitment through the TET score, demonstration/interview is also recommended to be applied for private schools.

profession; teachers will be expected to participate in their continuous professional development activities for 50 hours every year; the National Professional Standards for Teachers (NPST) will be developed which will include the expectation and competencies from the teacher along with the standards against which their performance be appraised at each stage on a periodic basis; taking stringent action or even shutting off of substandard stand-alone teacher education institutions.

### *2.3.6 Teaching – a social service*

With the advent of departmental schools, it was considered that teachers have stopped getting the kind of respect they used to get in religious indigenous schools. It was reported that teachers are no longer respected in the same manner as they now received salary or support from the state. However, those teachers who worked with the local funds or municipality schools got reputation of a public officer. The teacher as public officer did not get the same respect as any other public officer working with revenue department but the amount of reputation they got was considerable. With the passage of time the teaching profession lost whatever sheen it had. First, the system of teacher education was not uniform across different states which led to a class of trained as well as untrained teachers working in the different schools of the country. This, in turn resulted in continuation of varying pay scales of the teachers. Nonetheless, teachers did not get a good pay scale and the teaching profession remained a less preferred profession among the youth of the country. So, in order to make teachers feel better for themselves and stay committed to the profession, both UEC (1949) and RSEC (1953) while advocating measures to improve the salaries of teachers also tried to reorient teachers towards the profession as a social service.

## **2.4 Conclusion**

Even though the need for establishment of teacher training was emphasized in the Despatches of 1854, 1859 and RIEC, the government teacher training institutions were very few. Moreover, initially the stress was laid on preparing teachers for vernacular schools and only later that the institutions and colleges were opened up to prepare teachers for English classes too. Also, with different officers occupying the seats of position in different times the establishment and the closure of normal schools kept fluctuating. However, with the establishment of the teacher training institutes in Madras province, which was advance in policies related to education, other provinces too felt up the need of building the same and eventually the number of teacher training institutes started increasing.



With respect to teacher training for women, a lot of hurdles were encountered, viz., financial constraints, seclusion of women, child marriage, etcetera. In this respect, missionaries paid a great deal of effort and lot of institutions for women teacher training as well as students comprised native Christians. Although, slowly native women themselves were raising the concerns of accessing education and liberalizing the social norms but the change was too slow to supply the sufficient number of women teachers for the girls' schools.

While the short duration of the course was considered inadequate to train teachers in effective way, the long duration was considered a financial burden both for the state as well as the teachers most of whom were married and faced economic hardships. There were very few teacher training institutions to prepare teachers to teach at the secondary school level. Moreover, the states or the officials in position were complacent with the fact that the high schools which at some of the provinces dispensed the function of training teachers as apprentice; and high school education or university education was deemed sufficient to recruit teachers from. So, in order to provide for the lack of secondary school teachers, an alternative has been created. Now, those who desired to gain permanent employment in the secondary school, rather than going through a full course at a training institution have to only pass certain tests or examinations. Moreover, there was a lot of discrepancy between the names of the degree, the duration of the course, syllabus and other requirements of the course although the nature of these degrees was same and prepared teachers to teach at similar level. So, in 1937 Dr. Krishanayya suggested that there needs to be some uniformity in the course offered for the similar level and from the name of the degree itself the course requirements should be clear. In 1944, CABE provided recommendations to fix the amount of duration one has to spend on a particular degree.

Central Provinces and Bombay were little better in terms of the payment to the school teachers but in provinces like Madras, Punjab and North Western, teachers were poorly paid. Moreover, the teachers who had undergone training and were teaching at government school were little better than the untrained teachers and teachers of aided schools. However, teachers of aided school too received nice prospects of promotion or incentives in some of the provinces. Notwithstanding, the salaries of teachers and their status was too low to attract talented people towards the profession.

Post-independence, both the number of students as well as teacher training institutes grew. Notwithstanding, teaching was still a less favoured profession and only those who could not find employment elsewhere joined it. In order to improve the situation, the commissions like

RSEC and REC made recommendations like abolition of tuition fee in teacher training institutes, providing stipends to the students and arranging adequate facilities of accommodation, library, laboratories and workshops. Similarly, the number of trained women teachers increased all over the India however, they were still too short to match the demand for them. Moreover, the number of women teachers was less in subjects like physics, chemistry, maths, English and geography. Also, the rural and remote areas had the worst supply of them.

Post-independence, the chaos in the area of teacher education was made to settle as different commissions set up and pondered over the subject. There were attempts to streamline the duration and qualification criterion for the teacher training programmes. It was recommended that there shall be two-year teacher training course for those who passed higher secondary school and one year for the graduates. However, the variation in the duration of the primary teacher training still persisted as has been noted by NCoT (1985) according to which 8 states offered one year duration course after class X while it was two years in 13 of the states. Also, in 7 of the states the course offered was of two years duration but it was meant for the XII standard pass out. Moreover, the trained graduates were recommended to be employed at middle school level as well and good class students should be encouraged to attend the course through providing scholarships to them. After a decade of gaining independence there was a huge backlog of untrained teachers especially at primary school level to clear which the correspondence courses were introduced. Furthermore, at least 10 years of general education was made compulsory in order to become a primary school teacher with exceptions for women teachers and teachers in tribal areas.

The course structure and the nature of theoretical papers almost got uniform after independence however the problem of huge variation in the conduct of practice teaching continued. Moreover, one of the larger goals of teacher training has shifted away from preparing moral and disciplined students to the ones helping in the nation building. However, this is to see what kind of tones of 'nation building' is represented in the curriculum of teacher training.

After independence while taking stock of the disparities in pay scale of the teachers, various commissions recommended a national pay of scales. However, the varying degrees in which dearness allowance was paid to the teachers rendered the pay disparate. Moreover, in order to make the teaching profession a favoured profession various measures like improving their work conditions as well as providing them welfare amenities were taken but the status of the

profession only deteriorated. Also, by whatever amount the salaries of teachers increased it was deemed inadequate as the cost of living rose at even greater speed.

## Chapter 3

### Development of teacher education in Delhi University

#### 3.1 Introduction

Delhi University (DU) is a collegiate public central university located in New Delhi. This university was established in 1922 by an act of the then Central Legislative Assembly of British India. The Vice-President of India serves as the university's Chancellor. The university grew into one of the largest universities in India. The university in its fold has the 15 academic faculties and 90 colleges. Faculty of education which is called as Central Institute of Education (CIE) is affiliated with Delhi University. CIE was established since independence. The first prime minister of India Pandit Jawaharlal Nehru and first education minister Maulana Abul Kalam Azad took considerable interest in its establishment, activities and progress in coming years.<sup>1</sup> Maulana's vision for the department of education was such which would be instrumental in preparing model teachers and solving educational problems of the country through undertaking useful research. Moreover, he hoped that the CIE will prove to be a beacon for the teacher training institutions of the country. Since then, it was considered as one of the premium centres for preparing secondary school teachers and for taking initiatives in educational research. CIE has now been given the recognition of Institute of Advanced Studies in Education (IASE) and it has also launched Maulana Azad Centre for Elementary and Social Education (MACESE). The institute on its website pledges to reflect and inculcate values of democracy, freedom, dedication, creativity, social responsibility, diversity, inclusion, collaborative and experiential learning, innovation, sincerity, and excellence.<sup>2</sup>

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<sup>1</sup><http://www.du.ac.in/du/index.php?page=education-2>

<sup>2</sup><http://doe.du.ac.in/>

### **3.2 Central Institute of Education (CIE)**

The Central Advisory Board of Education in 1944 presented post war educational development report which recommended about setting up of new teacher training institutions both by the central and the provincial governments. Thereafter, the educational plan of central government included setting up of CIE in Delhi. In 1945, details of the scheme were finalized and money got allocated. Rupees 18,00,000 were allocated for building and rupees 2,45,000 for the equipments. It proposed that the institute should be developed so that it would be able to teach 300 students and provide hostel accommodation to 150 students (CIE, 1957). This institute was to be built within the university ground and to be called as faculty of education. It was also estimated that once started, the scheme would cost around rupees 2,00,000 a year. However, this scheme could not be started in 1946-47 because of the non-availability of building material. Finally, in 1947, the institute was opened in a rented accommodation. Maulana Abul Kalam Azad wanted to start the institute in whatever accommodation was available as he was not in favour of holding it any longer for the want of building and material. The delay in the working of the institute was further increased due to the disturbances in Punjab and then the partition (CIE, 1957). Finally, the institute started to function in tents and a bungalow which belonged to the university. On December 19, 1947, CIE was inaugurated by Edwina Mountbatten. The first Principal and Vice-Principal of this makeshift teacher education were Mr. Suraj Bhan and Lyra Ribeiro (later Srinivasan).

After one and a half years, on April 18, 1949, the foundation stone of the institute was laid by the then Prime Minister, Jawaharlal Nehru. Mr. A.N. Basu took charge as a Principal of this institution on April 14, 1949. The institute was shifted to the present permanent site in July 1950 which was still under construction then. A library of 5000 books with the cost of rupees 40,000 has also been established at the institute. This library adopted the open-shelf system, which may have proved detrimental to the financial costs. However, putting faith in students was more important than losing books. It says

regrettably, we do lose books; but we are confident that nothing is more injurious to an educational institution than the lack of trust of the students. And, it may seem quite ironic, if we failed to trust them with books who would be mentors of our children a few months later! Indeed trust begets trust. (CIE, 1957, p. 10)

It was hoped that the institute's library will be similar to the research libraries elsewhere.

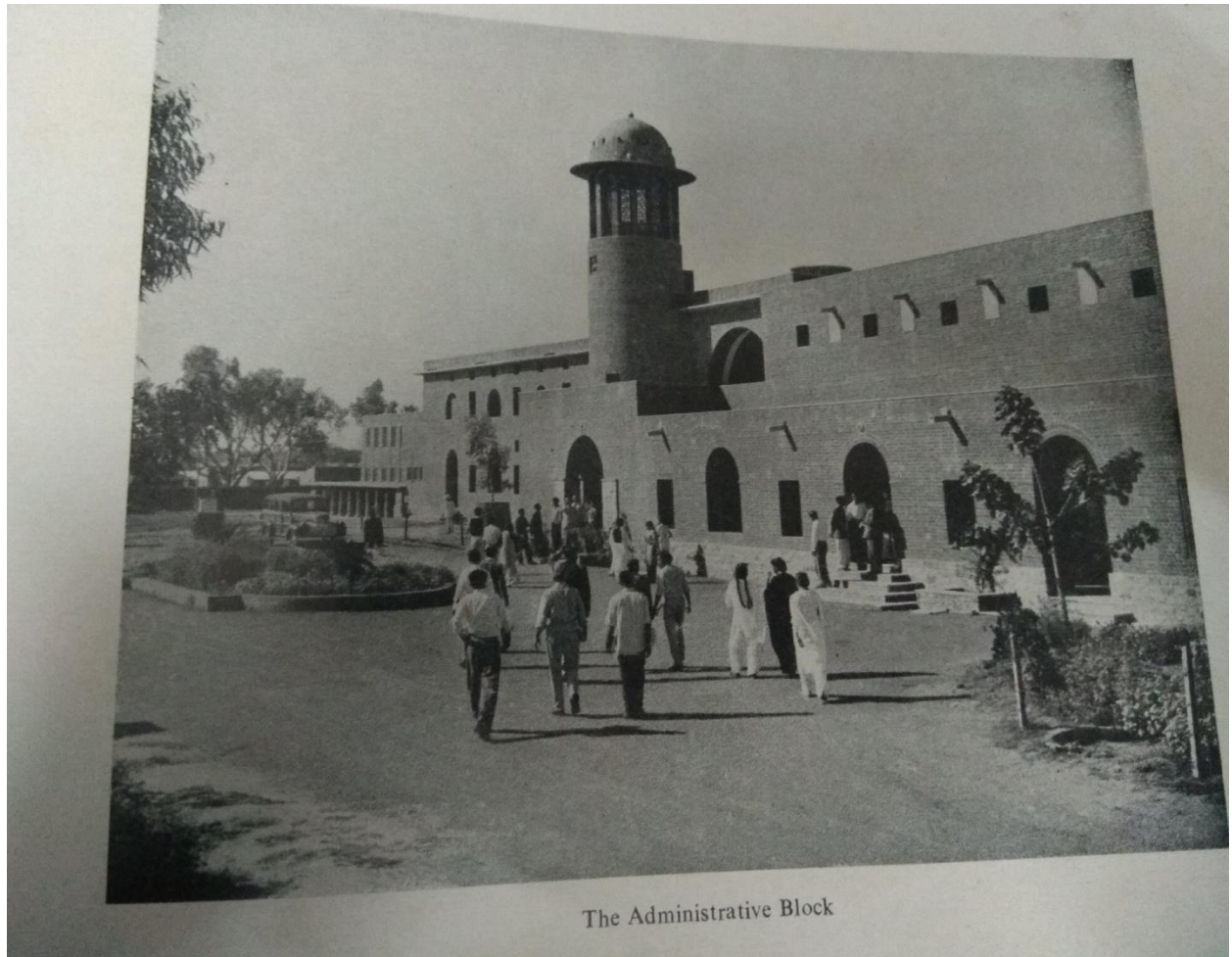


Image 3(a): CIE building

Source: from a book published by CIE in 1957

(Decade in retrospect 1947-1957)

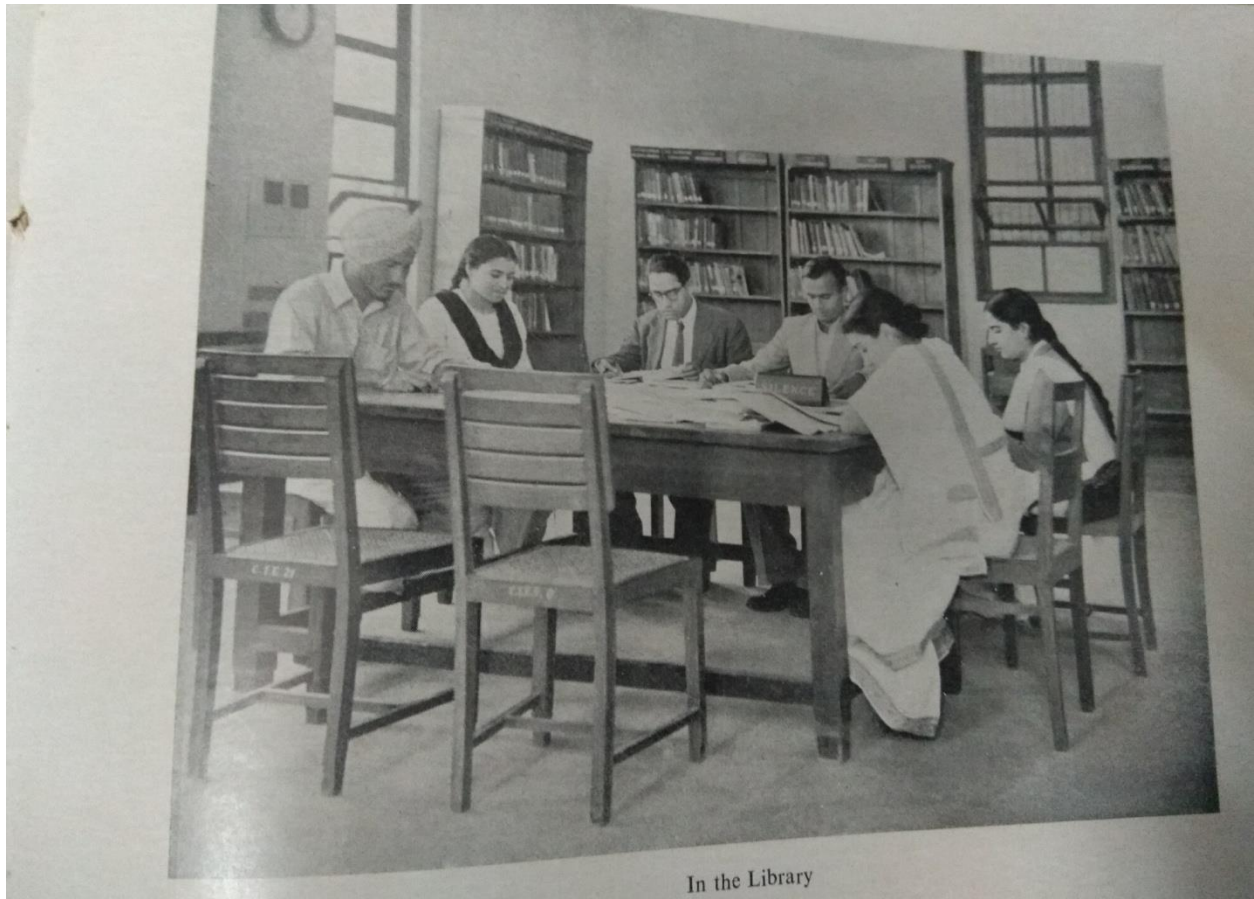


Image 3(b): CIE library

Source: from a book published by CIE in 1957

(Decade in retrospect 1947-1957)

The institute was set up with the aim of not only preparing teachers and model teachers but as a research centre to deal with the educational problems of the country. Some of the concerns which institution sought to resolve included; reforming prevailing system of examinations, modifying primary education in order to enable child to reach her maximum potential while also prepare her for the world life and, correlating the different systems of basic education.

The institute kept growing in terms of both, its physical development and academic development. Within a short span of period, it had added various wings to its building and has made an academic shift from B.T. in 1947 to B.Ed in 1951, which marked a shift in the idea of

‘teacher training’ to ‘teacher education’. Along with this, the academic nature of the programme which was considered too heavy has been altered to give way for practice teaching. The changes had also been introduced in the content of the courses as well as in the methods of instruction. There were additions in optional papers and papers in Audio-Visual Education, Social Education, Physical Education, School Library Organisation, and Early Childhood Education were added (CIE, 1957).

In 1951, for the first time, a number of selection tests and interviews were devised for the admission of students. These tests got refined over a period of time. There was a huge need for trained teachers in schools of the country but the institute kept emphasizing on maintaining quality training and kept the student intake at 70 initially. However, this was later increased to 100 students per year.<sup>3</sup> The final assessment of students was conducted through the mode of subjective traditional examination. Conducting such examination was in contradiction to the ideals of the department, however, it was kept in view of maintaining uniformity with the university examinations. Thereafter, internal assessment of 25% of total marks was introduced, this brought some relief to the students. It was specifically beneficial for those students who had a different kind of potential than performing in the final written examination. Introduction of internal assessment also brought forth the avenues for development of all round personality of students.

The institute employed varying methods of instruction which the students would later use in their teaching. These ranged from using audio-visual aids to using arts and crafts.

The institute also offered one-year postgraduate course in education, M.Ed, which began in the year 1948. The course was meant to provide theoretical orientation to the students along with introducing them to the research in education. This course was offered to only those who either had a B.Ed or an equivalent degree, along with three years of teaching experience. The condition of having had the teaching experience was relaxed in case of those who show evidence of exceptional talent or experience in research (CIE, 1957). The course was popular, and at times, admission tests were also conducted for it. M.Ed course consisted of three compulsory papers

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<sup>3</sup>The number of student intake was expanded in view of the provision of having two members in staff from the Directorate of Education, Delhi every year.



and two elective papers meant for the purpose of providing theoretical foundations for pursuing research. In 1950, the institute also started offering facilities for pursuing Ph.D in any of the educational field, however, the number of students choosing this option were very few. Less number of students chose Ph.D because there was pressure on them to get employment after M.Ed degree. Also, the prospect after Ph.D was not very bright (CIE, 1957).

Some of the initial developments in the institute consists of opening up of a child guidance centre (1952-53), opening up of a nursery school (August 1951) and, opening up of a basic school (September 1951). The child guidance centre was opened up for helping children with psychological problems and to take forward the idea and research in the respective field. Nursery school was opened up as an experiment to provide a laboratory for students taking up an optional paper in early childhood education in their B.Ed degree course. This nursery school was started with 20 children. Moreover, this school was accepted by the administration on special grounds as usually the teachers of the nursery school required to have undergone a specialized training than what was offered in the early childhood education paper of the B.Ed course. The basic school was started with two grades which later got expanded to 7 grades with 210 pupils. This was a non-fee paying school and had Hindi as the medium of instruction. In order to get the student teachers acquainted with the idea of basic education, an elective paper in the theory of basic education was introduced in the B.Ed course (CIE, 1957). The school taught crafts like spinning, paper-work tape, light weaving and gardening. It also added a community centre to its extension. The community centre meant to provide illiterate and neo-literate men and women vocational utility and also help them become socially aware. In order to reach to the community, the institute introduced a series of extra-mural lectures in 1952. The primary concern of these lectures was to make the society aware about the educational advancement of other countries so that feasibility of adopting the same could be checked for India. These lectures would be held at evenings of every fortnight in a school located at the centre of the city so that it is accessible to maximum people (CIE, 1957).

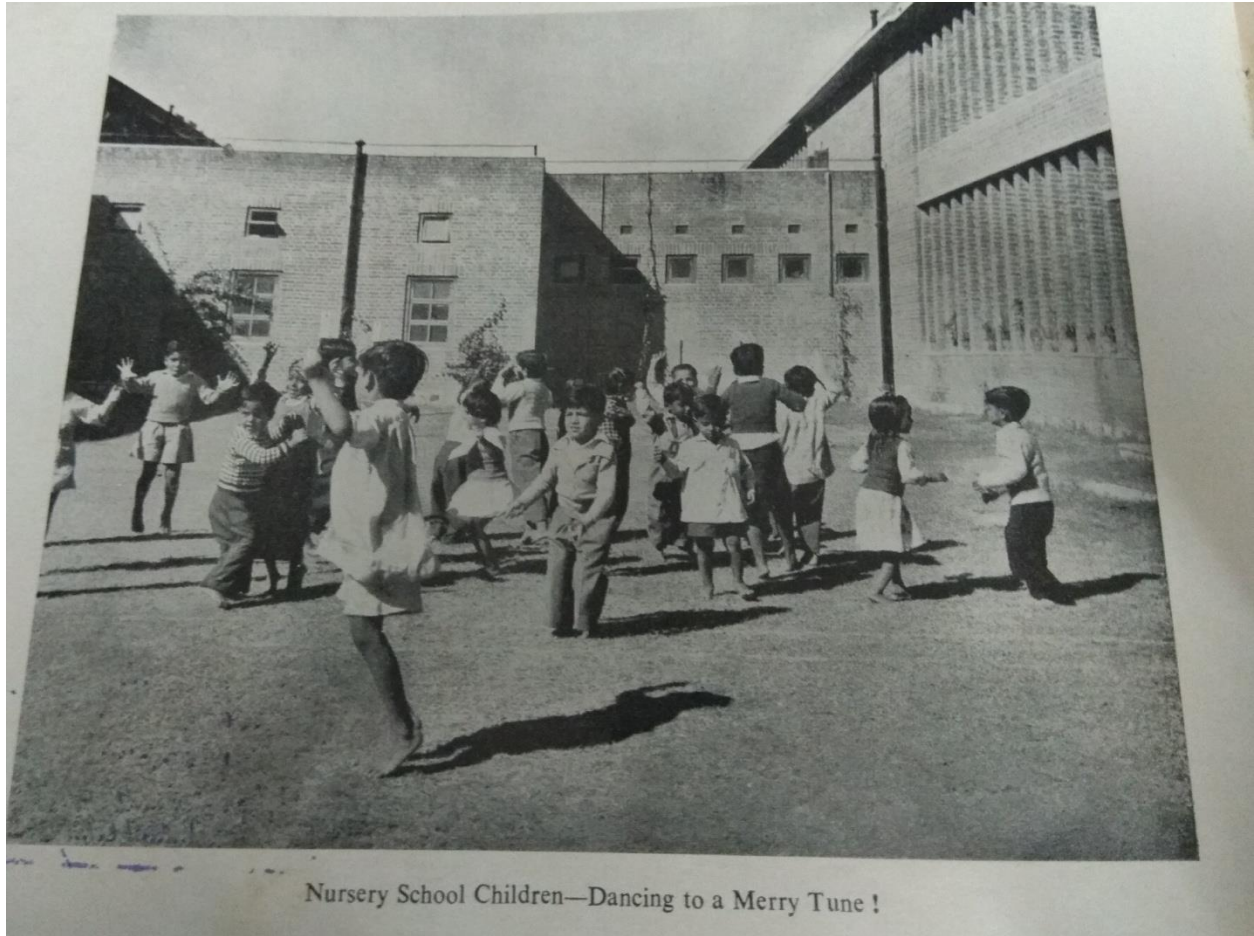


Image 3(c): Nursery School CIE

Source: from a book published by CIE in 1957

(Decade in retrospect 1947-1957)

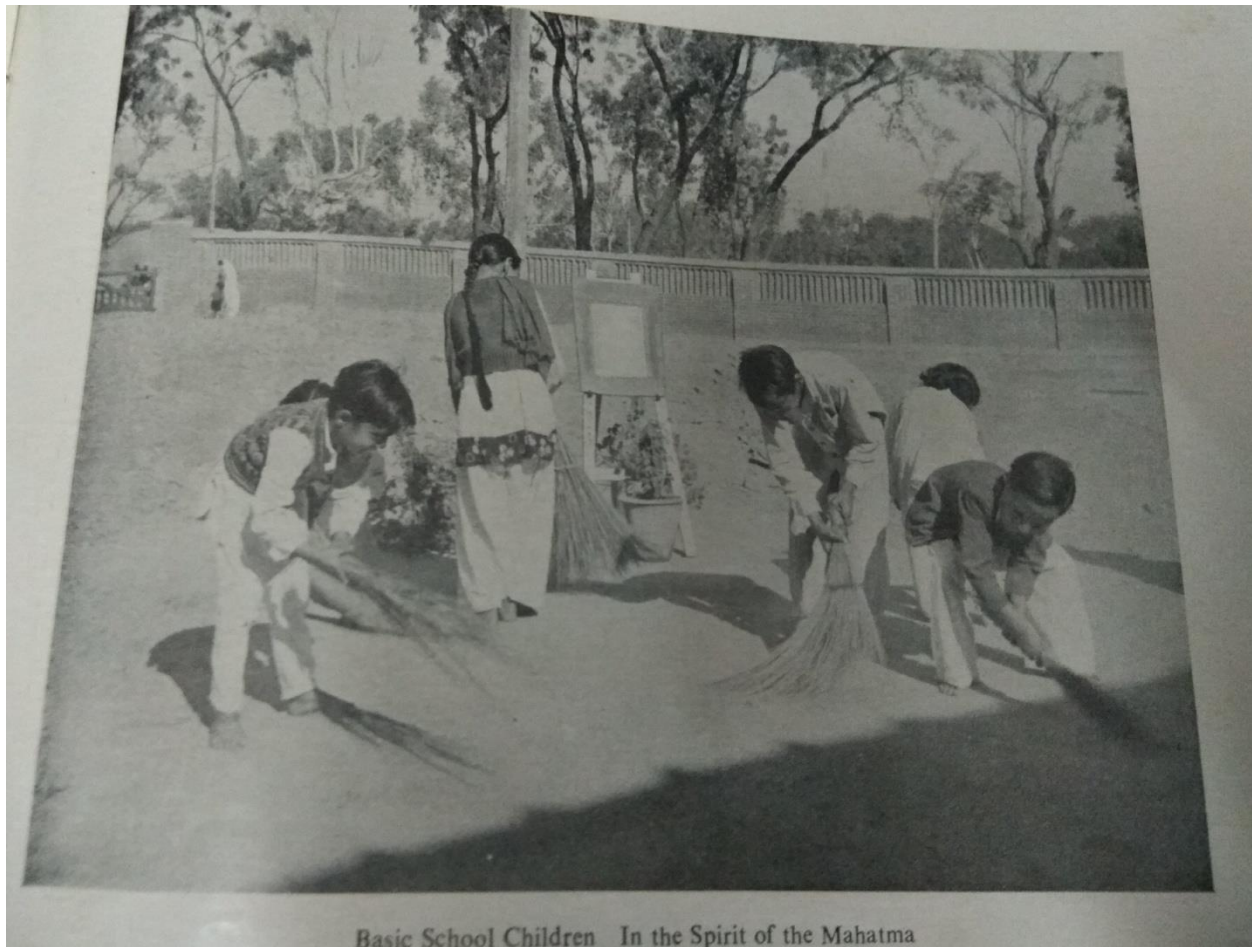


Image 3(d): Basic School CIE

Source: from a book published by CIE in 1957

(Decade in retrospect 1947-1957)

In 1952, annual orientation courses for in-service training and study circles were also set up for the institute (CIE, 1957). As result of opening up a number of courses and programmes (in reference to in-service programme and study circle) in the institute, a separate department named as Extension Services Department was set up in 1955 with the help of All India Council for Secondary Education. This department helped and advised participating schools with the technical issues. The department also organized seminars, workshops and courses for the schools. Later on, it also started organizing annual summer camp for teachers and Principals of local schools. A report on these programmes detailing its functioning, discussions and suggestions was published. The department also brought out a monthly bulletin and a quarterly

journal named as CIE News Letter and Educational Forum respectively. The department also held weekly film shows, vacation courses, follow-up projects and published educational pamphlets (CIE, 1957). In 1961, Extension wing of the institute started taking up activities like conducting refresher courses on teaching of English. It conducted a seminar on the role of press in education, organized home-rooms in schools, conducted a flower show by the participating schools, conducted action research in a number of schools, undertook a project on social studies subject, prepared a model textbook on statistics for class X, undertook project on the management and beautification of the schools that were run in tents in Delhi, undertook project on 'Schools as a Teacher Education Agency' in context of the practice teaching in schools, provided on-the-spot guidance to teachers of approximately 20 rural higher secondary schools with the problems and difficulties they were facing, undertook steps to improve science teaching in schools by assisting teachers in starting science clubs, held demonstrations and organized science exhibitions (CIE, 1961).

In 1961, the number of students passing out from B.Ed and M.Ed courses at the institute was 100 and 14 respectively (CIE, 1961). Moreover, the number of students enrolled for B Ed., M.Ed and Ph.D course with the institution at the time was 105, 16 and 26 respectively (CIE, 1961). The institute had also introduced a short term four-month course on the methodology of teaching fine arts for the fine arts teachers of multipurpose schools.

Psychology wing was the most important department in the institute which was started in the year 1950. However, the psychology lab was not fully operational until the reader in psychology was appointed in it. The primary focus of research members in this wing was on the development and standardization of intelligence and achievement tests for students belonging to different age-groups (CIE, 1957).<sup>4</sup> By 1961, psychology wing of the institute has completed a number of projects which included; construction and standardization of achievement test in Hindi for class VIII students, verbal group tests of intelligence for 14 year old students and a comparative study of the learning habits of bright and dull students (CIE, 1961). The wing was then undertaking new projects on socio-economic background of bright children, group tests of intelligence for 14 and 15 year old students, incidence and causes of truancy in Delhi secondary schools, scholastic

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<sup>4</sup>The development of such tests was rendered ineffective since the birth date of the children was not available and hence the exact age of students remained undetermined.

adjustment of children who come from senior basic schools to the higher secondary schools and a test in English vocabulary for classes IX to XI (CIE, 1961).

The institute did not have hostel for men until 1952, the women students were able to get a number of seats in the hostel of Miranda House College. The Miranda House College is situated adjacent to the building of CIE and it co-operated with CIE in providing hostel accommodation to women students. Afterwards, the hostel for both men and women were built up within the premises of the CIE itself.

The institute used to bring about three publications in a year, namely, *Alok*, CIE Record and Wall Magazine. *Alok* was an annual magazine for and of the students which was started in 1948. Its publication was financed by the students and was circulated within them including staff members and persons interested in the institute. CIE Record was a 4 to 8 pages bulletin. It worked as a link between the institute and its alumni, the other educational institutions and the educationists (CIE, 1957). This was published thrice in an academic year. Wall Magazine was typed and handwritten by the students who also used to decorate it very well. This activity was conducted twice in an academic year.

Some of the other educational activities of the institute included CIE Press Club, Planning Forum, and Unesco Club. The primary activity of the Press Club was to find out and highlight education related news from the newspapers. These news were sometimes discussed in the classrooms or in the tutorial meetings. Planning Forum was associated with the University body meant to undertake discussions on important issues of national planning and development.

Between 1947 and 1997-98, the activities of the institute expanded vehemently. It started degrees in B.Ed, M.Ed, M.Phil and Ph.D and also started B.Ed (correspondence) and M.Ed (evening) part time courses.<sup>5</sup> Over the course of time, it had lectures delivered by eminent speakers and undertook various research reports and projects. It also started providing orientation course to the teachers. CIE alumni association which was formulated in the year 1950 had started publishing quarterly journal named as 'Educational Forum'. The department continued having seminars, workshop and projects (both at the national and international level). The department established

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<sup>5</sup>M.Phil degree was started in 1977. B.Ed (correspondence) and M.Ed (evening) part time courses were started in 1966.

resource centre for elementary education through which an attempt has been made to bridge the gap between higher education and elementary education. It helped elementary school teachers in undertaking research and expressing their voices and concerns. The department also provided academic support to State Council of Educational Research and Training (SCERT) for the task of renewing the curriculum of two years duration programme called as Diploma in Education (D.Ed). In 2007, a new programme, B.Ed in special education was started by the department. This programme prepared teachers to teach the mentally challenged students. However, this was only offered at Lady Irwin College affiliated with the department. The department also have an active placement cell and has been arranging in campus interviews as desired by potential employees. It also has created a database of curriculum vitae of the students studying in the department. The department also has a fitness centre with the latest equipments which also helps in conducting the practicum of Health and Physical Education. Sports activities have been revived in the institution and a full-time teacher has been engaged to thrust upon this.

In 2012, the school experience programme of students has been strengthened by preparing a framework for their evaluation on the basis of lesson planning, actual teaching, peer observation and reflective journals. Similarly, a framework was prepared to arrive at parity between all of the Delhi University's institutions offering B.Ed course with regard to the internal assessment. Moreover, some of the faculty members from other institutions of education from Delhi University have started supervising M.Ed dissertations. During the same year, some of the M.Phil courses have been revised and new ones were added. Various student societies such as civics society, history society, society of CIE's rising agglomeration technologists for educational system (SOCRATES in short) and student *panchayat* have been very active in the institute. These provide a forum where students are enabled to create and translate new ideas into action. Moreover, the institute has research colloquium where researchers from the institute present their research work and experts from outside are also invited to present their work/ideas many a times in the year. The CIE Experimental Basic School has been very active and students and teachers from the institute are constantly engaging with its activities.

Presently, the faculty of education (CIE) offers 8 programmes which are as follows:

1. A full time professional four-year integrated programme in elementary teacher education leading to the degree of Bachelor of Elementary Education (B.El.Ed). This

- programme is offered after completion of 12 years of schooling. It is presently offered in eight colleges affiliated with Delhi University.
2. A full time professional two-year programme in secondary and higher teacher education leading to the Bachelor of Education (B.Ed).<sup>6</sup> This programme is open for candidates after completion of either graduate or postgraduate studies. Besides CIE, this programme is offered at three other colleges affiliated with Delhi University, namely, Maharshi Valmiki College of Education (MVCOE), Lady Irwin College (LIC) and Shyama Prasad Mukherjee College (SPM).
  3. A two-year full time professional programme in teacher education in special education-mental retardation leading to Bachelor of Education (Special Education-Mental Retardation). The programme is offered after graduate or postgraduate studies. This B.Ed –M R programme is presently offered at only Lady Irwin College of Delhi University.
  4. A two-year full time professional programme in teacher education in special education-visual impairment leading to Bachelor of Education (Special Education-Visual Impairment). The programme is offered after graduate or postgraduate studies. This B.Ed –V.I. programme is presently offered at Durgabai Deshmukh College of Special Education.
  5. A full time two-year advanced programme in Education leading to Master of Education (M.Ed) degree.<sup>7</sup>
  6. A full time pre-doctoral programme of eighteen months and a part time programme of twenty-four months are offered leading to the Master of Philosophy (M.Phil) degree. The part time programme is meant for the teachers and other educational practitioners.
  7. A doctoral research programme leading to Doctor of Philosophy (Ph.D) degree.
  8. CIE also offers in service teacher education programmes for teachers and other educational practitioners.<sup>8</sup>

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<sup>6</sup>The B.Ed programme used to be a one year programme. The duration of this programme was extended to two years in the year 2014. The said two-year programme was implemented from 2015 onwards.

<sup>7</sup>The duration of M.Ed programme is also extended to two years since 2014. It was implemented in 2015. The department used to offer a part time programme in M.Ed degree prior to 2014 which is closed since then.

The present research is concerned with the B.Ed programme so it will look into the details related with this programme only. B.Ed programme is not only a professional preparatory programme for secondary school teachers but it also provides as a step towards pursuing higher studies and acquire specializations in areas like management institutions and systems, policy making and planning, curriculum development, managing examinations, developing textbooks, guidance and counselling, working in alternative school systems, teacher education and educational research. The programme at Delhi University is offered to both Hindi and English medium students. The medium of instruction for three courses in B.Ed could be either in Hindi or English as per the option picked by the candidate. For two courses the medium of instruction is in bilingual mode except for the paper of Methodology of Teaching Languages. Similarly, students can opt for either English or Hindi as the medium of examination. Same medium has to be used by the students for all examinations in the course. In B.Ed programme, the students have to comply with minimum 75% of compulsory attendance in theory, practicals, tutorials and other activities.<sup>9</sup>

Faculty of education which started the B.Ed programme in Delhi University have granted permission to three other institutions to run this programme. This programme is currently run in Department of Education, Lady Irwin College, Maharshi Valmiki College of Education and Shyama Prasad Mukherjee College.

### **3.3 Lady Irwin College (LIC)**

Lady Irwin College is affiliated with Delhi University. It is an all-girls' college. It was established under the patronage of Lady Dorothy Irwin and by men and women who were concerned about women education. Some of these people include; Maharanis of Baroda and Bhopal, Sarojini Naidu, Rajkumari Amrit Kaur, Annie Besant, Kamla Devi Chattopadhyay, Margaret Cousins and Sir Ganga Ram Kaula. The college was established in 1932 and since then it has been a guide for home science education for the colleges and schools in India and its

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<sup>8</sup>[http://doe.du.ac.in/admission/BED/bed\\_2018/B.Ed.%20Prospectus%20-%202018.pdf](http://doe.du.ac.in/admission/BED/bed_2018/B.Ed.%20Prospectus%20-%202018.pdf)

<sup>9</sup><http://doe.du.ac.in/>



neighbouring countries. It has been providing guidance in development of curricula, programmes and the infrastructure. The college began with 11 students in 1932 and now it has over 1300 students on its record every year.<sup>10</sup> It began with a certificate course in home science which now has multiplied many times. Over the years, the college has added degrees in bachelor, master and doctoral programmes and it has also acquired facilities to conduct community outreach programmes, inter-college and international exchanges and networking, workshops, seminars, debates, public events, sports and recreation.<sup>11</sup>

The college was run under the aegis of All India Women's Education Fund Association till 1950. It then got affiliated with Delhi University and initiated a B.Sc. in Home Science degree. Thereafter, it started receiving funds from the University Grants Commission. In 1969, The Lady Irwin College Society (Regd.) was established as per the requirements of Delhi University to serve as the governing body of the college.<sup>12</sup>

The building of the college was declared a heritage site in Delhi. College within its campus has programmes for the care and education of young children as well as children with disability. These programmes also function as the laboratory for pre-school and child care and constitute a part of the department of Human Development and Childhood Studies.

The college presently offers programmes leading to B.Sc. Home Science, B.Sc. (Honours) Home Science, B.Sc. (Honours) Food Technology, Master's degree in areas of Food & Nutrition, Human Development & Childhood Studies, Fabric and Apparel Science, Development Communication & Extension, and Resource Management & Design Application. The college offers Bachelors in Education (for students of Home Science) and Bachelors in Special Education (for students from all streams). It also offers Post Graduate Diploma in Dietetics and Public Health Nutrition. The college also offers doctoral degree in five areas of Home Science, viz., Food & Nutrition, Human Development & Childhood Studies, Development

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<sup>10</sup>[http://www.ladyirwin.edu.in/college\\_profile.aspx](http://www.ladyirwin.edu.in/college_profile.aspx)

<sup>11</sup>[http://www.ladyirwin.edu.in/college\\_profile.aspx](http://www.ladyirwin.edu.in/college_profile.aspx)

<sup>12</sup>[http://www.ladyirwin.edu.in/college\\_profile.aspx](http://www.ladyirwin.edu.in/college_profile.aspx)

Communication & Extension, Resource Management & Design Application, and Fabric & Apparel Science.<sup>13</sup>

In 1936, Lady Irwin College, started offering one year diploma in teaching.<sup>14</sup> In 1950 college became affiliated with Delhi University and in 1952 it introduced one year programme of Bachelor in Education. In 2007 it introduced Bachelor degree course in Special Education (Mental Retardation). In 2015 the college extended duration of one year B.Ed and B.Ed (MR) programmes to two years as per the direction of NCTE and RCI respectively.<sup>15</sup> In 2016, the department of education was awarded with the Asia's Most Trusted Brand Award (Bangkok) for best college in Asia. The Education department of the Lady Irwin College exhorts preparation of such reflective and empowered teachers which is required for humane, progressive and democratic society.

### **3.4 Maharshi Valmiki College of Education (MVCOE)**

Maharshi Valmiki College of Education (MVCOE) is a co-educational institute which was established in 1995 by the Government of NCT of Delhi as a constituent college of Delhi University. It was established in view of the longstanding need for providing platform to the teacher candidates for pre-service secondary teacher education programme. Initially, it was known as College of Education and it acquired its present name in the year 1997 taking inspiration from the ideals of the great teacher *Valmiki*.<sup>16</sup>

Professor R.P. Sharma (former Head and Dean of Faculty of Education, Delhi University) was the founding Principal of college and joined his services on September 21 1995. The college was

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<sup>13</sup>[http://www.ladyirwin.edu.in/college\\_profile.aspx](http://www.ladyirwin.edu.in/college_profile.aspx)

<sup>14</sup>During the same time, it also offered two-year diploma course in domestic science and a certificate in needlework. In 1932 when the college was established it only offered one year certificate course in Home Science.

<sup>15</sup>RCI stands for Rehabilitation Council of India.

<sup>16</sup>[http://doe.du.ac.in/admission/BED/bed\\_2018/B.Ed.%20Prospectus%20-%202018.pdf](http://doe.du.ac.in/admission/BED/bed_2018/B.Ed.%20Prospectus%20-%202018.pdf)

formally inaugurated by Shri Madan Lal Khurana, the then Chief Minister of Delhi on November 16, 1995.<sup>17</sup>

The B.Ed programme in the college started with only 38 students from the streams of Humanities and Social Sciences.

The college was initially housed on the ground floor of Bhai Parmanand Institute of Business Studies, Shakarpur, Delhi, which was shifted to its present premises in Geeta Colony in 2003. The college is NAAC accredited and has been given 'A' grade.

The vision of the college is to strive for excellence and prepare quality teachers, educational practitioners and researchers.<sup>18</sup> The phrase 'quality teachers' meant to produce teachers who are reflective, inquisitive, culturally sensitive, socially responsible, value oriented, pedagogically sound and, technically skilled. Furthermore, the college strives to inculcate the values of academic integrity, competence, cultural sensitivity, tolerance, social affinity, inclusion, duty, responsibility, accountability, professional honesty, commitment, respect for human freedom and dignity, sensitivity to diversity, equity and social justice, appreciation of originality, creativity and research and quest for excellence among the student teachers.<sup>19</sup> The college has been organizing numerous seminars, workshops and symposia since the time it is established. Besides encouraging students to take part in educational and co-educational activities both in its own institution and other institutions, the students are also encouraged to take up community work such as promotion of literacy in slum areas.<sup>20</sup>

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<sup>17</sup>[http://doe.du.ac.in/admission/BED/bed\\_2018/B.Ed.%20Prospectus%20-%202018.pdf](http://doe.du.ac.in/admission/BED/bed_2018/B.Ed.%20Prospectus%20-%202018.pdf)

<sup>18</sup><http://www.mvce.ac.in/Vision-Mission-Values.php>

<sup>19</sup><http://www.mvce.ac.in/Vision-Mission-Values.php>

<sup>20</sup><http://mvce.ac.in/pdf/9b9ebe480f29267ba2df7dc732345f39.pdf>

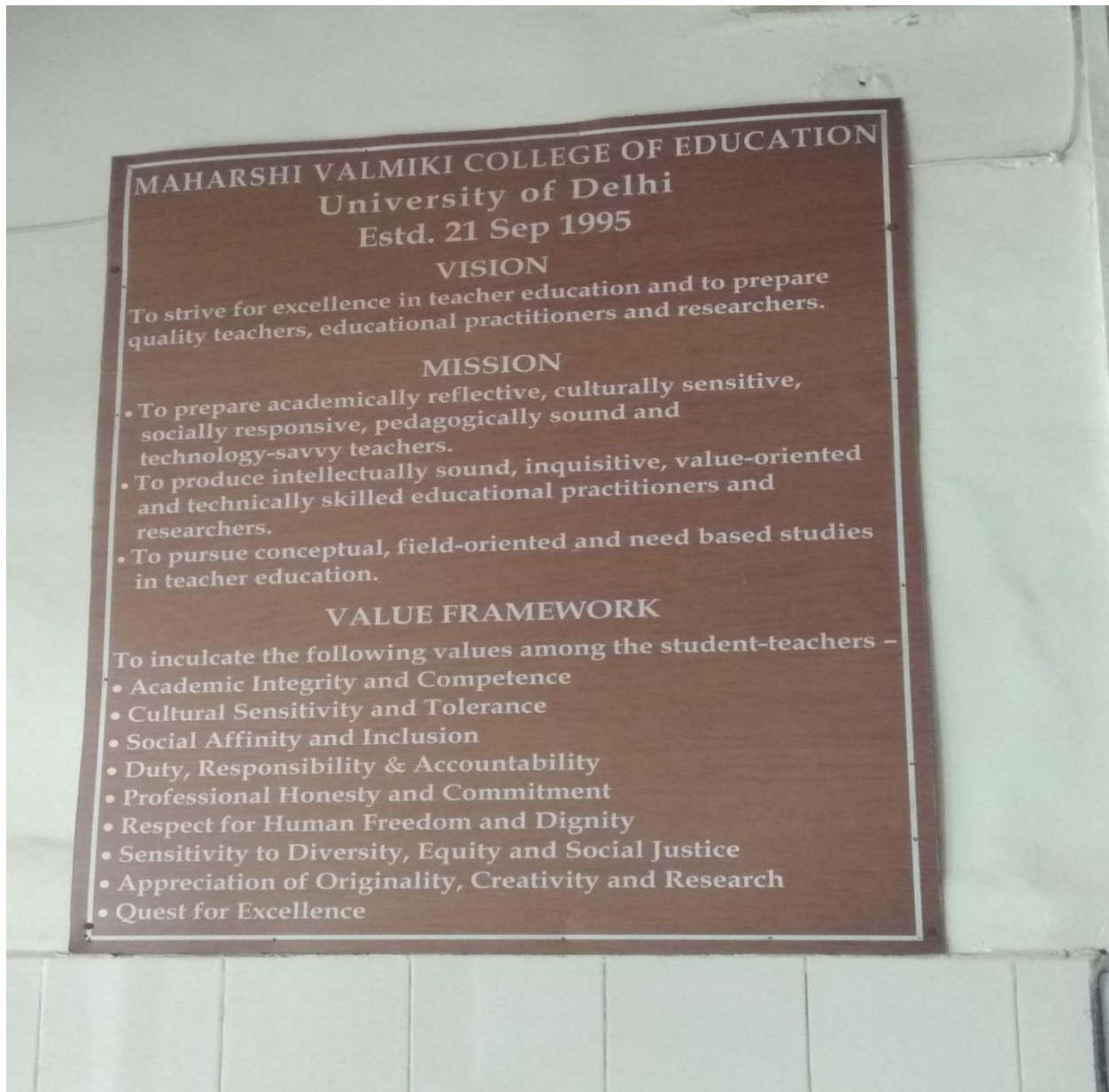


Image 3(e): A board stating vision and mission hung at the entrance of MVCOE

Source: This photo was clicked when researcher visited the college

### **3.5 Shyama Prasad Mukherji College (SPM)**

Shyama Prasad Mukherji College is a multidisciplinary all girls' college affiliated with Delhi University. It was established in 1969. It was built in memory of the distinguished academician, statesman, freedom fighter and the youngest vice-chancellor of Calcutta University, Dr. Shyama

Prasad Mukherji.<sup>21</sup> Dr. Kamala Sanghi was the founder Principal of the college.<sup>22</sup> The college was started with six courses, 500 students, few teachers and administrative staff. The college was initially started from a government school building in Tagore Garden which in 1982 was shifted to its present campus in Punjabi Bagh. Presently, the college has a number of undergraduate and postgraduate courses in its list. It caters to the students from 18 different disciplines. It has added courses like B.Ed, B.El.Ed, Applied Psychology and lately Geography Honours. Besides running full time programmes, the college also runs Non-Collegiate Women's Education Board and the School of Open Learning.<sup>23</sup> The college also houses a Family Counselling Centre which was established by the Social Welfare Board.

Shyama Prasad Mukherjee has been the only college in Delhi University which runs both B.El.Ed and B.Ed programme.<sup>24</sup> The department of education in SPM was established in 1977. In 1996, B.El.Ed was introduced in the department.<sup>25</sup> The department engages students through seminars, workshops, symposia, discussions, movie screenings, review, and etcetera. The department of education in SPM has only 50 seats under B.Ed programme while at other three institutions the number of seats for the programme is 100. Other than the course papers, the students of education department in the college are also involved in 'beyond the classroom' programme along with the NSS students. This programme is a community participation programme started in 2016 wherein the students have been going to neighbouring MCD school and helping the school students through conducting a range of activities.<sup>26</sup>

### **3.6 From one year to two-year B.Ed programme**

The teacher education has always remained a contentious issue. There always had been various opinions with regard to the relevance of the programme, duration of the programme, content of the programme and so on. Since independence, the usual duration of B.Ed programme was fixed as a one year programme. However, the policymakers and educationists have kept pondering upon whether the length and the curriculum of the programme are sufficient enough to turn out

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<sup>21</sup>[http://spm.du.ac.in/index.php?option=com\\_content&view=article&id=1&Itemid=112&lang=en](http://spm.du.ac.in/index.php?option=com_content&view=article&id=1&Itemid=112&lang=en)

<sup>22</sup>[http://spm.du.ac.in/index.php?option=com\\_content&view=article&id=1&Itemid=112&lang=en](http://spm.du.ac.in/index.php?option=com_content&view=article&id=1&Itemid=112&lang=en)

<sup>23</sup>[http://spm.du.ac.in/index.php?option=com\\_content&view=article&id=1&Itemid=112&lang=en](http://spm.du.ac.in/index.php?option=com_content&view=article&id=1&Itemid=112&lang=en)

<sup>24</sup>[http://doe.du.ac.in/admission/BED/bed\\_2018/B.Ed.%20Prospectus%20-%202018.pdf](http://doe.du.ac.in/admission/BED/bed_2018/B.Ed.%20Prospectus%20-%202018.pdf)

<sup>25</sup><http://spm.du.ac.in/images/department/files/spmc-qci.pdf>

<sup>26</sup>MCD stands for Municipal Corporation of Delhi.

quality teachers for the Indian schools. With respect to the duration of the B.Ed programme Commissions from Kothari Commission to Justice Verma Commission (JVC) have expressed concerns. On the one hand, Kothari Commission (1964-66) recommended having at least 220 working days if it is to be kept for one year only, the Chattopadhyaya Commission (1983-85) recommended having a 5 years secondary teacher training programme after 10+2 and it also recommended that if it is to be continued as a one year programme then the number of working days has to be at least 220, in addition to this the number of working hours should be increased.<sup>27</sup> The National Curriculum Framework for Quality Teacher Education in 1998 also suggested increasing duration of the B.Ed programme from one year to two years. However, the duration of B.Ed course remained one year except the four year integrated B.Ed programme at RIEs.<sup>28</sup> In spite of integrated four year B.Ed programme at RIEs showing the lead for almost four decades, the same has failed to become the norm for the rest of the country (Gupta, 2012; Siddiqui, 2017).<sup>29</sup> Yet, RIEs of NCERT again took the initiative of starting two year B.Ed programmes at its colleges. Since, 1997-1998, the two-year B.Ed programmes at RIEs are running successfully. There have been various studies showing the positive impact of the two-year B.Ed programme. Gupta (2012) says

researches done by Sen Gupta, Kakaria and Chugtai (2002) and Yadav (2010) on the status and efficacy of two-year B.Ed programme have indicated empirically the positive difference the two-year programme has made in the attitude and competence of students due to intensive training and extensive school exposure. (p. 23)

Although, the success of these programmes were not actualised into the standard for the rest of the country but these have fed into the ongoing discussions pertaining to the ineffectiveness of one year duration of the then existing B.Ed programmes in the country. In 2005, NCERT commented that the turn of teachers from four year B.Ed programme is much better than the

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<sup>27</sup>REC is also known as Kothari Commission and NCoT is also known as Chattopadhyaya Commission.

<sup>28</sup>RIE stands for Regional Institute of Education. RIEs were established as an after effect of Secondary Education Commission recommendations. These were established by the then Ministry of Education, Government of India, in collaboration with the Ohio State University, USA. So, four regional colleges of education were established in four regions of India (Gupta, 2012).

<sup>29</sup>Four year integrated B.Ed programmes were offered at RIEs. They offered programmes leading to degrees in B.Tech.Ed, B.Sc.B.Ed (to prepare science teachers) and B.A.B.Ed (to prepare social science and humanities teacher) (Gupta, 2012). Later, on the similar lines, a four year integrated graduate programme for elementary school teachers called as B.El.Ed was started in some of the colleges affiliated with Delhi University. This has also failed to capture the imagination of the policymakers and the duration and the structure of B.Ed courses remained old ways (Siddiqui, 2017).

traditional one year B.Ed programme (Pal, 2014). Such reports highlighting the low quality of teachers from the traditional B.Ed programme compelled NCFTE 2009 and Justice Verma Commission (2012) to push forward an overhauling in the pre-service teacher education system. These suggested making teacher education an integral structure of university system and lengthening the duration of teacher education to four years after 10+2 and two years after graduation. Moreover, the NCFTE 2009 highlighted that the existing pre service teacher education programme does not provide space to students to reflect on their own biases and think independently. It also said that the existing evaluation strategies do not have mechanism to evaluate the attitude, disposition, values and habits of teachers. NCFTE 2009 further commented that if deprivation has to be removed and social justice has to be achieved the teacher needs to be equipped. Moreover, it said that the inclusive education is not only a philosophical position but it also seeks modification in the institutional facilities and processes for which the teachers need to be sensitized. On the basis of the recommendations of the NCFTE 2009 and Justice Verma Committee (2012), NCTE in 2013 prepared an action plan to revamp the teacher education system which included extending the duration of one year B Ed programme to two years. In 2014, NCTE came out with the guidelines to extend the duration of the B.Ed programme from one year to two years and also to formulate the curriculum accordingly. Since 2015 the teacher education institutions have implemented the two year B Ed programme with a new curriculum in place.

### **3.7 Recommendations for curriculum renewal**

With the extension in duration of B.Ed programme to two years the new curriculum for the same has been devised by University of Delhi. The process of curriculum renewal had to follow the guidelines of the NCFTE 2009. Also, the JVC 2012 highlighted some of the problems in the existing curriculum of teacher education programme. JVC 2012 emphasized that the existing pre service teacher education is superficial in a sense that it does not make linkages with the aims of education neither does it make enough provision for the epistemological concerns of the subject matter which is to be taught. In addition to it the evaluation mechanisms employed in the pre service teacher education do not evaluate the habits, attitudes, dispositions and values of the student teachers. The JVC 2012 thus suggested changing the structure of the programme which means changing the course outline, recommended readings and mode of transaction. Moreover,

it said that this has to be in sync with the article 51A, clause (h) of the Constitution of India which strives to develop “scientific temper, humanism and the spirit of enquiry and reform” (Verma, 2012, p. 22). However, in 2014 NCTE in its guidelines to prepare the two-year B.Ed programme curriculum advocated basing it on the recommendations of NCFTE 2009. Here, some of the elementary recommendations of NCFTE 2009 with respect to the B.Ed programme are presented so that the present curriculum can be analysed in that vein. Hence, the major recommendations of NCFTE 2009 with respect to the values in B.Ed programme are as follows:

- To imbue the teacher with the knowledge base, pedagogic capacities, aspirations and humane attitudes.
- While laying down the curriculum as per the Right of Children to Free and Compulsory Education it has to be in conformity with the values enshrined in Constitution.
- The new teacher education curriculum framework has to promote values of peace based on equal values of self and others.
- To make teacher education which is liberal, humanistic and responsive to the demands of inclusive education.
- Teachers to develop social sensitivity, consciousness and finer human abilities.

The above-mentioned values get repeated throughout the curriculum framework. It further says that the

issues related to the 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. (NCTE, 2009, p. 25)

The NCFTE2009 presents a schema of curricular areas for pre service teacher education programme across all stages of school education. It identifies three broad curricular areas, namely (a) foundations of education which include learner studies, contemporary studies and educational studies, (b) curriculum and pedagogy which include curriculum studies and pedagogic studies and, (c) school internship.



In foundations of education paper, learner studies deal generally with psycho-socio-politico engagement with the children and it is only under the explanation of practicum course work for this paper that the casual reference to the term ‘inclusive education’ is made.

It is in the section of contemporary studies that the issues of gender, equity, poverty, identity, diversity, child rights, human rights, right to education and Constitutional provisions are mentioned. The underlying idea in this paper is to contextualize education and make linkages with the society and humanity. Also, it is important for a teacher to understand classroom as a social context. The document avers that the awareness and engagement with the Constitutional provisions, values and rights not only provides tools of analysis to teacher but also it enables them to have a sense of agency. It is suggested that the theory of pluralistic make up of India be linked with the help of conducting field interviews and collating people’s experiences and notions about reservation as an egalitarian policy. Further, the paper of ‘Gender, School and Society’ suggests enabling teachers to draw linkages between democracy and education from the perspective of gender. It further mentions that studying issues from the gender perspective should not be limited to the study of this paper but it should be brought into other papers as well, be it during studying and understanding the development of children and adolescents or whether studying and understanding about the issues of diversity, equity, poverty, society and culture. Thus, the section under ‘contemporary studies’ offers to engage with the ideas and values enshrined in the Constitution.

Section titled ‘educational studies’ recommends teachers to engage students with the aims of education from philosophical enquiry and bringing them to the fact that education is never a neutral activity. This would help them to observe and analyse the educational policies and practices with the critical bend of mind. This section would also talk about development of personality which is in harmony with oneself and others and so foundation is laid to understand the underpinnings for peace education. Under the same section the student teachers are to be engaged with themselves, reflect on their experiences, the human relationships, beliefs and attitudes. This paper would enable teachers to develop humanistic values through the suggested workshop on self-development and course on arts and theatre.<sup>30</sup> It further says that the idea is to

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<sup>30</sup>Explained as ‘observing the role of listening, attention and empathy’ (NCTE, 2009, p. 33).

develop a “professionally competent teacher who is sensitive to issues of equity, democracy and social justice” (NCTE, 2009, p. 33).

Under curricular area of curriculum and pedagogy, the section of curriculum studies primarily deals with the concept of knowledge, curriculum design, reconstructing subject content and refreshing the school-based disciplines. This section would enable teachers to deeply engage with the discipline’s concepts and sub concepts and help them to correct their own misconceptions and also enable them to address the misconceptions of students. The section on language proficiency and communication suggests improving the communication skills as well as the language competence of the student teachers. The course focuses primarily on equipping teachers to use language in different contexts, and making them meta-linguistically aware with focus on the aspects of listening, speaking, reading, comprehending and writing in varying contexts.

Under the section of ‘pedagogic studies’ the student teachers are exhorted to be equipped not only with understanding the epistemological concerns of the disciplines but also understanding it keeping learner and her context in view. It also asks student teachers to engage critically with the teaching methods which are to be used in the teaching-learning process. For preparation of secondary and senior secondary teachers the epistemological concerns of the disciplines have to be dealt in much deeper manner. Further, the student teachers will have to undertake practicums in preparing material for classroom teaching, designing curriculum, observing students and teaching them in real class situations and classroom management strategies. Now, under the section of ‘assessment and evaluation studies’, the student teachers are to be engaged with the history of evaluation and also the contemporary debates on it. They are to be further encouraged to explore and understand evaluation as a crucial process for motivating students as well as helpful in their learning. Evaluation is a tool which teachers can use for acquiring feedback on their teaching, so that, they can facilitate the teaching-learning environment accordingly. The right to education act has made significant observations with regard to the evaluation system of the country and its relation with the students’ motivation and student retention. The act had introduced ‘continuous and comprehensive evaluation’ and a ‘no detention policy’ towards which students were to be oriented as has been stated in NCFTE 2009. However, in 2019, this provision of no detention under section 16 of RTE 2009 got scrapped and the decisions to either

have this provision or not is completely left on the States. Further, the course is expected to provide teachers with hands on experience with designing qualitative assessment tools which aims to assess the capabilities of children with regard to thinking and solving abilities instead of pressing on the recalling ability. Student teachers will also be enabled to look at the students' errors as a crucial step in the formation of concepts.

The last curricular area is 'school internship'. Here, the focus is on interconnecting theoretical studies & field studies with institutional experiences involving student teachers, teachers, school students and teacher educators. This course includes providing institutional and educational experiences to the student teachers through: visit to innovative centres of pedagogy and learning, classroom-based research projects, internship for a continuous period of 4 days a week and a minimum duration of 6-10 weeks in a two-year programme, creating teaching learning material in the internship schools, developing unit plans and maintaining reflective journals.

So, in the given schema of curricular areas there are provisions for the Constitutional and humanistic values but most of these are mentioned within the contemporary and educational studies courses. Ironically, these are the courses which get less number of units in comparison to the units on learner studies, curriculum and pedagogic studies and school internship. So, there seems a clear emphasis on equipping students in curriculum, pedagogy subjects as well as understanding child, childhood and adolescence.

### **3.8 Gaps in NCFTE 2009**

#### *3.8.1 Gaps from the perspective of curriculum*

It was observed that a lot of new curricular ideas for B.Ed or D.Ed programme in this document are borrowed from the four year integrated B.El.Ed programme.<sup>31</sup> Undoubtedly, B.El.Ed is one of the lauded programmes in pre service teacher education, however, it seems that the limitations within the transaction of this programme have not been taken into consideration. For example, the document recommends student teachers to use all kinds of aids in school including audio-visual aids but it does not mention anything about preparing these students in a way that they get to use the intended aids within the programme itself. From the researcher's own experience of

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<sup>31</sup>The document refers to B.El.Ed a lot.

having had a degree in B.El.Ed and responses of student-teachers of B.Ed in the present study, it appears that the students are not given enough opportunities to use or to observe such aids and methods within the programme which they are asked to employ in their own classroom situations.<sup>32</sup> Also, taking up one of the programmes as ideal and considering it free from the weaknesses while laying up the guidelines for a new programme is one of the limitations in itself. Moreover, although the document of NCFTE2009 does mention about preparation of this document in consultation with various stakeholders of teacher education, however, on ground level, it appears to have been prepared in a largely top-down fashion [Many of the teacher educators have lamented that they were not given opportunity to even participate in the curriculum formulation of two-year B.Ed programme. Moreover, the chairperson of NCTE in 2009 and the NCFTE 2009 has admitted the approach was that of being top-down largely].

Another observation by the researcher is that, no matter how long the school internship is, if the pattern of school teaching practice and its evaluation follows the same old path then the internship suffers from the fear of it getting routinized, as the old format had. The document of NCFTE 2009 however mentions about this problem of planning and execution exercises for school teaching suffering from the risk of becoming mundane and routine, yet, it does not suggest any alternatives to that. And the problem appears to have remained unresolved as the B.Ed students in the present study, have complained about producing and creating lesson plans in a given format, which makes the task of teaching practice burdensome to them.<sup>33</sup>

### *3.8.2 Gaps from the perspective of structure*

The NCFTE 2009 in order to widen and improve the functioning of teacher education, apart from the regular programmes of B.Ed and M.Ed, recommends instituting specialized centres of education in national level institutions to offer sandwiched post graduate courses of 3 years such as B.Ed of 2 years duration and M.Ed of 3 years duration for developing a specialized cadre of senior secondary school teachers and teacher educators. However, it does not comment upon how these teachers and teacher educators will be different from those who go through the other

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<sup>32</sup>Students from B.Ed programme have complained about not having demonstration classes from their teachers on how to use a method or deliver in a class because of which they stay confused and when they try it in their own way then their evaluation scores suffer. This is discussed in detail in the coming chapters.

<sup>33</sup>This shall be discussed in detail in the coming chapters.

regular programmes of teacher preparation. Moreover, what kind of advantages one would have after spending 3 years in M.Ed programme rather than 2 years? If the preference would be given to the 3-year M.Ed pass outs then why would anyone want to do the 2 year M.Ed course? And if one does pass out from 2-year M.Ed course then why would they not be given equal preference to that of a 3-year M.Ed course? And if both of the courses provide same kind of preparation and advantages then why their time duration should be varied? These are some of the practical questions one needs to ask before suggesting or starting a parallel programme to the one which already exists. There are ample evidences that without asking relevant questions before starting a programme could land up the people who pursue it in difficulties. Moreover, it creates confusion and chaos in the organization of the professional programmes. For example, the difference between degree of M.A. (Education) and M.Ed. M.A. (Education) is a two years course while M.Ed used to be one year course (it is only recently that the duration of M.Ed is also extended to two years). Moreover, M.Ed was an essential requirement for one to become a teacher educator in B.Ed colleges while M.A. (Education) was not considered as its equivalent and M.A. (Education) pass outs were not considered for the job of teacher educator at the B.Ed colleges. It is only recently that the norms have been revised and M.A. (Education) is considered as an equivalent to M.Ed programme and the pass outs from both the courses are now eligible to apply for the post of teacher educators. Prior to M.A. (Education) was made equivalent to the M.Ed in terms of qualifying criteria for the post of teacher educators, the students and academicians were equally baffled by the existence of the two parallel degrees. This was substantiated by Nath & M S (2009) and Basheer (2014). Nath & M S (2009) say that “the existence of two parallel PG programmes in education has created an anomalous and confusing situation and has raised questions of equivalence” (p. 8). Similarly, Basheer (2014) notes that “confusion between M.Ed and MA Education in terms of equivalency should be cleared” (p. 18). Therefore, before initiating a new programme leading to the similar kind of degree in the same discipline needs to be worked out in terms of the structure of the education system as well as the already existing and the newly offered programme.

Another case in point here is that of B.El.Ed degree. This is a four-year programme preparing students to teach upto elementary school level (meaning from I standard till VIII standard). However, the existing schooling pattern in India was 5+5+2, 5 years of primary education, 5 years of secondary education and 2 years of senior secondary education (which has recently been

proposed to be changed). As there existed no division in the secondary stage of schooling so the B.El.Ed passouts were mostly restricted to teaching upto primary school level. Moreover, in public schools the posts for teachers were created at three levels; primary, secondary and senior secondary. Here, there already existed teacher preparation programmes for each of the school level just mentioned. There exists Junior Basic Training (JBT) programme for preparing candidates to teach upto primary school level. JBT is a two years diploma course offered after XII standard while B.El.Ed is a four-year integrated course offered after XII standard. Eventually, both the programmes prepare teachers to teach I to V standards in school, yet one course is for two years and another for four years. The only advantage of B.El.Ed is that it is a graduation degree course as well yet some of the departments do not consider it as an equivalent to any other three year graduation course.

So, these are some of the problems which surfaces while having parallel programmes for similar degree, because of which students tend to suffer. This is not to suggest that one should stop having innovations in teacher preparation programmes but that whenever such innovations happen, the prospect and reasoning of it should be clearly drawn.

### **3.9 Conclusion**

While the Delhi University was established in British India, the teacher education institute was opened in it in the same year as India got its independence. The first such institute in Delhi University was established as the faculty of education and was named as CIE. CIE was established as a model institution for rest of the country. It was set up not only for preparing model secondary school teachers but also for resolving educational problems of the country through undertaking research. The first programme which was offered in this institute was B.Ed, followed by M.Ed, Ph.D and M.Phil respectively. Some of the initial activities of the institute included opening up of a nursery and basic school. These schools also worked as a laboratory for the teaching candidates of the institute. The institute was growing at a faster pace, both in terms of its infrastructure and academic activities. Soon after, the hostels for both men and women candidates were built in the institute's premises as well as sports facilities were arranged. On an academic front, the institute was undertaking a lot of projects, holding public lectures and opening up of new programmes along with revising the existing ones. New programmes which were opened up later included B.Ed (Correspondence), M.Ed (Part time), B.Ed (Special

Education). However, presently, the programmes which are offered by the institute include B.Ed, B.El.Ed, B.Ed (M.R), B.Ed (V.I.), M.Ed, M.Phil and Ph.D. Apart from CIE, these programmes are offered in other institutes/colleges affiliated with Delhi University. For example, B.El.Ed is not offered in CIE but it is offered in some of the Delhi University's colleges. Similarly, B.Ed (M.R.) is not offered in CIE but it is offered only at Lady Irwin College of Delhi University. B.Ed (V.I.) is also not conducted in CIE but it is conducted only in Durgabai Deshmukh College of Special Education. With regard to the B.Ed programme, it is offered in four of the institutes affiliated with Delhi University viz., CIE, LIC, SPM and MVCOE. The first institute to start B.Ed programme was CIE, followed by LIC, SPM and MVCOE respectively.

Over a period of time, there have been various changes in the way teacher education was conducted, such as opening and closing of programmes and revision of syllabus. The latest of all developments is of the expansion in the duration of B.Ed programme from one to two years. The Justice Verma Commission (2012) was instrumental in pushing this expansion, although various commissions and reports have been recommending about extending the duration of the B.Ed programme but none of those got implemented until then. Thereafter, an action plan was devised by NCTE in 2013 and in 2014 the NCTE released guidelines for extending the duration of B.Ed programme from one to two years and formulating the required curriculum. The new curriculum was to be formulated in sync with the curricular framework of NCFTE 2009, since it was the latest curricular framework for teacher education.

The key recommendations by JVC 2012 and NCFTE 2009 for curriculum renewal include linking teacher education with the aims of education and dealing with the epistemological concerns of the discipline student teachers are intended to teach. Moreover, with regard to values, it has been emphasized that the education needs to be in sync with the Constitutional values, scientific temper, promoting peace values, social sensitivity and human abilities. Although, the NCFTE 2009 emphasizes upon providing teacher education in conformity with the Constitutional values and making gender concerns an integral part of all of the papers but the given curricular framework includes the values of social justice, equality and diversity only in the sections for contemporary studies and educational studies. Ironically, these two sections comprise less number of units than the sections for learner studies, curriculum & pedagogic studies and school internship. Nonetheless, the curriculum of B.Ed was renewed and the new two

years B.Ed programme was implemented by the year 2015. The next chapter will detail on the curriculum analysis of B.Ed programme of Delhi University in the light of Constitutional and humanistic values.



## Chapter 4

### Curriculum analysis of Delhi University's B.Ed programme- 1981, 2010 and 2015

#### 4.1 Introduction

Teacher education has been witnessing changes and shifts in the policies, government reports, and teacher education curriculum frameworks. There has been rethinking on the structure of the teacher education programmes, their duration, the syllabus, and the role of the teachers. These changes were envisaged concerning the changing needs of the society, school education as well as the legal and political discourse. The changes in the structure of the teacher education in terms of its duration or eligibility criteria are tangible whereas the changes in the curriculum or content of the teacher education programme are intangible, the changes later can be assessed through analysing the actual curriculum of the teacher education programme. If the recommendations given by NCTE concerning the curriculum of the teacher education programmes do not find a place in the actual curriculum then the effect of those recommendations becomes nil.

Therefore, the present chapter presents an analysis of the syllabus of the B.Ed programme of Delhi University from the years 1981, 2010, and 2015. There was no specific reason for picking up the syllabus from the year 1981 however this was the only syllabus that could be accessed in the old syllabuses of the University. The syllabus from 2015 has been chosen for analysis as it is the last and the most recent syllabuses and is developed based on the recommendations of NCFTE 2009. The syllabus from the year 2010 has been chosen as this was in use before the NCFTE 2009 guidelines came into force. Analysing the University's syllabus for the B.Ed programme from these years helped compare or contrast the changes or shifts which have been encountered in the area of teacher education. Moreover, along with mapping out the primary changes in the format, structure, and the papers in the syllabus in comparison with the recommendations of the TECFs, the chapter presents an analysis of the coverage of values (with special emphasis on Constitutional and humanistic values) in the given syllabuses.

## 4.2 Values and the B.Ed curriculum

### 4.2.1 1981-82 B.Ed Course of Studies

In 1978, the curriculum framework for teacher education was released for the first time. In this curriculum framework, several of the measures were suggested to improve the system and quality of teacher education. Some of these measures include making education either a social science discipline or an independent discipline, developing varied courses for the teacher education to cater to the discipline-oriented teacher education programme and task-oriented (pedagogy) teacher education programme. Furthermore, it recommended designing a couple of core courses and special courses. It also suggested introducing a semester system to make the system flexible and evaluation completely internal. This framework also recommended making research methodology an integral part of the entire teacher education curriculum. About the role of teacher, the teacher education curriculum framework of 1978 envisioned preparing such teacher who could be a social transformer, a leader, a guide as well as a follower to the children, parents, and community; one who strives to serve for not only the cognitive domain of the students but also the attitudinal domain and inculcation of values in them. It further stated that the preparation of teachers will have to take into consideration the development of traits in them such as adaptability, social sensitivity, tolerance, cooperativeness, leadership, sympathy, dedication, enthusiasm, participation, and involvement.

On analysing the curriculum/course of studies of the B.Ed programme, DU from the year 1981, which is three years after the TECF 1978 took place, it is found that this particular syllabus for B.Ed programme 1981 was not based on the guidelines of the teacher education curriculum framework of 1978.<sup>1</sup> This course of the B.Ed programme contains no special courses, neither the evaluation was completely internal, nor does it have any component of research methodology.

The 1981-82 course studies of the B.Ed programme presents a very short account of the course of studies and scheme of examination. It starts with presenting an outline of the number of papers, their titles, duration of the exam, and the corresponding marks. There are two parts of the syllabus, namely, theory and practice. In theory, there are a total of six papers out of which three

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<sup>1</sup> There is no information on whether the syllabus of 1981 was in use prior to release of TECF 1978 as well.

papers are core papers, two are teaching methodology papers (which are selected according to the subject stream of students), and one elective paper. The practice part includes; practical skills in teaching, practical school assignments, visual education projects, tutorial work, psychology practicals and co-curricular activities (including physical education).<sup>2</sup> There is no detailed account of practice teaching in the syllabus. It only provides the scheme of assessment in terms of the constitution of the examining board and its working. There is no mention of the objectives of assessment or criteria of assessing the student teachers.

The core papers of the B.Ed 1981-82 include papers in ‘principles of education’, ‘educational psychology’ and ‘modern Indian education. This seems to be a carryover from the colonial times as the papers in principles of education, educational measurement, and physical health and hygiene used to be constituted as some of the main papers for teacher education at the secondary school level. One of the changes witnessed in the core papers of the B.Ed curriculum is the removal of papers like ‘educational measurement’ and ‘history of Europe’. The paper in ‘physiology and hygiene is still there in the programme however it is included in the ‘teaching methodology’ papers.

The prime concern of the section of ‘teaching methodology’ papers was with the teaching methodology regarding school subjects. The engagement with the content of the school subjects was not encouraged. This becomes evident by a note given in the scheme of course studies mentioning that “the examination questions in the methodology of the school subjects may be so designed as to test methods about content. Direct questions on the content of school subjects should be eschewed” (DU B.Ed syllabus 1981-82, p. 1-2). Moreover, the focus of the ‘teaching methodology’ section only on the methodology of teaching the school subjects becomes clear in the detailed sections of the syllabus. The teaching of subjects contains two courses; A and B. course A is meant for those who joined B.Ed after completion of graduation degree, whereas, course B is meant for those who have post-graduation degree in the subject. The engagement with epistemological concerns of the disciplines is still there in course B of the teaching of subjects but it is almost nil in course A of the ‘teaching of subjects’. It unveils the assumption that the teachers who are to teach at the secondary school level do not require to engage with the discipline and must focus on the basic methods, teaching, and evaluation strategies. For example,

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<sup>2</sup>See Image 1, Image 2 and Image 3 in the Appendix B.

this can be seen in the image given below: course A is meant for preparation of secondary school teachers and course B is to be followed for preparation of senior secondary school teachers

editing articles and magazines ; (g) Writing editorials ; (h) proof reading.

5. *School Activities* : Planning and editing an English school magazine, arranging literary contests, debates and materials displays, at class, school or inter-school level ; producing literary plays ; directing choras and individual recitations and songs ; arranging literary debates, discussions and lectures. Organising an English Club or Association in the School. Arranging visits to libraries and language laboratory and English theatres and films for extending awareness and interest in English language, literature and life.

(d) **METHODOLOGY OF TEACHING HISTORY**

**Course A :**

Scope of History. The purpose of teaching History in schools The History syllabus. Methods and techniques of teaching History. Modern approach to the teaching of History. The teaching of current events. Study of local History—excursions. Text books and collateral reading in History. Correlation of History teaching with other subjects. Concept of Social Studies. Aids in the teaching of History. Internationalism and the teaching of History. Examination of History.

**Course B :**

*Philosophy of History* : Didactic, Speculative, Dialectical and scientific Development of History as a field of study and its characteristics as a Social Science. Issues raised by History : political, social, economics and cultural. History—its meaning, aims and scope.

*Making of History* : How History is written. Definition of documents. Collection of source material—its authenticity and interpretation. History as imaginative reconstruction of the past Imperfections in History.

*Indian Historiography* : Brief introduction to Indian historiography—ancient, medieval and modern. Problem of periodisation Criteria of historical criticism.

*Curriculum in History* : Selection of material—Chronological Topical, Units Lines of Development, Patch Method, Biographical, Concentric and Regressive. Gradation of Material. Articulation of

History syllabus at the Primary, Middle and Secondary School level. Organisation of material—Local, Regional, National and World History, Contemporary History.

*Aids and Equipments in History* : Blackboard, Maps, Charts, Models, Time and Space charts, Films and Film strips. History Room, History Library.

*Reading Material in History* : Text-books, their importance, appraisal and use in the class-room. Collateral and supplementary reading materials in History.

*Chronology in History* : Nature of Chronology : Location, Distance and Duration of historical events in the perspective of time. Devices to develop time-sense : Time—Linegraphs, Charts, Histo-maps.

*Teaching of Controversial Issues* : Nature of historical controversies. Controversies regarding facts. Controversies regarding interpretation of facts. Objectivity and value-judgement in history.

*History and National Integration* : Our National heritage, unity in diversity. The role of history in promoting national integration.

*History and International Understanding* : Our human heritage. The role of history as promoter of internationalism.

**Practical Work :**

1. Preparation of Research Report; Study in depth in one area of content course in Indian and World History to demonstrate the relevant knowledge in the subject field and its value to the professional growth in the subject.
2. *Organisation of History circle* : To include programmes such as reading of Papers on historical topics, group discussions, preparation of reports, organise excursions to places of historical interest.
3. *Preparation of History Practical Note book* :
  - (a) Teaching units on content area—two each from Indian and World History.

- (b) Twelve historical maps—six each from Indian and World History.
- (c) Time-Line Charts—four, each from Indian and World History.
- (d) A small project based on the study of a historical event in the locality, personalities, movements, buildings or institutions.

#### (e) METHODOLOGY OF TEACHING GEOGRAPHY

Part A :

Image 4(a): three pages from the 1981-82 B.Ed syllabus of DU

Source: B.Ed syllabus of DU, 1981-82

In the above image, it can be seen that the ‘methodology of teaching History’ papers for course A and course B are sharply different from each other. Course A focuses on the method, technique, and approach of teaching history in school, while course B along with including the aids and methods of teaching history also mentions the development of history as a field of studies, historiography, and its meaning & aims. Nonetheless, not all papers under course B included epistemological concerns, for example, the methodology of teaching English paper and methodology of teaching Physics paper. The teaching of English in its course B focused on the development of oral, reading, writing, and evaluation skills. On the other hand, the teaching of Physics under its course B focused on reading the instructional material for the class XI-XII, usage of modern techniques, and aids in delivering the lessons. The number of suggested practical works for this course is less than the suggested practical work under course A. However, course B in the papers like the teaching of Chemistry and teaching of Mathematics are elaborate and involve an understanding of the content and critical study about the content or the syllabus of the subject. Nonetheless, the description of the teaching of the subject under course A

for almost all of the papers is brief and focused on the methodology and the techniques or aids of teaching that paper. This is even though the TECF 1978 along with emphasizing the pedagogy-oriented teacher education programme also emphasizes the discipline-oriented teacher education programme.

Moreover, the TECF 1978 mentions preparing such teachers which takes into consideration the attitudinal and value inculcation along with the cognitive domain but the syllabus of the B.Ed programme of 1981 does not seem to reflect much of these concerns. Only once or twice the given syllabus mentions the terms ‘cognitive domain’, ‘affective domain’, or ‘values’. Moreover, the syllabus is heavily focussed on preparing teachers in methods and aids for teaching and so the cognitive aspects still get covered but the attitudinal or value related aspects are very meagrely covered. Similarly, as opposed to the mentioned vision about the role of teachers in TECF 1978, the syllabus of B.Ed does not delve into that. The TECF 1978 mentions preparing such teachers who are leaders, social transformers, socially sensitive, enthusiastic, adaptable, and dedicated. However, the given course of studies from 1981 does not emphasize the same. It even does not mention the kind of roles that teachers are to be prepared for. For example, concerning the role of teachers ‘Methodology of Teaching Subjects’-under its course B occasionally mention the terms such as ‘personality and ‘qualities of the subject teacher’ but it does not talk about what should be that personality or those qualities. For example, the syllabus mentions ‘The Geography Teacher – his qualities and outlook on training and education’, ‘The Civics Teacher – Knowledge, outlook, and skills’. Thus, the given course of studies in absence of giving any direction regarding the role of teachers leaves too much to the imagination which nullifies the purpose and vision of the documents such as TECF and policies. Hence, there are huge gaps within the TECF and the actual curriculum.

Furthermore, there have been claims that education programmes are dominated by the discourse on psychology. This has been stated by one of the members of the NCFTE 2009 drafting committee as well (which will be examined in the next chapter). Therefore, on analysing the curriculum of the B.Ed programme from the year 1981, it is found that there is a clear preference for psychology when it comes to including the subject in the core papers as the paper on sociology, history or school management do not become core papers but instead are added in the

elective papers. However, the given core papers have a mix of educational policies, school organization, a little bit of philosophical and sociological aspects.

One of the major weaknesses of the 1981 B.Ed syllabus was that it was not descriptive and terms have been vaguely infused without giving any explanation or direction on how to go about it or what is to be done with those terms. Moreover, the paper does not mention the objectives of teaching it. For example, given below is the syllabus for the core paper 'Principles of Education':

Meaning of education. Educational aims. Agencies of Education: family, school, society, state, and others. The school as a society. Education for democracy. Impact of technological advance on education. Religion and education. The curriculum: the integrated approach. Some new trends: activity schools; basic education, individualizing instruction; co-education, the guidance movement. Freedom and discipline in education. Some significant experiments in education: the Montessori Method, the Dalton and Winnetka Plan, the Decroly Method. (DU B.Ed syllabus 1981-82, p. 4)

In this example, terms like 'freedom and discipline in education', 'co-education' are abstract and can be taught from a variety of perspectives. Adding these terms without providing any idea as to how to use them does not make clear the objectives and preparation of secondary school teachers. Similarly, the term 'freedom and discipline in education from the perspective of values could prove risky if not taught in the right manner or sync with the idea envisioned in the TECF. Here, one can raise the question that even if the curriculum would have been a detailed one then also there stand chances of it being taught according to the personal inclination and views of the teacher teaching it. However, precisely this is the reason because of which the teacher education programme is looked upon as a platform for identifying one's beliefs/values, reflecting over them, and maybe challenging and changing them. Gay (as cited in Cross, 2003) has already warned of the cultural incongruencies between the teachers and students, which if goes unchecked runs the risk of reinforcement of the personal values and beliefs of the teachers. Similarly, Halstead (as cited in Aspin and Chapman, 2007) avers that writing about the values and things provides the teachers with an opportunity to reflect and examine the things and values which might have been taken for granted by them. Moreover, Boehm (1979) also emphasizes that there has to be agreed upon values which are to be taught. Thus, putting the values clearly in the syllabus of the teacher education curriculum is required. Furthermore, one of the members from the NCFTE 2009 was also of the opinion that things should be there on the paper at least. Thus, the arguments about the curriculum being not a deciding factor or that it just provides



guidelines and it is ultimately teacher who teaches what it teaches and how it teaches should not be used to overrule the necessity of writing things down.

For values, the 1981-82 course studies of the B.Ed programme do not have any paper which has values in its title, except 'education of backward children'. However, this paper while appearing to be on the social diversity of the children at the outset is actually on the slow learners or the children with learning difficulties from a psychological viewpoint. This paper is an elective paper.

The values-based obvious terms and phrases that have been used in the B.Ed syllabus are the following:

From core paper of 'Principles in education' - 'Education for democracy', 'religion and education', 'freedom and discipline in education'.

From core paper of 'Modern Indian education' – 'Critical study of religious and moral education'.

From 'Methodology of teaching history course B' paper – 'History and national integration: Our national heritage', 'unity in diversity.' 'The role of history in promoting national integration', 'history and international understanding: Our human heritage'. 'The role of history as a promoter of internationalism'.

From 'Methodology of teaching geography course B' paper - 'To develop a sense of genuine patriotism', 'to develop broadmindedness', 'a sense of human brotherhood and international understanding', 'to develop the power of reasoning'.

From 'Methodology of teaching civics course A' paper - 'Evaluation of the concept of citizenship and its impact in the present social order'.

From 'Methodology of teaching civics course B' paper - 'nature, scope and purpose of teaching civics at the higher secondary level in a democracy', 'having goals of socialism, secularism and national integration', 'problems in a democracy', 'teacher as an instrument of social change', 'practical work: a project to arouse the civic sense of the peer group', 'lesson planning:

Constitution of India-5 lessons, democracy, socialism and secularism- 5 lessons, society, and social problems-5 lessons’.

From ‘Methodology of teaching biological sciences’ course A paper - ‘Training in scientific method’.

From ‘Methodology of teaching mathematics’ course B paper - ‘History of mathematics to humanize the areas of knowledge included in school mathematics syllabus.

From ‘Methodology of teaching music’ course A paper – ‘Music – its relation to religion, culture and the other fine arts.’

From ‘Methodology of teaching music’ course B paper: ‘ability to compose music for devotional and patriotic themes’, ‘practical evidence of music repertory consisting of devotional songs, patriotic songs, seasonal songs, marching songs.

Thus, the direct terms and phrases related to values in the course of studies of the programme are very few. Moreover, these are mostly used for referring to religion, patriotism, national integration, international understanding and democracy.

The terms and phrases which do not name any value directly but indicates a context or relation with any sort of value are given below:

From core paper of ‘Educational psychology’ – ‘Development of the school child with special reference to the pre-adolescent and adolescent period; physical, emotional, socio-moral and intellectual development’, ‘developmental tasks of adolescents with special reference to Indian society’, ‘educational provisions for the gifted, the slow learner, the backward and children with socio-emotional problems’.

From core paper of ‘Modern Indian education’ – ‘Critical study of the national and emotional integration’, ‘critical study of modernization and indianisation’, ‘critical study of student unrest’, ‘sex education’.

From ‘Methodology of teaching civics’ course A paper - ‘Practical work on participation in social service’.

From ‘Methodology of teaching civics’ course B paper – ‘News project of current and international and national interests through pictures, graphs, cuttings, and reports’, ‘lesson planning: international understanding – 5 lessons’.

From ‘Methodology of teaching biological sciences’ course B paper – ‘Modern problems of society in relation to biology’.

Other than the abovementioned terms, phrases and sentences the usage of words like ‘critical study’, ‘constructive analysis’, ‘study of controversial issues’, ‘self-study’ are used occasionally in the above-discussed syllabus. So, broadly, the notions related to Indianness, national interests, international understanding, and societal concerns occur prominently in this part of analysis.

Overall, it appears that the value-related aspects are rarely covered in the given syllabus. Moreover, while there is an occasional mentioning of terms and notions about being critical and rational, there has been an overarching interest in national integration or Indianness and international understanding. Moreover, the citizenship values and the Constitutional values are mostly mentioned in the ‘teaching of civics’ paper. Other than this, the terms like ‘democracy and ‘freedom and discipline’ are mentioned in the paper ‘principles of education’ while ‘brotherhood’ and ‘reasoning’ are mentioned in the paper ‘teaching of geography. The term ‘scientific temperament’ is only mentioned in the paper on ‘teaching of biological sciences. So, a lot of values (especially Constitutional values) are covered in papers other than core papers, the study of which is dependent on the subject option of a student. Thus, this minimizes the chances of student teachers getting sufficient exposure and orientation towards the values such as Constitutional or humanistic.

One of the surprising elements in this B.Ed syllabus was that both the papers; paper on ‘methodology of social studies’ course A and ‘methodology of teaching sociology’ course B do not mention at all the concepts related to society be it discrimination, social justice, equality, caste, class, gender, etcetera. Another interesting observation was for the teaching of mathematics paper in which one of the mentioned objectives was regarding popularizing mathematics; such kind of objective was not observed in any other paper. Certainly, there are gendered conceptions regarding choosing and learning mathematics, however, gender-related aspects are not mentioned within the purview of this paper.

Overall, the syllabus more or less appears to be socially behaviouristic in its orientation. Moreover, contemporary context or issues although surface at some places but they are rarely and peripherally mentioned. The syllabus does not at all use terms like social justice, equality, rights, etcetera.

#### *4.2.2 2010 B.Ed Course of Studies*

The year 2010 is a long gap from the period 1981-82, almost 30 years apart.<sup>3</sup> During this long period, various major policy documents and commissions took place some of which include; National Policy on Education (1986), Chattopadhyay Commission (1983-85), Teacher Education Curriculum Framework for Quality Education (1998), Yashpal Committee Report (1993), National school curriculum (2000 and 2005), National curriculum framework for teacher education (2009) and Right to Education Act (2009). There has been a plethora of recommendations to both, the structure of teacher education and the curriculum of teacher education. These recommendations ranged from giving way to self-learning, independent thinking, modifying syllabus to incorporate mental handicaps, learning disability and multiple handicaps, pedagogical analysis of school subjects, maintaining a balance between theory and practice, maintaining a balance between the advocated methods and the methods used while teaching student teachers, stop being traditional, making research an integral part of teacher education<sup>4</sup>, empowering teachers to realize the Constitutional goals and values<sup>5</sup>, child-centered learning<sup>6</sup>, inclusive education, gender concerns<sup>7</sup>, community knowledge and perspectives for equitable and sustainable development, ICT and e-learning and so on. It was assumed that these recommendations would press upon the curriculum of the teacher education institutions as well as its teaching-learning processes. So, the syllabus of the Delhi University's B.Ed programme from the year 2010 has been analysed and it has also been compared with the DU's B.Ed syllabus from the year 1981-82.

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<sup>3</sup>No B.Ed syllabus in between of the period 1981 – 2010 was found.

<sup>4</sup>This recommendation was also given in TECF 1978.

<sup>5</sup>In TECF 1978, there was an emphasis on national integration and values. By 2010, the TECF and other policy documents were explicitly emphasizing upon the Constitutional values.

<sup>6</sup>Child centered learning was not there in 1978 TECF. It was introduced later and it received a lot of emphasis in NCF 2005.

<sup>7</sup>The term 'gender' did not surface in 1981 B.Ed curriculum.

With respect to the changes made in the teacher education curriculum frameworks Pandey (2011) suggests that since 1978 there had been considerable shifts in the weightage accorded to the practicum and theory courses as well as in the structure and titles of the paper. However, on analysing the curriculums it is found that the shifts in the TECF are not witnessed in the actual curriculums. Even after 30 years, the theory papers and the practicum carried same weightage. Except few new papers and some of the old methodology papers, the title and structure of the rest of the papers in the syllabus of 2010 remained similar to that of 1981-82. Moreover, not only the structure of these papers was similar but the course guidelines under those papers are also ditto from 1981 syllabus. This shows that even after having a lot of recommendations pertaining to the teacher education curriculum, much has not been changed. This is in spite of the direction which is been given with regard to the higher education by the National Knowledge Commission to the UGC saying that the “departments that do not update their syllabus for the two consecutive years shall be asked to provide a justification” (as cited in Sharma & George, 2017, p.43)<sup>8</sup>. This is not known whether this direction was enforced or what justifications were provided to the UGC in case the direction was enforced, however, it is known that even after 30 years of a time lapse and the crucial changes in the TECFs, the syllabus of the B.Ed 2010 on most of its parts was ditto to the syllabus of 1981-82. This reflects the “relations between academic progress as a whole and developments in society” (Lee as cited in Morgan, 2008, p. 18).

The syllabus of 2010 was still broadly socially behaviouristic in its orientation and it continued lacking deeper engagement with the epistemological concerns of the disciplines. Although, some of the papers which got their syllabus modified showed a pattern, in which almost all of them in its specified objectives dealt with epistemological concerns of the subject matter, understanding and acquiring processes of teaching-learning (pedagogical concerns), enabling teachers to develop skills and competencies and lastly to become reflective practitioners. The renewed syllabus of such papers also includes the aspect of inclusive education along with other socio-cultural concerns and professional development of teachers. These also have features related to continuous assessment and action research.<sup>9</sup> These papers have added constructivist framework or approach, critical pedagogy and have inserted role of language in teaching of methods paper. Furthermore, the renewed syllabus of papers also had a little elaboration on the role of teachers

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<sup>8</sup>The National Knowledge Commission was suspended in 2014.

<sup>9</sup>Although, not every newly developed paper has this component.

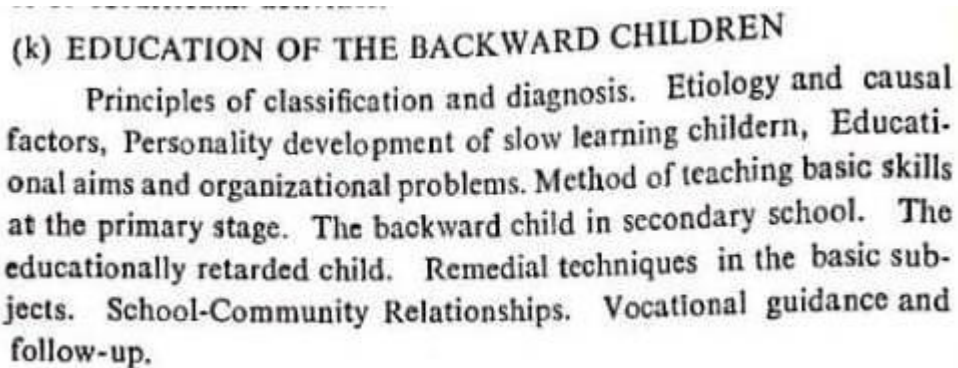
though it did not seem sufficient but definitely better than the one in old syllabus. For example, the syllabus has phrases such as ‘teachers’ role in creating effective learning environment’ than the phrases which were used in 1981 syllabus such as ‘the geography teacher – his qualities and outlook on training and education’ or ‘the civics teacher – knowledge, outlook and skills’. Nevertheless, the newly developed teaching methodology paper of art education and language papers are based on old format. Furthermore, the syllabus of methodology paper of commerce is renewed and include the terms which are in sync with new paradigm however the ideas that were there in old syllabus from the perspective of assessing the learning of student teachers were really interesting such as debate on a commerce based subject or writing report on (a) A visit planned and organized by the student (b) import/export procedure of a business unit and (c) organization and working of a business unit in the public sector. Similarly, the syllabus for teaching of accountancy paper is renewed and new terms have been inserted but those appeared like superficial changes as there is no explanation on what to do with these terms. Interestingly, the teaching of social science paper at the course level B is same as 1981 while the teaching of this paper at the course level A gets renewed; although the teaching of this paper at both the levels in the syllabus of 1981 did not deal with the concepts of social justice or equality or discrimination but course level A paper was very brief then. Nevertheless, the renewed syllabus for paper at the course level A although uses new terms which have been introduced in almost all other renewed papers but it still does not mention anything on the concept of social justice, equality, discrimination, diversity or the Constitutional provisions/principles.

Moreover, there is no uniformity in the newly developed papers in terms of giving impetus to the new paradigms and ideas put forth in TECFs and policies and educational documents. For example, in elective category of papers, the art education paper integrates both epistemological and pedagogical concerns however, the paper on computer education is primarily concerned with the technicalities.

The newly developed syllabuses of core papers are elaborate in comparison to the 1981 syllabus. Paper on ‘basic ideas in educational theory’ includes both philosophical and sociological aspects of education however, what to make out of these concepts remains unexplained. Indicating a shift towards constructivism and epistemological concerns, the paper includes phrases like ‘epistemological basis of education’ and ‘alternative to behaviorism’. Similarly, the syllabus of

paper on 'education for mental health' is refurbished. This paper takes up various concerns related with mental health unlike the previous one. Although, other than objectives and suggested practicum the paper only mentions the terms without giving any direction on how to deal with those, for example, 'three forces in psychology', 'contemporary conceptualisations'. There is no direction regarding what are these three forces or what is meant by the contemporary conceptualizations? Nonetheless, the paper tries to include the epistemological concerns, the pedagogic concerns and the socio-economic concerns.

Moreover, the renewed syllabus for some of the elective papers are little elaborate than the previous one but do not follow constructivist or progressive approach or include the socio-cultural aspects, such as the paper on 'education of the backward children'.



**(k) EDUCATION OF THE BACKWARD CHILDREN**  
Principles of classification and diagnosis. Etiology and causal factors, Personality development of slow learning children, Educational aims and organizational problems. Method of teaching basic skills at the primary stage. The backward child in secondary school. The educationally retarded child. Remedial techniques in the basic subjects. School-Community Relationships. Vocational guidance and follow-up.

Image 4(b) : Syllabus of a paper from 1981-82 DU's B.Ed programme

Source: DU B.Ed syllabus 1981-82, p. 54

## (k) Education of the Backward Children

1. Concept of backwardness, its importance in the Indian context.
2. Classification: general and specific: educational retardation and intellectual retardation.
3. Casual Factors: personal-physical, socio-emotional and intellectual; environment school, home and community.
4. Diagnosis: Case study techniques – using formal and informal methods of evaluation including diagnostic tests.
5. The Slow Learner: Characteristics, educational aims, principles of special educational treatment, curriculum, organization of educational provision. Methods of teaching the basic subjects at the primary stage. Educational provisions at the secondary stage, development of social competence, vocational guidance and follow-up, School-community relationship.
6. The educationally retarded child. Concept and principles of remedial education. Organisational provision for remedial education. Diagnosis and remedial teaching in the basic subjects reading, spelling, writing and arithmetic.

Image 4(c): syllabus of a paper from DU's 2010 B.Ed programme

Source: DU B.Ed syllabus, 2010, p. 115

This paper remains same at the ideation level as it refers to backwardness in terms of learning difficulties of children and uses the terms such as 'educational retardation' and 'intellectual retardation'. Usage of such terms is not only regressive but they are also used vaguely and do not give any idea about how to deal with it or what does it refer to. Similarly, the paper of 'primary education in India' offered a new syllabus but does not seem to be very different from the old one. This paper is different from the old syllabus in terms of it being a bit elaborative and usage of terms such as 'critical review', 'role of socio-economic factors in shaping children's learning and personality (to be studied in the context of both poor and middle-class families)' and 'special problems of girl child'. Similarly, the newly developed paper on 'gender, school and society' mentions some of the terms, phrases and ideas without providing much indication about the ways



to engage with those. It also does not mention anything about the assessment strategies or tools which are to be used to evaluate the student teachers in the paper:

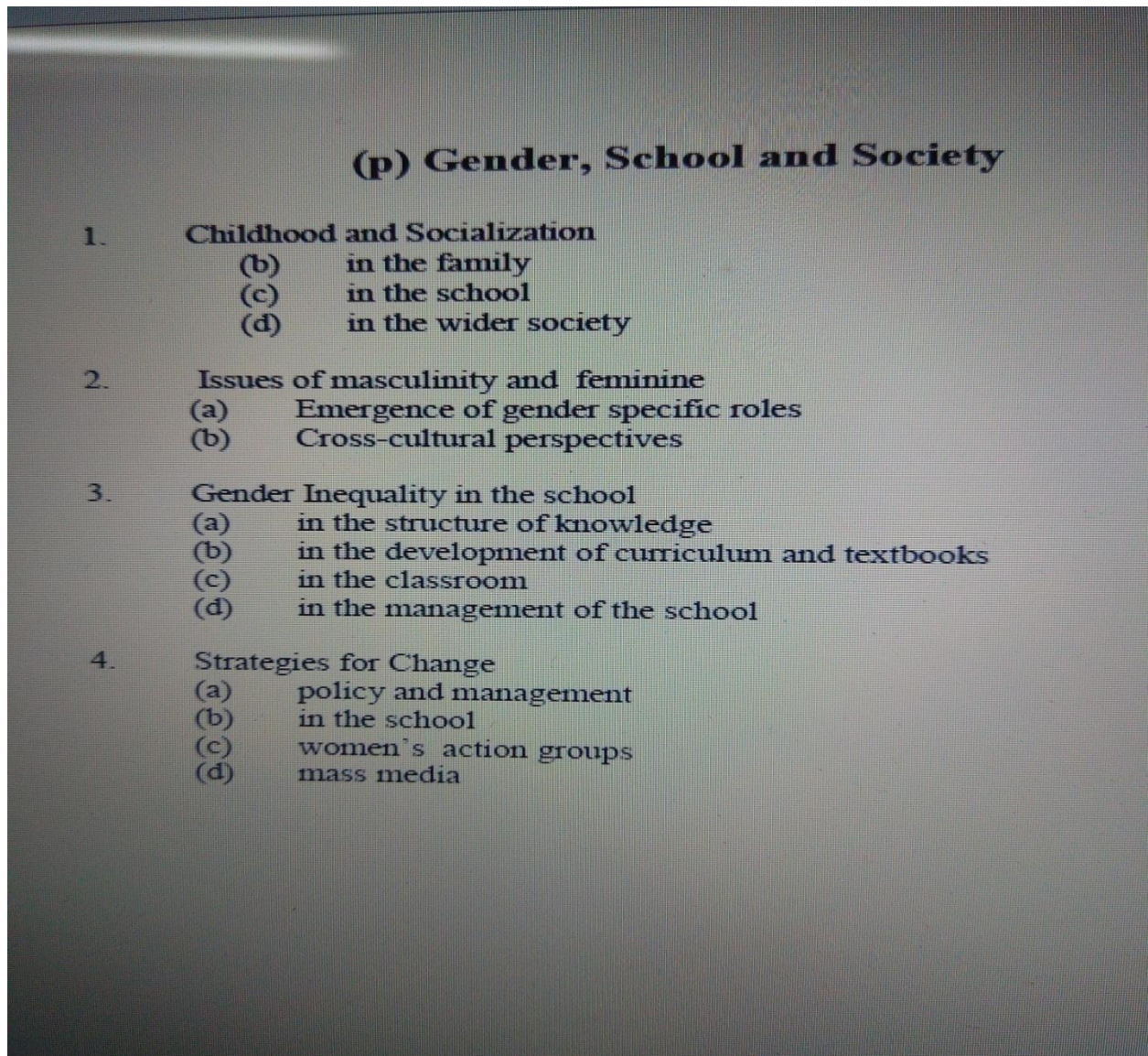


Image 4 (d): Syllabus of a paper from DU's 2010 B.Ed programme

Source: DU B.Ed syllabus 2010, p.124

It appears that apart from the papers that are copied as it is from 1981 syllabus, the renewed syllabus of few of the papers are a bit elaborative but do not reflect changes at the level of idea. Sometimes only the new terms have been infused in the papers without providing any direction

on or about it. The superficial changes in the papers as stated by Morgan (2008) are meant to provide an illusion of change through bringing a change in the methodology rather than making a change in its philosophy. Thus, the renewed syllabus of some of the above-mentioned papers are though offering to provide a change in the paradigm but in reality, are in acceptance of the heritage of the old papers along with adoption of its given definitions and categories. Nonetheless, there are few other papers whose syllabus has been refurbished or developed in a manner that they actually show a shift towards engagement with epistemological and socio-economic-politico-cultural concerns.

Moving on to identifying and collating the obvious terms and phrases in relation with the values in the B.Ed syllabus of 2010 are listed below:

From the paper 'Basic Ideas in Educational Theory' - 'to promote reflective thinking', 'knowledge, reason, and belief, experience and awareness, values and ideals', 'socialisation', 'equality', 'authority', 'ideology', 'the role of culture', 'dominance', 'conflict and resistance in the context of education', 'analytical study', 'a study of secularism, nationalism and universalism'.

From the paper 'Educational Psychology' – 'the development of self should be integrated with each aspect. Introduction to: socially disadvantaged children who are marginalized on account of class, caste, language, ethnicity or gender. First generation learners and migrant children. Gifted, slow learners and underachievers. Emotionally disturbed. Children with specific learning difficulties (Dyslexia) (Focus should be on their identification, characteristics, how they learn, classroom strategies for their facilitation and latest developments in the fields like mainstreaming, integration and inclusive education)'.

From the paper 'Methodology of teaching political science (Civics)' level A – 'develop a critical understanding', 'becoming a reflective practitioner capable of translating theoretical perspectives into pedagogical practices through processes of innovative action', 'construction of knowledge', 'political science in a democratic country', 'development of teachers as reflective practitioner and as researchers', analysis of curriculum policies', 'critical appraisal', 'criticism', 'analysis', 'political science and scope of scientific enquiry', 'concept of democratic classroom', 'human rights/child rights/women's rights', 'peace and conflict resolution', 'gender issues in civics'.

From the paper ‘Methodology of teaching biological science’ level A– ‘scientific enquiry’, ‘critical analysis’, ‘analysis and critique’, ‘analysis’, ‘analysis’.

From the paper ‘Methodology of teaching biological sciences’ level B – ‘development as a reflective practitioner’, ‘understanding contemporary issues in relation to biology (e.g., environment, gender, etc.)’, ‘critical analysis’.

From the paper ‘Methodology of teaching of physics’ level A – ‘critically analyse’, ‘becoming a reflective practitioner’, ‘objectives of teaching physics with special reference to the development of curiosity, critical thinking and process skills (experimenting, observing, classifying, inferring, hypothesizing, predicting, etc.)’, ‘development of scientific temper, public understanding of science; ethics of science; science education in the context of a developing country’, ‘critical review’, ‘criteria for the analysis of the physics content in science textbooks (including issues related to gender, the socio-cultural context, etc.)’, ‘special needs in an inclusive physics class experiences’, ‘analysis and critique of’, ‘analysis’, ‘critical review’, ‘critical analysis’.

From the paper ‘Methodology of teaching of Physics’ level B – ‘reflective practitioner’, ‘critical analysis’, ‘helping children with special needs in an inclusive physics class’, ‘analysis and critique’.

From the paper ‘Methodology of teaching of chemistry’ level A – ‘critically analyze’, ‘reflective practitioner’, ‘development of scientific temper, public understanding of science, ethics of science; science education in the context of a developing country’, ‘critical review’, ‘criteria for the analysis of chemistry content in science textbooks (including issues of gender, socio-cultural contexts, etc.)’, ‘analysis and critique of’, ‘analysis’.

From the paper ‘Methodology of teaching commerce’ level B – ‘critical issues’, ‘reflective teaching’, ‘inclusion and culturally responsive pedagogy’, ‘analysis and comparison of school syllabus’, ‘keeping reflective journal’.

From the paper ‘Methodology of teaching social science’ level A – ‘develop a critical understanding’, ‘teaching social science to children with special needs’, ‘teacher as a reflective practitioner and a researcher’, ‘critical appraisal’, ‘analysis’.

From the paper ‘Methodology of teaching accountancy’ level B - ‘critical issues’, ‘inclusive classroom’, ‘reflective teaching’.

From the paper ‘Social and Adult Education’ – ‘in different socio-economic contexts’, ‘from functional to conscientization, empowerment and literacy; pedagogy’, ‘comparative study’.

From the paper ‘Education for mental health’ - ‘to develop an understanding’, ‘to develop an informed perspective’, ‘to explore’, ‘to identify and analyse contemporary societal issues in mental health’, ‘to promote sensitivity’, ‘to enable self-reflection and development of a healthy sense of self’, ‘conformity and freedom’, ‘gender roles, stereotypes and sexual orientations’, ‘religion and morality’.

From the paper ‘Educational technology’<sup>10</sup> - ‘current trends for differently-abled learners’, ‘social and ethical issues’, and ‘critical review’.

From the paper ‘Peace education’ - ‘to encourage inquiry’, ‘to develop personal initiative’, ‘promotion of peace’, ‘some thinkers of harmony’, ‘excursion to sites or monuments symbolizing introspection’, ‘short analysis of any contemporary conflict and a proposal to resolve it’.

From the paper ‘Human rights education’<sup>11</sup> - ‘develop analytical skills’, ‘discern ambiguities and identify contradictions’, ‘promotion of human rights education’, ‘relationship of fundamental rights and human rights’, ‘issues and movements for human rights with special reference to ; children, women, special groups, minorities, *dalits* and differently abled’, ‘human rights education – peace, development and democratization: a twenty first century agenda’, ‘violation of human rights’, ‘human rights in a socio-cultural context’, ‘review and critical analysis’.

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<sup>10</sup>Paper of Educational technology is among the newly offered papers. It has a unit on psychological bases of educational technology but does not have sociological or philosophical bases of educational technology except a point under one of the units which only mentions ‘social and ethical issues’.

<sup>11</sup>This paper is a newly proposed paper for the B.Ed one year programme and was sent to the University for the AC’s approval. This paper has not been included in the given list of the optional papers at the opening of the document but it appears in the main body of the curriculum.

From the paper ‘Adolescence education’<sup>12</sup> - ‘to develop sensitivity’, ‘to facilitate a positive attitude’, ‘develop knowledge and sensitivity’, ‘inculcate a healthy attitude’, ‘respect for the opposite gender and an understanding of responsible sexual behaviour’, ‘socio-legal and cultural issues related to sex’, ‘empowering student teachers’, ‘socio-cultural issues’, ‘gender based violence’, ‘moral ethics and value system’.

Thus, it appears that those papers whose syllabus has been refurbished whether it is an old paper or a newly developed paper are more or less in sync with each other, in terms of emphasizing upon the analytical, critical thinking and reflection skills. Moreover, these papers give impetus to the socio-cultural concerns, children with special needs, inclusive education in terms of caste, class, gender and race. There has been also an attempt to promote sensitivity, scientific inquiry, self-reflection/analysis and empowering students/teachers.

Now, the terms and phrases which have been implicitly indicating about the paradigm shift or the shift in values in the 2010 B.Ed curriculum of DU are given below:

From the paper ‘Basic ideas in educational theory’ – ‘alternative to behaviourism’.

From the paper ‘Methodology of teaching political science (Civics)’ level A – ‘critical pedagogy in political science’, ‘constructivist approaches in teaching-learning of political science’.

From the paper ‘Methodology of teaching biological science’ level A – ‘effecting a shift from a descriptive to an analytical, holistic and systemic approach’, ‘teaching-learning processes such as inquiry, problem-solving, project interactive within a constructivist framework’, ‘professional development of the science teacher’.

From the paper ‘Methodology of teaching biological sciences’ level B – ‘understand the nature of biology as a discipline and the process of knowledge construction in a sociological and historical perspective’.

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<sup>12</sup>This paper is a newly proposed paper for the B.Ed one year Programme and was sent to the University for the AC’s approval. This paper has not been included in the given list of the optional papers at the opening of the document but it appears in the main body of the curriculum.

From the paper ‘Methodology of teaching of physics’ level A – ‘understanding children’s fear of science and mathematics; demystifying physics’, ‘the socio-cultural context; constructivism; conceptual schemas; concept maps’, ‘professional development’.

From the paper ‘Methodology of teaching of Physics’ level B – ‘process of knowledge construction’, ‘socio-cultural and developmental context of the learner’.

From the paper ‘Methodology of teaching of chemistry’ level A – ‘innovative action’, ‘socio-cultural context of the learner and constructivism’.

From the paper ‘Methodology of teaching commerce’ level B – ‘to help evolve a national and international perspective through comparative analysis of curricula’, ‘to prepare students for leadership roles in schools and other educational institutions’.

From the paper ‘Methodology of teaching social science’ level A – ‘construction of knowledge in individual disciplines and process of knowledge generation in social science’, ‘cross cultural perspectives and issues in social science’, ‘indigenous and critical pedagogy in social science’, ‘constructivist approaches’.

From the paper ‘Methodology of teaching accountancy’ level B - ‘critical pedagogy’.

From the paper ‘Methodology of teaching environmental studies’ level C – ‘to identify the aspects of the hidden curriculum’, ‘to develop strategies to assess learning of children from different backgrounds’.

From the paper ‘Social and Adult Education’ – ‘understanding knowledge’, ‘relationship between deprivation, knowledge and literacy’.<sup>13</sup>

From the paper ‘Education for mental health’ - ‘media technology and communication’, ‘contemporary lifestyle and related issues’, ‘violence and aggression in schools’, ‘insensitive

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<sup>13</sup>This paper has interestingly specified about ‘evolving a comparative framework for studying some of the important adult education programmes and literacy campaigns launched by some of the post-colonial and post-revolutionary societies; for example, India, Brazil, Tanzania, Guinea Bisson, Cuba, Nicaragua, China, Bangladesh, Sri Lanka’.

teacher attitudes’, ‘parental pressures and inter-generational conflicts’, ‘mental health concerns of teachers’.

From the paper ‘Peace education’ - ‘conflicts affecting contemporary life’, ‘role of education in personal, social, national, global, and universal spheres; coherence and contradictions among these roles ; origin of hostility, violence’, ‘education and identity: the enabling functions of ‘self’ in the context of motivation, development and adjustment; individual and collective self; duality and conflict: interpersonal, communal, national’, ‘understanding conflict: the use of perspective, symbols, stereotypes, and rhetoric in analyzing communication and representation of contentious issues in textbooks and media’, ‘study of ongoing conflicts in the political, economic, socio-cultural and ecological spheres; case studies of major conflicts between nation-states’, ‘study of successful struggles for peace and ongoing processes of dialogue; globalization – its meanings and implications’.

From the paper ‘Adolescence education’ - ‘understanding and knowledge about sex and sexuality related issues’, ‘myths and misconceptions’, ‘dealing with personal self-constraints,’ ‘understanding of physiological, socio-emotional, cognitive and cultural aspects.’

So, it appears that the papers have tried to integrate the concept of ‘critical pedagogy’ and ‘constructivism’ into it. Both of these concepts put the learner at the centre. Moreover, the shift to the disciplinary concerns or the epistemological concerns also appears. There have been attempts to address the fear/myth/misconceptions associated with a subject. Furthermore, there are also efforts to include the self, socio-cultural concerns of the learners along with emphasizing globalization or international at some places. With respect to teachers their professional development has been stressed.

So, overall, some of the newly developed and some of the refurbished papers do indicate a shift towards learner centeredness, epistemological engagement, engagement with societal concerns, engagement with self, development of rationality or scientific attitude, development of sensitivity, professional development of teachers and becoming reflective practitioners. Therefore, these papers majorly deal with the cognitive and attitudinal domain of the student teachers. However, there are no discussions on social justice, equality, diversity, discrimination or the Constitutional provisions but the syllabus has integrated the ‘gender’ aspects. Also, there

are now two papers which reflect the Constitutional and humanistic concerns in their titles, such as, 'human rights education' paper and 'gender, school and society' paper, however, both of these papers are put under elective course, studying of which is the subject to the students opting of the paper. Nonetheless, most of the papers in the syllabus remain same from the 1981-82 syllabus and in some of the papers cosmetic changes have been introduced and passed off as the new syllabus. Therefore, the syllabus of the B.Ed programme of 2010 even after making efforts of including terms and concepts subscribing to the intellectual traditionalism and critical reconstructionism have largely remained social behaviouristic and experientialist in its orientation.

#### *4.2.3 2015 B.Ed Course of Studies*

In 2015, one year B.Ed programme got converted into the two year B.Ed programme. So, a new curriculum was formulated, which was based on the guidelines of NCFTE 2009. Some of the core changes in the format of the syllabus include addition in foundation papers, removal of some papers from the methodology and elective sections, extension of duration in school experience programme (SEP), inclusion of field work, and inclusion of enhancement of professional capacities (EPC) courses. The methodology of teaching subjects in the 2010 syllabus is replaced with Pedagogy 1 and Pedagogy 2 courses. In the old syllabus, there were two courses for teaching methodology of a subject, course A and course B. Course A was meant for the graduate candidates and course B was meant for the post graduate candidates. However, in the new curriculum, the pedagogy 1 paper is meant to study the disciplinary grounding of the subject chosen by the student in pedagogy 2 paper (the subject for the pedagogy papers is chosen in accordance with the subject being studied by them in graduation or post-graduation). In pedagogy 1 course the students are given five disciplinary streams out of which they have to choose one. These disciplinary streams include; language, science, mathematics, social science and commerce. Pedagogy 2 course include the school teaching subjects. So, the idea here is to acquaint the students not only with the teaching methodology of a subject but also with the disciplinary knowledge of the subject they are to teach.

With respect to the removal and addition of papers in the 2015 B.Ed syllabus, it is found that the 10 papers out of 29 papers from the teaching methodology section from the 2010 syllabus have been removed. Under the section of elective course, 14 papers out of the total of 19 papers from



the 2010 syllabus have been removed while three new papers have been added. The methodology of teaching papers which have been removed include; art, environmental studies, *tamil*, *bengali*, accountancy, physiology and hygiene, logic, music, mathematics level C and *hindi* level C. The papers which have been removed from elective course include; career guidance, school evaluation, organisation and administration of pre-school education, health and physical education in India, social and adult education, history of education in India, audio-visual education, school library organisation, basic education, organisation of co-curricular activities, education of backward children, primary education in India, gender school and society and education for the children with special needs. Three papers out of these have become 50 marks paper under foundation papers. For example, school evaluation paper is replaced with a foundation paper of 50 marks titled 'assessment for learning', gender school and society becomes a foundation paper of 50 marks with the same title and education of the backward children gets replaced with a foundation paper of 50 marks titled 'inclusive education'.<sup>14</sup> The papers which have been added in the elective course are environment education paper, human rights in education paper and adolescence education paper (the paper on human rights education and adolescence education were the papers proposed to be integrated in the B.Ed syllabus in 2010 and were sent for the University's approval. Although, they were not listed under the course outline for the elective course then but were present in the main body of the syllabus). It is interesting to note that the papers such as physiology & hygiene and teaching of logic which have been carried forward since colonial times have been done away with for the first time.

The entire structure of the B.Ed syllabus is changed in 2015. The first three foundation papers of 100 marks each attempt to deal with the sociological, psychological, historical and philosophical concerns related with education. The newer perspectives have been included in the papers and the title of the papers has also been changed. Foundation paper 1 'Education in contemporary India' aims to engage student teachers with the politico-social function of the education and to analyse the contexts in which the school system work. Moreover, the paper aims to enable student teachers to go through the sociological concepts so as to provide a backdrop to analyse educational policies. The paper has unit on Constitutional values, social context and concept, educational policies, social and educational reform and school system and management.

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<sup>14</sup>The 2010 syllabus lists a paper on 'education of children with special needs' under the elective course in the given outline but this paper is omitted from the main body of the syllabus.

Throughout this paper there is a lot of reference to words and phrases like ‘democratic, just and equitable society’, ‘Constitutional values’, ‘diversity’, ‘inequality’, ‘deprivation’, ‘alienation’, ‘discrimination’, ‘exclusion and marginalization’, ‘citizenship education’, etcetera. The paper not just refers to these phrases but actually aims to use the concepts in order to contextualize education. This is for the first time that any of the core papers have not only used the term ‘Constitutional’ but also have a unit on it. Moreover, the paper gives a list of suggested readings<sup>15</sup>; out of the total of 24 suggested readings, 9 of them have terms and ideas related with Constitutional and humanistic values, for example, ‘rethinking multiculturalism: cultural diversity and political theory’, ‘Hindi nationalism’, ‘lessons on food and hunger: Pedagogy on empathy for democracy’, ‘is equality an outdated concern in education’, ‘exclusion and discrimination in schools’, ‘the problem of caste’, ‘Gandhiji, secularism and communalism’, ‘interrogating women’s education’, ‘can schooling contribute to a more just society’. The paper is elaborated but it does not deal with the assessment strategies through which to assess the values, habits, attitudes and disposition of students as has been emphasized in the NCFTE2009.

Foundation paper 2 with the title ‘Human development, diversity and learning’ is a replacement of ‘Educational Psychology’ paper. As the title of the paper suggests the paper has gone beyond including psychological aspects solely. This paper is very elaborate and nicely developed paper. The paper focuses on diversity and human development from a socio-cultural perspective. The social constructivism has been added in this paper which was not there in 2010 syllabus.<sup>16</sup> Among the list of the theorists, reading of ‘Bronfenbrenner’ has been added to the already existing list. In this paper, the terms and phrases such as ‘human diversity’, ‘socio-cultural’, ‘cross-cultural’, ‘pluralistic’, ‘diversity’, ‘human development’, ‘humanism’<sup>17</sup>, ‘democratic’, ‘inclusive’ are used a lot. The suggested practical work for the paper seems to demand reflectivity on the part of the student teachers. However, only one or two readings out of the given reading list deals with the socio-cultural aspects of students’ learning as rest of them refers to educational psychology. Moreover, the components of statistics, evaluation procedures and classroom management have been removed from the purview of this paper.

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<sup>15</sup>It is in the 2015 syllabus that each of the papers except the paper on teaching of chemistry and the paper on teaching of geography, all the papers have given suggested reading list. This, however was not the case in the previous two curriculums analysed here. In 2010 syllabus only some papers have given the suggested reading list and in 1981-82 syllabus only very few papers have included such list in the course of studies.

<sup>16</sup>However, the term ‘constructivism’ was present in some of the papers from 2010 B.Ed syllabus.

<sup>17</sup>Humanism is referred as an approach in development of self.

Foundation paper 3 is a renewed version of the paper 1 from the 2010 syllabus titled ‘Basic ideas in educational theory’. Although the basic structure, concepts and units of the paper remains same, the title of the paper gets replaced with the title ‘Conceptual foundations of education’. The objectives of the paper remain the same, unit one remains same except few changes here and there such as; adding word ‘inquiry’, ‘rationality’ and replacing the phrase ‘alternative to behaviourism’ with the phrase ‘critique of behaviourism’. This indicates a shift towards becoming rational and moving from discussing alternates of behaviourism to criticizing behaviourism. Moreover, in unit 2, the terms like ‘democracy and state’ and ‘constitutional values: equality, freedom, social justice, inclusiveness and secularism’ have been added to the already existing syllabus for this paper from 2010. Unit 3 of this paper remains same except in the list of thinkers the name of J. Krishnamurti has been added. However, the present syllabus demands to introduce the main ideas of the selected thinkers whereas in the previous syllabus the ideas of these thinkers were supposed to be studied analytically. In this sense, here, it is one vote down for the new version of this paper.

So, although the present paper is almost similar with the one in 2010 but it added few words and ideas in order to indicate a paradigm shift. Nonetheless, not only the new terms which seem like artificially added, the other concepts and ideas also are just infused without giving any direction or elaboration on those, for example, it mentions “Epistemological Basis of Education: knowledge, reason and belief, rationality; experience and awareness, values and ideals with reference to school subjects” (Department of Education, B.Ed syllabus, 2015, p. 18). Similarly, the Constitutional values seem to be added just for the sake as there is no indication about how to use or introduce those. Moreover, the given list of suggested readings does not have any study related to or pertaining to Constitutional values. So, even after the increase in time duration of the course and giving fresh impetus to the teacher education, this paper remains similar to the one in use before.

Foundation paper 4, named as ‘gender, school and society’ is a 50 marks paper. This paper also figured in the 2010 syllabus but under the elective course category, which has now become a core paper/compulsory paper for all the student teachers to study. However, the syllabus for this paper has been completely changed from 2010. It has become elaborative and discusses gender in relation to different social identities such as caste, class, region, religion and disability.

Moreover, it has introduced the concepts and theories of patriarchy, feminist theories and LGBT. Therefore, the paper takes a detour from understanding the sex, gender, patriarchy and feminist theories to understanding socialisation, gendered stereotypes, gendered curriculum and textbooks. It also intends to analyse the epistemological issues in the disciplines like maths, science and social science through gender lens.

Foundation paper 5, named as ‘knowledge, disciplines and school subjects’ is a 50 marks paper. This paper is a newly introduced paper. This paper is all about understanding the structure of knowledge, the basis and nature of the disciplines, the relationship between the disciplines and subjects and finally to understand the structure of curriculum, its mechanism and role. This paper lists one of its objectives as enabling learners to reflect on their own life trajectories in terms of selecting subjects and interests in it thereby enabling them to identify the factors responsible.

Foundation paper 6, named as ‘inclusive schools’ is a 50 marks paper. This paper focuses on having a discourse and dialogue on children with special needs in education. In 2010 syllabus there was a paper on ‘education of the backward children’ which has specified about the educational and intellectual retardation of children but this paper is a complete break from that. This paper includes cognitive disabilities, sensory impairment and physical disabilities. So, it has a wider scope than the one from the 2010 syllabus. The paper does not only deal with enabling learners to understand about the concepts and different aspects related with the children with special needs and their inclusion in education but also it charts out enabling of the right attitudes and skills in order to exercise inclusive education. Some of the terms and phrases used in the syllabus of this paper in relation to values are; ‘develop sensitivity and positive attitudes towards children with special needs’, ‘appreciate the significance of special schools’, ‘incorporate innovative practices’, ‘critique policies’, ‘critique implementation of policies’, ‘understanding diversities’, ‘disability as a social construct’, ‘contextualisation of inclusion for diverse learners’, ‘journey from charity, medical, social towards human rights based model’ and ‘reflective teaching’.

Foundation paper 7, named as ‘assessment for learning’ is a 50 marks paper. The paper in 2010 syllabus with the title ‘school evaluation’ under the elective course has been removed in the 2015 syllabus and instead the paper with the title ‘assessment for learning’ has been added under the compulsory papers. This paper is completely different from the paper on ‘school evaluation’ in

the previous syllabus. This paper brings in the concept of assessment for learning and differentiates between assessment of learning and assessment for learning. Moreover, the paper clearly shows an inclination towards the constructivist methods and perspective while criticizing the behaviourist paradigms or the traditional mode of examination or the popular quizzes or tests. With respect to values the paper emphasizes on reason, reflection and promoting sensitivity.

The pedagogy 1 papers, namely, Language, Science, Mathematics, Social science and Commerce are meant to orient the student teachers towards the disciplinary knowledge of the subjects they are to teach. Therefore, the syllabus of all of these papers mentions about the nature/evolution/the history of the discipline or the knowledge in relation to the discipline. However, this aspect is least covered in the paper of language. Moreover, these papers also deal with the understanding of the disciplinary nuances at the level of curriculum, school and textbooks. With respect to the socio-cultural or concerns related with diversity or humanistic and Constitutional concerns, these got the widest coverage in the paper of science and mathematics. Mathematics paper even has a unit on ‘mathematics for equity and social justice’ and the paper also includes readings which touch upon the gender-socio-cultural and equity issues in mathematics. Nonetheless, the paper on sociology seems weak in terms of covering the societal issues or the Constitutional issues when compared to the paper on mathematics. The paper though mentions the term ‘Constitutional perspectives’ but it doesn’t say anything on that beyond this term. Moreover, in the given suggested list of readings for this paper most of the readings are meant for teaching of social sciences and only one reading does touch upon the humanistic concern, for example, a reading by Arora with the title “a democratic classroom for social science”. So, other than covering the philosophical and epistemological questions this paper covers mostly about the teaching of social sciences. Furthermore, the paper on commerce is the least elaborated paper among all of the pedagogy 1 papers. This paper does not cater to the attitudinal domain or the value inculcation of the student teachers. It has only mentioned under one of its units about the ethics and values but that too has been vaguely put. For example, it mentions ‘understanding ethics and values’ and does not say anything else. Moreover, this paper unlike other papers does not specify anything on the development of teachers as professionals/reflective practitioners/researchers. Therefore, surprisingly, the disciplines such as language and social science which are traditionally considered as the disciplines which deals

with the humane aspect of the society the most, have here come across as the papers that engage with the social or humanistic or Constitutional concerns the least.

With respect to the pedagogy papers 2, that is, the papers on the school teaching subjects, the papers are developed with a focus enabling learners to get acquainted with some of the basic content of the subject at school level, the methods, strategies and aids to teach the subjects, enable them to be aware about the kinds of evaluation and the development of the teachers as professionals/reflective practitioners/researchers. Furthermore, among all of the pedagogy papers on language<sup>18</sup> the paper on ‘Urdu language’ is a slightly different as it includes the terms such as ‘Urdu language in national integration; Urdu at international level’ and ‘critical thinking; enhancing imagination and environmental awareness; feedback to students, parents and teachers.’ The paper also includes readings mentioning the terms such as ‘Indian nationalism’, ‘Urdu education in India: Four representative States’, ‘reflections on teaching Urdu in Germany’, ‘minorities education and language’ and ‘the case of Urdu and linguistic diversity in global multicultural civic politics.’ The paper on teaching of science papers such as chemistry, biology, physics and integrated science, all of them follows a similar format, content and language. These papers have introduced the term ‘Pedagogical Content Knowledge (PCK)’, talked about developing reflective practitioners, included the socio-cultural and developmental context of the learners including the children with special needs and employing context-based teaching learning resources. However, overall concern of these papers is with the teaching-learning of the science subject. The paper on pedagogy of mathematics is presented in a different style as each of its units is followed by a separate set of readings. The paper is very elaborated and it mainly covers the content knowledge in mathematics subject, the curriculum and textbooks, lesson planning, engagement with ICT (Information and Communication Technology) and assessment and evaluation. Moreover, the paper mentions terms and phrases related with mathematical thinking, reasoning, reflection and social contexts. The paper on pedagogy of History is a very wide paper which while covering the evolution/nature of history, its methods, pedagogy and curriculum also covers gender concerns, the diversity concerns, the socio-cultural concerns and the subaltern studies. Some of the terms and phrases used in the paper pertaining to the values are ‘develop a systematic and critical understanding of history in a democratic and secular country with a

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<sup>18</sup>There are five papers on language, viz., Hindi, English, Sanskrit, Urdu and Punjabi.

diverse socio-cultural milieu and relevance in the contemporary context of a globalised world’, ‘cross cultural perspectives’, ‘objectives of teaching-learning history in a democratic, secular country with plural societies’, ‘scientific orientation to historical facts; objectivity in history’, ‘gender in history’, subaltern perspectives and issues of inclusion’, ‘teaching of history and the differently abled learners’, ‘history and international understanding’, ‘peace and conflict resolution’, ‘global challenges related to marginalisation’, ‘history as a scientific enquiry’, ‘feminist perspectives in history’ and ‘place of subaltern history’. Furthermore, even in the list of suggested readings, the core readings on gender, patriarchy, caste and subaltern studies have been included. In the pedagogy paper of political science, some of the value related terms and phrases include, ‘a democratic and secular country’, ‘inclusive and democratic classroom’, ‘social dimension of caste/class/religion/gender with respect to current syllabi and textbooks’, ‘international understanding and peace & conflict resolution’, ‘citizenship, gender issues in Indian politics’ and ‘a democratic classroom for social science’. The pedagogy paper on economics mentions about values in reference to economics such as ‘value orientations: Social and economic values.’ The pedagogy paper on geography like history paper includes the scientific aspects of geography. Moreover, it includes psychological and sociological aspects of teaching-learning in geography. Although, this paper does not include gender or any other Constitutional concerns specifically within the paper but in section under suggested practicum it mentions about the sociological theories and philosophical concerns, such as, ‘geography, psychology and social theory’, ‘post-modern geographies’, ‘feminist theory and geography of gender’ and ‘children’s attitudes to other nationalities’. The pedagogy of psychology paper, with respect to values or humanistic concerns only includes the terms and phrases such as ‘ethical concerns’ and ‘foregrounding the human’. The pedagogy paper on sociology has a unit on ‘understanding Indian society’ which covers a lot of the sociological concepts. Moreover, this paper in its objectives specifically mentions that ‘teaching to develop capacity for critical analysis rather than teaching definitions and concepts’. Thus, the paper on sociology gives an emphasis on developing the skills of critical analysis more than the awareness or knowledge about the concepts and definitions. The paper on pedagogy of social science includes phrases like ‘social science education: for a democratic secular society’ and ‘social science education for an informed and empowered citizen’. Interestingly, the syllabus for both the papers, ‘pedagogy of sociology’ and ‘pedagogy of social science’ are brief in comparison to other papers.

Nonetheless, the other papers which have a briefly described syllabus are ‘pedagogy of commerce’ and ‘pedagogy of home science’. The pedagogy of commerce paper mention in it the vague terms and phrases such as ‘enriching preparation for teaching’, this phrase does not give any idea as to what course of action or teaching is supposed to be taken forward by the teacher educator. So, overall, the pedagogy papers include the nature, scope, history of the subject which is to be taught along with studying about its curriculum at the school level, the kind of pedagogy that could be adopted in terms of methods, strategies and aids and the assessment types. However, unlike the pedagogy 1 papers, the pedagogy 2 papers do not focus a lot on the socio-cultural concerns or the value related concerns. One of the finely developed papers in the pedagogy 2 papers with respect to including the societal concerns or the Constitutional or humanistic concerns, is the paper on history. Nonetheless, the paper in pedagogy of sociology and social science in the section of pedagogy 2 papers is a bit disappointment like the paper on social science in the pedagogy 1 section.

The elective papers on ‘education for mental health’ and ‘art education’ in the 2015 syllabus are more or less similar with that of the 2010 syllabus of these papers. The elective paper on ‘computer and web technologies in education’ is all about enabling the learners to be aware and have knowledge about the computer related programmes, application, software and web technologies. The elective paper on ‘education and technology’ has been updated from the 2010 syllabus as only a few of the elements were kept while the full paper has been changed. Moreover, the paper includes some of the value related terms and phrases such as ‘educational technology as a tool for social change: Reach, mobility and accountability’ and ‘issues in context: Differently abled learners, teacher replacing technology, learner’s interpersonal relationship and technology’. Furthermore, the paper on ‘environment education’ talks about environment education in reference with the social and natural sciences. The paper on ‘human rights in education’ in the 2015 syllabus seem to have borrowed its objectives and suggested practicum from this paper in 2010 syllabus. Within the content of this paper, the terms and phrases related with values include ‘critical review of democracy with reference to human rights’, ‘revisiting of Indian Constitution with reference to human rights’, ‘inclusion and exclusion’ and ‘understanding human rights of children, women, minorities, *dalits*, differently abled and homosexuals.’ The given reading list for the paper also include terms and phrases such as ‘democracy’, ‘Indian Constitution’, ‘human dignity’, ‘reflection on human rights and the



position of Indian women', 'child rights' and 'women and human rights'. The paper on 'peace education' in the 2015 syllabus is also a replication of the paper on 'peace education' from the 2010 syllabus. Only a unit has been added in the paper which enables the learners to understand about the skills and perspectives which are required for maintaining peace. Moreover, two points have been added in this paper, one point refers to the school education and child with reference to competition and corporal punishment and second point adds about 'justice and peace: The Constitution as a means of conflict resolution'. The paper on 'adolescence education' in the 2015 syllabus is ditto similar with that of the same paper from the 2010 syllabus. Only some elaboration from a unit in this paper from the 2010 syllabus has been shortened and there has been addition of one point in the given list of suggested practicums. The paper including other than the knowledge about the concepts, issues, pedagogical skills and methods, also includes attitudinal domain. It uses terms and phrases such as 'to develop sensitivity, understanding and knowledge about adolescence issues', 'to facilitate a positive attitude', 'inculcate a healthy attitude towards sex and sexuality' and 'respect for the opposite gender'. So, overall, most of the papers under the elective category if continuing from the 2010 syllabus have found to be repeating the similar concerns and the content in the 2015 syllabus. Only the new papers which required to be updated such as the papers on computer as newer technologies and programmes have surfaced, have been created afresh. However, these newly developed papers did not cover or included much of the concerns related with either the humanistic/Constitutional values or the paradigmatic shifts which have been envisaged in the syllabus of 2015.

So, overall, the syllabus of 2015 does witness a shift in terms of integrating epistemological concerns, the societal concerns, inclusive education and the knowledge about the content of school subjects. There is also an emphasis on preparing teachers to be reflective practitioners, criticizing behaviourism, integrating the term 'critical pedagogy' and continuous and comprehensive assessment. The syllabus is elaborated now and the problem of putting in terms and phrases vaguely without providing any indication about how to deal with those does not appear much. However, as envisaged by the NCFTE 2009, the syllabus of 2015 does not integrate the Constitutional or humanistic concerns much. These values and concerns get the widest coverage in the papers on 'education in contemporary India', 'gender, school and society', pedagogy 1 papers on science and mathematics, pedagogy 2 paper on history and elective paper on 'human rights in education'. Moreover, not all papers are developed with a

focus on evaluating the habits, dispositions, attitudes and values of the student teachers as has been envisaged in the NCFTE2009. Nonetheless, most of the papers in this syllabus use the terms such as ‘critical’, ‘reflection’, and ‘analysing’ more times than these have been used in the 2010 syllabus.

### **4.3 Development in the B.Ed curriculum**

#### *4.3.1 From 1981 to 2010*

The primary organization of the examination and scheme of syllabus did not seem to change much even after 29 years, that is, from 1981 to 2010. The format remained same except the title of one of the core papers was changed from ‘principles of education’ to ‘basic ideas in educational theory’. Besides, 8 more papers are added in the list of ‘methodology of teaching’ course; 5 out of which are language papers, namely, Punjabi, Bengali, Urdu, Tamil, teaching of mother tongue (Hindi) level-C; the other three papers are on, teaching of art, teaching of environmental studies, and lastly the teaching of mathematics level – C. Similarly, under the section of elective courses 6 new papers were added, namely, art education, computer education, gender school and society, education for the children with special needs, educational technology and peace education. The rest of the format of the scheme of papers and examination remains same. Even the Part B which is ‘Practice’ was ditto from the B.Ed scheme of examination of 1981-82. Interestingly, information on the colleges offering the B.Ed programme also remains intact even though there was an addition of a college in the existing number of colleges offering the B.Ed programme 14 years prior to the release of the syllabus in 2010. It shows the laziness with respect to making changes in the actual teacher education syllabus.

With respect to the main body of the syllabus in 2010, the first two core papers are divided into units and were elaborated upon while the third core paper titled ‘modern Indian education’ is ditto with the 1981 syllabus.

Similarly, all methodology papers except eight of them had the similar syllabus in 2010 as it was in 1981. Moreover, the newly developed papers on language were also on the similar lines with the language paper from 1982 and sometimes the only word which gets replaced is the language name, such as ‘Tamil’ instead of ‘Hindi’, rest of the body remains same word to word. Similarly, out of 13 elective papers from the 1981 syllabus 8 papers in the 2010 syllabus are same word to

word and only 5 papers have been improved although sometimes the change in those appears to be superficial. Moreover, sometimes the changes that have been incorporated in the papers in 2010 syllabus are too superficial to suggest any new concern or shift such as replacing the word ‘etc.’ with ‘so on’. After the lapse of 29 years, the changes like these can only appear funny on a lighter note but in actuality it represents the lethargic and rather sad state of affairs with regard to the teacher education curriculum.

With respect to values, it has been observed that there is a slight shift from national values and international understanding in 1981 towards professional and personal values in 2010. The focus was on critical engagement, becoming reflective practitioners and professional development. Moreover, the new ideas which get reflected through the terms such as constructivism, inclusion, critical pedagogy, continuous assessment, action research are inserted in the syllabus however those seem to remain at superficial level. There is also a shift from focusing primarily on instructional strategies or methodology in 1981 syllabus to including the epistemological concerns of the disciplines in 2010, however the concepts that deal with the ideas of diversity, social justice, discrimination, and equality are underplayed. Except few papers that are renewed the syllabus of 2010 lacks rigour.

#### *4.3.2 From 2010 to 2015*

In 2015 the duration of B.Ed programme was extended to two years and as a result its curriculum was renewed. The 2015 syllabus of B.Ed has changed a lot in terms of the scheme of examination, the title and the nature of papers as well as practicum. New papers are introduced, the methodology of teaching section is renamed as pedagogy one and pedagogy two, school internship period gets enhanced to 16 weeks, enhancement of professional capacity (EPC) courses are introduced and the internal assessment gets increased from 25 percentage to 30 percentage. Now, tutorials also constitute 50 marks, evaluation of which depended upon the assignments that teacher gives and the students’ participation in the discussions; the aim of the tutorials it is mentioned is to enable and assess the student’s ability to reflect and make linkages. The basic scheme of B.Ed syllabus in 2015 is as follows; 5 foundation courses, 2 pedagogy courses, 2 EPCs, tutorial and a field observation in first year and; 2 foundation courses, 1 elective course, 2 EPCs and school experience programme in second year. Out of this, EPCs, field observations and tutorials are to be evaluated completely internally.

The foundation papers in the syllabus of 2015 integrate the ideas related with discrimination, equality, diversity, inclusivity, social justice, marginalization, socio-cultural and so on. However, not every core paper from the syllabus integrates these ideas. Moreover, the foundation paper on ‘conceptual foundations of education’ is a repetition of the paper ‘basic ideas in educational theory’ with superficial changes here and there. Furthermore, the pedagogy 1 papers usually included the epistemological concerns. However, the socio-cultural concerns or the values related concerns and the gender aspects are mostly covered in the paper on mathematics and sciences while social sciences don’t cover these aspects much. Similarly, the social sciences paper in pedagogy 2 section also does not cover the societal concepts much. Moreover, all of the pedagogy papers have been newly developed as well as the core papers except the paper on ‘conceptual foundations of education’ but all of the elective papers except two have been carried forward from the 2010 syllabus. Although, there has been additions of few words and phrases in these papers under elective category but they largely exude the same concerns and approach as was in the 2010 syllabus. Nonetheless, criticality and self-reflexivity becomes integral component of almost all the papers. However, none of the paper specifies about having a project on reservation as has been recommended by NCFTE2009.<sup>19</sup> Also, research does not become an integral part of all of the papers and only some papers through suggesting a list of practical activities hints about having such kind of thing. This is in view of the fact that since 1978 teacher education curriculum framework there was an emphasis on making research methodology an integral component of teacher education however this remains neglected at least until 2015. Moreover, the aspect of evaluating the students’ knowledge as well as their habits, values and dispositions does not get covered in all of the papers.

#### **4.4 Conclusion**

So, it is found that there are huge gaps between the policy recommendations, TECF recommendations and the actual curriculum of the DU syllabus. Moreover, there has been huge lapse in the upgradation of the University’s syllabus from time to time. This becomes most evident in the syllabus of 2010. In 2010, most of the papers, format and the content of the syllabus remained same from the 1981 syllabus. Moreover, some of the papers which even were

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<sup>19</sup>Teacher educators also do not discuss the issue of reservation with the students. Some of them have conceded that they do not discuss controversial issues in class. This aspect is discussed in succeeding chapters.

updated are met with superficial changes. Similarly, in 2015 syllabus, although the structure was completely changed but one paper from the category of foundation papers and most of the papers from the elective category section remained more or less similar with that of the 2010 syllabus. This happens in spite of the policy recommendations and a shift in the paradigm of the school education. This clearly indicates a lack of will and lethargy in updating with the teacher education syllabus.

Nonetheless, the papers which have been updated or newly developed have indicated a shift in the teacher education syllabus. In 1981 syllabus the focus was on preparing teachers by orienting them towards the methods, aid and instructions of teaching. This in 2010 syllabus took a shift towards getting pre service teachers acquainted with the epistemological concerns of the disciplines as well as professional development of the teachers. Moreover, the shift was also witnessed in terms of emphasizing upon 'constructivism', 'criticality' and 'critical pedagogy'. In 2015 syllabus, there was a mix of new and old concerns, however, it went ahead in criticizing behaviourism. The 2015 syllabus has epistemological concerns, the teaching aids, methodology, gender concerns, role of teachers as reflective practitioners, scientific temperament spread over however not each and every paper reflect each and every concern as abovementioned.

With regard to values also there seem to be a shift taking place in the successive syllabus of B.Ed programme from DU. In 1981 syllabus although there is no emphasis on values as such yet there are usage of terms such as national unity and international understanding more frequent than others. In 2010 syllabus, there seems to be some focus on developing skills for personal and professional enhancement of teachers. In 2015, in terms of values there seems to be inclusion of inclusive education, gender concerns and Constitutional values as well. However, interestingly, the paper on teaching of social science in all of the syllabuses analysed has appeared weak in terms of covering or emphasizing upon the societal concerns, the notions of equality and justice. Moreover, research component has still not become an integral part of the teacher preparation at the level of B.Ed and there are still gaps in terms of evaluating the habits, dispositions and values of the student teachers.

## Chapter 5

### Making of NCFTE 2009 and Delhi University's B.Ed Curriculum 2015

#### 5.1 Introduction

The process of curriculum making is a crucial one as the curriculum sets the standards, pace and ideas about any learning. Moreover, it is through the curriculum that the educational policies concerned with learning and quality get translated. Therefore, understanding the processes of curriculum making is as important as understanding the content of the curriculum and its transaction.

So, the present chapter deals with the processes involved in making of NCFTE 2009 and Delhi University's B.Ed curriculum 2015. Why NCFTE 2009? Because it is that document which provides the framework for building up of a new curriculum for teacher education. Moreover, NCFTE 2009 is a document which had set the guidelines for the teacher education curriculum analyzed presently in the study. Also, it is in the document of NCFTE 2009 that the idea of preparing humane teachers and the importance of Constitutional values is explicitly underscored.

Now, any curriculum framework would only provide the guidelines and actual curriculum is prepared by the individual Universities. Therefore, processes of both, making of NCFTE 2009 and the B.Ed curriculum of Delhi University 2015 were sought to be understood by the medium of the present study. So, the present chapter could be read to be divided in broadly two sections, namely; making of NCFTE 2009 and making of Delhi University's B.Ed curriculum 2015. Both of the sections contain a separate category of participants.

In the first category of participants, that is, in the making of NCFTE 2009, including Chairperson of the NCFTE 2009 drafting committee who was also the chairperson of NCTE at that time and the other three members from the drafting committee. To maintain the confidentiality of the participants, codes have been used to refer to them. The codes which are used for them are M1, M2, M3 and M4.

The second category of participants includes 20 teacher educators from Delhi University's B.Ed programme. Again, to protect the identity of the participants, codes have been used to refer to

them. So, TE is used as a code to refer to the teacher educator. Further, the names of the institutions used in the study such as A, B, C and D are added to the code of the teacher educator based on the institution it belongs to. Then, the numbers are added to it to give a unique code to every teacher educator. So, the codes for them goes like, TE:A1, TE:A2.....TE:C1, TE:C2 and so on.

Finally, to collect data from participants of both of the categories, in-depth interviews are used. However, the type of interviews employed for these two categories of participants is different. For NCFTE 2009 committee members, an unstructured interview was employed, whereas, for the teacher educators of Delhi University, a semi-structured interview was used. After collecting the data, themes for analyzing it have been identified and explained as described in the rest of this chapter.

## **5.2 Making of NCFTE 2009**

The members which are interviewed from the curriculum framework drafting committee, all except one played important roles. The role of the M4 in the drafting of NCFTE 2009 was peripheral. According to M4, her primary role was that of looking into the framework after it was formulated and coming up with the materials and resources which would be required by the teachers to transact the vision of the framework. She further says that she does not remember much now. She instead remembers participating in a discussion on drafting a course for a four-year programme which happened before the deliberations for a two-year programme began. This exercise according to her was also initiated by NCTE. During this particular exercise, she suggested that

education (meaning as a career) should be open to people who are coming from pure disciplines. People who come from disciplines have a solid background in it and then they train teachers. But, they have reversed it (meaning that the education was made a closed discipline instead).

On asking why this suggestion was not taken into consideration she says that people are divided on this and the views are taken into consideration based on who has convened the meeting and what kind of views that person has. She elaborates

it depends upon who has convened the committee. Generally, people from education do that. So, their perspective was considered. Also, we did not give our dissent in writing.

So, all of us agreed. Also, this is about making education guard its territory. Education people say that if education people cannot get into other fields then why people from other disciplines should get in education.<sup>1</sup>

So, here it is clear that a particular view prevails and that view primarily depends upon the views and inclinations of the convener. The above narrative also indicates that protecting the discipline is one of the concerns of the curriculum formulation committee.

### *5.2.1 Need for NCFTE2009*

On the need for having NCFTE2009, M1 says that the NCF 2005 was one of the reasons for coming up with NCFTE 2009. He then says that teacher education needs to be in sync with the emerging needs of the society, school education and the recent laws and so, NCTE a body for sustained and planned effort in the field of teacher education had to take up an internal investigation in the existing teacher education programme. He further states that a long time had elapsed since the teachers were considered as givers of knowledge as prescribed in the textbook and students as receivers of the same, so there was a requirement to reorient teacher education in such a manner that teachers learn to act as facilitators. The teacher education was also needed to be reoriented because according to him and his other colleagues in the committee, the students at the teacher training institutes were not getting trained to be sensitive and to look at things from a critical eye. M1 says

we found that most of them have not developed critical thinking, knowledge and rationality....the attitude of criticality or rationality has not been developed even after learning mathematics or science and teaching processes are not helping in the development of critical thinking it is only helping in imbibing learning.

M1 reasons the need for having the skills of criticality and rationality in teachers with the need for having the skill of criticizing constructively among common people. He says “they do not know how to criticize constructively...that is the reason today these political parties, *netas* (meaning political leaders), corporate people can mislead people. We do not critically and constructively look at the activities, plans, events.”

M1 is of the view that with the passage of the right to education act, the children from diverse backgrounds are coming to schools. Therefore, to include the children from a varied background,

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<sup>1</sup>M4 is from psychology background and does not have degrees in B.Ed and M.Ed however she has long been associated with the discipline of education.



new focuses had to be initiated in teacher education. Moreover, he avers that the teacher education needs to be professionalized but teacher education is beyond this

teacher preparation should not be about providing one-time training tricks as trait...a humane teacher is one step ahead of a professional teacher. A professional teacher will facilitate the knowledge in the best possible manner but a humane teacher has a deep concern about the all-round development of the child. If I have to cater to the all-round development of the child I have to be very humane, I have to be very sensitive towards them.

While providing the reason for choosing 'humane' in the title of the NCFTE 2009, M1 says that, with the number of teachers being multiplied, all kind of people get into this profession which is why there have been increasing instances of raping children, injuring them psychologically & physically and beating them up. These instances are very inhuman and scar the lives of children. Therefore, he says that "we want teachers to be more sensitive."

According to M2, the need for bringing NCFTE 2009 and for improving teacher education was felt because there was an overwhelming influence of theories of psychology in the B.Ed programme and that too are behaviouristic theories. Moreover, according to her, the teacher education is not only about learning how to teach. She says

education of the teacher cannot be confined to issues of classroom alone or to the subjects that he/she teaches..education has to be seen into the wider context of the country, the socio-political environment, the economic policy, the development policy and how those impact education policy and how the socio-cultural context from where different children come, from the diverse background..how that becomes very important even in addressing questions of pedagogy...our B.El.Ed experience has taught us that understanding the contemporary context of the nation, the major issues that concern the nation in the contemporary context, obviously in the light of history, in the light of a historical trajectory of the country, that's very important...teacher can't just be a mathematics teacher or a physics teacher or a science or social science teacher but the teacher will have to also engage with her vision of what education should be, ought to be, is, is you know addressing gaps that he/she may see in the system.

According to M3, the need for curriculum renewal was felt because there were many issues. These issues include; analysing the causes of ineffectiveness of one-year B.Ed programme, the deteriorating condition of the B.Ed programme, a mismatch between B.Ed programme and NCF 2005, pondering throughout the internship and to define the role of a teacher educator.

For M4, the main thrust of NCFTE was preparing teachers who are conscious about the society, the societal context and its implications which she thinks were missing in the previous one-year curriculum.

So, three of the members from the drafting committee mention about the reason behind the need for having a new orientation towards teacher education was because teachers needed to be prepared for not only pedagogical aspects but also needed to be prepared as thinking, reflective beings who are conscious of the society and the implications of the things happening around them. M1 links up this need with the need of having humane teachers so that the life of the children at school is that one of pleasant. Moreover, M1 and M3 talk about the need for bringing up the NCFTE 2009 was felt because teacher education required to be synced up with the emerging changes in the society, most especially educational changes, such as NCF 2005 and RTE 2009.

#### *5.2.2 Formulation of the committee and the process of making NCFTE 2009*

Through the interviews, it came to the fore that to make the process of drafting feasible and possible “those people who had a similar bent of mind and attitude were chosen for the task”, for example, M1 says “we have to see people of what orientation has to be in the team. All those people who were on the same page with me were included.” Therefore, it seems that people were selected based on whether their thinking/views match with the person convening the meeting. This process of formulating a committee based on one’s inclination doesn’t seem like a democratic process and also reeks of employing a top-down approach. Elaborating further on the approach adopted for drafting the NCFTE 2009, M1 says that they used to invite teachers and school teachers in the consultative meetings. In those meetings teachers used to speak as well. However, after asked about their say in the final decision making, M1 conceded that “by and large it is still that the curriculum is thrust upon them from above.” He then goes on to say that it becomes the responsibility of States and Universities to invite practising teachers because it is they who write the curriculum. Here, it seems that the responsibility of including the practising teachers is shifted to the particular States and Universities. The States and Universities indeed write the actual curriculum but the curriculum is built on the given framework, so, isn’t it becomes equally valuable to include the voices of the practising teachers in framing up of guidelines as well?

So, the consensus between the members was automatically made easy by selecting the people having a similar bent of mindset. But then also sometimes some conflicts would emerge which according to M2 was easy to resolve because “they all wanted to arrive at something positive”. Moreover, according to her, a smaller committee proved to be advantageous for this. For M3, resolution of conflicts happened smoothly because “there was a respect among them for each other’s scholarship and hence they synthesized the perspectives and opinions”.

Elaborating further, M2 says that success of any framework depends a lot on the mindset, attitude, inclination and willingness of the people in positions of power. She shares from her experience story saying that just after having NCF 2005, the director of NCERT opened up a dialogue with the acting chairperson of the NCTE who had considerable reservations about initiating a change in the teacher education, however reluctantly, a small committee got formulated to work in the required direction. M2 was a member of this committee and in 2006 a draft was prepared, which was since left in the dormant condition because the then chairperson of NCTE had several reservations. Afterwards, with the change in the government, NCTE was appointed with a full chairperson who took a special interest in initiating a change in teacher education. So, in 2009 another attempt was made to formulate the draft of the curriculum framework and this time also M2 was a part of it.<sup>2</sup> A lot of the current draft’s content came from the 2006 draft. The current draft was made in three-four days primarily by a three-member committee as told by M2. M2 also says that a lot of the draft’s content came from the B.El.Ed experience.

On asking about what were some of the reservations that the earlier chairperson of NCTE had she told that those reservations continues till date and originate precisely from believing that teaching is only about acquiring a repertoire of skills. Elaborating this she says

Yes, we do need to bring in a repertoire of skills but this is you know we cannot clearly severe skills from what I would call perspective building on knowledge itself, for example, I should have the skill of organizing group learning in my class but ultimately if I am teaching history I have to understand history and I have to understand it with a critical eye, I have to understand it from a questioning perspective so the teacher actually is confronted with many demands and the traditional teacher education framework tends to look at only some of those demands and that’s why technically psychology of the child

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<sup>2</sup>In between 2006 and 2009, another attempt was made to formulate a draft for teacher education, however, M2 was not a part of its deliberations.

how children learn in a behaviouristic model..so for us the teacher had to be engaged with disciplinary knowledge also because we felt that one year B.Ed you know or a two year D.Ed after school is based on the assumption that teachers I mean teacher candidate who come to become teachers they have already done their general education they have done their graduation in history, physics, chemistry and now we will teach them how to teach history how to teach chemistry...

Another reservation she says was about

the second reservation is concerning our insistence in the NCFTE that we need to give a lot more space for the teacher candidates to reflect on themselves and to reflect on whatever they read whatever they do so a huge chunk of the programme will have to be field-based but without undermining theory so there is a back and forth movement between theory and the field... now these are the kinds of tools which can happen only if we allow enough time for self-study and reflection which is why the two-year B.Ed and this has been another major goal of contention and reservation that why should we make it two years, one year is sufficient ...

M2 further says that gaining from her B.El.Ed experience they have put in the elements of engaging with one's self as a teacher. According to her, the teacher also needs to evolve personally through the teacher education programme. Keeping these things in consideration they have put elements like self-development workshop, theatre, human relations and communication. She opines

A lot of the new elements in the NCFTE push the teacher educator change and push them to be a young teacher to change and that's one of these and you know when you have self-development workshops then you are compelled to look at your weaknesses your strengths..... If I am wrong I have no problem admitting that I am wrong that I need to rectify and maybe read up more and clarify my concept so that comes with a sense of security and the sense of security comes from an engagement with modes of learning that are outside the only textbook, so for example, theatre, music, you know drama, self-development so all this gives young people the chance to develop themselves as full human beings and to look at education as a process of developing people not just developing mathematics you know expert...so the idea is that we are looking at education not centered on subjects alone but centered on people and that's the other challenge that a lot of people have reservation about...

So, according to her there were three ideas in the new curriculum framework that a lot of people have reservation about; (i) that teaching is more than acquiring a repertoire of skills (ii) extending the duration of the course, and (iii) also focusing on the personal/self-development of teachers.

Another member from the committee explains the process of formulation of NCFTE 2009. According to M3, the task of a three-member committee (which he was a part of) was, to sum up, the reports, data, and documents which have been prepared as a result of various commissions, conferences, and workshops. He says that NCTE had organized regional conferences in which the teachers and professors from the education colleges/departments were called and their views were sought. However, which of the views are to be given importance was decided by this three-member committee. Furthermore, according to M3, one of the key thrust areas in NCFTE 2009 was regarding preparing teachers to be reflective practitioners, so that they can improve not only the given curriculum but also their selves.

With regards to the role of the people in positions of power, M3 is in affirmation with M2. He states

it depends upon the orientation the person has concerning education. For example, after NCF 2005 the effort was made to sync teacher education with its line but the then chairperson did not approve of that. Then, (names the chairperson of NCTE) was willing and this happened. Similarly, NCF 2005 came because (names the director of NCERT) was the director of NCERT then. So, it completely depends on this.

So, it is indicated that people having a similar kind of mindset were selected for the task of preparing NCFTE 2009. This has made the process of formulating draft easier as there occurred least conflicts and even if there was any, it was resolved amicably and immediately. Moreover, any process of change is dependent upon the attitude and willingness of the people in positions of power. More so, those who occupy these positions of power get to have a final say, the position of the convener of the drafting committee/meetings is one such example. Although, the members suggest that there occurred consultative meetings with the practicing teachers but according to M1 the approach is largely top-down. One of the key areas in the NCFTE 2009 was regarding the preparation of teachers to become reflective practitioners or to evolve personally.

### *5.2.3 On values*

According to M1, the core of the NCFTE 2009 formulation apart from preparing professional teachers was on preparing humane teachers. M2 elaborates upon the kind of values kept in mind while formulating NCFTE 2009.

So what we learnt really through our teachings and through our experience and through the contestations that happened around NCF 2005...there was a very strong debate around the NCF2005 that came from left thinking people so their objection was to the recommendations of NCF2005 that we should have multiple sources of knowledge that we shouldn't have just one textbook that there should be local knowledges that there should be a national imaginary that there should also be regional context that should come into school curriculum and states can work that up..now the left people were a bit wary of that and rightly so because they felt that local knowledges can also be that which create hierarchies and sustain hierarchies in society now caste practice is a kind of a local knowledge, sati is a kind of a local knowledge so how could you stop that so they were worried about the NCF2005 romanticizing the child and not paying enough attention to these social political questions that actually sustain divisiveness in society and how local knowledge can create more communal societies, societies that are you know that clash with each other, society that challenge diversity and so on or even individual freedom so in that sense they were very correct and I think that those debates finally compelled the authors of the NCF2005 to look at the question of values and they turned their attention to the Constitution so for them and I think this is one of the finest resolutions of a conflict which is..any local knowledge that violates the Constitutional values is not appropriate, is not appropriate to put into the curriculum and that became the final litmus test and I think I would say the same today that basically when we look at values and when the question of values confront us I don't think we need to look at the behavioural values like touching people's feet or things like respect your elders, you know stand up when an elder walks in or that we need to preserve family values and tradition; for us the framework should be the Constitution..the Constitutional values are really the core values that this country should adhere to so whether it's a curriculum exercise whether it's a pedagogic exercise or an exercise of developing teachers we must keep that in mind..are we adhering to the Constitutional values of liberty, of democracy, of equality, of fraternity and fraternity mind you is one Constitutional value that has not been given enough attention..fraternity is brotherhood and we have neglected it far too long so I think for me that is the framework.

So, M2 talks about Constitutional values as the core values of any educational exercise. Therefore, combining the views of M1 and M2 on values, it appears that the core of the NCFTE 2009 was on preparing teachers in confirmation to the Constitutional and humane values. M3 while does not specifically talk about the core values in NCFTE 2009 but he adds on and says that in curriculum guidelines there isn't enough attention towards combating negative values. He also is of the view that values are not an exclusive domain of any one particular subject rather these can be inculcated through every subject.

#### *5.2.4 On implementation*

The implementation of any curriculum for teacher education is the responsibility of teacher educators. So, M1 mentions that nothing would be possible

until the teacher educators themselves practice reflectivity, they think of themselves as learners; the student teachers will not practice it...we talk about constructive knowledge and constructive practices for school education but are we practicing these things in the teacher education system?..The given directions of the framework have to be translated in the curriculum. It is not to be taught but practised. Unless we practice the teacher education curriculum the trainee teachers will not develop the way we want them to.

So, for him, the curriculum would only be reaped to the benefits of the students and people in general if the teacher educators practice the teacher education curriculum. For this, he says, continuous efforts are needed to be put in the professional evaluation of teachers. Moreover, he says that a change can only be brought with the collective efforts of policymakers, administrators, and teachers.

Talking about the teacher educators as implementing agencies of the curriculum, M3 says that they are the weak links in the entire programme of teacher education. He further states that teacher educators only teach about the theories and do not teach about the ground realities.

Whereas M2 drawing on her experiences as a teacher educator of the teacher education programme comments on the implementation of the curriculum. She says

in our institute here we have a two-year B.Ed which is very close to the vision of the NCFTE but I would not say this is true of the country I would say there are still gaps and I think we need some research to find out what because the capacities of people to develop new curricula and to identify readings and to access and make them accessible to students is very doubtful because our institutional capacities are very poor of course...In our institute, I am very happy with our two-year programme. It's doing well of course depends on the faculty how the faculty is teaching....the curriculum itself can't do any wonders but all that is said I am reasonably happy with the idea....now there are several takers, younger people who have you know responded to this well, for example, in our institute I find the two-year programme students are more committed they sort of have committed two years after graduation I find them more serious I find them very interested<sup>3</sup>....so ultimately we helped them (referring to helping faculty in different states) go through readings and develop a robust curriculum which now we have and we have also done faculty development programme so wherever it happened the response is being quite..but of course there is the very strong conservative lobby that belongs to the B.Ed is still cribbing about this but that will always happen.

So, M2 has some apprehensions about the implementation of the teacher education curriculum in other parts of India but she is happy with the way it is getting transacted in the institute she

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<sup>3</sup>However, most of the teacher educators have complained that the students in the two-year programme are less serious and interested. This is discussed in the next chapter.

teaches. Moreover, she finds that the students in the present two-year programme are more committed and interested, however, this was contradicted by many teacher educators from Delhi University.

While M2 is happy about the curriculum that has been brought out based on NCFTE 2009, M3 and M4 were not very happy about it. Showing his discontent, M3 says

those who have made the curriculum did not have a very sound understanding of converting one year to two years B.Ed. They have increased the duration of the internship. Doing something for more number of times does not serve the purpose. There should have been qualitative changes. If we are doing the same things that we were doing in one year programme then it doesn't serve the purpose. I believe that things should be improved at least on papers. And people who are not graduate should not be given entry to teacher education. Students understand their subject much better in graduation. The courses like D.El.Ed. etcetera are pre-graduation courses.

He further laments about the NCFTE 2009 document

'professional' is not defined in the document. Also, the document has not talked about preparing teachers from distance education. NCTE was formulated to remove those spurious distance programme but the committees are attended by people from IGNOU as well and IGNOU<sup>4</sup> receives fund from the same agency as NCTE does, so people from IGNOU used to object. This is what we call a conspiracy of convenience.

M4 was also not happy with the way things have turned up in the teacher education programme. She says

a lot of what has been envisioned in NCFTE has not happened. The curriculum is still divided into pedagogy and theory. Again there has been entanglement of investments. A person coming from B.Ed and M.Ed invests a lot more years if pursues Ph.D. than a person from a different discipline. So, it also becomes after having spent this many numbers of years they should be the ones who would be in the teacher training institutions than to open the ways to others who haven't done that. We are becoming narrower in looking at the education because of the qualification restriction. We don't understand that education is not a discipline but it is a field of studies spread over different disciplines. So, it should be about bringing together different disciplines and then taking it forward from there. In 2005 and 2009 a lot of debates have been opened up but then I think we are going back to the narrower version of it. This is my personal view. You look at the Azim Premji Foundation, Tata institute, these institutes are open to students coming from the liberal background but then their students cannot teach in their programmes after graduating from it. It is that complex (laughs).

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<sup>4</sup>IGNOU stands for Indira Gandhi National Open University.



She further adds that there aren't many experts and intellectuals coming from the education discipline.

In a similar line with M4 regarding opening up education to the people from other disciplines, M3 says that open-mindedness is required to give a direction to teacher education and people from other disciplines should also get opportunities to teach education.<sup>5</sup> However, he says that people from education do not consider this and say that what will happen to those who did B.Ed and M.Ed if the opportunities are open to people from other disciplines as well. He further states

they can teach theory from other disciplines. All the theories that are read in education are propounded by people belonging to pure disciplines and not education. Most important thing is that those should be inducted in education who are very familiar and interested in the inherent structure of learning.

So, while M2 was happy about the way the new curriculum is being implemented in her institute, M1, M3, and M4 have apprehensions about that. M1 and M3 consider teacher educators both a crucial agency of change and are the weakest links in the teacher education system. Moreover, M3 and M4 do not agree with the people from education (meaning B.Ed/M.Ed) on insisting that the teaching positions in education colleges be limited to those who have done M.Ed. They both believe that one gains a good command over the subject during their graduation or post-graduation and so they should be employed to teach the disciplinary knowledge to the students of the B.Ed programme. According to them such qualification restrictions inhibits the growth of education as a field of study. Moreover, M4 also points out the ironies within these programmes where students from liberal disciplines are admitted but on graduating, they cannot teach it. This has been rightly pointed out by M4 as many students are from liberal backgrounds entering education out of their interests but on graduating from it they are not held eligible for teaching the same programmes. This highlights a gap between the admission eligibility and employment eligibility within these programmes. If the education programmes are closed to the candidates from different disciplines, then maybe the admission criterion to these programmes should also be limited to the education candidates.

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<sup>5</sup>M3 does not come from education discipline. He belongs to Chemistry subject but has long been associated with education. He has also served as director in NCERT. He says that he never regretted coming to education because he had interest in it and so he read all of the theories in education.

Moreover, what appeared as the consensus between the drafting committee members at the outset, later on, seems to be more of a concession or compromise by the members who were not agreeing.

#### *5.2.5 On miscellaneous*

M1, amid all the lacunas in the system of teacher education, is also optimistic. He says that things are changing and gives China as an example of that. He says “China has changed its teacher education and their school education improved.” M1 further shares that NCTE, to ameliorate the condition of teacher education had banned many of the substandard institutions of teacher education but when it was not allowed to ban all of such institutions, the NCTE introduced Teacher Eligibility Test (TET)<sup>6</sup>, so that some quality could be maintained at the level of recruitment of teachers.

M3 comments upon the quality of entrance tests to the teacher education institutes and laments that during the framework formulation they could not get time to reflect upon this and improve the quality of teacher trainees. Moreover, M3 was not happy with the fact that the condition of colleges of education is very dismal and the regulating body of teacher education is not up to the mark.

On asking whether we need a new curriculum framework for teacher education since it’s been almost 10 years from the time NCFTE2009 got drafted, M1 says “they may...but I think many of things of NCFTE has not been implemented..it could not be.”

So, while teacher education is a key towards school improvement yet the condition of teacher education institutes is dismal and the attitude of the regulatory body lethargic. Moreover, it also appears that funding agencies have a role to play as NCTE despite ever wanting to remove distance education programmes in education could not do so. Also, the substandard institutes were not allowed to ban by the government and ministries as shared by M1 during the interview. Therefore, what appears as an autonomous body is not autonomous and prone to interventions by political leaders/parties and other powerful bodies.

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<sup>6</sup>TET stands for Teacher Eligibility Test. After a teacher has gone through the requisite teacher training programme she has to take this test and pass it, in order to gain eligibility to be recruited as a teacher in schools.

### 5.3 Making of Delhi University's B.Ed Curriculum 2015

In 2014, for the first time in India, a national guideline was laid by NCTE to extend the duration of all the B.Ed programmes from one year to two years. Thereafter, every University started mechanisms to implement the changes and setting up a new curriculum for this purpose. Delhi University has also started the process of initiating the change in the curriculum. The processes of curriculum making at the Delhi University with the participation of the teacher educators have been gauged through interviewing the teacher educators. Moreover, those teacher educators who did not get the opportunity to participate in the curriculum formulation of the B.Ed programme of Delhi University in 2014 have shared their experiences of revising a paper, developing a new paper, or participating in any other curriculum formulation exercise. All of this information was considered necessary to understand the curriculum making exercise at the level of the University as well as the department.

#### *5.3.1 Involvement, clashes, and consensus during curriculum-making*

TE:A1<sup>7</sup> has participated in the revision of the paper he was teaching which is the 'pedagogy of political science' paper. In 2009, he also developed a new paper on 'adolescence education' for the department's B.Ed programme.

TE:A1 says that the revision of the 'pedagogy of political science' paper was easy since the committees were formed at the level of department and they were assigned specific tasks to perform. It was a collective process and the members in it were drawn from the sister organizations of his institute. All of the members of the committee belonged to the subject of political science. He says that there was no opposition and consensus came naturally. However, when he took initiative to design a new paper on adolescent education for B.Ed students he had faced a lot of challenges and it took him 6-7 years to introduce that paper which normally should have taken only one and a half years. He faced challenges primarily because of two reasons. One, the nature of the paper was such that many faculties were apprehensive. He states that

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<sup>7</sup>TE:A1 is an Associate Professor. He has degree in M.A. (Political Science), M.Ed and Ph.D. He has been teaching in the institution A for the last 20 years. Before that he taught in government school system for 6 years. Presently at B.Ed level, he is teaching papers of; pedagogy of social science, pedagogy of political science and adolescence education. The teacher was talking freely, without much hesitation and told the researcher that he had shared things to the latter with honesty.

the apprehension of the people was that it should not give negative tone to the matters of sexuality..so they were like we are having graduates and postgraduates as B.Ed students so a lot of people had this apprehension that their personal opinion, experimentation, and stuff like that should not become part of discussions in the classes.

Also, according to him some of them believed that adolescence education was already a part of the psychology paper II and he had to provide explanations to remove their doubts. However, he believes that whatever he faced was because he was young at that time and the seniority of the faculty members mattered in all these areas. He explains

so, I kept debating with the people and discussing with them about the need and significance of this paper and gradually I got approval from the people after long discussions with them, sometimes my dissent on their approach of not having this paper...with the time I grew as a faculty in (names the institute) and my seniority also make a difference to the people that they started accepting that okay (takes his name) wants he is the expert of this, let him introduce this paper.. it took me 6-7 years because I had to settle people's ego also, apprehension.....I think the introduction of any new paper is very easy for people who are there for sometime in the faculty and the young people have to struggle because I can see the difference now.

He also reveals that because of the political influence of some senior faculty of the institute (his institute), few of the teachers from psychology who showed interest in the formulation of this paper-backed out. So, for TE:A1, revision of paper at the level of the department was easy since it was initiated by the department and they were allotted specific tasks. However, formulating a new paper to be studied in the department was a very challenging task for him because it was his initiative and so he had to face institutional politics. He also claims that the age-based hierarchy exists in the institution because of which his challenges in introducing the paper grew manifold.

TE: A2<sup>8</sup> was involved in the curriculum formulation when the two-year B.Ed programme was introduced. According to her, it was a collective process and teachers who have been teaching the subject for a particular number of years have been invited to participate in the aforementioned exercise. This exercise as shared by her was coordinated by the institution she is teaching in. She says that the curriculum making was a very democratic process. The discussions were held and some of the new concepts have been included such as Pedagogical Content Knowledge (PCK). Also, inclusive education has been given a significant place in the syllabus.

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<sup>8</sup>TE: A2 is an Assistant Professor. She has degree in M.Sc. (Botany) and Ph.D (Education). She has been teaching in the institution A from past 12 years. Prior to that, she taught in school for 5 years. Presently she is taking up 'pedagogy of biology' paper at B.Ed level.

TE:A3<sup>9</sup> has participated in the curriculum-making process at the level of the department in the year 2000. He says that when the new curriculum was formulated in the years 2004 and 2006 he was not there and in 2014-15 he could not participate because few other faculty members were made part of the curriculum preparation for the psychology paper. This statement refutes the statement made by TE:A2 that the teacher educators who have been teaching the subject for a particular number of years were invited for participating in the task of curriculum formulation. TE:A3 has an experience of 37 years of teaching psychology papers yet he was not invited for this process.

Talking about the curriculum-making process in 2000 he tells that the process was collective and teacher educators who taught psychology paper or any part of it in the department were involved in it. He says that the participant teachers in the committee were teaching the paper in the department for some time so they already had an idea about the areas which they felt needed development. Hence, those areas got included in this curriculum. Concerning the ideas which were at the center of the discussion during curriculum-making were about including constructivism and reducing or removing behaviourism and its approaches in teaching-learning. According to TE:A3, the concept of constructivism was added to the curriculum because it was gaining prominence all over the world. However, he feels that institutions were not ready to include constructivism in its entirety, be it because of the existing structure and infrastructure of the teacher education institutes as well as schools.

TE: A4<sup>10</sup> has participated in curriculum making exercise at various levels such as M.Ed, D.El.Ed, NCTE, M.Phil but have not participated in any similar exercise for the B.Ed programme. According to TE:A4, she never encountered any problem while participating in the curriculum-making process because she exerts her agency. She tries to cull out from her memory some of the major discussions from her participation in those exercises. She says that in the national curriculum guidelines committee, the members were not sure about how much

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<sup>9</sup>TE:A3 is an Associate Professor at the institute A. He has degree in M.A (Psychology), M.Ed and Ph.D. He is teaching psychology and related subjects from past 37 years. He is presently teaching 'psychology of learning' and 'evaluation and assessment'.

<sup>10</sup>TE: A4 is an Assistant Professor at the institute A. She has degrees in B.El.Ed, M.A. (Sociology), M.Ed and Ph.D. She has been teaching in the institution A from last 10 years. Prior to that she taught at another college of Delhi University for 2 years. She teaches 'pedagogy of sociology' paper. The teacher has refused to record the interview saying "you know teachers in today's time have to remain cautious, I hope you understand". The teacher also did not answer last few questions saying she cannot give any more time as interview went on for more than one and a half hours.

weightage a paper needs to be given so the paper of ‘gender, school, and society’ was recommended to be given 50 marks weightage. However, TE:A4 at the University level insisted on giving the paper 100 marks weightage but this was not implemented. Furthermore, she shares that major discussion in the committee for curriculum formulation happened around the placing of the content which according to her got resolved amicably. She says that sometimes some people have an alternative understanding of things such as

Why do we need these papers in teacher training courses..for example, in the contemporary India paper I said that I don’t see any relevance of putting certain things but others wanted those to be there so (taking the name of a senior professor) said that if others want them so let it be there and we can deal the paper with a different focus?

Similarly, during developing a paper for the M.Phil programme at the level of the department, she remembers disagreeing with a senior faculty regarding the nature of suggested readings. She says that she voiced her opinion on not dividing the readings as Indian and western rather the selection of readings should be entirely based on its sociological merits. However, her suggestions were never incorporated because the other professor who was opposing this was very senior. Notwithstanding, in another minute she tries to defend this professor by saying that he left some space in the paper where she may include the things she wants. Reminiscing, she says that “sociology is very weak in (names the institution A)..and I have also not shown a lot of interest then because of my engagements. I had to complete a Ph.D. and there were a lot of things going on...”

So, while TE:A4 exerts her agency and voices out her opinion but it seems that things she has suggested were never been incorporated. She has also indicated that the position of faculty in terms of their seniority plays a powerful role in getting an opinion being rejected or accepted in such committees.

TE:A5<sup>11</sup> has participated in the curriculum-making process of the two years B.Ed programme and also once before when the drive to formulate the papers for two years B.Ed programme had been initiated during 2008-09. She shares that she has also formulated the curriculum of ‘teaching of Hindi’ for Indraprastha University (IP) University, IGNOU, *Kendriya Hindi*

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<sup>11</sup>TE:A5 is an Associate Professor at the institute A. She has degrees in M.A.(Hindi), M.Ed, Post Graduate Diploma in Linguistics and Ph.D (Education). She has been teaching for overall 36 years: 14 years in school, one year in institute B and 21 years in her present institution.

*Sansthan* at Agra and her current institution (institution A). Talking about the process of curriculum formulation for the B.Ed programme which took place recently she informs that the members of the curriculum formulation committee included teacher educators. Furthermore, she says that they reflected on the already existing syllabus and were trying to include things which were missing from it; this included bringing in the new perspectives, change in the pedagogy and lesson planning format. Also, there were deliberations on things that needed to be discarded. On changing the format of lesson planning TE:A5 says that finally it was decided that this should be left to the discretion of individual teachers. She further mentions that the major discussions took place on; deciding duration of the programme, nature of School Experience Programme (SEP) and places to visit under Field Visit practicum. She says

as far as I remember the major contentious issue was SEP. How to go about it? How much time should be allotted to SEP? How many lessons should be conducted?.....after the New Curriculum Framework for Teacher Education it was decided that there should be a two-year B.Ed programme so at that time there was a contentious issue because the UGC said that you can even start a three year integrated B.Ed and M.Ed programme so that was also discussed whether we should go for that or we should have only two-year B.Ed programme in the department...In FO<sup>12</sup> which is about visiting different institutions so that was the major discussion that which institution should be visited and I mean even somebody suggested that go to NCERT to visit. The discussion was okay if we send the students to NCERT what are they going to see there. I mean people are going to be sitting in their chairs and they would be working so you can't just go and see their files and what are you going to see? So, one has to go to such places where they can get their individual experiences so there was the discussion regarding art galleries or somewhere go to like places like we can say mmmm some historical places also that you come to know about it or some places like National Science Museum or like you can go to *Kendriya Hindi Sansthan* that how the teaching takes place over there and what is in the curriculum that you have so these were two major issues which were discussed. Frankly speaking, I don't remember right now.

Reflecting over the process of arriving at consensus TE:A5 says that “whatever the majority says that prevails everywhere”. Furthermore, she says that nobody was against anybody and everybody arrived at the consensus automatically, obviously by whatever the majority has agreed to.

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<sup>12</sup>FO stands for Field Observation. This is a practicum in the new B.Ed syllabus.

TE:A6<sup>13</sup> says that she has participated in the curriculum formulation in her present institute at all the levels, viz., B.Ed, M.Ed, M.Phil, and Ph.D. course work. The last time when she participated in such an exercise was when the two year B.Ed programme was formulated. TE:A6 says that although her area is chemistry in the curriculum formulation committee science was the broader area of concern. She further says that while laying the curriculum of chemistry education, the larger objectives, aims, and values were decided by keeping in mind the purpose of science education. She says

so when we talk about the pedagogy of science we do keep in mind how children learn science? what is the role of science in building up future citizens? What kind of values we keep to inculcate?. ...our Constitution does talk about in the preamble about scientific temper so we do keep in mind that ultimately it should lead to the building up of scientific temper, rational thinking, and all this.

She further elaborates about new additions in the science syllabus

you need to understand what is scientific temper and, the values which are associated with science like rational thinking, critical thinking, evidence-based explanation, and understanding; these are the hallmarks of science. So, did you keep all these in mind? Then science in everyday life and now we talk about social-scientific issues. It needs to be developed in critical scientific literacy. Earlier we used to talk about scientific literacy now we talk about critical scientific literacy.....Critical scientific literacy makes a person aware, alert on these social-scientific issues and make them think about, make them a question is about, this has become an upcoming idea in science and then you talk about access to science education and our country is so diverse, how the various sectors they had because just as Constitution talks about access to education we also talk about it.... access and equity in science education..science education for democracy..these are the Constitutional and the humanistic values as envisaged in general..these are also very much enshrined in science education so when we intend to prepare a teacher who should be a person more aware and alert about the role and future of science education and it should be in the context of our society which is so superstition ridden and all that so we do keep that in mind. These are the main ideas and framework you can say which we do keep because when we talk about pedagogy we talk about reflective practitioners in mind so reflective practitioner in science education has to be a person with values, critical thinking, reflecting abilities, problem-solving abilities, sensitivity to how conceptual development in science takes place because science is what we see around also and then to take the learner from an environmental situation in context to the language and processes in science..how to enable that?

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<sup>13</sup>TE:A6 is an Associate Professor at the institute A. She has degree in M.Sc.(Chemistry), M. Ed and Ph. D (Education). She has been teaching in the institute since 1991. She is taking up the paper of 'pedagogy of chemistry' at B.Ed level, 'science education' at M.Ed level and guiding research of M.Phil and Ph.D students.



Then, she adds in this the concepts like; contextualization and humanization of science, the value of indigenous knowledge in science, and adopting the constructivist approach. She mentions that while formulating the syllabus of science they do not have contentious issues as such because there is a very lesser scope in it as compared to social science.

TE:A7<sup>14</sup> has also participated in the curriculum formulation of two years B.Ed programme. She says that it was a collective exercise and 12-15 people were working on a single paper. She informs that she was involved in the curriculum-making of the ‘psychology’ paper. TE:A7 says that when the two-year B.Ed programme was formulated and teachers were asked to formulate the syllabus of papers, teachers were very antagonistic to it because they felt that the decision was thrust on them from above. She further says that since it was a very large group of teacher educators working on a paper, not everybody shared a similar set of sensibilities and everybody reacted very differently to the process of revision being thrust on them. So, those who were already bitter about this process completed the task in a very mundane manner. On the other hand, some teachers looked at it as an opportunity to shape the students’ experiences because the end beneficiary/victim of this whole process is going to be the student. TE:A7 laments that the syllabus of the present paper does not differ much from the previous one, however, the projects and assignments for the paper were designed by keeping in mind that they have to prepare students to become good human beings, to become a humanist teacher, to be sensitive, to be sensible and to be an expert in guidance and counseling. She states that teacher educators have a shared consensus on the kind of teachers they want to prepare; they all want their students to be good human beings, people who are respectful to diversity and commitment to gender equality. Furthermore, she says that teaching things like “criticality about issues, critical pedagogy, resistance to indoctrination, enabling questioning attitude, not being submissive, not being driven by ulterior agendas” were discussed even if they have not become a part of the syllabus. On kind of values that a paper covers TE:A7 says it depends upon the nature of paper. She gives an example that in psychology paper she would at the maximum include gender, diversity, and inclusion but would not be able to include capitalism even if she would want to. So, she says that

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<sup>14</sup>TE:A7 is an Assistant Professor at the institute A. She has been teaching for the last 12 years. She has degree in B.Ed, M.Ed, M.Phil and Ph.D. She is presently teaching ‘pedagogy of psychology’, ‘human development, diversity and learning’ and ‘gender school and society’ papers at the level of B.Ed.

the nature of paper provides a limitation to the kind of values one would be including in the subject.

TE:A8<sup>15</sup> says that she was involved in the curriculum formulation recently when one-year B.Ed's programme got converted into a two-year B.Ed programme. She says that it was a collective process and teachers who were teaching mathematics had to sit together and work on it. After the curriculum got formulated by the team the same has been floated among other people (meaning at the core committee) for their suggestions. TE:A8 shares her experience of participating in the curriculum formulation exercise and says that when the two-year programme was introduced they had in front of them the objectives and structure which has been already outlined by the NCTE. Thereafter, they started looking into the smaller things which were needed to be included in the programme. She says that they were looking into the socio-psychological and philosophical aspects of mathematics subject. She says

we knew that we have to prepare strong content ahead, a strong conceptual understanding, and which is what is required in teaching. We knew that we had to look into the issues of mathematics as a subject, gender equality, we knew we had to address this, we knew we had to address other discriminations that happen in mathematics, the myths that are associated with the subject - fear. So, we had to consider, one, content, second, the social-psychological and philosophical aspects of teaching mathematics. By philosophical, I didn't mean to completely go into the paradigms of teaching mathematics but atleast an understanding about how mathematics needs to be taught. Thirdly, we also had to consciously make a decision that we are not going to repeat the content which students are expected to be familiar with, which means that I will not be worried about mathematics content what I will be worried about is the pedagogy of the content. So, we made a very conscious decision that because we have two papers of pedagogy of mathematics, one would be dedicated only including the pedagogy of the content, how the content has to be taught, what are the ways of teaching, how do children understand, what are the aspects of learning so this is a psychological part, then, the mathematical part, sociological aspects come in how culture in mathematics matter, how do people learn mathematics from their social setting or livelihood, how do children learn from the communities, from their parents; mathematics particularly....there is an aspect of politics in the subject as well and the historical aspect also which is cosmopolitan so all this was kept in mind while looking at the mathematics subject. And in terms of generic, the entire B.Ed curriculum, we were concerned about okay for the sociological aspect, psychological aspect, philosophical aspect of education per se.

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<sup>15</sup>TE:A8 is an Assistant Professor at the institute A. She is in the teaching career since 2002. She has been teaching in the present institute since past 10 years. She has degree in B.Ed, B.Sc, M.Ed, M.Sc and Ph.D. She is teaching at all the levels, B.Ed, M.Ed, M.Phil and Ph.D. She is taking up 'pedagogy of mathematics' paper at the B.Ed level.

So, it seems that the TE:A8 shared that one paper on the subject of mathematics will only be dealing with the pedagogy of mathematics while another mathematics paper will also talk about socio-philosophical-historical aspects of mathematics. This is similar to what has been prevailing in the curriculum of the B.Ed programme since 1981 however now the student teachers study both the papers irrespective of their previous degrees as was so in 1981.<sup>16</sup>

TE:A9<sup>17</sup> recalls making an initiative at the level of a department to formulate the syllabus for the Technology Awareness Programme for Students (called TAPS). He says that TAPS already existed in the department however it did not have any syllabus or structure. So, immediately after joining the department, he took the initiative to formulate its syllabus. He shares that in 2009-10 before the course was provided a formal outline and syllabi, only 20% of students would attend its classes. So, he asked the department to constitute a committee to formulate its syllabus. A five-member committee was formulated which included members from the department only. As a result, the syllabus for the computer awareness programme was designed for the first time in the department. This course was meant only for the department and did not have anything to do with other colleges. Even after the course had been designed, lack of proper infrastructure remained a hurdle in providing the course a serious outlook.

Sharing about the process of curriculum formulation of the course, TE:A9 mentions that although he was drafting the curriculum alone it was rated by everyone and everyone gave their opinions. While formulating the curriculum, there used to be a discussion on things like computer course should not be reduced to a teaching shop, it should not be reduced to typing. He says that he insisted upon the typing skill of the students because the majority of the students had very limited exposure to the technology and they would not even know how to switch on and switch off the computer. Even after the course was designed, it largely remained more of a skill component, including MS office and basic internet skills. He also shares that during the syllabus formulation of this course at the masters level several issues came up like how technology is a neo-liberal agenda, how it makes education a commodity, the role of computer concerning a teacher, skepticism against technology. He remembers that there was a lot of resistance from the

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<sup>16</sup>This has been analysed and stated in chapter 4 of the present study.

<sup>17</sup>TE:A9 is an Assistant Professor at the institute A. He has been in teaching career since 10 years, out of which he is with the present department for the past 9 years. He has degree in B.Sc, M.Sc (Physics), B.Ed, M.Ed, Ph.D (Education). Presently at the level of B.Ed he is taking up 'ICT in education' paper.

faculty but finally he was able to respond to the issues. The syllabus was formulated in 2010 which got its final approval in 2014. So, it was a persistent struggle for him as when the syllabus was approved by the committee members, it got stuck with the University administration. In 2014, the head of the department knew about his struggle helped him in pushing the paper ahead, and finally, it got approved in the same year.

TE:A9 also shares how his vision concerning the usage of social media, watching films, etcetera have changed over several years. He says that there used to be discussions on the usage of social networking sites and the idea then was to discourage the use of social media. So, there were rules and regulations regarding the usage of social networking sites but during 2012-13 he gradually started moving to something like having a students' group on Facebook and using wiki educator or wiki space for collaborative writing. So, he says that with the change in society, perception regarding technology in society also changes.

Regarding two-year B.Ed curriculum formulation for his paper, TE:A9 shares that it is a students' curriculum as he asked his students to work on a project in which they had to examine the curriculum in the Universities of India and 2-3 Universities abroad. This was followed by discussions for over a year and resultantly two-year B.Ed syllabus came into place. He also shares that the processes of curriculum making are very different when it is individual and when it is institutional. He says that it took him 4 years to get a paper approved at his level while it took only a week to finalize three papers when the curriculum was formulated in 2014, which was an institutional exercise. So, he says that things move very fast when it is initiated by the institution whereas things move at its speed when it is initiated by an individual.

TE:A9 then states that curriculum formulation is influenced by the value system one holds, the societal values, and the values coming from discipline. He further says that some of the values such as those related to technology are political because technology gained prominence in recent years and in 2014-15 NCTE gave regulation to make it a core component of the B.Ed which earlier was left to the discretion of the institutions. So, he says that there is a strong political thrust but there is also a role of personal values in deciding whether to use technology as a medium or message? He further comments that technology in itself brings a digital divide. Also, the instances of bullying through technology can be seen where the ones who have the articulation can dominate those who don't. However, while emphasizing the importance of

technology in the contemporary world, he says that “we need to know technology to counter technology”.

TE:B1<sup>18</sup> participated in the curriculum formulation at the level of her institution. She participated in it in 2009 when the deliberations for two years B.Ed programme was going on as to what should be the programme if it is to be made for two years. She presented a paper on ‘ethics of education’ which was not taken up. She says

we prepared a plan and proposed it, me, one teacher who is on sabbatical and another sir. We made the plan but it was not floated. Whenever we would ask our colleagues about it they say that it was left in haste.

However, TE:B1 believes that it is due to politics that the opinions of teacher educators like her got sidelined.

Concerning the process of curriculum formulation, TE:B1 feels that it was not an open exercise and involved a handful of people. Also, the practicum of Enhancing Professional Capacities (EPC) which now is a part of the B.Ed programme has been suggested by her in 2009 but her contribution has not been acknowledged. She says that only one person gets acknowledgment (she names one of the senior faculties from institution A)<sup>19</sup>. Also, she reveals that the curriculum for philosophy paper has not been revised since 1991 until the two-year B.Ed programme was introduced. She laments that people do not understand the relevance of philosophy whose effect is seen after 2-3 years of teaching it. She says that the department wants to invest in things whose results can be seen immediately.

It seems that TE:B1 was neither invited to participate in the two-year B.Ed curriculum formulation nor her contributions in the previous times were ever acknowledged or considered. She feels being sidelined.

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<sup>18</sup>TE:B1 is an Associate Professor at the institution B. She has degree in B.Ed, M.Ed and Ph.D in education. She has been teaching since 1990-91. Presently, she is teaching the papers of ‘conceptual foundations of education’ and ‘peace education’.

<sup>19</sup>This is the same senior faculty that TE:A4 have also talked about. It seems that this faculty’s influence on teacher education in Delhi University is huge.

TE:B2<sup>20</sup> says that he participated in the curriculum making exercise several times. He says that once he participated in the elementary education curriculum committee for the Delhi State in 1995-96 where a major concern was on the falling standards at primary school. TE:B2 points out that the curriculum making exercise that held in 1995-96 was a collective process and experts were invited by the Delhi government. He further shares that the members of the committee constituted people from NCERT and school teacher nominees of the Delhi government. He was a nominee of the school teachers by the Delhi government. However, he is not happy with the kind of experience he had during the whole process, mainly because it was centered around experts from NCERT. He shares his experience of participating in the meeting as

it was mainly centered around experts of NCERT who had not much knowledge about what was happening at the ground level and teachers' views were not considered seriously because for two reasons: number one, teachers are not considered as curriculum experts but only people concerned with classroom transaction of the curriculum..secondly, they do not carry a tag of the expert like NCERT people..thirdly, they also sometimes lack those interactive abilities in such meetings..these meetings being formal so the teachers had some hesitation also and they could not express themselves and sometimes the teachers who are vocal enough bold enough to present their views were not welcomed by the participating experts and the senior officers.

He indicates the functioning of such committees which would look democratic enough to invite practicing teachers but the approach of deciding upon the content largely remains that of top-bottom.

Similarly when the two-year B.Ed programme was formulated and once before when he participated in the revision of a paper that he teaches; he says that he faced a similar ordeal. He informs that whatever senior professors said prevails and the suggestions by other teachers were never heard. As a result of which the same curriculum is pushed off with minor changes rendering the whole process ineffective. So, according to TE:B2 such exercises are often dominated by the senior-most officers or professors. He further says that values that get selected for integration in the curriculum are influenced by the prevailing political ideology or the ideology and beliefs of the senior professors.

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<sup>20</sup>TE:B2 is an Associate Professor at the institution B. He has degree in B.Com, B.Ed, M.A. (History), M.Ed, M.Phil (Education), Ph.D (Education). He has been teaching in the institute since 1997. He teaches 'education in contemporary India' paper.

TE:B3<sup>21</sup> has participated in curriculum making exercise when B.Ed programme was extended from one year to two years. She says she has participated in the curriculum-making of 'educational psychology' paper. She mentions that the process was collective and only the teacher educators were involved in the exercise. She then talks about the primary issues which were discussed during the curriculum formulation of the paper she teaches. She elaborates that one of the concerns was regarding keeping oneself updated about the changes that the subject has witnessed globally and adding new things in the syllabus which previously because of the time constraint could not have been covered. Also, when they talked about making an addition to the paper they talked about removing things that have become redundant. She further shares an anecdote from the discussions where there was a debate about whether behaviourism should be done away with as it has become redundant to which TE:B3 and some of her colleagues dissented by saying that the school education system of the country is still behaviouristic so student teachers need to know about it. Another argument provided by the dissenting teachers was that many of the practices are based on the earlier theories of psychology so one needs to know about those theories instead of doing away with them completely. She further says that the paper on 'educational psychology' got converted into the paper with the title 'human development, diversity, and learning'. According to her, the components of special education and assessment for learning were taken away from the previous paper of 'educational psychology' and made into two separate papers to be studied by student teachers in their second year. Now, one problem which had surfaced with the separation of papers was to make pre-service teachers understand that assessment is an ongoing part of learning and not a separate component as teaching it under a separate paper in the second year could make them feel so.

Concerning the resolution of a diversity of views during the formulation of syllabus TE:B3 says that age and expertise are acknowledged. She says that everybody acknowledges that so and so a person has an expertise in a particular area and that person can provide academic reasons for whether a particular component needs to be kept or removed and the conflict is resolved academically.

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<sup>21</sup>TE:B3 is an Associate Professor at the institution B. She has degree in B.A, B.Ed, M.A. (Educational Psychology), M.Ed, Ph.D (Education). She has been teaching for about total of 30 years. In the present institute she has been teaching for the last 24 years. Her Primary area of concern is educational psychology. Presently she takes up papers 'inclusive school' and 'assessment for learning'.

TE:C1<sup>22</sup> also reported to have participated in the curriculum formulation process for the two years B.Ed programme. She says she was invited to participate in the curriculum formulation of the paper she teaches however it was only for the section ‘suggested readings’ that her views got sought. TE:C1 says since she was involved only during the process of suggesting readings for the already developed paper, there were minor disagreements. These disagreements were primarily related to whether the suggested readings would be too heavy for students at the level of B.Ed. For her, the disagreements took place because members were thinking from the perspective of students not because they were disagreeing to settle personal scores or ego. She then tells that the disagreements got resolved amicably and heavy readings were included in the additional reading list whereas the other readings got included in the list of essential or compulsory readings.

TE:C2<sup>23</sup> was involved in the curriculum-making deliberations for the B.Ed programme twice. She has participated when two year B.Ed programme was initiated and also when prior to this a similar exercise has been conducted by the department however at that time the said programme could not be launched. TE:C2 says that major concerns while formulating the curriculum for teacher education usually occurs concerning; balancing the content, weightage given to different courses, increasing duration of the programme, making internship more rigorous, maintaining a balance between the historical development of concepts/theories and its contemporary relevance/implication, how to link practicum courses with theories and the nature of assignments given to students. Furthermore, specifically to the debates involved during formation of two year B.Ed programme TE:C2 says

there was a discussion on the commitment and seriousness with which students come to the profession. There is often a notion in syllabus renewal committees or in admission related discussions that most of the students coming to teacher education programmes (B.Ed and B.El.Ed) are not coming out of choice but either by chance or by a lack of choice. This implies that we are working on professionals who are not in this profession with a commitment to it and feel that they do not belong here. It is presumed that student

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<sup>22</sup>TE:C1 is an Assistant Professor on ad-hoc at the institution C. She has been teaching for more than 5 years in different institutions of Delhi University. She has an experience of teaching both in B.EL.Ed and B.Ed programmes. She has degree in M.A. (psychology), M.Ed, and has submitted her thesis. Presently she is teaching ‘human development, diversity and learning’ paper. The teacher appeared to be a bit cautious as she was giving formal and politically correct answers. The teacher at the end of the interview tells that “please keep it confidential although I haven’t said anything against the institution but still some teachers do not like it.”

<sup>23</sup>TE:C2 is an Assistant Professor at the institution C. She has degree in M.Com, M.Ed, NET (Education), M.Phil (Education), Ph.D (Education). She has been teaching for 13 years out of which she has been teaching in the institution C for the past 9 years. Presently she is teaching ‘pedagogy of commerce 1 &2’ and ‘education for mental health’ papers.



teachers will become better teachers if they are committed to the profession which will automatically bring in honesty and integrity.

She further says that there was deliberation on students' aspirations however this is affected by many factors such as the status of teachers in the society and monetary benefits they get.

With regard to the political motivation/influences/ideology in making of the curriculum of teacher education TE:C2 says

the larger curriculum structure that is given to us by regulatory bodies such as NCTE, UGC etc., do indicate a political motivation. Courses on ICT and Yoga etc. have been made compulsory in all teacher education programme across the country because there is a belief in a specific kind of skill that every teacher must have. It is on similar lines that work experience was a part of one year B.Ed in DU earlier. Work experience draws upon Gandhian vision of handicrafts, dignity of work, etc. Irrespective of whether teacher educators agree with it or not, the idea is derived from a particular philosophy which would have surely been influenced by the ideological positions of those in the curriculum development committee at the time that the course was developed.

She observes that the larger structure of the curriculum and its content is decided and influenced by the ideology of the members in the curriculum development committee (such as NCTE or UGC) at the time.

With regard to the participation in the curriculum formulation committee, TE:C3<sup>24</sup> says that her views were sought just for the sake of it. She was called when the curriculum for 'pedagogy of science' paper was already formulated and hence it was only for the sake of completing formality that her suggestions were invited. She says

[Translated] you will know when you get to participate...when you get to participate in making of the curriculum, when you can raise question when you get to analyse then you feel that you have participated otherwise what would you feel..and there was no formal meeting also..they have asked like you are sitting now and I would ask after the curriculum has been made that you have a look at it and tell me how is it?[For original narrative, see Appendix C TE:C3(i)].

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<sup>24</sup> TE: C3 is an Assistant Professor at the institution C. She has degree in M.Sc. (Chemistry) and Ph.D (Education). She is presently teaching 'pedagogy of science' paper. She has been teaching in institution C from past 9 years. Prior to that she taught for 9 years at other places. The teacher did not show much interest in answering and wanted to be through with this interview as she was in hurry. Also, she seemed reluctant to speak anything against the institution in which she is teaching presently.

TE:D1<sup>25</sup> also feels that the opinion and suggestions of all of the teacher educators were not sought during the curriculum-making process. According to her, “curriculum making is the result of thinking of few people.” She says she was not asked to participate when the curriculum was made. She has only participated in curriculum making for the ‘teaching of home science’ paper. In this she has participated at the level of department. So, she describes the process of curriculum formulation of the paper ‘teaching of home science’. She says that they took care to include all kinds of lesson planning. Furthermore, they have reviewed the curriculum of different Universities and accordingly borrowed things and removed outdated content from the previous home science education paper. She says that in making of the home science paper they did not encounter many clashes. She laments that she has not been given a chance to participate in the curriculum formulation for the core papers although she teaches one of them.

TE:D2<sup>26</sup> has never participated in such an activity. She was unhappy about teacher educators not being asked and given a platform to participate in the process when the curriculum for the two years B.Ed programme was drafted. She says

they haven’t asked for any suggestion also. When it was made two years there was no such forum where you could provide suggestions. Usually, what happens whenever a policy is formulated or anything like that then UGC puts on a website for teacher educators to share their experiences and they can suggest whatever they want but when the two-year B.Ed curriculum was formulated then there was no such forum so that teacher educators could have suggested. Only certain sections of people decided on the curriculum. They could have easily provided a link or space for teacher educators to share their views.

TE: D3<sup>27</sup> participated in the curriculum-making process during the launch of the two years B.Ed programme. She says that it was a collective activity that involved teacher educators, experts, and school teachers. Although participation by school teachers in the curriculum making

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<sup>25</sup>TE: D1 is an Assistant Professor at the institution D. She has degree in B.Sc, M.Sc., B.Ed, M.Ed, NET, Ph.D. Presently she is teaching ‘contemporary Indian education’, ‘assessment for learning’ and ‘teaching of home science’ papers. She has been teaching for 12 years in the institution D. Prior to that she taught at other places as well. The teacher educator seems to talk freely however she is careful while speaking on issues like reservation as she was not taking names or expressing her views very openly and was only hinting towards the things.

<sup>26</sup>TE:D2 is an Assistant Professor on adhoc at the institution D. She has done M.A., M.Sc., M.Ed, Ph.D. She has been teaching for total 12 years out of which she is in the present institution for the last 5 years. Presently, she is teaching ‘pedagogy of science’, ‘gender school and society’ and ‘conceptual foundations of education’. The teacher seems to share things very frankly.

<sup>27</sup>TE:D3 is an Associate Professor at the institution D. She has done M.Sc. (Child Development), M.Ed, Ph.D and various diploma certificates. She has been teaching for the past 34-35 years. Presently, she is teaching ‘inclusive school’ paper and the pedagogy paper.

committee has not been affirmed by any other teacher educators so far. Nonetheless, TE: D3 explains this process as

when we at the University education department made this transition to 2-year curriculum, it took us almost two years to get the whole thing. There were gaps then there was a hibernation period because you know when you are going to work for something there will be a lot of academic conflicts which will emerge..then it came back again...it was an open invitation to all and majority of the people were encouraged to be a part of it then according to the specializations and the groups that we wanted to....aaa..we got divided into our different various groups and we worked on it...we went to the international curriculums and then we tried to work out. Of course, there was a lot of brainstorming for 2 years to work on it.

TE:D3's account of the curriculum-making committee and its procedure is in stark contrast with the accounts given by the rest of the teacher educators.

According to the TE:D3 she was involved in curriculum making for the 'inclusive school' paper as well as 'psychology' paper. She says that earlier the component of inclusive school was submerged into the psychology paper which now has been made into a separate paper. With regard to inclusive school paper she mentions that there was a discussion on how much weightage this paper needs to be given. TE: D3 elaborates it as

we were able to squeeze in about 50 marks for inclusive schools but the syllabus if you look at the inclusive school syllabus you will find that it is overloaded but at that point we wanted to put in all and the grade marks were not there but at the same time we did not want to delete anything so that the next time the modification takes place the ideas are still in place in the curriculum so that nobody has to go back to those ideas so this is how inclusive school started.

Further talking about the curriculum formulation for 'psychology' paper, she says that in this paper they tried to put in all the diversities including the societal diversities. Adding on to it, she mentions "we wanted to shift the focus from only taking in theoretical components from the western world to whatever Indian work or South Asian work that we put in".

About reaching a consensus with other committee members, TE:D3 says that it is not automatic rather a lot of balancing is required there. She explains it as

every faculty member, every person in the team would have a different set of values that they would want predominantly, for example, I work in the area of disability studies so my inclusion of diversity is extremely important but at the same time somebody is talking about the sustainability of the environment, of the trees, not being cut or the planting of

more trees...everyone will have their own set of more focus on certain values, certain attitudes, certain..so of course, a balancing act had to be done and there is no end to that balancing that needs to be done..

So, While TE:D2, TE:D1, and TE:C3 believe that curriculum formulation for the B.Ed programme was done and decided by certain few people, TE:D3 describes it as an open process. Interestingly, TE:D2, TE:D1 and TE:D3 belong to the same institution but have very different take on the openness of the curriculum making exercise. TE:D1 is an assistant professor with the institute, TE:D2 is an adhoc assistant professor whereas TE:D3 is an associate professor. Could the differences in their opinion and their experiences be linked to the hierarchy of positions they occupy in the institution? It could be as some of the teacher educators have shared that the expertise and seniority/age matters in the decision making about any content, however, on the other side there are teacher educators who have been senior in terms of their age and position but yet not been invited to participate in the curriculum formulation committee. This indicates that inclusion in the curriculum formulation process doesn't have to do much with the age or how many numbers of years the teacher has been teaching the subject, however, some of those who have participated in the curriculum-making processes have seen age/seniority being given prominence in decision-making matters.

TE:D4<sup>28</sup> has participated in the curriculum-making process when the one-year B.Ed programme was converted into the two-year programme. TE:D4 says that she cannot recall much but remembered discussing issues concerning “what content has to go into it? What is new in this? Duration of practice teaching which everybody consented should be increased.” On the process of the curriculum making TE:D4 mentions that the platform was open for all and the sub-committees were formed as per the subject which has a convener who then presents the paper in the final committee. Furthermore, she recalls having participated in the curriculum formulation for paper F.1 entitled ‘contemporary education’. She says that they had looked into the old syllabus of the paper which primarily consisted of the history of education, commissions, committees, and reports. She elaborates it as

so, in the old syllabus the teachers generally taught 3/4<sup>th</sup> time history part. People enjoyed teaching history so the bent was on history rather than the contemporary part. Through the new curriculum, we wanted our students to learn what is the understanding of history

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<sup>28</sup>TE:D4 is an Associate Professor at the institute D. She has degree in M.Ed, M.Sc (Zoology), Ph.D and Diploma in System Management. She has been teaching for the last 25 years now.

and how could it be applied to the contemporary. In older syllabus teachers emphasized more about what the committees talked about rather than what was its implications and effect.

TE:D4 further mentions that during the curriculum formulation there was also an effort on adding whatever has been missing from the existing syllabus. There was also an emphasis on developing interconnections between different papers. Adding on to this she says “we try to teach our students that knowledge is not compartmentalized, it is permeable.”

TE:D4 further discloses about the consensus issues during curriculum making and says that fights do happen. She recalls and says that in her subject, two groups got formed; one who was emphasizing that history of education is an important part and hence it should be retained and the other group was a pragmatist who eventually won. She further tells who wins depends upon who is steering the committee, the main convener.

During the interview TE:D4 was indicating towards the politics in getting programme approved. She says that her department wanted to introduce M.Ed programme but it was not allowed. On asking about the reasons for it she said: “because of departmental politics” (meaning the other departments of education playing politics against them). Further, probing about what does she meant by departmental politics she says that they are told that it will not pass in AC and EC (Academic Council and Executive Council subsequently). She says that AC and EC consist of big people but the proposal has to go through the department that had refused to send it further. She further mentions that institution B is in the process of introducing it but they are stuck in AC and EC.

TE:D5<sup>29</sup> participated in curriculum making exercise in the year 2015 when one year B.Ed programme got converted into two year programme. He says that he had represented the B.Ed (Special Education) programme in the committee while he also participated in the curriculum formulation of the paper ‘inclusive schools’ for B.Ed (General) Programme. TE:D5 says that the process was collective and the members of the committee included teacher educators and experts. He further says that they already have guidelines from NCTE and from RCI (Rehabilitation Council of India) in case of special education, along which the curriculum was

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<sup>29</sup>TE:D5 is an Assistant Professor at the institution D. He has degree in M.A. (English) and M.Ed (Special Education) in Mental Retardation. He has been teaching in the institute for the last 11 years. Presently in B.Ed Programme he is taking up papers ‘education in contemporary India’ and ‘pedagogy of teaching English’.

formulated. He details the procedure of curriculum formulation as, first the papers are developed in the sub committees then those papers are presented in front of the main committee and then the given suggestions by experts are accommodated.

TE:D5 then talks about the major issues discussed during curriculum formulation. He says extending the duration of practice teaching was one of the major concerns. It was felt that students in the previous programme were not getting enough time for hands on experience so the duration of practice teaching is extended from 30-40 days to 6 months. The second major change he says happened in terms of addition of more papers and integration of aspects such as art, visual art, drama, painting, yoga so that the teacher education programme can cater to the goal of preparing teachers for the overall development of the child. Other changes in the curriculum include; an increase in the total marks allotted, the addition of new labs such as ICT lab, language lab and, etcetera.

So, almost every teacher has some sort of experience in formulating the curriculum or revising the curriculum of a paper. However, not every teacher educator got the opportunity to participate in the curriculum formulation committee for the two years B.Ed programme. Almost seven out of the total of 20 interviewed teacher educators, did not participate in the aforementioned exercise. Nonetheless, only a few teacher educators considered the consensus in the committee automatic as most of them believed that seniority, age, and expertise mattered in whose views get preference.

Moreover, the processes involving curriculum-making are different at each level. At the University level, the committees are big and involve a lot number of people but not every faculty gets a chance to participate in this exercise. Moreover, the process is thrust on teacher educators from the top so not everyone takes it up with interest. However, the process is very quickly completed. Whereas, if the process of curriculum formulation happens at the level of an institution which usually takes place when subject papers are revised, the process seems a bit easier and faculty do not find any clashes taking place there, although again senior faculty do take precedence as they can always convince the junior faculty. At both these levels, the papers are revised and approved in a very short period. Finally, when the curriculum formulation occurs at the level of the individual then the difficulty of devising and launching a paper is dependent upon the position of the faculty introducing it. If the person introducing it is a junior or young

faculty then the process seems very challenging as a lot of convincing needs to be done to the senior faculty by the junior faculty. Also, the process is very lengthy and usually takes a lot of time (in years).

So, whether it be about framing guidelines for the curriculum formulation at the national level or framing the curriculum at the university level, the ideology of the people holding the seat of position matters in deciding the final content. In the framing of NCFTE2009, the willingness and attitude of the chairperson of NCTE mattered in deciding who gets to be in the main committee, and in the framing of the curriculum at university the ideology of convener mattered in taking the final call on the views. However, there is one difference in both of the drafting processes; while everybody's scholarship is respected in the formulating committee of NCFTE 2009<sup>30</sup>, at the university level the seniority takes a lot of leverage.

### *5.3.2 Satisfaction with the current B.Ed curriculum/programme*

TE:A3 was reluctant to comment on this but when he commented he expressed his disapproval with the current curriculum of B.Ed. He says

at this point of time the curriculum that is given to B.Ed programme is so much diluted..it is not sufficient or not able to give direction to the pre-service teachers to become... and well this is first few years of a new curriculum and so the institution needs some more time to develop its vision and reiterate old vision with the current mechanisms that are there with the current curriculum that is there...my preference is the previous curriculum because in this institution we consider our curriculum is much richer in bringing our student teachers sensitive to many social issues or sensitive to many issues regarding children learners, the current curriculum is not so....

TE:A3 did not participate when the two-year B.Ed programme was formulated and it seems he disapproves of the current B.Ed curriculum for its inability to enable student teachers to become sensitive to issues about the learners which according to him the previous curriculum was efficiently doing. He also emphasizes that curriculum in itself cannot do many things and it is a collective effort by faculty and the institution towards reaching the common vision.

TE:A4 feels that there should have been a paper on citizenship education in the curriculum. She also feels that components of sociology need to be strengthened in research. Moreover,

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<sup>30</sup>This could also be due to the fact that each of the members involved in the drafting of NCFTE2009 has reached a certain age and are considered seniors.

according to her the size of the class needs to be shortened and co-curricular components like the film club, the reading club should be included in the curriculum.

TE:A5 did participate in the curriculum formulation of the two years B.Ed programme and told that the consensus on components of curriculum happened through majority vote. She says that shifting of components from first year to second year and vice versa needs to be done as presently there is an imbalance in it. She furthermore says that she preferred one year programme over the current one and states the reason as

see, the thing is I am not finding them substantial I mean though the changes are there some changes are superficial sometimes I find that two years is a long time to engage students. I mean I find that if it would have been one and a half years that was sufficient and I said in the second year there is not much to teach and engage so even I feel that most of the time the students are free within half a day so I would prefer the one-year syllabus that was more rigorous though for teachers and students it was difficult in a sense from morning to evening they were also busy. They were doing the work more sincerely than the two years B.Ed programme.

TE:A5 highlights that the first year of the programme is heavier but there is nothing much to do in the second year. Moreover, according to her, the one-year programme was more rigorous and students worked more sincerely in that whereas in the present programme some changes appear superficial.

TE:A6 had participated in the formulation of a curriculum for two years B.Ed programme. She says that it is too early to comment on the current programme because it is very recently made and they need some more time to reflect on that.

TE:B1 did not get a chance to participate in the curriculum formulation of two year B.Ed programme. She is not happy with the organization of the two years B.Ed programme. She says it is lop sided wherein the first-year students study only theory and in second year they only do pedagogy. Also, she says that in second year the students do not have much to do (there are only 3 papers in second year) other than internship because of which they do not like coming to college. She further says that it is wastage of students' time if they don't have much to do and have to sit idle during the course. According to her "components are in place but organization is not good."



TE:B1 was also not happy with the present admission criterion of students in the programme. She says that interviews are a must for the admission to the programme because they can then see the disposition of the students and whether a candidate can become a good teacher or not. According to her if the eligibility criterion is set low then reluctant people will come for the programme which amounts to wastage of time for both students and teachers.

TE:B2 had participated in the curriculum formulation for the two year B.Ed programme however he highlighted that the process is biased as views of senior faculty are heard and taken.<sup>31</sup> He further noted that because of such procedure not many changes were done in the new curriculum and same curriculum is pushed off with minor changes.

TE:B3 did participate in the curriculum formulation exercise for the two year B.Ed programme but complains that the programme which is floated for the two year B.Ed is very different from what they had made and worked on. She is not happy with the fact that the current two-year programme is lopsided wherein there is too much in the first year while there is nothing much to do in the second year. She also says that second year does not capitalize on the things which are done in the first year. Nonetheless, she is of the view that a good professional programme should at least be of two years duration.

TE:C1 had participated in the curriculum formulation of two year B.Ed programme only for preparing a list of suggested readings. On whether she is satisfied with the current curriculum she says that it is too early to comment on the curriculum of the B.Ed programme as it has been made three years back only however she would want it to be more practical and field based. She elaborates it as

if they can be given more field based experiences on a regular basis like access to a school where they go for one hour everyday where they can even tutor some students to understand the diversity rather than just talking about inclusion as a theoretical topic, if we give them more space although they have school observation of 20 days.....they can teach their own subject areas so they will become...that is one change which we can think about but it's not a practical suggestion because I can't think of anymore changes in the curriculum because they have just modified it three years back.

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<sup>31</sup>However, TE:B2 himself would be around more than 55 years in terms of age. The seniority which he refers to must be in context of position a faculty occupies or expertise in the given hierarchy.

TE:C3's participation in the curriculum formulation of two year B.Ed programme was peripheral amounting to not participating, as she was asked to provide her suggestions after the content has already been prepared. She wishes that the B.Ed programme be reversed back to the one year duration. According to her, one year programme was more effective since there was a parallel engagement with both theory and practice. Now, in first year, students read only theories and second year they only practice teaching. Whereas in the one-year programme, students used to find out the inconsistencies between theory and practice and would share their problems arising from it. She says that the one year B.Ed programme was short and crisp and more effective.

TE:D1 was not given the chance to participate in the curriculum formulation of core paper even though she teaches one. She has only been asked to participate in making of the 'pedagogy of home science' paper. She is of the view that in two year B.Ed syllabus the major commissions and reports on education are not included which previously used to form a part of the educational history. Also, according to her, this syllabus does not include safety education, sex education, school administration and management. All of these components according to her were present in one year B.Ed programme. Moreover, she feels that the present curriculum has not included the component of assessing special children.

In contradiction to what she says about non-inclusion of education related commissions in the syllabus, the educational commissions and policies form very much a part of the two year B.Ed syllabus. Moreover, this constitutes a good amount of portion of the paper the teacher is presently teaching, i.e., 'Education in Contemporary India' paper.

TE:D1 considers that one year B.Ed programme was better than the present one. According to her, the present syllabus is not that good. She says that the previous B.Ed syllabus could have been strengthened but the duration should have been one year only. She further states that "student themselves say that one year programme is better than the two-year programme. In one year, they are getting so much which they are not getting even in two years... Yes, one year programme has to be strengthened." This statement seems a bit problematic as the students in the two year B.Ed programme would not be able to assess the effectiveness of the one year B.Ed programme until they have gone through the both of the programme. Yes, they may compare on the basis of the money and time that they are expected to invest in the two-year programme vis-à-vis one year programme. Moreover, the students' perspective about the one year programme

could have been informed through their seniors (those who graduated from one year B.Ed programme) or their faculties.<sup>32</sup>

According to TE:D1, there are structural difficulties as well, such as finding a good school for teaching practice for a long duration of 4 months. She says that they being from Delhi administration easily get Delhi government school but what about those who find it difficult to access the schools for aforementioned purposes? She also informs that she heard that some institutions such as (names a big private institution) charges rupees 40,000 for B.Ed programme and they charge extra money for school contact programme. What about those who do not get admission in Delhi government run institutions? Moreover, she raises question that “we do not know who will be given preference for job; one year B.Ed pass outs or two year B.Ed pass outs”? Next, she answers it herself and says that the two year B.Ed pass outs should be given preference over those from one year as these students have spent more time on school practice. So, TE:D1 raises some structural problems with having a B.Ed programme for two years.

TE:D1 believes that teacher education programme is not as good as doing MBBS or Engineering so why to waste 7 years of your life just to be a teacher (3 years for B.Sc., 2 years in B.Ed and 2 years in M.Ed). By the time the students are done with all these courses they are around 26-27 years and then they prepare for competitive exams so that becomes 30 and some of the jobs closes for the candidates above 30 years of age. She further says that if somebody fails any exam in B.Ed, the duration would extend to 3 years even though the student was admitted after properly conducted written exam. So, according to her, there is no proper system for those who fail exams. She is of the opinion that ultimately students have to get into jobs and hence there is no point in strengthening the curriculum because the students then are not able to pursue it. First of all she contradicts her own point made earlier that the curriculum of the one year B.Ed programme could have been strengthened without increasing its duration. Secondly, the teacher is of the view that students who are job oriented would not be much interested in learning about things and this is what Cobb (1972) has warned against. Cobb (1972) says that if a teacher loses conviction that whatever she is teaching is necessary then the students would be first to notice which then leads to ineffective teaching-learning.

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<sup>32</sup> During interviewing the student teachers, the researcher have come across the student teachers’ narratives about their teachers saying that the one year B.Ed programme was more effective or better than the present one.

So, there are a lot of discrepancies in the account given by TE:D1. Firstly, she points out towards some specific content having been removed from the syllabus of the new curriculum, which on examining the syllabus can be found existing although under the newly formed paper. Secondly, she says that students themselves say that they learnt much better in one year programme rather than the two-year programme, however this seems impossible since students would not have undergone both the programme to assess which programme was better. Yes, they may have commented from the perspective of time and money they are putting in the two year B.Ed programme which was less in one year B.Ed programme. Finally, she tells that the duration of the programme should have remained same, i.e. one year but the syllabus could have been strengthened however later on she says that there is no point in strengthening the curriculum of the B.Ed programme as students are job oriented and they would not be much interested in learning things.

TE:D2 says that even though she has not been given a chance to participate in the curriculum formulation of the two year B.Ed programme but she is satisfied with the kind of curriculum she is transacting. However, at one point she says that syllabus is little ambiguous which she thinks could have been more specific. She gives an example of this

[Translated] they had just written LGBT. LGBT in what respect? Is LGBT a Constitutional provision or a concept? What am I supposed to do with this has not been mentioned. So, there I feel..we touch upon all the aspects related to LGBT....there are many topics like this in syllabus so there we feel that they should have mentioned little about what definition of LGBT are we supposed to give, what are we supposed to teach with the concept?[For original narrative, see Appendix C TE:D2(i)]

TE:D2 once again expresses her satisfaction with the current B.Ed programme because she says that it gives enough time to students to learn the skills needed for teaching. They now have 6 months of internship programme whereas previously everything was huddled up. She also suggests that the regular teacher educators should be provided training to teach EPCs so that the dependence over resource persons to teach EPCs could be removed. She does not like getting dependent on resource person because they have to be called and coordinated; secondly, they start doing things according to them and sometimes some of the resource persons do not show any passion and only come for the sake of money.

TE:D3 had participated in the curriculum formulation of the paper she teaches. She says that there is so much which she wants to add to the programme. She elaborates it as

we would like to have more master trainer orientations, more interface with schools but then again you need a lot of faculty you need a lot of manpower to be able to manage this. We would also like to have a lot of interactions and research spaces for the students and for the faculty. Definitely like to have far more readings which are on South Asian – Indian situations.

She laments that research component is not an important component in the B.Ed programme which she would like to add to the programme.

TE:D4 had participated in the curriculum formulation of the two year B.Ed programme and is mostly happy with the present curriculum but she maintains that a lot of it is dependent on the way teacher transacts it. While commenting on the role of curriculum, she says “curriculum is a curriculum that only provides guidelines; it depends on the person who transacts it. These guidelines should also constitute how to transact the curriculum or training should be given to teachers.” Moreover, she says that the present curriculum is fluid and she also feels that some of the items in the syllabus of papers are left incomplete.

TE:D4 shows her dissatisfaction with the present B.Ed curriculum in terms of it being not detailed and being ambiguous at places. She says that curriculum could have specified things (she shows the curriculum and points to the mentioned terms such as child labour, child marriage). She then goes on to say

what teachers are doing that in one class they teach child marriage (she speaks with an emphasis), in another class they teach child labour. So, it has to flow which is not happening. They could have mentioned that teacher will teach about the social evils. Now, they mention some terms and leave others (she shows the curriculum and points towards terms like ‘etc’ and ‘others’) ‘etc’ and ‘others’ do not indicate towards anything but which means that the question paper can ask anything, for example, ‘NCTE’, ‘NCERT’ (again pointing towards these terms in the syllabus) they do not mention that what it is that is about NCTE which is to be taught?

TE:D4 furthermore says that she does not consider the given reading list as a good one. Moreover, she laments that curriculum has a philosophical bent and thus is not concrete. She explains

the content is very less for two years. Not much for students to learn. In 2<sup>nd</sup> year they hardly have anything to do. Students lose interest in the second year, they get

disconnected. They are in schools all the time so they do not come for the classes. They don't have many papers to cover in second year. They stop coming. Second point, we did talk about the duration of the programme and we suggested that students should be free by April because schools prefer recruiting teachers from April first and 29<sup>th</sup> April is our last working day. But, it was not considered. Now, students take up jobs from February or March onwards and then they do not come to college. We also suggested that we can have the programme for one and a half years. One year the way we used to have before with theory and practice and 6 months only school teaching. There was one more suggestion that the teacher trainees should be paid as Delhi government schools can pay them as they work as regular teacher during the whole duration. But none of it was considered.

She maintains that she prefers present curriculum in terms of content but previous curriculum in terms of its rigor.

So, TE:D4 starts with being happy about the present curriculum but as she proceeds to talk she comes up with several points on which she is discontent with the present curriculum. One of the major points of her contentment with the present curriculum is it being oriented more towards the contemporary issues. However, she is unhappy that the present curriculum only talks about 3-4 social reformers while they were teaching about 24 social reformers in her college even before the new curriculum came into place. She is also not very happy about the things which have been ambiguously put in the curriculum eventually leaving a lot to the teacher's imagination and doubts. She is also not happy about the organization of the content and duration of the programme. Nevertheless, she maintains that irrespective of what is integrated in the curriculum a lot of it is dependent on the teacher. A lot of the teachers according to her are teaching in the same old manner inspite of having the new curriculum.

TE:D5 had participated in the curriculum formulation of the papers he teaches. He says that everything is running well as of now. Moreover, he says that this programme has just started so some more time is needed in the programme to assess its effectiveness.

So, it seems that approval or disapproval with the present curriculum is not dependent upon who had opportunity to participate and who did not. It is irrespective of the participation in the curriculum formulation that teacher educators shared their views with regard to the new curriculum. Interestingly, most of the teacher educators who had shared their dissatisfaction with the present curriculum were present in the curriculum formulation committee. This could lead to two interpretations; one, that the present curriculum is different from what the participating

teacher educators had worked on (one of the teacher educators had earlier expressed this concern) and two, that their views or opinions in the curriculum formulation committee were not considered.

The major dissatisfaction with the present B.Ed programme is in terms of its structure. Most of the teacher educators say that the curriculum is lop sided. According to them, first year of the programme is too heavy while there is not much to do in its second year. Other areas of discontent as shared by the teacher educators are the duration of the programme and its content. Some of the teacher educators felt that some items in the curriculum are ambiguous while some others find it insufficient. The number of teacher educators who are completely satisfied with the present B.Ed programme is as less as one-two. These contented teacher educators have also suggested minor improvements for the programme and they have refrained from commenting anything on the programme as it is too early for them to judge the programme.

#### **5.4 Conclusion**

The formulation of the committee for preparing NCFTE 2009 was initiated by the NCTE. NCTE's chairperson was instrumental in selecting the members for the core committee. The members were selected keeping in view the mindset they have so people having similar bent of mindset were selected for this task. Therefore, it was not an open process. Although, the members suggested that they have held the consultative meetings with the teacher educators and practicing school teachers but whose views will be ultimately included was decided by this core committee. M1 also agreed that the approach for curriculum formulation is largely top-down and he passes on the responsibility of including the teacher educators and the school teachers in the actual curriculum writing to the States and Universities.

Moreover, the process of drafting the final guidelines were completed in a very short span of time as was reported by the members of the drafting committee. This process was made easy by having people with similar mindset so there didn't exist major clashes or conflicts. However, what appeared as the automatic consensus between the members initially came to be as compromise by them later on, as particularly M3 and M4 had reservations about the final guidelines or implementation of the curriculum. Interestingly, both M3 and M4 belong to the non- B.Ed, M.Ed background and are advocates of opening up of education positions for the

students from other disciplines also which always gets opposed by the lobby of people coming from education background.

The members of the committee have also shared that the willingness of the people in positions of power matters for any change to begin in the direction towards teacher education, particularly, the chairperson of the NCTE. Moreover, there are interferences from political leaders and the funding agencies in the functioning of the NCTE.

With regard to the constitution of the curriculum making committee at the level of University, here Delhi University, while few teacher educators regarded that participation in it was open to all of the teacher educators, a lot of teacher educators have shared about not being invited to participate in the committee. Moreover, the participation of the teacher educators in the curriculum making committee was not based on the teacher educator's age or the number of years of experience in teaching a particular paper, as a lot of senior teachers having a good number of years of experience in teaching a subject were not included in the committee while some of those who were young and have less number of years of teaching experience have been invited to participate. Therefore, it could not be ascertained as to what criteria was used to select or invite participants for the curriculum making committee at the level of University. Nonetheless, some of the teacher educators, those who have participated, indicated about the powerful role that the main convener of the committee gets to play in the curriculum formulation processes.

All of the participants in the curriculum formulation committee at the level of University were teacher educators. Although, two teacher educators have shared that the views of the school teachers and experts were also sought in this but this claim was not confirmed by any other participant teacher educator.<sup>33</sup>

Moreover, while seniority of a teacher educator was not a criterion for getting invited in the curriculum formulation committee, the seniority or expertise of the teacher educators mattered within the committees. At the level of the department, the seniority and the age of the teacher educator mattered a lot in introducing a new paper or revising an already existing paper. It was

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<sup>33</sup>Around eleven teacher educators say that the curriculum formulation committee at the level of University involved teacher educators.



reported that the young teacher educators had to face a good amount of ordeal in introducing a new paper as they were young at that time.

Another interesting thing which came to the fore was that the teacher educators approved or disapproved with the current B.Ed curriculum/programme irrespective of their participation in the curriculum making exercise. Also, interesting was the fact that most of the teacher educators who had participated in the curriculum formulation exercise were not satisfied with the final curriculum which was floated for implementation. One of the teacher educators had even shared that the final curriculum was very different from the one which was made by them. This indicates that the people sitting at the top have the ultimate power authority to mould or even to change the content which has been arrived at through having consultations with the teacher educators (although the selection of the participants was not democratic neither the decisions made about the content within the committees).

One of the major discontentments of teacher educators with the present curriculum of B.Ed are with it being lop sided, for the first year have a lot of theory to do and second year doesn't demand much after the internship period ends.

## Chapter 6

### Views, experiences, and practices of teacher educators

#### 6.1 Introduction

The present chapter deals with the teacher educators' narratives regarding the integration of the values in the B.Ed curriculum as well as the B.Ed programme and the institution. Teacher educators are the people who are at the helm of transacting the curriculum of the teacher education, therefore, it is important to gauge their views/experiences regarding the curriculum transaction. While every teacher educator might not have participated in the curriculum making process even at the level of University as has been noted in the previous chapter but all of them are instrumental in dealing with the curriculum and the pre-service teachers. Given the crucial role that the teachers play in the transaction of a curriculum, any curriculum study would be incomplete without involving teachers' perspectives in it. Moreover, it is by interacting with the teacher educators, one can understand their views, perspectives and challenges in transacting the curriculum.

Reading of a curriculum by a teacher educator may vary and it is because of this their understanding of the curriculum becomes important for the study. The effect of the curriculum may also be studied through teacher educators' engagement with it. So, in the present chapter, an attempt has been made to understand the integration of the values in the curriculum and its transaction as shared by the teacher educators. Secondly, an attempt has also been made to study the experiences of the teacher educators within their departments. The experiences of the teachers at their workplace impinge upon their identity which has a consequent effect on their teaching-learning processes.

So, the narratives of the teacher educators have been collected and identified based on certain themes which are discussed below in this chapter.

#### 6.2 Integration of values in the curriculum

TE:A1 says that the values in the paper which he teaches are infused according to the nature of the content of the paper. He elaborates

values like citizenship is the demand of the paper of political science because objectives of teaching political science are helping them develop as responsible productive citizens for the state..so those values of citizenship and committed citizenship and responsible behaviour is very much interwoven with the content of the paper....similarly adolescence education....you should be little more professional and ethical you should not be discussing their thing in the staffroom in general so such things are part and parcel of the content of..demand of the adolescence education paper.

TE:A2 teaches the pedagogy of Biology in the current programme. So, she says that the objectives in science and biology subject also address the concerns related to gender and the environment. The gender component of the paper covers issues related with equality and justice. Similarly, discussions on environmental issues also feed into the domain of equality and justice.

TE:A3 says that there used to be a special paper on humanistic values which still should be there in one form or the other. He mentions that he is not through with the NCTE new curriculum so cannot say much on it. TE:A3 teaches ‘psychology of education’ in the B.Ed programme, so, he says that some of the parts under the motivation and learning section under the psychology paper deals with humanistic learning or a humanistic way of looking at learning. He further says that his paper tries to sensitize the learners towards understanding the young learners in the school. He also says that the humanistic values are embedded in the teaching-learning process of his paper. He informs that student teachers learn about the content on humanistic values through special papers like human rights education papers.

TE:A4 teaches the paper of ‘Education in Contemporary India’. There is a unit on Constitution under this paper. So, she says that while teaching this unit she discusses values such as public reasonability and critical thinking. She says that she discusses the debates involved during the making of the Indian Constitution. However, the given curriculum for this section does not talk about any such component, such as public reasonability or debates involved in making of Indian Constitution. So, clearly, the discussion on such issues or themes is the initiative of this teacher educator.

TE:A4 further says that she tries to engage her students with sociological thinking so that they can differentiate it with the commonsensical thinking. According to her, engagement with the epistemological concerns of a discipline is also important because besides other things it involves critical thinking. In ‘education in contemporary India’ paper she also discusses, the trajectory from being meek to a critical deliberative citizen, what does it mean to be docile? and

What are its different aspects? Furthermore, she states that “it is about engaging with the discourse of Constitution which you cannot do based on the syllabus”. She says so because the unit on Constitution in the syllabus only touches upon the rights, duties, and the right to education act. This is as follows

### **Unit I: The Constitutional Context**

Education as a means of social justice in the Indian Constitution; Constitutional values and education (Preamble, Fundamental rights and duties); the Right to Free and Compulsory Education 2010 (RTE) and inclusion; Education in the concurrent list and its implications. (Department of Education, p. 9)

TE:A5 says that values are already integrated into the curriculum. Although they are not stated explicitly they are spread over the entire curriculum. She further states that since she teaches paper in ‘pedagogy of Hindi language’ which includes literature as well, hence values get automatically covered in this paper. On asking what are some of the values which surface while teaching her subject, TE: A5 mentions “honesty, love, empathy, sympathy, nationalism, understanding each other.”

TE:A6 teaches ‘pedagogy of Chemistry’ in the B.Ed programme. She says that in her paper things like scientific temper, rational thinking, critical thinking, and evidence-based explanation are covered. She further informs that access and equity issues and social-scientific issues also become a part of science education.

TE:A7 teaches papers of ‘Gender, School and Society’, ‘Human Development, Diversity and Learning’, and ‘pedagogy of Psychology’. She shares that the paper she teaches enables her students to not only gain knowledge about the issues of diversity but also to relate to it, apply and evaluate it.

TE:A8 takes up the paper of ‘pedagogy of Mathematics’ in B.Ed. First of all, she says that a lot of value inculcation and change in attitude in students depends upon the way the teacher transacts the curriculum. She then gives her example and says that she challenges the presumptions or myths of students about teaching-learning of mathematics. She also tries to challenge the notion that mathematics is a pencil & paper subject. Moreover, she says that “I

can't change their aptitude but if I can change their perspective of looking at things, I think that is big too important".

TE:A9 teaches 'ICT in Education' in B.Ed. He says that he encourages his students to become critical pedagogues. He notes that since every teacher is inherently political and biased, so it is upto the students to discern the right action for the country. Moreover, in his class, he gives space for disagreements.

TE:B1 talks about the overall syllabus of the B.Ed programme. She says that the syllabus of B.Ed enables the personality development of the students. It also prepares them to be independent. According to her, the primary objective of the B.Ed syllabus is to promote reflective thinking in the students.

TE:B2 says that the values form an inherent part of the teacher training and functioning of the programme. He stresses that values are not added as a separate component however some of the humanistic values such as gender sensitization, etcetera are taken up in optional papers. He also says that students' sincerity, their dedication, their interest reflect the values they carry. Moreover, the paper that he teaches, which is 'education in contemporary India' enables the students to look at the historical system of education and find ways to improve it in the present times.

According to TE:B3, a lot of value inculcation depends upon the way the teacher transacts the curriculum. She further says that teacher educators need to recognize that values are integral to their speech and this is what the student teachers will take away and then transact to their students. Concerning the inculcation of values through teaching of her subject, which is 'Educational Psychology' TE:B3 says that she contextualizes the learning to enable her students to understand the learner, their learning and recognize the individual differences while also ensuring group learning. She further states that the terms like 'ability', 'capability', and 'intelligence' are value-laden terms that need to be deconstructed.

TE:C1 says that her paper 'Human Development, Diversity, and Learning' include concepts of inclusion and diversity. The humanist perspective also gets discussed in this paper. The teacher says since it is a psychology paper so the larger focus is on 'the individual' and so the paper does not deal with values in any direct manner. According to her, it has been assumed that papers like

‘Education in Contemporary India’, ‘Conceptual Foundations of Education’, ‘Gender, School and Society’, and such other foundation papers cover the aspects related to value. Therefore, given the time constraint, she does not deal with such values directly in the paper that she teaches. However, the aspects of gender, justice, the ethic of care are directly discussed when she teaches moral development and Carol Gilligan's critique of it but then also the larger focus remains on the human beings. The teacher tries to say that the values like the inclusion of children from diverse backgrounds and equality get covered within the paper but the paper does not deal with societal goals and values.

TE:C2 says that when the syllabus for ‘Pedagogy of Commerce’ was getting developed then there was a consensus on the “need to address values and ethics in the course.” She states that

this is because of the common perception of labeling everything related to commerce discipline as unethical, money-minded, for selfish gains, etcetera. Thus, topics on rethinking the nature of the discipline, ethics, social responsibility, inclusion, and the need for reflective teachers were included in the contents of the paper. Besides, the course transaction involves reflective and discussion-based tasks that encourage perspective-taking. In Education for Mental Health, the focus is on debates and removing stigma from psychological disorders. Further, the role of school in building healthy individuals requires a broader understanding of the role of the teacher and the physical and psychological space created in the school. The paper is taught in a personal reflective mode, giving a lot of space to students to share their thoughts and experiences, thus encouraging acceptance of self and others.

So, the aspects like reflective thinking, ethics, perspective taking and acceptance of self and others are integral to transaction of her papers.

TE:D1 says that because the students now do not prefer value content in the paper so they have removed it but the teachers feel that this should be there so they try to do it orally whenever the students are going on practice teaching by telling them how a home science teacher should be. According to her, the one-year syllabus had content concerning values that the teachers are now trying to impart orally. So, the values are not there in the curriculum and according to her, it depends upon the individual teacher.

Similarly, TE:C3 believes that curriculum as such doesn't do much and it depends upon individual teachers. She thinks that teachers act as role models to the students and if teachers

themselves possess values such as honesty, discipline within their behaviour, towards their work, it will automatically be conveyed to the students.

TE:D2 says that she enables her students to develop into competent learners, orient them towards practical things in life, and developing social skills; so that they will be able to move along in society. Moreover, she says that papers like ‘Pedagogy of Science’ talks about developing scientific temperament, scientific skills, and values. She also says that although the curriculum does make an impact, a lot of it depends on the teacher, the way the teacher transacts it.

TE:D3 says that the ideas such as attitudes about sensitivity to the child, transparency in the grading system, inclusion, diversities, alternative learning styles, sustainability goals, sensitivity to the environment, reflection, and open-ended ideas are integral to every paper in the programme. She further says that the paper she teaches focuses on empathy, sensitivity, understanding, reflecting, and life skills such as negotiation, decision making, creativity, teamwork, communication skills.<sup>1</sup>According to her, students have to work in teams during the B.Ed programme and hence such values automatically get inculcated in them. She states that when students work in teams they learn to share, empathize, and negotiate. Moreover, she says that ‘Yoga’ also helps them in understanding the importance of holistic development of learners.

According to TE:D4, values are not discussed directly but they are inter woven in the content. She says that she gives assignments to her students to conduct research project, do paper review and check for plagiarism, which helps them imbibing values. Furthermore, she says that “see, values get inculcated when it is one to one thing, through the strategies you teach. Mental health and ethical issues are related to it. Similarly, we have a paper on gender school and society.” Moreover, she says that value inculcation happens through teachers’ behaviour also for example giving back assignments on time.

TE:D5 says that values are inculcated through practice teaching, classroom lectures, and through EPCs. Moreover, the activities of his college such as conducting daily assemblies and celebration of all festivals help in the inculcation of values. He also says that the students in the institute are enrolled from all over the country which makes them share diverse cultures, beliefs, and values. He then goes on to say that teaching being a noble profession in itself is a valuable component.

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<sup>1</sup>She teaches the paper ‘Inclusive Schools’ and pedagogy papers.

He avers that values per se might not be there in the syllabus but it surfaces automatically whenever a teacher teaches. TE:D5 says that they also conduct grooming classes for their students in which they learn about things like how to behave in class, how to stand in class and this is something, he proudly says, happens solely in their institute. In addition to this, students are also provided exposure in conducting themselves within the community.

Although, TE:D5 has shared that the student group in the college represents diversity but another teacher educator from the same institute told that the student group in the college is more or less homogenous. Moreover, the teacher educators from this institute seem to focus a lot on values related to the conduct of teachers, social skills, and life skills. Furthermore, almost all of the teacher educators from this institute are of opinion that values are integral to the programme and a lot of value inculcation is dependent on the way teacher transacts the curriculum.

So, most of the teacher educators have shared that they discuss those values which are in purview of the papers they teach. However, some of them say that values are integral to the B.Ed programme or entire curriculum and do not separately form a part of any specific paper. Furthermore, lot many teacher educators believe that the inculcation of values is dependent on the way teacher transacts a curriculum. So, the teacher educators have generally talked about the values which come up during their discussion with students. Some of the values that most of the teacher educators have shared covering or addressing are critical thinking, rationality, sensitivity, contextual understanding, gender, reflectivity and personality development. While few teacher educators, around three of them talked about values with a focus on teachers' conduct, discipline, honesty and sincerity.

### **6.3 Discussion on Constitutional and humanistic values**

TE: A1 says that all such values (meaning Constitutional and humanistic values) are discussed in both of the papers he is teaching in the B.Ed programme, i.e., 'Pedagogy of Political Science' and 'Adolescence Education'. In the previous section, he has talked about citizenship values.

According to TE: A2, the Constitutional and humanistic values are discussed in her paper. She says

Biology talks about gender, for example, it talks about sex determination, reproductive processes which include reproductive choices..there are environmental issues which



touches upon values such as empathy..feeling for others..the paper also talks about diversity, human dignity, race..how it is a function of genes but how it is socially constructed..genes control it but biology does not tell which race is good and which race is bad.

TE:A3 refuses to discuss these values with students. Although he referred to inculcating sensitivity among the student learners in the previous section.

TE:A4 says that these values are not discussed explicitly. However, she talked about bringing 'public reasonability' and engaging learners to think critically in the previous section.

TE:A5 says that these values are not discussed in the pedagogy paper per se but comes up in tutorial classes when they discuss issues of everyday importance. She mentions that values such as those related to corruption and gender get discussed. However, in the previous section she talked about touching upon humanistic values in the discussion of her paper, such as love, empathy, sympathy, etcetera.

TE:A6 says that she had already talked about these values when she talked about enabling learners to become reflective, rational, thinking, and understanding beings.

TE:A7 says that they have a separate compulsory paper on gender which is not only about teaching theories but also discussing the everyday experiences of teachers and students. She shares that students initially get shocked to find out that they are gendered and then gradually they start changing their views. She further says that for them as teachers it is very important to make students question and reflect on their behaviour and practices. She also says that not only the syllabus and practicum allow them to have a discussion on things but also the teachers in her institute make such discussions a regular part of their teaching. She mentions that the students after reading about the terms such as 'dignity' start complaining about that behaviour that appears to undermine their dignity. To her, this is a sign of her students learning well.

TE:A8 says that she discusses the value of social justice in almost each of her classes. She talks about mathematics. She says

I have to talk about what is social injustice concerning Mathematics. Every class I tell them that there is injustice even in this subject; historically or politically. How you have selected certain topics, how certain people are left out, how do we look at mathematics as a subject of doing injustice... Even the myth of you can do mathematics and you cannot

do mathematics, gender, class, caste, geography, topography too so I think we, I at least challenge almost in every class about social injustice that's my prime motive to do that..I think it's also because of how teacher gets associated with the subject so since I have seen injustices being done because of my subject I can build it up in every classroom so I can't isolate it from anywhere I have to I just get so naturally into my classes.

So, TE:A8 brings a lot of justice-injustice perspective into her class on mathematics. One of the reasons for her doing that is her own experiences regarding her association with the subject.

TE:A9 says that discussion on such values do not happen explicitly but these are touched upon when he talks about issues of technological determinism in neoliberal society, the need for open access, free knowledge, technology facilitating one to write in his/her language, when he talks about digital equity, digital empathy, the ways of behaving through technology, being skeptic, being rational and critical.

TE:B2 says that values are discussed regularly with students but he believes that it is done best by adopting those values in one's attitude, personality and behaviour so that others may emulate and follow the same. He furthermore says that most importantly teachers need to practice such values.

TE:B3 says that Constitutional and humanistic values are not discussed with students very often. The scope of her paper is such which will not include secularism and she believes that the theories of moral development and morality are not based on religion. However, in the previous section, she has referred to inculcating contextual understanding and critical thinking in her students.

She informs about discussing moral dilemmas with her students. She makes them understand that things simply do not fall into black and white categories rather there are shades of grey. She reiterates that values and dilemmas such as these can only be taken up by the teacher in nuanced ways which cannot simply be prescribed in the syllabus.

According to TE:C1, a lot of things, such as equality, gender rights, and issues of diversity are discussed indirectly. Also are discussed things like the kind of teacher they want to be, their notion of teacher, and the reason behind choosing this profession.

TE:C2 tells that “concerns about social justice, equity, opportunities, understanding discriminatory behaviour, rethinking one’s values and biases, building a fair and just society, and our role as citizens and human beings, is often discussed.” She further says that her pedagogy papers include discussions on “understanding the individual needs and contexts of students, and ensuring multicultural inclusion in the classroom.”

On Constitutional and humanistic values, TE:C3 says that these values are not talked about directly. She mentions

[Translated] It doesn’t get discussed directly..in hidden form ..it depends on the topic you are teaching..for example, we talk about learner’s context while teaching pedagogy of science paper so we get to talk on gender, for example, we scold girls but do not say anything to boys ...so for example, if I know that I have a child from a weaker section in my class I have to be cautious and not do something which could be discriminatory to him/her..and even if children discriminate among themselves so it becomes my job to take a note of it and address it...[For original narrative, see Appendix C TE:C3(ii)]

So, according to TE:C3, the Constitutional and humanistic values are usually not discussed explicitly rather it is dependent upon the topic she is teaching her students. It is during the discussion on topics from her papers that discussion of some of the related Constitutional and humanistic values take place.

TE: D1 says that now teachers do not get much time to sit with the students and talk about their problems which have caused a decline in the respect and discipline students used to have towards teachers. She further says that students have also become selfish but she says that no one is at fault here.

So, the values which she thinks are important for inculcation constitute respect towards elders and discipline. Moreover, she thinks that in two year programme because second year students have to spend a lot of time in schools so the bond between the teacher and the student has suffered, which according to her used to be good in one year B.Ed programme. The teacher educator seems to be upset with the present two year B.Ed programme.

TE:D2 says that she does not discuss the values but discuss the issues and topics in the papers of ‘Gender, School and Society’ and ‘Conceptual Foundations of Education’. She states that some issues also come up during a general discussion with students.

TE:D3 reiterates that these values are part of the culture and are found in every aspect of the programme.

TE:D4 says that the curriculum has a lot of scopes for discussing these values. Even if a teacher has not planned to discuss it, she will end up discussing it.

TE:D5 says that in philosophy paper some of the values get covered through discussions on issues. He further says that because the programme is run in regular mode so they are bound to have discussions on society, culture, religion, community, gender, and etcetera.

So, a lot of teacher educators as many as ten have talked about discussing the values related with Constitution and humane within the purview of the paper they teach. This is irrespective of the kind of paper they were teaching as opposed to the general perception that only some papers such as 'gender', 'contemporary India' or 'sociology paper' can provide scope for discussion on such values. The teacher educators who have shared about discussing these values were teaching papers such as 'conceptual foundations of education', 'gender, school and society', 'pedagogy of political science', 'pedagogy of biology', 'pedagogy of mathematics', 'pedagogy of science', 'pedagogy of commerce', 'human development, diversity and learning' and 'ICT in education'. However, some of the teacher educators (around four of them) have refused to discuss anything related to Constitutional and humanistic values with their students. Nonetheless, these teacher educators in the previous section have shared about discussing values with students which more or less could be related to humanistic and Constitutional values. Interestingly, those teacher educators who have refused to discuss Constitutional and humanistic values are taking up papers such as 'human development, diversity and learning', 'education in contemporary India', and 'pedagogy of Hindi language'. These are the papers which according to the curriculum have immense scope for discussing at least humanistic values although they also touch upon the Constitutional values.

Some teacher educators said that values are an integral part of the programme or they discuss these values not within their respective papers but indirectly in tutorials or co-curricular activities and sometimes in general discussions. Few other teacher educators believed that inculcation of such values happens through role modeling or practicing these values in their behaviour and attitude. While one teacher educator has put off the matter by saying that these values cannot be

prescribed in the syllabus, another teacher educator lamented about the erosion of values in the teacher education programme and has emphasized upon the inculcation of moral values (such as respect to elders, discipline).

So, overall, some of the values which teacher educators have shared discussing with their students are; citizenship, gender, diversity, human dignity, empathy, equity, reflectivity, rationality, critical thinking, questioning and contextual understanding. However, almost none of the teacher educators have referred to the curriculum per se when they shared about discussing these values with students.

#### **6.4 Resources used for discussing Constitutional and humanistic values**

The resources which have been used by TE:A1 for discussion on humanistic and Constitutional values are students' personal experiences, newspaper clippings, scenes from movie/image/showing a small piece of the picture.

According to TE:A2, the resources to discuss the Constitutional and humanistic values are primarily the experiences while theories remain in the background.

TE:A4 says that they read about the constitutive assembly debates, why Ambedkar wanted separate electorates, they watch films. Furthermore, she says

[Translated] there is an episode on *Jyotibha Phule* in *Bharat Ek Khoj*..through his life, we try to understand a lot of things such as how being a Dalit himself he could access education, how he fought against Brahmanism..the value of vernacular language and from where he acquired so much of an understanding on gender...Newspaper articles..we bring that in the classroom..we never say that rote memorize Constitution. I might not be remembering every article from Constitution..the point is to see the enshrined values in it, its objectives..why was the need for Constitution felt? We can find a good debate on RTE..can bring a lot of things in the paper of gender, for example, how personal and community laws are in contradiction with Constitution..caste is not about the reservation, it is beyond that..the way untouchability exists in symbols..untouchability in symbolic forms in institutions, etcetera [For original narrative, see Appendix C TE:A4(i)].

Here, TE:A4 has described in detail that she discusses the processes related to Constitution of India. She also discusses social justice through discussion on caste issues. However, in the previous section she had refused about discussing any of the Constitutional or humanistic values with her students explicitly.

TE:A5 says that these values get discussed through newspaper clippings or any article students want to discuss. This indicates that the discussion on Constitutional and humanistic values by the teacher educator is contingent on the students bringing up any such issue or related article.

TE:A6 says that the discussion on values takes place through discussing “current situations, things happening around, science teaching-learning in school classrooms, the research in science education, recent researchers”.

TE:A7 says that the teachers see to it that not only there is a solid theoretical grounding but also that the theory is contextualized and contemporized. She further says that the task of a teacher is to also present to the students the critique of the given theories, of the given policy documents. She maintains that it depends on the nature of the paper that whether it will have theories or policy documents or both.

TE:A8 says that usually there are discussions on such issues with students. Various examples, experiences, and anecdotes from their classrooms are discussed. She also says that at the level of B.Ed she brings up very basic things and the idea is to enable the students to look at mathematics from the perspective of social justice whereas at M.Ed level she takes a little intense view on it and at that level, there is a scope of theorizing also.

TE:A9 says that through the use of experiences, newspaper articles, theoretical models, conceptual papers, policy documents concerning ICT, and critically locating technology by reading of educational thinkers, the values are discussed.

TE: B1 says that examples from daily news are taken, discussed, and reflected upon. She also says that her students are open to criticize her as well as take criticism but they should understand what does criticism means and they should also understand that there is a difference between insulting and criticizing.

TE:B2 says that values are discussed using examples from television, newspaper, personal experiences, best examples, thinkers, or historical documents.

TE:B3 laments that the syllabus is so cramped up that she hardly gets enough time to talk about things other than written in the syllabus. Also, she says that the kind of students who are coming

in are not interested in exploring and examining ideas other than their own because of which negotiated understandings become a challenge.

So, she looks at the Constitutional and humanistic values in separation from the syllabus of her paper.

According to TE:C1, personal life experiences are used to discuss the values. According to her, students bring up issues based on some news they have come across, and then they also share their own experiences. The teacher says that she uses readings to make students understand the idea of inclusion at a deeper level. She uses theories of Piaget, Vygotsky, Erickson, Kohlberg, Carol Gilligan, Bronfenbranter, Ausubel, the gestalt theorists, the Right to Education Act, UN rights of the children, NCF2005, position paper on children with special needs. She states that her students are encouraged to go through these documents and papers but some of these consist of additional readings in her paper as other papers have already included these areas.

TE:C2 says that the discussion on such values is primarily based on the students' experiences. These are then supplemented with documentaries, cinema, books, articles, and etcetera.

According to TE:C3 discussion on such issues and values does not take place during discussing policies or theorists, however, the discussion happens when student teachers go for practice teaching or during supervision the teacher educator comes across any issue. She narrates

[Translated] when we go for supervision then some teachers say that this child is so dirty, he hasn't bathed..what kind of children are coming here? to which I say that were you not already aware of the background from which children are coming here and if you had so much of problem with that you should not have joined government job and now since you are here, be passionate towards children [For original narrative, see Appendix C TE:C3(iii)].

TE:D1 says that students bring newspapers, videos from the internet, or narrate their own experiences, and then discussion happens on issues. Some of such issues also figure through discussion on commissions such as Kothari Commission, NCF, and NPE 1986.

TE:D2 says that while discussing policy documents or philosophers some of the values get discussed but a lot of it gets discussed through sharing of personal experiences. She says that students share a lot of their experiences

[Translated] generally students share their experiences with us...in my gender class the experiences of *Muslim* girls are very different and they share their things very nicely. I feel that class is the only platform where they can share their experiences openly because they do not get freedom in their homes to speak so their experiences are very important<sup>2</sup> [For original narrative, see Appendix C TE:D2 (ii)].

TE:D3 says that these values get imbibed automatically, sometimes through expert lectures, through assembly, through a string of activities that happen in the classroom, and through practicals. If a student does not arrive in the classroom on time the teachers discuss it in the parent-teacher meeting.<sup>3</sup> So, according to her, it is the culture of the college and B.Ed programme that enables the inculcation of Constitutional and humanistic values in student teachers automatically.

TE:D5 says that discussions on issues and experiences usually covers up such values. He also mentions that the co-curricular activities of college help in inculcating the values of diversity and respect.

So, most of the teacher educators have shared about discussing Constitutional and humanistic values with the help of the personal experiences of students and newspaper articles/news. They have not referred to the content of the paper they teach and few of them have informed that documents are only discussed if they fall into the purview of the paper. Although a lot of teacher educators in the previous section have mentioned discussing Constitutional and humanist values within the purview of their paper it seems that even though they discuss it within their classes they do so through daily news/ personal experiences instead of the content of the paper.

## **6.5 Overall views of teacher educators regarding values and teacher education**

TE:A1 puts a lot of emphasis on the importance of Constitutional and humanistic values. He says

Constitutional values...should be part of all education programmes and young learners in the country must understand what are the Constitutional values, why should we respect them, why should we value them, how can we celebrate those Constitutional values. If we want to debate them we should debate them but we should not leave them

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<sup>2</sup>The interviews from some of the *muslim* student teachers from the same college corroborated TE:D2's statement that *muslim* girl students are not allowed to argue with their parents at home. However, this could also be the case with some other girls from other religion but talking in special reference to the *muslim* girls reflects the already held biases and stereotypes on the part of the teacher educator.

<sup>3</sup>They hold parent teacher meeting in this institute.



unattended.....citizenship education is there not to make you coward or submissive but to help you to become more productive and responsible citizens so that they don't damage society...liberal group in Indian education thinks that citizenship education will make the citizens loyal which is wrong. Citizenship education will help you in making responsible choices, which you should not get into violence, a solution has to be found through a democratic channel, a gradual systemic change which we have to bring through the Constitution of the country.

TE:A3 also reiterates the need for having the Constitutional and humanistic values in the curriculum. However, he emphasizes that the curriculum in itself cannot do many things. Furthermore, he says that it is a lot to demand from teachers to bring change in society. He elaborates

only teachers cannot bring change in the values that as a society we need to cherish. And education, teaching, and making teachers are again coloured with political, economic, and conflict situations. It is not so easy to bring in the cherished values or continue with the cherished values for a long time. Teacher education cannot teach each and everything. Education has its limitation. Teachers have their personality.....There is a cycle of 50-60 years for any value to prevail. In a country with a capitalistic economy, the role of the humanistic values and the values contained in the Constitution will be ignored because they don't go hand in hand with the capitalistic discourse.

He truly says that education has its limitation and teacher education cannot teach each and everything however it is within this limitation that selection has to be made about the content and aims and objectives for teacher education. Moreover, irrespective of the political, economic, and conflict situations, the Constitutional values have made their way into the documents and reports prepared for teacher education. Similarly, when he says that teachers have their personality then maybe precisely because of this reason the teacher preparation and discussion of these values becomes all the more important.

TE:A4 says that the curriculum makers must have felt the importance of Constitutional values, its importance in binding the society. She indicates that it is precise because of this reason they have integrated Constitutional values in the curriculum framework. She then shares her personal experience

we don't want secularism not the way it is there in America..democracy we need, we need a reservation, we need their representation...I have lived Constitution..coming from an underprivileged background, Constitution allowed me to be here..we have a shared consensus on why Constitution is not sacrosanct but it can give us answers in a situation of social crisis..whenever we have drifted away from Constitutional principles we have

encountered problems, for example, during the time of emergency, freedom of expression was curbed so people had shared consensus that this is our right.

The teacher educator emphasizes the importance of Constitutional values and she can relate to it. She makes her students understand the need for having the Constitution, the reflection on caste questions as well as gender questions. Yet, when asked about whether she discusses Constitutional and humanistic values with her students she refuses. She says that she hasn't explicitly discussed these values.

TE:A5 complains about the deteriorating value system and students being concerned about only their rights but not duties.

TE:A7 talks about values as a necessary component in the teacher education programme. She highlights that Constitutional and humanistic values are already a part of the teacher education curriculum which according to her is very crucial for preparing teachers.

TE:A8 talks about values in the form of challenging those presumptions and myths which are deeply rooted in the subject of mathematics. While doing so she brings in the idea of justice, social justice, gender equality, and diversity.

TE:A9 talks about Constitutional values concerning technology since he teaches this subject. He talks about the socio-psycho-economic-political and philosophical influences on technology and how technology also deepens the divide in society. He says that values are fluid and there exists a situation of value crisis in society. According to him, the situation can be changed by adopting reflection as a mode of practice.

TE:B1 talks in detail about the ritual of morning assembly in her college, of which she is also an in-charge. She says that she has started an experiment in which each section of the class of students has to pick up one virtue every week and present an assembly on that. She says that through this, students learn about how to be prudent. Moreover, this exercise helps in the capacity building of students. She says that students become reflective, responsible, and self-aware. According to her a lot of effort is put towards preparing the students with the right attitude be it personal or professional. She says that first of all, she prepares them to be teachers because a lot of students are reluctant to become teachers, and then she starts teaching them. She informs that the co-curricular activities which take place in the college enable the students to

take responsibility, do teamwork, reflect, and ask questions. And then there are some values which are taught through the papers. So, according to her “value is the aspect which is inbuilt in the college.”

TE:B2 emphasizes role modelling as the most effective means of value inculcation. He did not name any particular value as such but has often referred to ‘human values’ and has once or twice talked about values such as co-operation and patience. He also referred to Constitutional values but very remotely.

TE:B3 with great emphasis says that values cannot be prescribed in the curriculum as a lot of values are integral to the teachers’ attitude, behaviour, and the way she teaches and talk about things. So, according to her, value inculcation among students is dependent on the way a teacher transacts a curriculum. She substantiates this by saying that two teachers can deal with similar topics very differently. A teacher according to her can make her students understand that they cannot be a person who demeans their students.

TE:C2 says

I have often wondered whose values are we trying to present to students – like you have asked, if political reasons motivate a specific set of values, then is there a presumption that the teacher educator’s political values must be the one to be promoted. Probably because of this dissonance, the notion of value education is not directly penned down in the curriculum. Also, keeping in mind that B.Ed is for adult learners, the presumption that students of the course will agree and imbibe my values is quite dangerous.

She tries to problematize the value integration in the curriculum. However, even if the values are not penned down in the curriculum, then also there will be a transaction of a certain set of values be it the political values of the teachers. Another point highlighted by TE:C2 that the student teachers should not be oriented towards a specific set of values as being adult learners they should be able to decide upon it themselves, however, to make sure that students can express their disagreements with a specific set of values the Constitutional and humanistic values needs to be practiced by the teachers.

TE:D1 says that now people are aware of their rights but simultaneously there are clashes also because those who are aware want to claim more. She thinks that people should be aware of their rights but they should know about both positive and negative aspects of things, for example, they

should be knowing about the status of the general category people. TE:D1 seems to hold an anti-reservationist stand and feels that the reservation should be made based on the economic status of people. She further believes that only then there will be real equality.

TE:D2 talks about the values like scientific temperament, learning social skills, being practical, becoming competent, and gender-related values. She considers social justice, equality, dignity as issues or topics in content rather than as values.

TE:D4 believes that values are interwoven in the curriculum however it depends a lot on the way the teacher behaves and transacts it. Also, she makes a specific mention of how values get inculcated through co-curricular activities and the kind of assignments that are given to students. This she was talking about in specific reference to her institute and the evaluation procedure employed by her. She seems to be giving importance to values of reflection, criticality, and thinking, however, she avoids talking on issues such as reservation and says that they avoid discussing controversial issues in the class. In general TE: D4 talks about the deteriorating morals and values in terms of empathy and civic sense in Indian society.

Ironically, the teacher educator emphasizes the values of thinking, reflection and criticality yet adopt a preventive approach towards discussing issues which according to her seems controversial.

TE:D5 emphasizes more on developing professional values among students.

So, a lot of teacher educators emphasize the importance of Constitutional and humanistic values in the teacher education curriculum. Interestingly, most of such teacher educators belong to institute A. Besides, the emphasis is also put on personal values, professional values, social values. Personal values include being responsible, being prudent, being practical. Social values include acquiring social skills such as teamwork and co-operation. Professional values include the conduct of a teacher, dedication, and commitment towards the profession. There was also an argument put forth by a few teacher educators that value inculcation can best be done through role modeling and hence it is dependent on the way the teacher conducts itself. Moreover, few of the teacher educators also believe that curriculum in itself cannot bring changes and it is ultimately dependent on the teacher who transacts the curriculum. Few teacher educators (around two of them) lamented about the deterioration of values and morals in society.

## **6.6 Student teachers' awareness regarding Constitutional and humanistic values from the view of teacher educators**

TE:A1 informs that sometimes even the graduates and postgraduates from Delhi University who admit themselves to the B.Ed programme come with a very “rigid framework in their minds”. He further says that “such students hold very agile ideas on women’s issues, their dressing sense, their role in society and sometimes if they are not opposing the ideas (meaning gender equality) they are not supporting it either.” He further says that people come with their background, societal norms, and traditions, however, having such ideas in the classroom somehow makes the discussions more meaningful.

He shares that with such students he has to use techniques like ice-breaking sessions, ignoring their opinion sometimes and sometimes deliberately using the examples which can have an impact on them and help them broaden their mindset.

According to TE:A2, the students’ awareness of Constitutional and humanistic values is a mixed kind of thing as some of them know and some of them don’t know. However, according to her it is not only knowing about these values but also thinking about it that a change can be manifested. She tells it as

the idea is that they might be knowing it but not consciously thinking about it..when you make efforts to look at it, it makes the invisible visible..true meaning of value is attained when they know that this is valuable for society..that change takes place..we know but we never thought of it..they start attending to these things now.

TE:A3 says

20-25% of students have sensitivity towards children..and other 60-70% people are not oriented to these issues because they have not come across these issues in their teaching-learning process before coming to B.Ed programme....they never happened to be confronting these issues in the classrooms otherwise in general when they are observing television or when they are reading a newspaper they know these issues are there but they get an orientation about it in a concerted manner once they join here, once they join in the B.Ed programme.

So, like TE:A2, TE: A3 too believes that after joining the programme students get an orientation to attend to the issues or values they might be knowing or might have been coming across until now.

According to TE:A4, students are not necessarily aware of values, for example, concerning caste they will only know about the reservation and within that, they will be either pro reservation or anti-reservation. Similar things happen a lot when gender issues are discussed. She gives examples

[Translated] it happens a lot on gender especially those who come from traditional families or business class families..one day one of my students said that equality is already there, if my husband had not given me equality then I would not have been able to study, I can study here because my in-laws look after my kid..so I had to make her understand that this is not what equality means, I have to engage a lot there... I gave her some readings to read but we can only do it with those students who have the will to study...When you talk about Marxism or Ambedkar then students think either you are leftist or *Dalit* but they don't say it..they would not say it but you can see it..they will look frown...Similarly, one of the students used to recite atleast one Hindi *Shloka* in every class..so 2-3 teachers were sharing that paper so we teachers talked about this student.....so we meet varied challenges..students have different viewpoints, for example, one student said that why talk so big? Nothing happens with such kind of talks tell us something practical..for example, one student said that how BJP could be labeled as regressive when they talk about privatization? So, according to them privatization is equivalent to development so how can BJP be regressive then...We too do not have a remedy for everything so we fail also.....I fail..sometimes we face difficulty in communicating..you learn a lot from students [For original narrative, see Appendix C TE:A4(ii)].

So, like TE:A2 and TE:A3, TE:A4 is also of the opinion that students might be knowing about the values but it requires further engagement. Also, TE:D4 appears to be one of those teacher educators who sees herself as a learner and believes that a teacher can learn from her students as well.

Furthermore, TE:A4 says that it is important to give them (meaning students) questions. She shares an example which one of her colleagues came up with and then she too has started using this example. This is an example of a caste issue which she poses to her students “[Translated] you say that untouchability does not exist anymore..you have *vaishanav bhojanalaya* (eateries with the upper caste name) you name an eating place as *chamar bhojanalaya* (naming it with the untouchable caste) and you see how many people will come up for eating there [For original narrative, see Appendix C TE: A4(iii)].”

She further shares that after discussing about gender and caste issues with students, the latter starts questioning. She says that there was a time when she used to carry her younger son to the

classes because she could not leave him at home so one of her students asked her that “[Translated] ma’am you talk a lot about women empowerment, equality so why don’t your husband takes your son to his workplace? [For original narrative, see Appendix C TE: A4(iv)].” To which she replied by saying “Firstly, he is a doctor and works in a public hospital so I can’t let my child exposed to the infections. Secondly, he works on Sunday duties so that he can take off whenever I have to take a class. So, we try to manage this way.”

TE:A4 says that this shows that students are in the process of understanding the concepts. Moreover, she states that properly understanding things is all the more important in an information society where they are exposed to a variety of information.<sup>4</sup> Thus, according to the teacher educators (TE:A2, TE:A3 and TE:A4) even though the students are aware of the values, a lot of engagement with them is required.

TE:A5 says that students are already aware “though everybody has its value system”.

TE:A6 says that students may not be consciously aware of these values however as discussion takes place their understanding about it comes to the fore.

TE:A7 says that she does not know whether students are aware of the Constitutional and humanistic values or not since a lot of it depends upon the different life trajectories each one is coming with. Nonetheless, she says that going by the behaviour of students it seems that some of them seem to be practicing values sometimes and some of them do not practice these values sometimes, so in that sense, it is a mixed bag.

TE:A8 says that some of them are already aware, already sensitive but those who are not aware become so during the course.

TE:A9 talks concerning the technological awareness of the students and he says that usually he gets a mixed bag where some students are aware and some are not. Also, he says that usually students have general awareness about things which they get to know through newspapers but they lack specific knowledge.

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<sup>4</sup>She shares an instance when one of her students asked that in a particular community each couple bears 2 children whereas on the other hand couple from another community bears 4-5 children. She says that such questions being asked by the students are a clear indication of how popular media is influencing the daily ideas of the people.

TE:B1 says that some students especially those who are coming from either a literature background or political science background show some sensitivity and after joining the programme the perspectives of students get enhanced.

TE:B2 is of the view that students are aware of the values but usually avoid practicing it, because they don't see a lot of people practicing it either. He says that they observe that practicing values are very difficult for a common man and can also at times put individuals at risk of public annoyance or government annoyance or even legal actions sometimes. However, he believes that students should be made more aware of these values and also about the idea that following human values or observing those always turns out to be for the benefit of the masses.

TE:B3 says that she is coming across individuals who are less receptive to changing their basic understandings. Ultimately, she says it depends a lot on how much teachers can provide within the given system (she means restrictive) and how much is the individual's capacity to take that.

According to TE:C1 because students come from different disciplines so initially they do not co-operate much with each other but because of nature of the B.Ed programme, of course, they start co-operating. About the students' awareness, she says

our students are quite aware of their rights and if they find a particular paper or particular faculty member like you know not very co-operative, they tend to put their concerns to the head of the department or to another faculty member which gets communicated to us and gets resolved in a very peaceful manner and nobody feels hurt in the process..that is what I have experienced..because every teacher has a different style of working, some teachers are strict, some are very lenient, some are very disciplined, some are like you know, they tend to give more space to students so if students find problems with some teachers, the other teachers or faculty members help them to resolve the differences out.

So, according to TE:C1, the students are aware of their rights and they practice it also. Moreover, the students learn to practice values such as co-operation during the B.Ed programme.

TE:C2 says that some students are aware while some may be more expressive but there is hardly any student who hasn't come across the concerns related to humanistic and Constitutional values.

TE:C2 further says that some of the students have expressed that they have not got the opportunity to talk about these values either at their home or previously attended institutions, so the course sharpens their awareness.



According to TE:C3 students are aware but the extent to which they are sensitized towards things is a question. Further, she says that they are impacted when she brings in the examples and discusses case studies in the classroom.

According to TE:D1 students do not get to study critical issues or values during their graduation. She says that in a classroom of 30 students maximum of 8-10 students would be aware of the values.

TE:D2 says that “not all of them are aware of the values but when we teach them about things like Constitutional values and democracy they get to learn about these.” Furthermore, she says that they start exercising it as well. She narrates it as

[Translated] for example freedom, democracy, they start exercising it. For example, we are talking about freedom of expression then they also start speaking. They feel that when we are teaching these things strongly then we won't take offence if they openly express themselves so they start exercising these [For original narrative, see Appendix C TE:D2 (iii)].

Concerning the student group in her institute TE: D4 says

by and large students here (meaning her institute) come from educated and forward-looking families, you can call it elitist in that sense. They all are from Delhi and urban spaces. Very few students here are from rural and remote areas. When students come from rural or remote parts then they have strong views...Also, this is girls' colleges so girls are usually not that wild or vocal...we have a more homogenous group.

TE:D4 herself seems to have a certain kind of perception such as urban spaces being homogenous.

TE:D5 says that some students are aware and some are not however, according to him acceptance of things also depends on the kind of attachment they have with the programme. If the students come with a mindset that this is a part-time programme then he says that they cannot become good teacher.

So, it seems that a lot of teacher educators (as many as 11 of them) believe that they usually have a mix bag of students where some of them are aware of the Constitutional values and some are not. Moreover, most of them agreed that the programme helps students to not only acquire awareness about the values but also think about it consciously or even practice it. Some of the teacher educators are of the view that awareness about the values is dependent on factors such as

the student's academic background (if from literature or political science background then they are aware), the willingness of students to attend to these values and their attachment with the programme. Interestingly, all teacher educators from the institute C agreed that the students are aware about the Constitutional values and rights.

### **6.7 Role of B.Ed in impacting change**

TE:A1 says that he doesn't expect them (students) to change overnight and only stretches them to a certain extent and does not stretch them unnecessarily. However, he sees a little softness in their attitude by the end of the programme and this he credits to the democratic environment in his classes and the environment in the institution in general. He shares examples of some of his students whose attitudes were changed regarding issues of social justice and gender equality.

TE: A2 thinks that the B.Ed programme helps in changing the outlook of students. She says

to a major extent..it happens in their outlook..when it was a 9 months course then also I have observed changes in that....it's not that tangible also..once they start becoming expressive they start valuing their thoughts. It's not what others have given in theories that bring change in their behaviour. It's when they think..behaviour without thinking is superficial. So, their behaviour changes. They feel like doing something for society. They take up social service activities after B.Ed. Community service is part of their syllabus which they take up emphatically. When they go to slum they come back and give a humble submission that I could not do much ma'am. They say that they could not do much because a lot of time was spent on rapport building. It takes time to understand because it is only a 20 days project. ....At the personal level, they start questioning their parents, their families. They start thinking rationally..sometimes they are subdued....they were very much immersed in their disciplines especially science students..they are so much in their disciplines that they have very rigid ideas related to science and the world..they think that they do not have anything to do with the outer world..so they start challenging it..In science, gender issues are very prominent, for example, there are all these examples of less representation of women scientists. I show that these issues are relevant in the history of science..they too share that they do not see image of a single women scientist in the textbooks..they give it a thought..they also think that man is superior and have more knowledge so these things gets challenged..all these ideas change.

So, according to TE:A2, the thinking, attitude and perceptions of B.Ed students changes after they join the programme. Their behavior also changes not because they learn about theories but because they are enabled to think, question and reflect over things during the course of the B.Ed programme.

TE:A3 says

as an institution we are expecting that there will be some change in some percent of students and more change in the very less percent of students and no change in another large percent of students. The reason is that already they are coming with a personality, certain background, certain understanding and also joining the B.Ed programme is not their priority and generally they used to take this as a stopgap and so their orientation, their interest are somewhere else so because of so many reasons that I have cited some may have been initiated and some shut their minds for these issues and some who are already sensitive to them must have increased their sensitivity.

TE:A4 gives example of two of her students in whom she has observed changes. She mentions that the change in them happened because they wanted to learn. So, according to her, only those who are serious and willing would be able to initiate change in thinking. Further, she is of the opinion that initiating any kind of change becomes difficult with a large group size.

TE:A5 says that papers like psychology and philosophy might help students in mitigating the biases because otherwise everybody is so involved in teaching of subjects that things like biases hardly get any attention. She narrates this as

rather I would say they learn to philosophize. They become more thinking oriented, analytical, any issue they love discussing in detail. I remember one student when he came I was surprised how to teach the student. He was very crude (*pura akhhad hote hain*) and not bothered about anything. He was that kind of person, his tone was also that and one thing I realized that he is interested in studying and he knew nothing as such regarding the subject but towards the end of this programme, in my subject he topped and he got distinction in SEP, studied a lot, his values totally changed. He became very soft spoken, very empathetic. That was one person I found had completely changed.

So, TE:A5 has also indicated that because the student was interested in studying so he was able to change his attitude and personality by the end of the B.Ed programme.

TE:A6 says that the thinking and vision of the student widens but it is a very slow process. She also says that the students become explicit in their expressions and many of the students admit by the end of the course that they although opted for chemistry but did not like it initially and now after going through so much of reflections and discussions their understanding and approach to chemistry subject has changed. They say as she quotes “we had ourselves never understood chemistry so well that we understand it now”. TE:A6 says that science education enables the learners to become more rational in their day to day decision making.

TE:A7 says that in order to bring any kind of change the curriculum in itself would only be sufficient to a certain extent. She further mentions that major changes come when the right teachers who have the will and ability to harness the potential of syllabus are at the helm. She also says that she has seen the same papers being done very badly so it is the teacher with whose efforts the change can be initiated. She says that she as a teacher has realized that students during the programme are so much burdened with the course that they are not able to realize the things to the extent as they were able to do afterwards.

TE:A8 says that the students become sensitive, they build up perspective but the change is very gradual, there is only a progression so a positivity is seen in their attitude which is an indication of the change in their attitude in comparison to before. She says that they listen to their peers, it gets reflected in their internship, in their field visits, it gets reflected through various discussions, during student interaction sessions.

TE:A9 does not comment much upon this and says that he tries to emphasize upon humanistic values but do not know how much the students would be able to practice it in their lives.

TE:B1 says that students learn a lot and different students undergo different degrees of transformation in terms of attitudes, capacity development and ideas. She credits this to the efforts of teachers and says

there is one student who fell in depression so I told her to come and attend the classes so that she will be occupied and will not fall back into it. But, then there is a limit.....for some it is their pedagogy teacher, for some other some teacher but then it happens. We focus on strengthening the strengths more rather than punishing for the flaws.

TE:B2 says that discussing about Constitutional and humanistic values help only a negligible amount of students to change.

TE:B3 says that the programme helps them alter some of their perceptions regarding education and teaching. She says that many of the students come to the course with the perception that teaching is a half day's job but after coming to the programme they recognize that teaching is much more than what they thought it to be. She says that they discuss about the good and effective teacher and how as a teacher they should not bring up things which can be demeaning and painful for others on any of the basis. She then concludes that whatever exposure they

provide to their students, the change depends upon how much learners are open towards learning from exposure and experiences they have.

TE:C1 says that when students come back from field work of 20 days in the first year of B.Ed, they report that “it’s very important for them to understand you know and be more egalitarian attitude, be more justified, all children have equal rights, they understand right to education, child rights perspective.” So, according to her, students try to understand and implement the ideas they learn in the B.Ed programme. However, she says that they struggle when they find that the ideas which they have learnt are not implemented at the ground reality. Further, the teacher educator says that because of the psychology paper students become aware about their own self. Moreover, TE:C1 says that students get scope to open up in the tutorial periods only. Sometimes they approach teachers outside of the classroom so teachers try to help them to grapple with a lot of issues they have been facing including personal issues. Also, they are helped by their peers.

According to TE:C2, B.Ed course helps students to develop into thinking individuals. She says that students have themselves shared that they have become more reflective on their own behaviour and experiences. However, there is a downside of this kind of change which TE:C2 shares as

some have found it difficult to adjust at home because they feel that they have become intolerant towards injustice. My effort is always to tell them to not expect drastic changes but to take small initiatives of change that will help others in their families if not help them.

TE:C3 says that change among students is dependent upon their seriousness towards the classes, towards the discussions that take place in the classroom. However, the real change can be ascertained when we observe their behaviour and teaching after they have graduated from the institution. Nonetheless, she says that some changes in her students are reported by the teachers who have supervised them and sometimes students themselves report that they have started paying attention towards the needs and interests of their students.

According to TE:D1 during the course of the B.Ed programme a lot of changes can be seen in the students in terms of their values, attitudes, behaviour, and personality. She shares an example

of a student who used to be very shy when she joined the B.Ed programme but by the end of the programme she was able to remove her stage fear and even gave a remarkable performance.

TE:D2 says that students' attitude and behaviour do change. They start exercising their rights because they are taught about it in the course. Also, she says that they become competent at teaching because of the long duration of internship in the two year B.Ed programme.

TE:D3 says that after coming to the B.Ed programme students change a lot. She states

initially they find it ..aaa..its too overburdening for them at times in the beginning....they come from a very competitive world, here we are talking about you know creating win-win situations, okay, you win alright but you cannot sort of undermine the other person to win..okay.. so they find it difficult to do that..sharing is something they aren't accustomed to because education system doesn't allow to share notes and by the end of it they learn how to do many things...empathy is another aspect that they learn..

TE:D4 says that the major change happens in the writing skill of the students. By the end of the second year their writings start becoming more reflective. They also start giving a lot of examples in their writings from their school experiences.

So, all of the teacher educators agreed that the outlook/personality/attitude/thinking of at least some students changes after joining the B.Ed programme. Only one teacher educator says that he does not know whether any change happens in the student's attitude but he tries to emphasize on humanistic values in his teaching. While one teacher educator credits the environment in his institution as well as the democratic set up of his classes for the change in the attitude of the students; some other teacher educators attribute the change in the student teachers to the course itself. Few of the teacher educators believe that change in students' attitude is a factor of the teachers' efforts and determination. However, some other teacher educators inform that only willing, interested and serious students reflect and so are able to change their behaviour or attitude. One of the teacher educators says that papers like philosophy and psychology helps in mitigating the biases in students' mindset as well as helps them in understanding their own selves in a better manner. One of the teacher educators says that major change takes place in students' writing skills.

## 6.8 Violation of rights of students or teachers

TE:A1 is of the view that rights of the students gets violated sometimes. Within the institution whenever students feel that their rights have been violated, they discuss it in the tutorial periods.<sup>5</sup> However, students cannot confront the teachers because of the internal assessment and if they want to confront, they have to forget about their interests and may even “put their claims on stake.” He elaborates

B.Ed and M.Ed are small duration programmes so people do not get time to go into confrontations even if they are in disagreements they don't approve certain behaviour and practices of the institution but they avoid getting into....now two year B.Ed students have started getting into confrontation with lot of people, that difference I can see in one year and two year B.Ed....now students do understand dynamics of the institution, be it political, be it teacher–teacher dynamics and teacher student dynamics and research forum so they are more vocal...these students are getting more time to react and respond to such injustice or non-humanistic conditions, where they feel their rights are violated and their awareness to rights is also very prominent part.<sup>6</sup>

So, according to TE:A1, in the one year B.Ed programme students would not usually confront the teachers even if they felt that they are being prejudiced against. Moreover, there are a lot on the stake if they confront the teachers. However, in the two year B.Ed programme, the students have started confronting the teachers more.

With respect to the violation of the rights of teachers TE:A1 says that teachers are more vocal, open and confident about the issues they feel strongly for. He further says that sometimes teachers overreact and make an issue out of nothing.

TE:A2 says that she cannot recall any event when rights of students got violated in her own institution. She then praises her institution by saying that students have a lot of freedom and they are given a lot of autonomy. The caste of the students remains unknown and casteist remarks are

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<sup>5</sup>He shares an instance where *muslim* girl students were asked to remove *hijab* by the Christian school authorities (this was their internship school). The given reason for such instruction was the school's belief in secularism whereas on the other hand, the teachers and staffs of the school themselves were adorning dresses which nuns wear. When the girls raised this issue in the department they were told that the school is right and one should practice secularism in the educational institution whereas in their department also teachers themselves are wearing dress or markers which symbolize their religion. This is where they have felt that there are double standards and they are biased against by the authorities in school as well as the department.

<sup>6</sup>He shared an instance where a student told a faculty that he does not come for her tutorial because he does not find it worth attending. He shared one more instance where students from a bogus email id have emailed the Head of the Department complaining about one of their teachers who do not take classes and whenever takes the classes doesn't teach properly.

discouraged however sometimes it happens within students themselves. With respect to teachers, she says

sometimes it happens between the teachers also but it is not official, it gets resolved among themselves only..recently some teacher referred to junior colleagues ki ye *chote hain* (meaning they are small)..the phrase was referring to the age but the other person took it in terms of caste..people are very sensitive these days (laughs) people are very scared of using some phrase, words, etcetera.

So, according to the TE:A2 there are no issues between teachers and students but sometimes there are issues between student-student and teacher-teacher. Moreover, these issues as reported by the TE:A2 were raised in reference to the caste.

TE:A3 was cautious of speaking anything about his institution. So, he gives a general statement that “because very less number of people in society are sensitive to the rights of children or rights of citizens so violation happens everywhere.”

According to TE:A4, the violation of students’ rights happen but sometimes their complaints are true and sometimes not. She substantiates this with an example and narrates an incident in which a student has complained of sexual harassment against a male teacher however when TE:A4 enquired about it from the friends of the student, it was found that the girl was lying because she was not able to fulfill the attendance criterion but she wanted to write the exam. In this case, TE:A4 supported male teacher, for which she was being criticized as well because other teachers came in support of the student but she says that she stood for what was right. It became a big issue in the department and faculty got divided on that.

TE:A4 narrates another incident which happened 10 years back. A pregnant student was not allowed to skip classes while she was in full term of her pregnancy. So, TE:A4 along with 2-3 teachers fought for the students’ rights for maternity leave. Otherwise, she would not have been able to complete the course during that time.

So, on the basis of the TE:D4’s account, it seems that the teacher educators do have a lot of say if they wish to resolve the conflicts that students might face in an institute.

When asked about the issues which teachers might have faced in the institution TE:A4 says that she has never availed reservation benefits before joining her present institute but she would



occasionally receive caste related comments in the present as well as previous institutes. Following are some of the comments which used to come in her way

“you don’t look like *Dalit*”..I would get such comments..“You wear good clothes”..“You are different”. Students, when they get to know they also say behind your back. (naming her previous institution from Delhi University) tolerated there also. I am polite but I am assertive. But nothing anything big or discrimination per se except those few comments which came initially. I have received lot of love and support here (in her present institution). Yes, there is some hostility in the institution but that is at personal level not on the basis of caste. Rest was all good. Never faced such kind of discrimination.

According to TE:A4 she has only received few comments but she has never faced any kind of caste based discrimination. She emphasizes that her present institute is gender inclusive and she was allotted a big room because her son was small and she had to carry him along to the institute. So, she used to leave him in the room and take classes. However, according to her if there is any discrimination which happens happens at the personal level especially if a teacher does not share good rapport with somebody in position of power. And because of this they would not be given opportunities even if they are good in their subjects, as well as their leaves would not be sanctioned. She indicates towards power politics and institutional politics.

With respect to the violation of students’ rights TE:A5 says that it happens many a times outside but within the institute things like these do not happen except some small incidents where students want to do something but teachers don’t allow. She further elaborates it by saying

I don't think so that in the institution it has happened. Of course, small incidents do happen like students want to do something but teachers don't allow. I mean they have right to do that but sometimes it happens that teachers don't allow so somewhere their rights are violated but that's everywhere that's in the family also. I mean we have our own right but I mean their rights are violated in the family also.... normally, we do allow them but I mean it depends on the time and the kind of activity they want to organize. If I allow all kind of activities to be organized in an institution so that way because you have to go by the institutional ethos. The kind of activity which violates the institutional ethos might not be allowed.

With respect to the violation of teachers’ rights TE:A5 says that in her department such things do not exist but she has heard that these kind of things happen in other departments. Although she was reluctant to say anything further on this but when probed she says that such kind of things happen in granting autonomy to teachers in teaching whatever they want to teach, conduct activities or wanting to invite certain people.

TE:A6 does not say anything specific about the relationship between student-teacher, teacher-teacher or student-student. She only says that students feel upset when they go for practice teaching in schools and they do not get opportunity to teach their students in a manner they have understood it in the institute.

With respect to the violation of rights of students TE:A7 says that it happens all the time. She says that violation of right happens when marks are used as a tool which according to her happens a lot in research supervision. She then clarifies that she has not been a culprit for this as she has never done such a thing but as a psychology teacher many students approach her with their problems thinking that a psychology teacher has solutions for all the problems. So, she shares that students have this categorisation of ‘bad supervisor’ and ‘good supervisor’. ‘Bad supervisor’ means that the Constitutional and humanistic rights of the students are getting violated regularly, in terms of teacher not speaking in a dignified language with the scholar, in terms of asking students to run their petty errands and no respect for the scholar’s time. Also, she feels that in classes whenever teachers are not ready to be challenged by students then they very conveniently use their authority to shut them down, which she feels is the violation of somebody’s dignity. Similarly, when teachers feel that they can talk about the personal life of students but at the same time they do not talk about their own lives, when deadlines are only meant for students and not teachers; so she says that there is systemic hypocrisy everywhere. She further informs that there are malpractices and there are issues wherever humans are involved.

With respect to the violation of rights of teachers TE:A7 says that it happens on daily basis. She provides examples where she feels violation happens; she says that University is very autocratic and the approach is top down and whenever academic decisions are thrust on them from above, she feels that her dignity is violated. She further says that not all teachers have dared to question the system so their voices remain unheard. She mentions that the API<sup>7</sup> system in itself is the violation of her Constitutional and humanistic rights. Moreover, she informs that gender at workplace is another issue and admits having seen sexist /gender based remarks being made. Furthermore, she says that in recent years she has seen the reverse phenomenon taking place from those who had been historically marginalized; the teachers tend to form coterie along with students based on region/caste and then they together rebel against some of the teachers.

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<sup>7</sup>API stands for Academic Performance Indicators.

TE:A8 makes a big no with respect to violation of rights of either students or teachers. With respect to students, she says that in Delhi University, students are already very much aware and they protest whenever any such thing like violation of their rights happen. She further tells that students' union is also there so she does not have to be worried about all this.

TE:A9 refuses having encountered any such situation.

TE:B1 with respect to violation of rights of students says that it majorly happens because of the negligence in education system. She says that, in assessment of students, teachers have individual autonomy for which there are no checks. So, according to her, justice is not done to what students have written and this happens because of an incomplete administrative design which is non-communicative also.

With respect to the teachers, she says that in teaching profession dedicated persons are required but the system runs with ad-hoc teachers, which prevents teachers from having a dedicated approach towards teaching. Also, she hints at the reservation system and says that because they have to fill up seats from particular sections, they might not be getting more eligible and dedicated person. She says

we get person from particular sections of society irrespective of whether they are eligible or not. Because we have to fill certain number of seats so we get candidates from particular community. There might be more dedicated persons but we have to take those who are less dedicated because we have to fill up the seats.

So, TE:B1 is in critique of the prevailing education system and loopholes in it which grants the teacher the ultimate autonomy over students' assessment. She is also of the opinion that in order to having dedicating teachers they should be provided job security. However, the teacher educator seems to be not in favour of implementing reservation system into filling up the teaching positions.

With respect to the violation of rights of the students TE:B3 emphasizes that language of a teacher matters a lot. She refers to her own surrounding in the department where she may have encountered her colleague addressing students in an inappropriate way. She shares that students have raised the issue many a times that they have found the language addressed to them as demeaning and sometimes even casteist. She further says that the educated students are aware about their rights and they raise up issues as well but the problem lies in timing of raising the

issue. She mentions that students raise an issue when they are about to leave the programme and then also, they do not like to take it up fully. She says “I think empowerment is a very very weird thing. We feel that we are empowered beings but we don't feel empowered enough, we are given to certain pressures as human beings”. Another issue which she has encountered in the department is with regard to the comments the English language students were subjected to by one of the teachers. They were taunted as “wards of English” (*angrez ki aulad*). The teacher who comments about it associates this with the Indianness.

With respect to violation of rights of teachers TE:B3 says that sometimes a comment related to gender could make women teachers feel very humiliated. She shares an incident from a formal meeting where a woman teacher says something to which a man colleague immediately comments that ‘you are a woman, your place is in the kitchen of your house’. She says that they all were shocked at this comment but nobody took any action against him.

TE: C1 tries to be very cautious and careful while speaking anything. Initially, she says that there are violations but they are not there in her course and she has observed such instances in other courses. Then, she says that students have personal issues and in B.Ed also students other than their own personal issues consider the structure of the programme or fulfilling the attendance criterion difficult and rigid. Furthermore, she says that this is a problem on students’ part because this is a professional course and the students were already made aware of its rules and norms. With respect to the violation of the rights of teachers TE:C1 talks about difficulties and challenges the teachers might feel due to their personal lives, their own attitude and because of the students’ attitude as well as behaviour sometimes.

It seems that TE:C1 is very cautious of speaking anything and hence tries to put students as well as teachers themselves responsible for all the difficulties/challenges they may face.

TE:C2 says that whatever issues students face within the institution whether about physical barrier, availability of study material for visually challenged students or financial constraints, “teachers and students have tried to approach authorities or taken initiatives on our own to make a more equitable educational space.”

So, according to TE:C2 issues of students if any are resolved within the department only.

With respect to the violation of rights of teachers TE:C2 talks about the humanistic rights of ad hoc/contractual teachers which according to her are violated on everyday basis. She says that the posts they occupy make them feel financially and psychologically insecure.<sup>8</sup>

TE:C3 talks about the incidents from schools where the rights of students and teachers get violated. She says that her students report about these incidents. So, she shares two such incidents; one, where prayers are read with folded hands which *muslim* students find difficult to abide by and two, teachers/principal openly asking students from SC/ST community to stand up for disbursement of scheme. However, according to her she has never encountered any kind of situation of violation of rights of either students or teachers in institutions of higher education.

TE:D2 with respect to the violation of rights of the students says that at times unjust happens with students. She says that injustice happens with students in their evaluation. Sometimes teachers set their personal grudge with the students through internal marks. She further informs that as teachers sometimes they have to stand by the teacher fraternity despite of knowing about the wrong which has been done by the teacher to the student.

TE:D2 further says that with respect to caste or religion direct discrimination does not happen with students as one cannot openly discriminate on such grounds because teachers are also afraid but sometimes it happens indirectly in a very subtle manner. She shares an example

[Translated] they promote only those students for leadership roles. Nobody promotes such student who comes from a marginalized community, who has a submissive personality. They justify their act saying “how can we give responsibility to someone who is not eligible for this?” They can atleast provide an opportunity and then see but that doesn’t happen. Those students who are very smart tend to dominate I have yet to encounter a student who belong to that community and is very smart. By chance if there is any student who comes from that community and is very smart then they say “oh you belong to that category? You don’t look like one”. So, according to them smart student cannot come from that community and if a student has a very nice personality, then student themselves feel proud that they don’t look like one among from their community. Students themselves lack self-awareness that this is discrimination, this is humiliation [For original narrative, see Appendix C TE:D2(iv)].

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<sup>8</sup>She says that there have been support rallies but none of it have been effective and now the issue is diverted with demands for absorption, fights over reservation that there is no clarity now as how to address it.

With respect to the violation of rights of teachers TE:D2 says that again it happens in subtle ways, nobody does it directly. Caste discrimination happens in assigning positions, also talking behind one's back but that happens everywhere.

So, according to TE:D2, direct discrimination be it with students or teachers, does not take place rather it happens in a very subtle manner. Further, from her account it seems that caste is one of the greatest factors of causing discrimination. Besides, teachers use evaluation to set personal scores against students.

TE:D3 says that the evaluation is the most transparent thing, which is in contradiction with what the TE:D2 has revealed.

TE:D3 is of the view that if there are rights, there will be violations too but it also depends on how the other person sees it. She says that sometimes people come with certain baggage and thinks that they are discriminated against but gradually the kind of environment they get at the institution helps them in changing and leaving their baggage behind. She says

I was talking about particular faculty that I had in my mind who came with a very strong baggage of that the world is going to mistreat me..okay..because I am probably, the visualization that I am not empowered enough. The same person is a very changed person now.

She further tells that people become part of the discrimination happening against them by giving away their rights; "everything in the world is not against you, you have also given away your rights." So, in a way TE:D3 finds those who feel that they are discriminated against themselves responsible for their own condition.

TE:D5 says that with respect to students he has never seen any such situation. However, with respect to teachers he says that only trivial things happen but they consider themselves a part of family so small trivial issues are not given any attention.

So, many teacher educators are of the opinion that violation of students' rights happen. Slightly less from this is the number of teacher educators who believe that violation of students' rights do not happen. One of the factors causing violation of students' rights is their assessment. The teacher educators have shared that teachers use marks or evaluation as a tool to discriminate against students or to set their personal grudges with them. Only one teacher educator shares that

caste-based discrimination also happens although in a very subtle manner. Another teacher educator says that sometimes casteist remarks are made by the students themselves for their peers. On the other hand, the teacher educators who believe that there is no violation of students' rights do so because according to them the students are already aware about their rights or the environment at the institution is very good or whatever issues students face are taken care of together by the teachers, students and the administration.

However, an interesting point is that if a large number of teacher educators believe that violation of students' rights happen more so in the institute in which they teach then the claims which were made by teacher educators regarding B.Ed programme as a vehicle of change or inculcation of humanistic values stand at jeopardy. Raising up of issues by students indicates that there might have been instances of extremities because raising up issues mean putting their career, their interests at risk (this has been expressed by a teacher educator however another teacher educator from the same institute also revealed that sometimes complaints are false also). Moreover, there is always an effort to resolve the issues within the department by discussing or counseling of student. How much is such kind of resolution helps/prevents other students from raising an issue next time if something happens is a matter of enquiry.

With respect to the violation of teachers' rights, mixed responses have been received. Although a greater number of teacher educators believed that violation of rights of teachers happens but some of them term it as trivial and hence is something which is resolved within teachers themselves. Moreover, those who believed that discrimination happens believe that there are issues of gender at workplace sometimes and the authority/position of power also matters. Also, there had been sporadic indirect casteist remarks as well. However, some of the teacher educators are of the opinion that these days people interpret differently and their sensibilities are easily hurt. Moreover, the issue of violation of rights of ad hoc teachers sprang up very prominently.

Interestingly, all of the teacher educators from the institute C are majorly of the view that violation of students' or teachers' rights in the institutions of higher education do not happen.

## **6.9 Other interesting responses and observations**

### *6.9.1 Meek position of teacher educators*

Some of the teacher educators seem to be very cautious while speaking. For example, TE: C1 tries to be cautious all the time while speaking. Also, after the interview got over she says “keep it confidential, although I have not said anything bad about the college but some teachers do not like it”. Similarly TE:A4, TE:A1 TE:A6 and TE: A9 comment in the same manner about their responses and expressed the fear that their sharing of things if leaked can turn out to be bad for them. This indicates the meek position of the teacher educator themselves. Here, the question rises that if the teacher educators themselves are meek then how would they be able to prepare young teachers to use the skills such as questioning or critical analysis or courage or freedom?

### *6.9.2 Hostility towards the researcher*

Moreover, some of the teacher educators seemed to be hostile to the researcher while participating in the study. For example, TE:A6 initially appeared cautious to say anything/say something which could be controversial but during the second half of the interview she started doing her work while the researcher was asking her questions. She also moved and sat on a chair whose back was facing the researcher. She appeared annoyed and she completed the interview with her back facing the researcher. Another example is of TE:B2 who started asking the researcher a lot of questions because of the thought that doing a research study about B.Ed programme and interviewing teacher educators meant that something is lacking in the teachers themselves. Later on, the researcher got to know that he had some assumptions regarding researcher’s affiliation to the JNU and he was not happy with the events which have occurred in the JNU. He was very dominating and would answer only a few questions at a time and ask the researcher to come again. He once told to one of his students referring to the researcher in front of the researcher “[Translated] she will come again, it’s her work. Ph.D is no cakewalk, isn’t it? [For original narrative, see Appendix C TE:B2(i)].”



### *6.9.3 Self-reflection and self-presentation as a learner*

During the interviews, rarely did any teacher educator presented himself/herself as a continuous learner. However, some of them while talking reflected back on their own practices and acknowledged their failures as well.

The TE:C1 reflects on herself, teachers and the system. She says

we should change ourselves. Some teachers need to be more egalitarian. Some teachers do not understand the perspectives of students. They think students are just casual. As psychology person we should understand the perspectives of the students and make changes in the system. We can make it more creative to sustain their interest..I have myself experienced that the schedule of these programmes do not leave any time for self studies..sometimes one day off helps them in self-studies or enjoying or some days we can keep the day short so the students can study or enjoy in the remaining time. There is no time for them to read, they have so many classes every single day, how will they understand and make linkages if they don't get time to read on their own? This is my personal experience but I think practically it is not doable, if it is doable then the students will be benefitted..if time table is made flexible rather than rigid then I think they will be able to do self-study.

At the end of the interview TE:C1 indicates about problems with teachers' attitude which does not take into consideration the interests of students and hence prevent the system from becoming effective. Similarly TE:A4 also accepts her failures as a teacher. Also, TE:A9 during the interview brings in his story of evolution and transformation as a teacher. He admits that he continuously reflects upon his position as a teacher and hence he tries to provide space to the students. He also reflects upon the general position of teachers and says that everybody is biased and hence the need of the hour is to question ourselves every time.

Reflection has been considered a very important component for not only understanding oneself but others as well (Jersild, 1955). This has received special emphasis with regard to the teachers. Moreover, according to Usher & Edwards (1994) in order for one to become a teacher one has to assume the position of a continuous learner. 'Reflection' has been given an emphasis for the teacher preparation in the policy documents as well as curriculum. Therefore, in order of having reflective practitioners in the schools it becomes important to have reflective practitioners in the teacher training programmes as well.

#### 6.9.4 Inter and intra university variations

Almost all of the teacher educators from the institute D concur that they do things differently in their institute. They say that they were doing it differently when the course was of one year duration and now also, they are continuing with the same approach. For example, TE:D3 shares that there are some things which their college alone is doing. She says that during summer vacations students are placed in slum areas through NGOs so that they have an orientation about different socio-economic strata. She further informs that this knowledge about the ground realities is necessary for the students since most of the students in her college belong to a different strata from the strata of their students during the internship programme (usually the government schools are chosen for the internship of student teachers from Delhi University). So, when the students finally go for their teaching practice they already have a knowledge about the strata of the students and how to respond to it. Also, they learn to manage meager resources and multigrade/multilevel classes in schools.

She also says that in her department they use social media such as Whatsapp and Facebook as a learning tool a lot. She says that they try to use different methods of teaching because their students are also expected to use different methods for teaching-learning process.

Similarly, TE:D4 also talks a lot about how in her institute they do things differently. She emphasizes that even before the present curriculum came into place they were already covering more social reformers, teaching through employing different strategies and assigning tasks to students such as data based projects.

So, teacher educators mention about not only how there is a vast scope of doing things differently with the same kind of programme and curriculum within a University but there is also a mention about how things are different with different Universities.

TE:D2 has taught in the B.Ed programme at different regions outside Delhi so she was able to differentiate between the kind of approach with which B.Ed programme is run in different regions. She says that there is not only the difference in the approach with which the papers are taught but the content is also different. For example, in science paper of Delhi University the focus is on dealing with the nature of science, developing scientific attitude, scientific temperament whereas in her previous colleges which were located in *Meerut* and *Lucknow*, the

students were expected to learn about only a few scientists. She further says that in Delhi University they first deal with the 'nature of science' and then touch upon the philosophical scientists such as Kuhn and Popper. Moreover, in Delhi University the constructivist approach of teaching-learning is followed whereas in other regions the focus is on giving theoretical knowledge through lecture method and behaviouristic approach is followed. Also, in Delhi University, the focus is on understanding and applying whereas in another State it is on rote memorization.

She further says that even the terms which are used in the curriculum of the B.Ed programme in different regions are different. For example, the term which is called as 'supervision' in Delhi University is called as 'criticism plan' in other regions. Moreover, she says that there is also a difference in the kind of exposure that the students of these regions have received before coming to the college. She concurs that the students in Delhi University are bold and non-submissive. She says that things are a bit better in *Lucknow* University but in regions which are more remote and rural, the focus is completely on following behaviouristic pattern.

Thus, she says that the curriculum should be universal so that students who come from different regions are not disadvantaged because they have studied something else in the programme. Immediately she corrects herself and says that the curriculum is universal but there is discrepancy in the placements and weightage of the papers taught in the B.Ed programme in different regions; at one place ICT is taught as compulsory paper while at another place it is taught as an optional. So, according to her this needs to be brought to parity.<sup>9</sup>

#### *6.9.5 Bureaucracy and politics in academics*

TE:A7 laments that academics is highly ruled by bureaucracy and politics which is very problematic. She says that academics is best left to academics and the role of bureaucracy and politicians needs to be that of a facilitator than decision maker. She further says that fiscal orientation to everything is highly problematic. The vision of education needs to be completely revamped but the teacher educators are also made stuck in things like API which leaves them with no time for fighting the real issues.

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<sup>9</sup>The teacher educator has observed such differences before the two year B.Ed programme was implemented.

## 6.10 Conclusion

During interaction with the teacher educators, it is observed that most of the teacher educators are very cautious of speaking up against the system, their colleagues or the institution they are teaching in. While some teacher educators would not speak anything against the system, some other teacher educators would hint at the things and do not say it explicitly. Furthermore, when asked about their opinion on reservation or discussing the issue with the students they mostly evade the question and give answers very diplomatically. The NCTE curriculum guidelines for the B.Ed programme have specified about conducting a project on 'reservation' however it does not become a part of the curriculum neither the teacher educators seem to be discussing it much with their students.

Moreover, some of the teacher educators have indicated about their own meek position. However, they have immense autonomy in the assessment of the students which according to some of the teacher educators has been used by some other teacher educators as a tool to settle their personal grudges against students. It is an irony that those who are meek when given power and autonomy do not shy away from perpetrating the similar fear and force over the ones who are powerless. This phenomenon is in line with what Freire (1970) has warned against as he says that "the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn oppressors of the oppressors, but rather restorers of the humanity of both" (p. 44).

With regard to the discussion on values in the B.Ed programme of Delhi University almost all of the teacher educators have shared discussing some Constitutional or humanistic values either directly in teaching of their paper or indirectly in co-curricular activities/other platform in the course. However, it appears that there is no specific content which explicitly encourages discussion on Constitutional or humanistic values except a unit on 'Constitution of India' under the paper of 'education in contemporary India', a sub-point under the paper of 'conceptual foundation of education' and some Constitutional provisions regarding children with special needs under the paper of 'inclusive schools'. Moreover, inspite of the teacher educators agreeing to have discussed the Constitutional and humanistic values under the purview of their papers, they did so mostly through discussing the experiences of students or the newspaper articles which suggests that the content of the Curriculum of their paper does not initiate a discussion related to Constitutional or humanistic values.

Moreover, some teacher educators believed that irrespective of the curriculum, inculcation of values is dependent on the teachers and hence they do not support the idea of including these values in the programme. Few of them were of the opinion that the inculcation of values can only be done through teacher exhibiting itself as role models in front of the students. While this is true that without practising values themselves teachers would not be able to encourage their students to exhibit the similar conduct however, non-inclusion of the values in curriculum may lead up to the teacher educators not discussing about the Constitution and related values at all. Moreover, some of the teacher educators stressing upon the moral values or the values associated with the posture and demeanour of the teachers is an example of not stressing Constitutional values enough in the B.Ed programme. Another instance of non-absorption of Constitutional and humanistic values in the teacher education programme and institution are the instances of the violation of students' dignity or rights as well as those of teacher educators. Notwithstanding, the outlook/attitude/behavior of at least some of the student teachers as reported by almost all of the teacher educators change after joining the B.Ed programme.

## Chapter 7

### **Awareness of student teachers about Constitutional values and their experiences of the programme in the institution**

#### **7.1 Introduction**

This chapter deals with the student teachers' narratives regarding their awareness about Constitutional values as well as their experiences of the programme within the institution. In the previous chapter, the teacher educators revealed that they discuss Constitutional or humanistic values in the B.Ed programme either while teaching their papers or indirectly during the course. However, not all teacher educators emphasize upon the importance of the Constitutional or humanistic values as few of them stresses upon the moral values or the professional values (with respect to the demeanor and conduct of a teacher). In order to capture the effect of the teachers educators' narratives about the values in the B.Ed programme in their respective institutions in specific and the B.Ed programme in general, it became important to know the student teachers' perspectives and views regarding the same.

So, the student teachers from each of the four institutes were interviewed for the aforementioned purposes. Since every institute except SPMC (it offers 50 seats) offers 100 seats, so 10 student teachers from each of the four institutes were interviewed making it a total of 40 student teachers. Moreover, only the second year student teachers from the B.Ed programme of Delhi University were interviewed in the study, so that they have, at least, a year of experience of studying in the B.Ed programme in their respective institutions. The student teachers were selected using the snowball sampling method and the semi-structured interview type was employed. During the time of the interview, all of the student teachers were going for their internship.

The identity of the student teachers has been kept confidential and codes are used to denote each one of them. The student teachers are denoted by the code ST. Further, each of the institutions is denoted by alphabets in sequence starting from A to D. Moreover, there are 10 student teachers from each of the institutions so in order to identify the uniqueness of each of the interviewed, the

numbers 1,2,3,... are used in the sequence. So, one student teacher from A institution would be denoted by the code ST:A1; another student teacher from the same institution as ST:A2. Similarly, the student teachers from other institutions would be denoted by the codes such as ST:B1, ST:B2,....ST:C1, ST:C2.....,ST:D1....ST:D10 and so on.

On the basis of the interviews, various themes have been developed. The responses of student teachers are clubbed under each of the themes. Thereafter, the inferences are made.

## **7.2 Studying/discussing values**

Under this theme, the student teachers' responses regarding the values around which they have had discussions in the B.Ed programme are collected. Firstly, they are generally asked about 'whether there have been discussions about values in the programme? If yes, then what are some of those values?' After this, they have been asked about discussions around Constitutional values and/or humanistic values?

The responses of the student teachers are sequentially placed according to the institutions so that inter and intra-comparisons if any would be easily made and read.

### *7.2.1 From institute A*

ST:A1<sup>1</sup> shares that the Constitutional and humanistic values are discussed in the classes. She mentions that

in first year B.Ed, yes we had a lot of classes. Most of the classes they do have something about gender or social issues like the first paper contemporary education in contemporary India.. it talks about lot of issues; caste, gender, obviously, that there are these factors that play a very important role in the child's context when you go to a classroom.

She further tells that although the Constitutional or humanistic values are covered in most of the papers in the programme, but they are discussed more in the papers like 'education in contemporary India', 'gender, school and society', 'human development, diversity and learning' and 'English pedagogy'.

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<sup>1</sup>ST:A1 is 24 years old. She did senior secondary with science (non-medical). She pursued graduation in English Honours from Delhi University. She did post-graduation in English from JNU. She joined B.Ed as a backup plan but now she enjoys teaching.

For, ST:A2<sup>2</sup>, discussion around some of the issues and values have proved life changing for him as he continues to say that for the first time in his life he read about the ‘gender’ subject which helped him in reflecting on his own behavior and breaking some of his notions. It is interesting to note here that ST:A2 has held various degrees including in liberal studies, education and mass journalism and yet he was reading about the ‘gender’ in the B.Ed programme for the first time in his life.

Moreover, one of his subject teachers has always encouraged students to see beyond religion and beyond caste. He mentions that he has read Ambedkar’s books in paper 1 of his course, which is named as ‘education in contemporary India’. Furthermore, papers like ‘gender, school and society’, ‘education in contemporary India’ and ‘conceptual foundations of education’ helped him in broadening his outlook.

According to ST:A3<sup>3</sup>, in B.Ed programme, things like ‘gender perspective’, and how equality is different from ‘equity’ are discussed. He says that he has now understood that how gender stereotypes have prevented women from studying sciences and men from studying arts. He also shares that even in contemporary times the gender stereotypes have stayed intact and therefore, in his view, education has failed to bring any change in the society.

So, he talks about gender as one of the most discussed topics in the B.Ed programme.

ST:A4<sup>4</sup> says that the values were discussed in the ‘human rights education’ paper (this is an elective paper). In this paper, they are taught about the rights the human beings are entitled to. Furthermore, he is personally interested in the ‘gender’ paper which has enabled him to think and

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<sup>2</sup>ST:A2 is 26 years old. He did senior secondary with subjects; political science, geography, English, Hindi and painting. He studied bachelors course with subjects; history, political science and Hindi. He completed post-graduation in mass journalism. He also held degree from DIET. He has worked in newspapers and in reprography with national archives and IGNC. He always wanted to be a teacher like his father and finally he is able to crack the entrance for B.Ed from Delhi University.

<sup>3</sup>ST:A3 is 33 years old. He did senior secondary with arts and pursued graduation and post-graduation with Hindi subject. He also did M.Phil in Hindi and a diploma in translation studies. He was preparing for competitive exams before joining B.Ed. He wanted to teach at the college level, however could not crack the requisite exams, so he joined B.Ed. He was always interested in teaching and he is not unhappy having joined B.Ed.

<sup>4</sup>ST: A4 is 26 years old. He did senior secondary from vocational stream (including subjects like typing, accounting and short hand) from *Uttar Pradesh*. He pursued his graduation and post-graduation in medieval history from *Faizabad* University. Afterwards, he did various petty jobs and was finally able to crack the B.Ed entrance exam. His father is a gardener in the same institution from where he is studying B.Ed presently. He wanted to do B.Ed from this institution as he could not afford to pay huge fee charged at elsewhere.



reflect on the daily practices. He also says that ‘rationality’ was discussed in the ‘conceptual foundations of education’ paper in reference to the prevailing superstitious practices.

According to ST:A5<sup>5</sup>, the Constitutional and humanistic values were discussed in one or the other papers in the B.Ed programme. However according to her, there are primarily three papers under which most of these values were discussed. She names these papers as ‘conceptual foundations of education’, ‘gender, school and society’ and ‘human development, diversity and learning’ (she calls this paper as psychology paper and says that humanistic values are mostly covered in this paper). She further shares that they have also discussed about the political motives behind framing a curriculum, a textbook, the content of the textbook and some of the traditional practices such as *sati pratha*.

ST:A6<sup>6</sup> said that the value such as ‘social justice’ are mostly discussed through discussing newspaper articles. Moreover, according to him ‘social justice’ was also discussed in ‘education in contemporary India’ paper. He further shares that although he read a paper on ‘gender’ during his graduation studies but the paper on ‘gender, school and society’ offered in the B.Ed programme has unlike his previous programme, helped him in building a perspective. He tells that this paper has helped him in changing his behavior. He further comments that the Constitutional values do form a part of the curriculum of the B.Ed programme.

According to ST:A7<sup>7</sup>, all of the values used to come up during discussions in ‘gender, school and society’ paper. She says that she could relate to every discussion held in this paper. She recalls a discussion from one of the classes where they have talked about the challenges faced by women during menstruation and how women are forced to adopt a number of unhealthy and unhygienic practices during their periods as there is a dearth of availability of cheap, healthy and hygienic

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<sup>5</sup>ST: A5 is 24 years old. She did senior secondary from science stream. She pursued graduation in chemistry (Honours) from Delhi University. After that she taught in a private school for one year. She likes young children and hence wanted to teach.

<sup>6</sup>ST: A6 is 22 years old. He did senior secondary from science (non-medical subjects but with computer science) from a private school. He pursued graduation in Arts from Delhi University, in which he studied subjects such as; maths, economics, english, hindi, gender and computer science. He wanted to pursue further studies in ‘social work’ but he could not get admission in it so he started preparing for UPSC. Meanwhile, he filled up for B.Ed and he got through it. So, he joined B.Ed and now he does not wish to prepare for UPSC anymore.

<sup>7</sup>ST: A7 is 31 years old. She pursued graduation and post-graduation in Hindi (Honours) and Hindi respectively. Thereafter, she was at home until she joined B.Ed. She wanted to get out of home and engage in something so she gave B.Ed entrance and cleared it.

products. She further says that they have also discussed on how things like sanitary napkins which are essential commodities for women have not been considered for GST<sup>8</sup> exemption. She reveals that, after studying ‘gender’ paper, she has now started raising questions at her home, for example she questions her brother when he refuses to share household chores dismissing those as girls’ domain.

ST:A8<sup>9</sup> says that they are taught to consider the context of the children. She also mentioned that there used to be discussions on ‘equality’ in ‘gender, school and society’ paper. In this paper, they discussed about how men have been granted freedom in the society while women are being socialized to feel scared and submit, because of which the latter are not vocal about their own aspirations, desires and hence only follow what is ordained to them. Moreover, she says that in the paper of ‘knowledge, discipline and school subjects’ they have discussed about the uselessness of superstitious practices. She concluded that they have discussed values in primarily three papers, namely, ‘gender, school and society’, ‘conceptual foundations of education’ and ‘knowledge, discipline and school subjects’.

ST: A9<sup>10</sup> says that Constitutional and humanistic values form a core part of some of the papers. She further says that there used to be discussions on a lot of things, for example, understanding things from others’ perspectives (so that they can understand the learners’ perspective), social issues, political issues, current issues, ideology and its impact on education. She tells that there used to be discussions on gender based practices, caste based practices, religion based practices and also how all these categories are used to manifest discrimination. She also informs that they used to talk about the impact of superstitious practices on the well-being of the people under ‘the inclusive school’ paper. The fundamental idea of discussing superstitious practices according to ST:A9 was “ [Translated] to know what are the real reasons behind a phenomenon (for example real reason for disability is medical and not cosmic) because the practices of the individuals are

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<sup>8</sup>GST stands for Goods and Services Tax.

<sup>9</sup>ST:A8 did senior secondary from science along with maths subject. Thereafter, she pursued B.Tech and afterwards taught in a private school for two years. It is during this time that she enjoyed staying with kids and hence thought of joining the B.Ed programme.

<sup>10</sup>ST:A9 is 27 years old. She did senior secondary with science subject. She pursued graduation and post-graduation in English subject. She opted for B.Ed as at that moment she did not have anything else to do and B.Ed being a professional degree has vantage in terms of financial security. She is interested in teaching but at the higher education level and not at the level of school.

informed by their knowledge about any phenomenon [For original narrative, see Appendix C ST:A9 (i)].” So, according to her, the papers which cover most of the Constitutional values are ‘education in contemporary India’, ‘the inclusive school’ and ‘gender, school and society’.

ST:A9 further shares that most of the humanistic values such as co-operation, kindness, and etcetera were discussed in the ‘human development, diversity and learning’ paper as this paper does not have much scope for discussing social issues. She asserts that discussions on humanistic values were conducted in almost all of the papers, however, they were primarily discussed in the papers such as; ‘human development, diversity and learning’, ‘gender, school and society’ and ‘conceptual foundations of education’.

Moreover, ST:A9 believes that the discussion on such things is dependent on the teacher as she has seen that how with the change of teachers in mid semester have changed the course of classroom discussions vis a vis students’ interest in the subject.

According to ST:A10<sup>11</sup>, there used to be discussion on values most often in the paper of ‘gender, school and society’. Further, they would discuss gender in relation to caste, religion, employment and etcetera. He shares that after reading this paper he can now reflect on the reason behind girls’ absence from the playground in his present institution itself. Moreover, he says that the paper of ‘education in contemporary India’ gave them the opportunity to discuss the provision of RTE (Right to Education) and also to determine the reasons and necessity for having the provision of reserving 25% of seats in private schools for the Economically Weaker Section (EWS). He also says that the ‘education in contemporary India’ paper has a small part on Constitutional values but he feels that this part needs to be enriched a bit more.

So, all of the student teachers from the institute A have admitted in having discussed the Constitutional and/or humanistic values during the course of their B.Ed programme. All of them have mentioned that in the paper of ‘gender, school and society’ they have discussed about at least gender equality while for some this paper covered most of the values under Constitutional values as well as this paper have broadened their outlook, thinking and behavior. However,

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<sup>11</sup>ST: A 10 is 30 years old. He did senior secondary from humanities. He pursued B.A. Honours from Delhi University and then completed post-graduation in environment studies from Delhi University. Thereafter, he prepared for UPSC for 3-4 years. Also, he prepared for lectureship in State exams. As, he could not get success in any of those exams so he chose to opt for B.Ed as a backup option.

student teachers' narratives differed in terms of other papers under which they have had discussion on Constitutional and/or humanistic values. For most of the student teachers, in the paper of 'education in contemporary India' they have had discussion regarding values such as equality, social justice, Right to Education (RTE) and discrimination; in the paper of 'conceptual foundations of education' the main discussions occurred around rationality/scientific temperament (in reference to the prevalent superstitious practices). Some of the student teachers (around 3) have mentioned about the paper of 'human development, diversity and learning' for discussion on values, however, these were mainly humanistic values. Besides, these four papers, the papers such as 'the inclusive schools', 'knowledge, discipline and school subjects', 'human rights in education' (which is an elective paper) and 'pedagogy of English' have been reported as papers under which they have had discussion on values; albeit the four different student teachers have mentioned about these four different papers for having discussed values under it. Moreover, two student teachers considered Constitutional values a part of the B.Ed curriculum, while another one admitted having discussed about the constitutional values in all of the papers in the B.Ed programme. So, it does seem like that under almost each of the papers in the B.Ed programme except 'assessment for learning' paper and 'pedagogy' papers, the discussion on Constitutional and/or humanistic values took place. However, one of the student teachers has concurred that the kind of discussions that take place in the classroom is dependent on the kind of teachers one has, as she has observed that change in teachers have completely changed the course of their discussions.

### *7.2.2 From Institute B*

According to ST:B1<sup>12</sup>, things like 'equality' and 'reform' were discussed in the paper on 'gender, school and society'. He further says that one of his teachers in B.Ed programme taught them to leave their caste, class, religion outside of the class when they go for teaching. Moreover, he says that they also have a paper on 'human rights in education' in which they discuss about the rights of tribal people as well.

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<sup>12</sup>ST: B1 is visually challenged. He did senior secondary from arts (music). He pursued B.A. with political science and hindi from Delhi University. He joined B.Ed because his school teachers as well as his college teachers encouraged him for this.

ST:B2<sup>13</sup> says that they are taught in the B.Ed programme to treat every child with equality and to not look at them from the lens of caste.

ST:B3<sup>14</sup> recalls that once they had a discussion on moral values in the ‘conceptual foundations of education’ paper in terms of inculcating these values in the students. Furthermore, she says that the Constitutional and humanistic values are discussed during tutorial classes as in these classes students bring up their personal issues as well as they talk about different topics.

According to ST:B4<sup>15</sup>, in the paper on ‘knowledge, discipline and school subjects’ they had a discussion on school values in which they talked about values such as respect, love for everybody, et cetera. Moreover, she says that they have a paper on ‘human rights in education’ which must be talking about the values such as social justice and equality. She then recalls discussing some of the values such as social justice and equality while they discussed about education commissions in the classroom, for example, Kothari Commission, she mentions have talked about integrating democratic values in the curriculum.

Both ST:B3 and ST:B4 say that Constitutional values are already a part of their curriculum.

ST:B5<sup>16</sup> says that in political science class they used to have discussion on contemporary issues of society through the use of newspaper cuttings. For example, she says that nowadays they are discussing about LGBT rights and its related issues. She further states that in political science classes, they used to have discussion on Constitutional values and in the paper on ‘knowledge, disciplines and school subjects’ they used to have discussion on moral values.

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<sup>13</sup>ST:B2 is visually challenged. She did senior secondary from arts (music). She pursued graduation and post-graduation from Hindi subject. Although, she was always interested in teaching but she joined B.Ed to prove herself to those who used to say that a blind person cannot become a teacher or pursue a job.

<sup>14</sup>ST:B3 did senior secondary from commerce with maths. She pursued graduation and post-graduation in English Honours and English respectively from Delhi University. She joined B.Ed out of her own interest.

<sup>15</sup>ST:B4 did senior secondary from science with non-medical. She pursued graduation in vocational studies, namely Human Resource Management from Delhi University. She wanted to teach at the higher education level but could not crack the required exam so she joined B.Ed as her parents wanted her to join this. However, now she would try for teaching positions both at the school level and at the level of college.

<sup>16</sup>ST:B5 is 23 years old. She did senior secondary from humanities. She pursued graduation and post-graduation in political science (Honours). Her parents insisted her to become a teacher but she was interested in doing post-graduation which she did as well. Afterwards, her parents asked her to do either Ph.D or B.Ed. She considered Ph.D as a long term course so she joined B.Ed but now she likes it and wants to pursue this only.

ST:B6<sup>17</sup> concurs that in the paper of ‘knowledge, disciplines and school subjects’ their teacher used to conduct discussions on moral values as well as teachers’ conduct and behavior in different situations. Moreover, he says that they are told that corporal punishment is banned in schools but since he is now going in schools for teaching practice, he feels that corporal punishment should be allowed to some extent in order to inculcate morality in the students. Therefore, there seems to be a clear inclination among the ST:B6 towards inculcating and encouraging moral values.

ST:B7<sup>18</sup> remembers that one of his teachers used to have discussions on ethical values in the classroom; that as a teacher what kind of values they need to possess. He gives an example where the teacher had emphasized about helping poor and needy people through a chapter in a book.

ST:B5, ST:B6 and ST:B7, all three of them have shared about having discussion on moral values in the B.Ed programme. They are also of the view that inculcating moral and ethical values in students are very necessary, especially, in the present times.

ST:B8<sup>19</sup> says that they do have a small section in the curriculum in which they have discussed Constitutional values. She remembers that in ‘conceptual foundations of education’ paper, they had a discussion on how ‘social justice’ as a value subsumes other Constitutional values. Furthermore, they have tried to look at the values in relation to education. She says “[Translated] for example, we have looked at the discrimination from various perspectives. How discrimination is dealt in the curriculum, in textbooks and how it is dealt with in the education system” [For original narrative, see Appendix C ST:B8 (i)]. She shares that they have discussed about values occasionally. They have discussed about marginalization and discrimination in

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<sup>17</sup>ST:B6 is 27 years old. He did senior secondary from commerce stream. He pursued graduation in commerce subject. Then, he prepared for becoming Chartered Accountant (CA) but left it and started preparing for UPSC. He joined B.Ed considering it as a good back up option. His mother and maternal grandfather are teachers so they have an influence on his professional choices. All the more, he likes teaching.

<sup>18</sup>ST:B7 is 23 years old. He did senior secondary from science (non-medical). He pursued graduation in political science (Honours). His father is a teacher. ST:B7 wanted to pursue post-graduation in political science but he thought to post pone it and study B.Ed instead because he needed to have a security for future while he prepares for UPSC.

<sup>19</sup>ST:B8 is 23 years old. She did senior secondary from humanities. She pursued graduation and post-graduation in Hindi subject. Initially, she was not interested in teaching. She opted for this course because she has cracked its exam and it seemed a good opportunity. Although, she likes it now but still not sure about pursuing it later as she is presently exploring her passions such as painting and photography in the B.Ed programme itself.

paper ‘education in contemporary India’. In ‘human development, diversity and learning’ paper, they study about the diverse backgrounds with which students might be coming from. Moreover, in pedagogy of language paper, they have learnt about the importance of students’ language which is situated in his/her context. She also says that in the paper of ‘knowledge, disciplines and school subjects’ they have discussed about moral values in terms of how to inculcate those in the students.

Both ST:B9<sup>20</sup> and ST:B10 say that they have discussed about values in ‘conceptual foundations of education’ paper. ST:B10<sup>21</sup> informs that there used to be discussions on contemporary issues and ethics. Moreover, he says that they have discussed about values while discussing leaders like Gandhi and Vivekananda. Further, ST:B10 shares that the students were asked to make presentations on Constitutional values and it is during those presentations that they have discussed about social justice, freedom of expression and etcetera. This was followed by the discussions about the violation of these rights and values in the society.

So, it appears that in the institution B there is more focus on moral values as a lot of students (around four) have mentioned about discussing moral values in the paper of ‘knowledge, disciplines and school subjects’ as well as in ‘conceptual foundations of education’ paper. Moreover, the student teachers have also talked about discussing professional values in their B.Ed programme. Interestingly, the papers such as ‘gender, school and society’, ‘education in contemporary India’ and ‘conceptual foundations of education’ under which the student teachers from institute A have reported discussing Constitutional and/or humanistic values are remotely referred to by the student teachers of institution B. Only one student teacher has talked about the paper ‘gender, school and society’ for discussing values of equality and reform. The paper of ‘education in contemporary India’ is referred to by two student teachers for discussion on ‘social justice’, ‘equality’, ‘discrimination’ and ‘marginalization’. Similarly, only one student teacher

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<sup>20</sup>ST:B9 is 22 years old. He did senior secondary with physics, chemistry, maths and computer science. He pursued graduation in political science. He never wanted to join teaching but came here as a matter of chance. He wanted to go in National Defense Academy (NDA) which he could not but he will keep trying for that as this is his first priority.

<sup>21</sup>ST:B10 is 28 years old. He did senior secondary with physics, chemistry and maths. He pursued B.Tech and joined corporate sector for work. He worked in a company for a year but he did not like it there. He wants to go back to the village so he thought of joining teaching as this may provide him a good way of returning to village as a teacher because in engineering there are not good opportunities at village level. Moreover, he feels that there is dearth of quality teachers for teaching maths and physics in villages.

names 'human development, diversity and learning' paper for discussing diversity. Some of the student teachers (around four) consider that the Constitutional and/or humanistic values are integrated into the overall programme of B.Ed. However, the student teachers have remotely referred to 'social justice', 'equality' and 'caste'. Even one student teacher has supported corporal punishment in order to inculcate morality among the students.

Therefore, the narratives of student teachers from the institution B with regards to discussion on values are completely different from the narratives of student teachers from the institution A. Both of the institutions follow similar curriculum except the choices offered under pedagogy papers, still the stark differences between the responses of the student teachers' leads towards two explanations; one that the component of the Constitutional values in the syllabus is very weak and two that the teachers are transacting the given curriculum in very different ways. Chapter 4 from the present research shows that the component on Constitutional values is not very strong in the curriculum of the B.Ed programme. It is not evenly spread in the entire curriculum nor the papers which have mentioned about it mention it rigorously. About the second explanation regarding the teachers teaching differently the Chapter 6 from the present research studies show that teacher educators from the institution B did not specifically mention about discussing Constitutional values with the student teachers, even the teacher educator who taught the paper on 'education in contemporary India' did not mention about discussing Constitutional values under the purview of his paper. Although, two student teachers from the institution B have talked about Constitutional values being a part of their curriculum and hence having some sort of discussion on those. Since the group of student teachers is divided within sections and each section is taught by different teacher educators, it is likely that some teacher educators took it up while other teacher educators focused on moral values or professional values. So, it is a combination of both; the component on Constitutional values in the curriculum and the teacher's way of teaching it. Moreover, this also reveals something about the culture of the institution because student teachers attend variety of courses in both of the institutions which are taught by different teachers and still the results of one institute incline towards one thing and another towards the other thing.



### 7.2.3 From institute C

ST:C1<sup>22</sup> says that after their visit to the school they used to have general discussions on how a good teacher should be like? Which, they were told “should not judge students, help them, be a good supporter, be a guide and all.” She further shares that in paper ‘education in contemporary India’ and ‘gender, school and society’ they used to have discussions on equality. She elaborates

[Translated] then equality was like we talked a lot on it and then reservation also brought up. Then, it was like, there was a common judgement that equality cannot be ever achieved. Some students who are from general category, they were like that reservation does not promote equality. They were like that they are being discriminated because of this. I am not speaking further...(after some time she speaks) so the discussions were not held deeply on reservation because many students were silent thinking that it would become controversial. This topic was brought up from a very general discussion that reservation was introduced in that time because it was needed then but now when many of the families are well established, it is being misused, because even those families who don’t need this are taking its benefit again. So, this was one of the general topics but we could not get any satisfactory answer on that; neither from teachers’ side nor from discussion so we left the discussion there [For original narrative, see Appendix C ST:C1 (i)].

[It seems that ST:C1 is hesitant to speak her views about reservation. Indicating about silence of some students (which might include herself) she says that they would not speak in the class thinking that it should not become controversial].

ST:C1 thinks that B.Ed curriculum does not cover Constitutional values much and discussions around it happens whenever some issue or something comes up. So, it is a matter of chance. She also feels that it is dependent on teacher in terms of what and how much she/he discusses. Moreover, she is of the view that 50% of the B.Ed curriculum is mechanized.

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<sup>22</sup>ST:C1 is 25 years old. She did senior secondary from commerce stream. She pursued graduation and post-graduation in B.Com (Honours) and M.Com respectively. She joined B.Ed because she had decided to become teacher when she was in her VI standard. She shares that when she was young, she used to be a very naughty child and her teachers would pinpoint her a lot for that. Her parents were also very strict and they would get a lot of complaints for her from her teachers. So, in VI standard she became quiet and decided to become a teacher who would never pinpoint naughty students. She says that she became introvert since then and had faced and still facing a lot of problems because of her childhood experiences. She has problems in mingling with people. She cannot make friends easily. So, she thinks that those teachers who have pointed her out in her childhood are responsible for ruining her life.

According to ST:C2<sup>23</sup>, the Constitutional values are discussed in almost every paper. However, in the paper of ‘education in contemporary India’, issues like ‘equality’ and ‘inequality’ were discussed, in the paper of ‘human development, learning and diversity’, ‘co-operation’ was discussed and in the paper of ‘gender, school and society’, the concept of equality was discussed.

ST:C3<sup>24</sup> says that they have discussed a lot on gender issues. She further admits that now she has started identifying the incidents which are discriminatory towards women, which before she would not notice. Also, she says that values differ according to states and region and as they have a classroom with students from diverse backgrounds so they get multiple perspectives. Moreover, she says that all the papers in B.Ed are interlinked so each of the paper talks about one or the other value.

ST:C4<sup>25</sup> tells that they used to have general discussion on values. She further says that the paper of ‘education in contemporary India’ has some content on Constitution on which they used to have discussions and students have even made presentation on that (discussing about right to education and other rights). Moreover, she says that the paper of ‘gender, school and society’ covers a lot of issues and they have talked a lot about ‘equality’ under this paper. However, she concurs that she was already aware about the Constitutional values and other things because of her academic background. As a result of this she finds nothing very striking in the B.Ed programme.

ST:C5<sup>26</sup> also says that they have had general discussion on discrimination. She states that in the paper of ‘education in contemporary India’ they once had a discussion on Ambedkar’s life and

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<sup>23</sup>ST:C2 did senior secondary from science (non-medical). She pursued graduation in English (Honours). She has completed post-graduation in English from distance mode. She joined teaching because her father considered it to be the most decent job. Also, her family does not allow her to do a job in which she needs to go to an office. She opted for whatever her friends or family suggested her.

<sup>24</sup>ST:C3 is 24 years old. She did senior secondary from commerce stream. She pursued graduation and post-graduation in B.Com (Honours) and M.Com respectively. Her mother is a teacher. ST:C3 wanted to become a professor but could not clear NET exam so in the mean time she joined B.Ed while she kept preparing for the NET exam [NET stands for National Eligibility Test. Acquiring NET is a mandatory eligibility requirement for teaching at the college level]

<sup>25</sup>ST:C4 did senior secondary from science stream. She pursued graduation in English (Honours) although she wanted to do it in computer science but could not get admission in that. Thereafter, she did post-graduation in English. She says that she wanted to do M.Phil but could not get admission in that and because she wants to teach English as well as gain some experience in teaching so she joined B.Ed. She is preparing for M.Phil as well as NET.

<sup>26</sup>ST:C5 did senior secondary from science with maths. She pursued graduation in history (Honours) from IGNOU. She joined B.Ed because her brother wanted her to opt either from banking vocation or teaching vocation because

caste discrimination which steered into the discussion on ‘reservation’. Like most of her batch mates, ST:C5 also holds an opinion that reservation should be based on economic basis rather than on the basis of caste. Although, when probed further, she says that caste-based discrimination is still prevalent which would take a number of years to go away and says that the people should not be identified through their caste and so reservation should be provided on the basis of economic criterion. So, it seems that she doesn’t want people to be identified through their caste and although caste discrimination takes place yet she wants reservation to be made on the basis of economic condition of the people.

ST:C5 also says that a lot of gender issues are discussed in the paper of ‘gender, school and society’. Moreover, during the course of B.Ed programme, there were general discussions on basic etiquette, manners, how a teacher should conduct itself, how a student should behave. She also says that they do not have much time that they discuss things like ‘values’ in detail.

ST:C6<sup>27</sup> informs that they used to have discussions on ‘how a teacher should conduct itself’, ‘how to teach students’, ‘what activities can be used for teaching the students’ mostly in pedagogy papers. Moreover, she says that in pedagogy classes they are taught to dispel the superstitions with science and also teach the same to their students. With respect to Constitutional values, ST:C6 says that these are covered in the syllabus of the B.Ed programme. She shares that value like ‘human dignity’ was covered in the paper ‘conceptual foundations of education’, values such as equality and human rights in the paper ‘education in contemporary India’ and again ‘equality’ and ‘inclusivity’ in ‘human development, diversity and learning’ paper.

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according to him these are the safest jobs for girls. Since she was not interested in banking so she joined B.Ed. Although, her passions are in fashion designing and cooking but she never thought of pursuing these because she did not have any guidance regarding this as well as her family wanted her to join some course which can provide an immediate source of earning on its completion. She mentions that the financial condition of her family is not very good.

<sup>27</sup>ST:C6 is 22 years old. She did senior secondary from physics, chemistry, biology and maths. She pursued graduation in zoology (Honours) from Sri Venkateshwara College, Delhi University. She wanted to do M.Sc but she also appeared for the B.Ed entrance examination. She cleared B.Ed while the result for M.Sc. was awaiting. Her father suggested her to join B.Ed and see if she likes it; in case she doesn’t like the course and gets through M.Sc. she could drop it and go there. So, when she started attending B.Ed classes she liked it initially but gradually the pressure in the course started increasing.

According to ST:C7<sup>28</sup>, they used to have general discussions related with values in almost all of the papers as they would discuss about contemporary issues. She further says that they have a paper on 'gender' and the paper of 'knowledge, disciplines and school subjects' cover a lot of values such as Constitutional and/or humanistic. She shares that she used to be against reservation before she had joined B.Ed but now after they have had an elaborate discussions in the classes on the history and struggle of the depressed castes, her mindset has changed. Notwithstanding, she feels that in the current times reservation should be based on the economic criterion as the creamy layers have emerged within the reserved categories.

ST:C8<sup>29</sup> says that they used to have general discussions on values whenever students would bring forth their experiences from personal lives or school teaching practice. She further says that in the paper of 'conceptual foundations of education' they used to have discussions on how a teacher should conduct itself, how a student should conduct itself. She mentions that 'equality' was discussed in the paper of 'gender, school and society' and 'education in contemporary India'. According to her, the programme usually covers these values.

According to ST:C9<sup>30</sup>, they have discussed about values and ethics in pedagogy of science classes. She tells that they have discussed about ethical aspect of conducting experiments on animals and humans. Further, she shares that there used to be general discussions on Constitutional and humanistic values. She also talks about becoming gender sensitized after joining this programme. However, according to her, imbibing values is dependent on the receiver in terms of how much he/she is willing to listen, understand and bring changes in oneself.

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<sup>28</sup>ST:C7 did senior secondary from commerce stream. She pursued graduation with B.Sc. (maths). She has a lot of teachers in her family so they have an influence on her. Also, she used to give tuitions which had convinced her about her teaching skills so she joined B.Ed.

<sup>29</sup>ST:C8 is 23 years old. She did senior secondary from science. She pursued graduation in history (Honours). She wanted to become teacher since she was young. There were two reasons for that; one, she is good at explaining things for which she would get appreciation and attention and two, her mathematics teacher has changed her understanding and skill in maths from being very poor to very good and so she was inspired to become a teacher like her who could bring a change in the lives of the people.

<sup>30</sup>ST:C9 did senior secondary from science with maths. She pursued B.Sc. (Honours) from Zakir Husain Delhi College, Delhi University. She wanted to become teacher since she was in her IX standard. She was inspired by her teachers who had played a crucial role in clearing her science concepts.

ST:C10<sup>31</sup> says that they were told about how to dress or conduct oneself as teachers once or twice during the programme. Moreover, she shares that they had discussions on ‘equality’ and ‘social justice’ in the ‘education in contemporary India’ paper. Also, they had an elaborated discussion on caste and reservation under the ‘equality’ theme. She tells that her teacher used to defend reservation but then students would refuse her proposition. Adding to this, she says that there used to be informal classes on issues like superstitious practices, on caste, on reservation and traditions of India. However, to her, the syllabus of ‘education in contemporary India’ and ‘conceptual foundations of education’ appears almost similar. Moreover, most of the papers in B.Ed programme seem repetitive to her as she has read most of the things during her graduation and post-graduation days.<sup>32</sup>

So, responses of the student teachers from the institution C seem to be a mix of the responses received from the institution A and the institution B. The student teachers from institution C have shared about discussing both the Constitutional and/or humanistic values and the values related with the conduct of the teacher as well as the student. Also, a lot of the student teachers from the institution C have talked about discussing values not specific to any content or paper.

So, around seven of the student teachers have talked about discussing ‘equality’, ‘caste’, ‘gender’ and ‘reservation’ in papers of ‘education in contemporary India’ and ‘gender, school and society’. However, those who have shared about discussing ‘reservation’ have also shared that their perspective with regard to it have changed, notwithstanding, they hold the opinion that reservation should be based on economic criterion rather than caste. Further, five of the student teachers shared that the aspects like ‘conduct, etiquettes, manners of teachers vis a vis students were generally discussed in the course of the B.Ed programme. Only one student teacher reports about discussing it under the paper ‘conceptual foundations of education’. Furthermore, only two

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<sup>31</sup>ST:C10 did senior secondary from science stream. She pursued graduation and post-graduation in English (Honours) and English subject respectively. She wanted to go for higher studies such as M.Phil and Ph.D but could not crack its exam, so, on suggestion of her sister she filled up the form for B.Ed as well. She got through B.Ed but she was not getting institute A which she desired so, she really did not want to join B.Ed. However, her result for M.Phil was awaiting while the classes for B.Ed had started so she started attending the classes. She did not like the environment of the institute as according to her, the student and even teachers are narrow minded. And she could only settle in the program after they had gone for Field Visit because it offered something new to her.

<sup>32</sup>For her the world of B.Ed is very different as she had not encountered people from such diverse background before. So, initially there used to be a lot of arguments and the peers were divided on the basis of subject such as ‘English students’ or ‘science students’. She feels that her friends from ‘English’ understand her better.

student teachers talk about discussing values such as ‘equality’, ‘inclusivity’ and ‘cooperation’ in the paper ‘human development, diversity and learning’. Similarly, only one student teacher talked about discussing ‘human dignity’ in paper ‘conceptual foundations of education’ and ‘scientific temperament’ in ‘pedagogy of science’ paper respectively.

#### 7.2.4 From institute D

According to ST:D1<sup>33</sup>, they have had discussed in the classes about gender discrimination and the kind of abuses women go through. They have started looking at things from a different perspective. So, she says that they used to discuss on values more in papers of ‘gender, school and society’ and ‘education in contemporary India’.

ST:D2<sup>34</sup> says that they have discussed on moral values, inclusion and social acceptance. She mentions that they have discussed about these values in almost all of the papers.

Both ST:D1 and ST:D2 share that they used to have a lot of discussions on how superstitious practices have become a daily affair in the people’s lives. Also, they share that they have learnt a lot about the values and discrimination through the assembly which is conducted as part of the daily morning routine in their department.

According to ST:D3<sup>35</sup>, values would creep in during the general discussions in classroom. She recalls that they have discussed moral values while discussing Kohlberg’s theory of moral development in ‘human development, diversity and learning’ paper. She says there was a gender perspective to the moral development as well. Also, in the paper ‘knowledge, discipline and school subjects’ they used to discuss about how to inculcate values among students. She further tells that in gender studies (meaning the paper ‘gender, school and society’) they used to have

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<sup>33</sup>ST:D1 is 23 years old. She did senior secondary from humanities and graduation in B.Sc. (home science). She wanted to pursue M.Sc. but she was getting admission into this course in the Mumbai city which was not only far off but also costly. So, she decided to join B.Ed. However, she is interested in arts and wants to open her art gallery.

<sup>34</sup>ST:D2 is 24 years old. She did senior secondary from humanities and graduation in B.Sc. (home science). She could not crack M.Sc. entrance examination in Delhi and joined it in *Kurukshetra* University but she did not like it there so she came back. She cracked M.A. (Education) from Ambedkar University but she along with her family members was intimidated by its liberal culture so finally she joined B.Ed. However, she says that she wants to pursue counseling as her career.

<sup>35</sup>ST:D3 is 24 years old. She did senior secondary from commerce with maths. She pursued B.Sc. (home science) because she could not get admission in B.com. She has got post-graduation in human development. She has opted for B.Ed under the pressure of her parents.

discussion around how ‘gender’ is a social construct. They also had discussion on LGBTQ<sup>36</sup> in the same paper.

ST:D4<sup>37</sup> says that while discussing thinkers and their thoughts in the paper of ‘conceptual foundations of education’ they have discussed about values. Moreover, she says that in the paper of ‘education in contemporary India’ also they have discussed about values and in fact on the first day of its class they discussed about the preamble of the Constitution. On the first day of B.Ed they were asked to prepare play on different social issues which has gradually oriented them towards the social awareness and sensibility.

According to ST:D5<sup>38</sup>, there have been discussions on how as a teacher they have to conduct themselves as well as to teach. She further mentions that they have also discussed about respecting people irrespective of gender, caste or socio-economic backgrounds. They have also discussed about promoting and respecting classroom diversity. She tells that most of these discussions took place under the paper of ‘inclusive schools’. Moreover, they have had discussions on social justice and secularism as well. There is a separate paper on gender in which they have discussed about gender equality and have learnt to analyse textbooks from the gender lens. However, she later on admits that although there is a very strong focus on reflection in the programme and department but the prime focus of everything still remains teaching. So, there is no separate discussion on humanistic values or how to become good human being and only teaching related things are discussed. Moreover, she says that their institute is very strict about the dress code of the students, their behavior with the teachers and the fellow students.

ST:D6<sup>39</sup> says that they have discussed about moral values in the paper of ‘conceptual foundations of education’. She further shares that in the paper of ‘gender, school and society’

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<sup>36</sup>LGBTQ stands for Lesbian, Gay, Bisexual, Transgender and Queer or Questioning.

<sup>37</sup>ST:D4 did senior secondary from commerce with maths. She pursued B.Sc. (home science) because she could not get admission in commerce programme. She pursued post-graduation in human development and joined B.Ed because of her parents’ pressure.

<sup>38</sup>ST:D5 did senior secondary with subjects physics, chemistry and biology. She pursued graduation in B.Sc. (home science). She completed post-graduation in M.Sc. (Fabrics and Biological Sciences). Joining B.Ed was a joint decision by her and her family.

<sup>39</sup>ST:D6 is 23 years old. She did senior secondary from commerce with maths. She always wanted to become an architect but because she could not score well in maths in her XII standard so she could not get admission for the abovementioned course either in Delhi University or in IP University. So, on suggestion and guidance of one of her neighbours, she filled up the form for B.SC. (Home science) and she got it. During graduation, she decided that she

they used to have discussion on gender equality as well as how it is important to respect people in the family so that the same value can be taken outside. She emphasizes that sensitizing the student teachers is very important because only then they can further sensitize their own students. She says that the B.Ed programme covers all of the values.

According to ST:D7<sup>40</sup>, most of the values were discussed in the paper of ‘gender, school and society’. She further says that almost all of the papers would talk about one or the other thing regarding value. She also tells that in the paper of ‘education in contemporary India’ they have discussed some of the values.

ST:D8<sup>41</sup> says that they used to have discussion on gender equality in the paper of ‘gender, school and society’. They also had discussion regarding discrimination in the paper ‘education in contemporary India’.

According to ST:D9<sup>42</sup>, there used to be discussions on gender segregated norms and stereotypes in the paper ‘gender, school and society’. Also, social justice was discussed in the paper of ‘education in contemporary India’. She shares an example from this class where the teacher asked students about whether caste reservation should or should not be there? ST:D9 says that she was in support of the reservation not because she belongs to the reserved caste category but she has observed that social discrimination especially in small towns and in the villages still exist. She says that other students were not in favour of the reservation but she says that she feels

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will become a dietician but when she interned as a dietician in one of the hospitals, post completion of her graduation, she found the working conditions really bad and gave this up as a career. Later, she filled up for B.Ed course on suggestion of her family and she was able to get admission in it. So, she joined B.Ed and now she feels that this profession is well suited for her.

<sup>40</sup>ST:D7 is 23 years old. She did senior secondary from commerce stream. She had home science as optional in XII so she pursued graduation in B.Sc. (home science). After that, she had two options; one to pursue B.Ed or to go with M.Sc. The result of M.Sc. was in waiting while the classes for B.Ed had started, so she joined B.Ed. She now wants to do M.Ed as she is not interested in school teaching. Also, she seems to be talking very reluctantly.

<sup>41</sup>ST:D8 is 22 years old. In senior secondary the subjects which she studied include; hindi, english, political science, geography and home science. She pursued graduation in B.Sc. (home science). She wanted to become teacher since she was small, however her parents wanted her to become doctor or some other profession than teacher. She had to opt for science in XI under the pressure of her parents but secretly shifted to humanities later on. She opted for B.Sc. (home science) because her home science teacher in XI and XII had influenced her a lot and even filled up the requisite form also. But now she doesn’t like home science subject and regrets opting it. She also feels hesitation in telling people that she has B.Sc. in home science subject.

<sup>42</sup>ST:D9 is 21 years old. In senior secondary she had subjects; english, economics, home science, hindi and music. She had graduation in B.Sc. (home science). She did not want to do B.Ed. She wanted to pursue M.Sc. but she could not get admission in that so she joined B.Ed as a backup option. Now, she wants to pursue M.Sc., Ph.D and become a college teacher. She likes home science subject.



it should be there until situation improves. She raises question that if caste does not exist then why people still prefer marrying within the same caste? She laments that discussion on caste has always been reduced to the marks and so-called merit.

ST:D10<sup>43</sup> says that in the B.Ed programme they have discussed on gender issues (including LGBTQ)

The responses of the student teachers from the institution D are close to the responses of student teachers from the institution A. The student teachers from the institution D have talked about discussing most of the values under the paper of ‘gender, school and society’ and ‘education in contemporary India’.

So, eight student teachers have talked about discussing gender equality, gender issues/discrimination/norms/stereotypes/LGBT in the paper of ‘gender, school and society’. Five student teachers have shared about discussing values in general/preamble/discrimination/social justice in the paper ‘education in contemporary India’. Only two student teachers have talked about discussing values generally as well as moral values in the paper ‘conceptual foundations of education. One student teacher has reported about discussing values in each paper of ‘human development, diversity and learning’ (discussing moral values in reference to Kohlberg’s theory on moral development), in ‘knowledge, disciplines and school subjects’ (discussed how to inculcate values among students), and in ‘inclusive schools’ (discussed about respecting diversity). Moreover, some student teachers have shared that the routine assembly or the extracurricular activities in the department have also contributed in their social awareness and sensitivity about the issues.

Overall, the Constitutional values are getting discussed in the B.Ed programme. These are mostly discussed in the paper on ‘gender, school and society’ and ‘education in contemporary India’. Moreover, the Constitutional and humanistic values were also discussed in other core papers except assessment for learning. Among the elective papers, the Constitutional values are

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<sup>43</sup>ST:D10 is 22 years old. She did senior secondary with subjects; political science, geography, hindi, english and home science. She has graduation in B.Sc. (home science). She did B.Sc. in home science because her home science teacher influenced and inspired her. She wanted to become a police woman but her parents did not let her pursue that. Instead, her mother suggested her to become a teacher because according to her the job of a teacher is well suited for girls as they can also take care of their household.

discussed in the paper ‘human rights in education’. Moreover, the values are also discussed in general, in tutorial period and imbibed through the morning assembly routines. However, each of the institution showed a different inclination in terms of giving impetus to certain kind of values. While in the institution A and institution D, there seems to be an emphasis on Constitutional and humanistic values, the institution B appeared to be providing impetus to the moral values and the values related with the conduct and demeanor of the teachers. Institution C showed a mix of an approach of giving equal stress to both the Constitutional values and the professional values related with the teachers’ conduct.

### 7.3 Students’ knowledge about the values

#### 7.3.1 From institute A

ST:A1 seems to be already aware about the values and the concepts related to gender, equality and secularism. However, during the course of the programme she has been equipped to understand the children’s context so that she can deliver her lessons accordingly. She names some of the values

..Humanistic values ...I would say a no bias on the basis of gender, no bias on the basis of caste, equal opportunity and the question of equity, it's not just equality but equity, the context needs to be taken into consideration that's pretty much...

She not only shows her knowledge about it but also reflects an understanding when she questions some of the practices she had observed taking place during her field visits. She shares

I went to the school for field observation and there I saw that there was an entire lamp that was lit because of some function. So yeah, I mean if a school is supposed to be a secular institution, why would you do something like that? Was it because the majority of students are *hindu* I mean that does not give, you know, the reason to light a lamp?

ST:A2 says that the value of respecting each other and each other’s religion has been upheld in the Constitution of India. Moving forward, he says that he does not remember any other value from Constitution since it’s been a very long time that he read about these in his graduation days.<sup>44</sup> Notwithstanding, he did mention about the concept of ‘caste and gender’ in the interview.

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<sup>44</sup>He talks about religion a lot as he can relate to it and sometimes feel threatened because of his *muslim* identity. Moreover, it is strange that despite studying political science in graduation and senior secondary and studying Ambedkar and human rights in B.Ed, he is unable to list some of the Constitutional values.

It indicates that ST:A2 does know about these concepts in general but he is not able to make a link between Constitution and the aforementioned concepts.

ST:A3 shows an understanding about the spirit of the Constitution but he is unable to name any of the Constitutional values. He says that no specific value from the Constitution can be held more important than the other value.

When asked about naming some of the Constitutional values ST:A4 talks about ‘right to education’ which he studied in the paper ‘education in contemporary India’. On humanistic values, he is of the opinion that people internalize values based on their contexts, society and socialization.

ST:A5 have knowledge about both Constitutional and humanistic values. She names Constitutional values as freedom, equality, social justice and fraternity while she names humanistic values as love, empathy, compassion and sensitivity.

ST:A6 also have knowledge about both the Constitutional and humanistic values. He names Constitutional values as democracy, secularism, socialism, religious freedom, cultural freedom and educational right while he names humanistic values as empathy, care, cooperation and love.

ST:A7 initially says that she is not able to recall Constitutional values but after thinking she says “[Translated] I think we can take the right to vote as one? Even now also women do not go out to vote although it is their right. This is mostly so because men stop them from going out to vote [For original narrative, see Appendix C ST:A7 (i)].”

ST:A8 says that ‘equality’ is a Constitutional value but it is not practiced. According to her, the prevalent gender stereotypes and norms hinder gender equality from becoming a reality. She further says that there is a need to make women aware about their rights and only then they can raise their voice.

ST:A9 shows a holistic understanding about the Constitutional values. She points out that the Constitutional and humanistic values cannot be demarcated. She explains

[Translated] If you talk about brotherhood, justice or equality; yes, they are enshrined in the constitution and they are humanistic that is why they are enshrined and for example if

you talk about kindness, co-operation then may be these values are not mentioned in the constitution but it has an underlined theme. It has an implicit understanding that they had kindness in mind that is why they are talking about equality. If you are not kind enough to give other person his/her share, his/her platform then you would not have talked about equality. If you say certain values they are humanistic but are not mentioned in the constitution but if you go deeper and study it you will actually find that yes they are there. You cannot write everything in word but each written word has a pool of meanings along with it [For original narrative, see Appendix C ST:A9 (ii)].

ST:A10 says that the Constitution primarily talks about the value of ‘social justice’, that there should not be discrimination against people on any basis; be it religion, caste or gender. However, he says that things do not get implemented on the ground level.

So, 5-6 student teachers from the institution A show an understanding about the Constitutional/humanistic values. The rest of the student teachers touch upon some of the aspects related with the Constitution such as some talked about the enshrined rights (right to vote, right to education).

### *7.3.2 From institute B*

ST:B1 says that the Constitutional value is enshrined in article 14 of the Constitution which refers to treating everybody equally. He further says that nobody should be discriminated against on the basis of caste, gender or religion. So, he shows a very clear understanding about the Constitutional provisions.

According to ST:B2, people should behave in a manner as to encourage the marginalized whether it is on the basis of gender, caste or disability.

According to ST:B3, some of the humanistic values are ‘mutual respect and love’.

According to ST:B4, values such as ‘equality, ensuring equality, equity, justice’ are Constitutional values and ‘empathy’ is humanistic value.

According to ST:B5, ‘respect’ and ‘tolerance’ are very important Constitutional and humanistic values.

According to ST:B6, 'equality', 'justice for all' and 'religious freedom' come under the Constitutional values.

According to ST:B7, 'dignity', 'right to live' and 'acceptance for cultural diversity' are some of the Constitutional values.

ST:B8 says that the Constitutional and humanistic values are one and the same and hence cannot be separated. She further says that the whole purpose of Constitution is to make people humanistic. She substantiates her point by giving an example

[Translated] Take any humanistic value, for example, not harming the others. Let us assume that this is a humanistic value as nobody in the society would say that harming the other is good, it's not. This is a value but if you look at it from the perspective of constitutional value then also it will be same. If you are not harming the other it means you think of that person having the same status as you. You are assuming that the others are human too so there the value of equality will naturally come into place [For original narrative, see Appendix C ST:B8 (ii)].

According to ST:B9, 'compassion' is one such value. He further says that people should concentrate on making friends rather than competing with them.

ST:B10 names 'equality' and 'equity' as Constitutional values. He further says that those people who are backward should be given some facilities like reservation so that they can also compete with rest of the population.

Ironically, the student teachers from the institution B in the previous section have shared about having discussed moral values a lot of times in the papers by the teachers but their knowledge about the Constitutional/humanistic values seems to be better than the student teachers of the institution A, who have reported discussing Constitutional values more than that of the institution B. Seven student teachers have shown an understanding about the Constitutional values while the rest of them have touched upon the humanistic values.

### 7.3.3 From institute C

ST:C1 names 'justice, equality and fraternity' as Constitutional values and names 'empathy, being considerate towards each other and responsibility as citizen as well as responsibility towards country, school or institution you are working with' as humanistic values.

ST:C2 names 'equality, justice, fraternity' as Constitutional values and 'honesty, truth, sympathy, cooperation' as humanistic values. Moreover, according to ST:C2, equity is more important than equality and justice. She feels that the reservation in its current form is antitheses of equity as it is not taking into consideration those who actually require it on the basis of weak financial background. Furthermore, she says that 'fraternity' is important for maintaining peace and mutual understanding and 'freedom' is necessary for having fraternity. She also says that 'our freedom ends where it violates somebody'. So, she explains the inter linkages between all of these values. Nevertheless, she is of the view that all these values remain only in papers as the society observes every kind of discrimination be it on the basis of caste, gender or race.

ST:C3 says 'respecting each other irrespective of diverse backgrounds they come from' is a humanistic value. Thereafter, she says that she is not able to recall any other values.

ST:C4 names 'social equality, justice, secularism' as Constitutional values and 'love, compassion' as humanistic values.

ST:C5 names 'equality, right against any kind of discrimination' as Constitutional values and 'helping others and sharing' as humanistic values.

ST:C6 says that for her values are

values for me is like giving opportunities for them, who have been, who has faced something in their past...we can appreciate and respect everybody whatever their values are, trying to understand people, respecting everyone. We should respect each religion, each place, each region, every sex, every whatever it is.

ST:C7 says that the Constitutional and humanistic values include 'justice, equality, secularism'. She laments that the reading which was given for this in the course to them had only one paragraph about these values.

ST:C8 names humanistic values as 'sensitivity' and 'sympathy' and Constitutional values as 'fraternity, sovereignty and secularism'. She further shares that she doesn't believe in secularism and is not in favour that India should be a secular country while she cites examples of Islamic countries. Her arguments about the religion and secularism seemed to be the ideas similar to those which were circulated in the popular media. Furthermore, she says that they have read that

how *Brahmins* have oppressed *Dalits* but according to her that is history and in current times everybody is treated equally. She cites her own example

I am a *Brahmin*, I didn't do this with people, I am not going to do this with you, I am not, I think all are equal so why are you think like that, so hyper on us now. It has gone. I know it is difficult for you but then sometimes you really need to, you know, control your emotions (referring to tone of her batch mates who got angry with what *Brahmins* did with *Dalits*).

So, ST:C8 shows an understanding of the Constitutional values but she doesn't believe in these values.

ST:C9 doesn't name Constitutional values as such but talks about no detention policy and after being asked further she talks about right to education and says Constitution talks about child labour, corporal punishment and right for life. She also says that Constitutional rights are away from reality as the real-life situations are very different.

ST:C10 says that treating everyone with equality is very important.

The awareness regarding the Constitutional and/or humanistic values among the student teachers from the institution C seems to be the highest. Almost eight student teachers show knowledge regarding the Constitutional values/provisions and/or humanistic values. Remaining two student teachers also touch upon the Constitutional provision like right to education, prohibition of child labour and giving respect.

#### 7.3.4 From institute D

ST:D1 says that it is the 'right to speech or expression' which is very important and teachers have to ensure that the students exercise this right in the class.

ST:D2 says that she is not able to remember anything except right to education. She explains that people themselves do not want to exercise their rights.

ST:D3 says that she has no clue regarding Constitutional values but she can name 'sensitivity towards each other' and 'empathy' as humanistic values.

According to ST:D4, 'acceptance' is a humanistic value. Moreover, she names 'basic rights for everyone' as a Constitutional value.

ST:D5 names 'tolerance, respect to individuals and secularism' as Constitutional and humanistic values. She says that there is a liberty to follow one's own religion, culture and language unless it offends somebody else.

ST:D6 places 'moral values' in terms of 'what is right and what is wrong according to us' under Constitutional values and humanistic values. Later on, she added, 'honesty and non-violence' to it.

ST:D7 doesn't know about the Constitutional values.

ST:D8, ST:D9 and ST:D10, all three of them were not able to enlist any of the Constitutional or humanistic values. It is ironical that ST:D9 have talked about social justice at length in the previous section but unable to name Constitutional value when asked to.

A lot of student teachers from the institution D have talked about discussing gender in the previous section but when asked about naming some of the Constitutional values, they fail to enlist equality or gender equality as one such value. Moreover, a lot of student teachers from the institution D in the previous section have talked about discussing values and sometimes even Constitutional values but when asked about naming those Constitutional values, they were not able to do so. This indicates that they were not able to relate the concepts/issues which were discussed in the B.Ed programme with the values integrated in the Constitution of India; even if the former was about the latter only. So, only three student teachers have talked about some rights enshrined in Constitution (such as right to speech, right to education, basic rights) as Constitutional values. Only one student teacher talked about secularism, respect, liberty to follow one's religion/culture/language under Constitutional values. Also, one student teacher has considered moral and Constitutional values as one and a same thing. Remaining five of the student teachers were not able to name/identify any of the Constitutional values. Similarly, only three student teachers name some of the humanistic values which include; empathy, acceptance, honesty and non-violence.

So, overall maximum number of student teachers from the institution C shows the understanding about the Constitutional values followed by institution B, institution A and lastly institution D. This however is not in sync with the kind of values which have been emphasized in each of these four institutions in the previous section. Surprisingly, the institution A and institution D in the



previous sections were the institutions in which discussions on Constitutional or humanistic values held more than the institution B and C. Notwithstanding, the same student teachers who have explained or mentioned about gender issues, equality and caste issues in the previous section have failed to talk about Constitutional values when specifically asked to. This shows that there are also the student teachers who are not able to make linkages between the issues/concepts and the Constitutional values.

## **7.4 Students' experiences of the institution/programme**

### *7.4.1 From institute A*

ST: A1 is of the view that not everyone receives the programme in a similar manner, no matter how good it is. She elaborates this as

teacher education programme is good, but it's all about how you receive it. So it's about how you take it. There are lot of people in my class who obviously are part of the gender program. But the moment you see them in the normal, you know, scenarios, they obviously do things which are very sexist, which are very inappropriate, which are very derogatory but they still do it. So, I don't know, how, what kind of an impact is on them of those classes? So who to blame? I don't know? It's probably because of the socialization that has a greater impact rather than these classes?

She further says that she has acquired such lifelong learning from the programme which would be useful to her even if she doesn't choose teaching as a career afterwards. She also mentions that this programme has made her realize that the job of a teacher is not easy.

However, there are two things with respect to the programme which ST:A1 is not very happy about; one, the exams which she thinks happens in a very conventional manner and two, the huge number of classes which one is supposed to attend.

ST:A2 shares that the new recruited teachers in his department are not able to teach properly. He says

[Translated] some new teachers are not able to present their paper. They say that they don't have knowledge about the subject so you do it on your own...They also say that they themselves have studied through distance mode...There is a teacher who does not know either English language or Hindi language. You tell me how he would teach in this department?...If you do not know English... you should at least know English. How would you communicate with the students? [For original narrative, see Appendix C ST:A2(i)].

Nevertheless, there are 2-3 teachers among the newly recruited who are very good unlike the rest of them. He also shares that prior to these new teachers, they were taught by the adhoc teachers, who were very good with the content and teaching.

He also informs that during his previous courses from Delhi University he had faced discrimination on the basis of his class identity from his peers, however he has not encountered any such thing in his present department. This, he says is due to the fact that the teachers who were teaching prior to the newly recruited teachers were very good and they have enabled students to open up and change their attitude. However, he laments that now the environment in the department is gradually becoming communal because of the ideology of the newly recruited teachers. He further shares that now he feels that his opinions are ignored because he has a *muslim* name. He says that now he does not feel like saying anything in the classroom because new teachers ignore him and he does not want to get into unnecessary problems since teachers have control over marks. So, he sits quietly in the classroom. Moreover, he also shares an incident with the new administrative staff who in absence of her senior refused to sign the ST:A2's application whereas she signed the application of other students in front of him only. He felt discriminated against and laments that the environment of the institution is slowly getting worse which once used to be very congenial.<sup>45</sup> On the brighter side, his peers are very nice and they do not discriminate against each other on any of the basis.

On the plus side of the programme, ST:A2 has learnt a lot of things which he could not learn even in journalism, such as overcoming stage fear and has improved his communication skills. He has also started talking to girls which he could not do earlier. He says that 'drama' in EPC course has helped him in opening up. He also shares that one of his classmates who was initially not very respectful towards people belonging to different castes and religion has now started respecting each person irrespective of their identity.

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<sup>45</sup>ST:A2 also shares an example where a teacher passes castiest comments openly in front of the class. He narrates that once in a class on a question asked by a student about the relevance of creating caste divisions in society the teacher answers "because in old times a lion and a donkey could not drink water together". ST:A2 objected to this response by the teacher to which teacher said that she didn't mean it that way. Later on students registered their objection to passing of such comments by posting a poem on a bulletin board and so gradually everybody got to know about this incident in the institution.

With respect to some of the weaknesses in the programme, ST:A2 had to say that during the internship period of four months they have to go to school for teaching on all of the days except Monday. This, according to him creates problems for his students as well as their regular teachers. Students have to again adjust to the previous ways for one day every week and their regular teachers feel clueless about what to teach to the students as they are not in regular contact with the students during this period. So, ST:A2 suggests that the internship period should be regular and the reports which they have to submit (because of which they come to the institute on Monday) could be submitted and discussed by contacting the respective teacher in charge as per the school hours. He also feels that after the internship period ends which happens around December, there is not much to do in the remaining duration of the programme.

According to ST:A3, after joining the B.Ed programme, he learnt many things for the first time in his life. For example, studying 'gender' in detail. Moreover, he says that he can see a change in himself whether this is with regard to the teaching or his attitude. He also shares that he used to think about things before as well but the institution has helped him in providing a direction to those thoughts.

Furthermore, ST:A3 says that the environment at the institution is good and he never heard or faced any incident related to discrimination. However, in his previous educational institutes of Delhi University, he had observed that the students' groups are often divided on caste lines. The language which is used by these so-called educated people came across to him as very casteist and derogatory. He further believes that since the campus of his current institute is very small so there is not much space for students to show their casteist tendencies which according to him they would do if given space and chance. He says this because he has seen streaks of the biased attitude in some of his peers.

With regards to some of the weaknesses in the programme, ST:A3 says that he is not satisfied with the way exams are conducted. He tells that in B.Ed programme they are taught about various idealistic things but ultimately at the end of the programme things get reduced to the exams and marks which are a huge disappointment for him. Secondly, there is a huge language barrier since most of the available reading material is in English so the students who are from Hindi medium suffer. The students try to learn the language but it will only be gradual which is not taken into consideration and hence such students suffer. Moreover, he says that making

separate sections for students on the basis of medium of language gives a feeling of inferiority among the students of Hindi section and hence he finds it ironical that they are told in the B.Ed programme to teach the students through the latter's mother tongue.

ST:A4 shares that after joining the B.Ed programme he has realized about the exploitation he faced while doing petty jobs previously. Also, he is now aware about the gender rights; be it property rights, right to education or freedom to move and etcetera. He comments that even educated women sometimes do not claim the rights entitled to them.

He had good experiences in the institute. Also, he never ever in his life received such a good opportunity (of studying in a known institution in a known university). He feels that there needs to be only a slight improvement with respect to the girls' participation in the sports which is very less in the institute. He further says that as opposed to the environment in the institution, the caste-based discrimination is very rampant in villages, especially in its schools. He makes an interesting observation about this phenomenon, he says that in villages everybody comes to the same school but in cities students who come to the government schools usually are a homogeneous group (coming from a nearby slum dwelling) while most children from upper class group attend private schools; which is why the caste based discrimination is visible in the village schools and cannot be overtly found in schools in urban areas.

ST:A5 says that she never thought about things like exploitation, rights, oppression before joining the B.Ed programme. She also tells that B.Ed programme has enabled her to think through others' perspectives, to observe things and to raise voice against wrong. The programme has provided her strength, a kind of confidence to fight against the wrong which was not there in her before.

With respect to some of her unpleasant experiences within the institution, ST:A5 informs that first of all, their teachers were replaced in the middle of the semester which had disturbed the students a lot. Secondly, these new teachers are not as capable as their previous ad hoc teachers. She shares that the teacher who is teaching the paper of 'gender' does not herself has an understanding about the paper. Finally, she says that their elective papers are offered to them through lottery system which should have been ideally provided to them according to their

choice. A lot of students felt discontent because of this and wrote applications also but all went in vain as no action was taken regarding this.

According to ST:A6, the curriculum and the programme needs to be a little bit flexible so that there is time for the students to take initiatives and engage in extracurricular activities. He also feels that the institute do not practice what it preaches, for example, the teachers talk about inclusion but the institute itself is not very inclusive. He says the examination pattern and the classrooms are not conducive to the visually challenged students. Moreover, he feels that the attendance system is very rigid. ST:A6 then says that the institute is insular from the Delhi University, it also do not participate in the University's students' election and do not hold any for its internal student body.

On the positive side of his experiences with the programme, ST:A6 says that the 'gender' paper helped him in broadening his perspectives.

ST: A7 says that before joining the B.Ed programme she used to be a quiet girl but now she has started speaking a lot. Moreover, she says that now she has started thinking on things from others' perspectives also.

ST:A8 says that in this programme everyone gets opportunity to express themselves. Moreover, the best part of it is that they are enabled to think on the things from others' perspectives. So, she says that even if one does not become a teacher after completion of the programme, the things which are learnt here would help them throughout their lives.

However, ST:A8 feels that there is gender based discrimination in hostel rules for girls and boys in the institute. She shares that there is no wifi in girls' hostel whereas boys wing has a wifi facility. Moreover, the hostel timings are different for girls and boys. With respect to the programme she feels that the duration of the programme could have been reduced as in second year after their internship gets over there is not much to do which results into wastage of their time. She suggests that all theory papers should be taught in the first year and after that there should be a separate teaching practice for 3 months.

ST:A9 shares that their rights as students were violated when they were not provided the choice of subjects in electives, even though they have expressed their dissatisfaction on the matter

through writing an application letter to the concerned authority. Furthermore, she says that in mid semester all of their teachers were replaced with the new teachers because of which they (students) had to bear a lot of discomfort. So, she says it is ultimately the authority, which has a final say in things irrespective of right and wrongs, irrespective of who bears the brunt of the decisions taken. She is also of the view that whatever is preached to them is not practiced in the institute. Moreover, she reveals that the new teachers do occasionally pass comments to students which are sexist, communal or casteist; because of which the students have become repulsive towards them. She also emphasizes that after the new teachers have joined the institute, the authority of the teachers has started becoming more prominent and visible.

With respect to the overall impact of the programme, ST:A9 says that although she was already oriented towards all the issues and concerns which she is reading in the B.Ed programme, she still has felt improvement in her at the level of analyzing things or looking at things from others' perspective. Furthermore, she feels that the duration of the B.Ed programme could be reduced to one and a half years and student interns be paid so that they are motivated to do well.

ST:A10 shares that the B.Ed programme has helped him in developing a vision and nourished his analytical-reflecting skills. He further says that he has developed his own thoughts, his own understanding of how to relate to things and how to look at the things beyond its face value. However, he has observed that in spite of talking and discussing so much on gender, the institute does not promote girls for sports. He says

[Translated] girls are given less participation (referring to their participation in sports)..in classroom you talk a lot theoretically but sooner you step out of it..you don't include them in your team just because according to you they are physically weak and you may lose or your house may lose if you include them in your team.....and I had raised this issue in the classroom as well that in the cricket match (which happens at the sports day celebrated in the institute) you include girls as well but what is the ratio of the girls to the boys? On 8 boys, 3 girls are included in the team...also you give them (girls) to bowl in the last, you give them to bat in last then what is the use of all that? You say that you promote girls but do you only promote them in cultural activities such as dance or play?  
[For original narrative, see Appendix C ST: A10 (i)]

Furthermore, with respect to the overall programme of B.Ed, ST:A10 says that the first year of the programme is very hectic which according to him should be relaxed a bit. Moreover, when he compares his experience of B.Ed in his current institute with that of his friends' experiences in other institutes; there are stark differences. He says that his friends from other states have shared

that they do not have to go for classes and only need to sit for exams. Moreover, for internship, the students there are required to find the school on their own for the teaching practice whereas in his institute they not only are allocated schools for internship but also the platform which is provided to them in the institution enables them to reflect and nourish their personality as well as skills. This shows that the way B.Ed programme is run in various parts of the country is very different from each other. Moreover, the adhoc and substandard practices such as corruption is still prevalent in running of the programme as crucial as B.Ed.

So, all of the student teachers from the institute A have admitted that the B.Ed programme in the present institute has brought positive changes in not only their personality, interpersonal skills but also their attitude, thinking and reflecting skills. Moreover, student teachers believe that the course has offered them such learning which will help them in their life even if they do not pursue teaching as a career. They have also shared that their understanding in general and in particular to gender has been strengthened. However, the student teachers also had some negative experiences in the institute to share. Some of the common negative experiences of students included replacement of their teachers in mid semester, allocating elective papers to the student through lottery system instead of the students' desire/interest, passage of the sexist/communal/casteist comments by the newly recruited teachers and new teachers not having enough knowledge about the subject they teach. Apart from this, student teachers were also not happy about the way exams got conducted and the way things have been reduced to the marks at the end of the course; which is completely opposite to what they are taught in the course. To express their dissatisfaction with this, they have said 'teachers do not practice what they preach'. This feeling can have severe implications for them in considering the teacher education, teachers and society in general. Moreover, according to Seidel & Shavelson (2007) and Van de Grift (2007) the teaching practices of the teachers significantly affects learning of the students and that is why in order to improve the quality of education teachers need to be sufficiently trained (as cited in De Jager et al., 2017).

Besides, student teachers also reported that in the course/institute; the attendance system is very rigid, creation of separate section on the basis of language send feelings of inferiority among Hindi medium students, non-availability of material in Hindi language, girls are not promoted to participate in sports, the examination pattern and classroom infrastructure are not conducive to

visually challenged students, different rules of hostel on the basis of gender and etcetera. Some of the student teachers have suggested that the duration of the B.Ed programme could be reduced as there is not much to do for them after their internship gets over. Moreover, the internship should take place in a regular mode, that is, they go for school teaching on all of the working days unlike the system which is in practice currently.

#### *7.4.2 From institute B*

ST:B1 says that after joining the B.Ed programme his thoughts have changed and now he can take better decisions. Moreover, he has become confident.

ST:B2 have also observed that she has become more confident now. Moreover, those students who would not talk to her initially (because she is visually challenged) do talk to her now and they all stay together. However, sharing about her previous experiences of school and college she says that her peers would point at her and say that ‘she doesn’t know things’. The bad attitude of people towards her as a visually challenged person has motivated her to take up the studies and prove them wrong. Moreover, she shares that the infrastructure of the institute is not friendly for visually challenged students.

Both ST:B1 and ST:B2 are happy with the attitude of teachers, staff and students in their present institute. They say that some of the teachers try to arrange recordings for them which was not there in their previous colleges. Moreover, the teacher encourages other students to come forward to record the readings for visually challenged students. Moreover, they share that the Hindi medium students are taught in the Hindi language in this institute. Only that ST:B2 wants the course’s duration to be reversed to one year so that she can save her time.

ST:B3 shares that in their institute they are taught that students should be given space to speak, to voice out their opinions, to not be biased in assessment but some of their teachers do not practice these themselves.

With respect to the overall programme ST:B3 says that the programme has helped her in becoming more confident in terms of standing, speaking and teaching in front of the class. However, she thinks that academically she has studied more in her graduation and post-graduation courses. Also, according to her those courses were more enjoyable than this.



Moreover, she feels that the programme is very stringent and feels like back at school. She also says that there are so many assignments so much of pressure that students are bound to compromise quality with quantity.

For ST:B4, the B.Ed programme has helped her not only in her personality development as she has gained motivation to speak and present in front of the class but also she has learnt a lot academically. However, she says that whatever is being taught to them with reference to the assignments does not get practiced in the institute itself. She says

like today itself I was thinking when we were studying like F7 'Assessment for learning'. The teacher was talking about examinations and how like students' normal routine changes when there are examinations like they are so stressed they don't eat food at times. So, I was remembering that in first year itself like we had examinations, my routine was also changed. So, what they teach us they do not practice exactly that.....and they are also focusing on completing the syllabus so sometimes they are even I feel that examinations things should be changed over here. It should be more of like presentations and the things that make us grow more than like written exams.

Moreover, both ST:B3 and ST:B4 have shared that few male members from the faculty do pass comments based on religion or gender.

ST:B5 hints at gender/ religious biased attitude of some of the teachers in the institute. She says

[Translated] And many teachers try to show that they are unbiased, secular and believe in gender equality but internally you know that this is only what appears since there are two faces. This face is put up to show and another face which they try to hide also gets known [For original narrative, see Appendix C ST:B5 (i)] .

She feels that the duration of the programme should be one year only as they want to take up job as soon as possible.

With respect to the B.Ed programme ST:B5 says that earlier she used to think that anybody can teach from the book but after joining this programme she realized that teaching is not that easy a job. A lot of efforts need to go into teaching. She also says that her opinion and notion about LGBT has been completely changed after she has attended a workshop during the course of the programme, Previously, she used to think of LGBT in negative light.

ST:B6 shares that there is one teacher in his institute who is liked a lot by boy students but not liked by the girl students. So, the experience of boy students and girl students are different with respect to that teacher which indicates that the teacher might have a gender biased attitude. Furthermore, he says that with respect to some of the women teachers, a lot of boy students feel that these teachers would give good marks only to the girl students however ST:B6 himself never felt so. Moreover, he shares that if any student has had argued with a teacher in the classroom its impact would be seen in the student's internal assessment. This has been observed and many of the students were failed also. Although, he is not sure whether those students deserved to be passed? He tells that because of this the students do not raise their voice. Thinking aloud he suggests that the papers in the programme should include Indian philosophers more than the western philosophers/thinkers. Moreover, he says that the internship needs to be of longer duration.

With respect to the positives of the programme, ST:B6 says that it is after joining this programme that he got to know about 'how a teacher should be like'. He further says that since he did schooling from a below average school so he never had an idea about the different teaching methods which he got to learn in the B.Ed programme. Moreover, in this programme he has also learnt about how to teach and manage differently abled students. He says that the programme has enabled him to become more sensitive towards gender. However, he adds that the extent to which a student becomes sensitive towards gender is dependent on the way a teacher teaches this particular paper. If a teacher is in agreement with the gendered roles and stereotypes prevalent in society then he/she might not be able to change the mindset of their students.

ST:B7 also shares that in the B.Ed programme teachers have a lot of control over students' marks because of which students do not ask question on things like facilities not being provided and etcetera. Moreover, he feels that the programme should be oriented more towards practical training rather than the theoretical training. He is also of the view that students should not be burdened with the formalities of making lesson plans, instead they be sent on the internship assuming the duties of a regular teacher for a longer duration of time so that they can learn about themselves and teaching, in real.

With respect to the B.Ed programme ST:B7 says that after joining this programme, many of his pre conceived notions got broken, especially with respect to gender. Moreover, he has acquired greater acceptance for diversity and cultures.

ST:B8 shares that in her institute sometimes gender based comments are passed by few teachers.

Nonetheless, ST:B8 has observed changes in the thought processes of her peers as well as herself. She says that before joining the programme they (referring to her peers) did not have any idea about gender, gender discrimination which has now been changed. However, she mentions that it is up to the individual students whether they want to take up those things and implement in their lives because not everyone does that.

ST:B9 says that a teacher has commented on the students belonging from the states of Uttar Pradesh (U.P.) & Bihar. He shares this experience as

[Translated] It was a live comment and it was made face to face and it means.....the students from UP-Bihar were especially targeted. It was commented that in next admissions we will also include interviews and so will not admit students from UP-Bihar [For original narrative, see Appendix C ST:B9 (i)].

He also indicated towards teachers deducting students' marks if they argue with the teachers.

Further, ST:B9 feels that the programme should be of one year duration. He says that in second year they do not have much to do so they are made to do yoga for 2 hours in a day. Moreover, he thinks that the course makes them study and do a lot of irrelevant things.

ST:B10 also feels that their time gets wasted as in second year there is not much to do. Moreover, the course is not balanced as in first year students have so many things to do that they get depressed. One positive change which he sees in himself after joining this programme is that he has become punctual. Also, he has learnt to admit if he doesn't have answer for something instead of teaching it wrong.

ST:B10 says that in the programme they have to write everything after thinking and reflecting however the pressure of finishing up various assignments sometimes force them to compromise with the quality. Nevertheless, he has developed a habit of thinking during the course of this programme.

So, the gains which the student teachers have received from the B.Ed programme are broadly listed in relation to personality development, for example, becoming confident, speaking in front of the people. The other advantages to the student teachers from the programme include; learning about profession and developing professional skills, learning about gender discrimination, developing attitude of thinking and accepting diversity and cultures. Moreover, the experiences of the visually challenged students in the institute are good. Nevertheless, student teachers have a lot of complaints regarding the teachers and the course. Some of the common complaints of some of the student teachers were that some of their teachers are passing comments based on gender, religion and region. Moreover, the student teachers feel that the students who argue or question the teacher or speak about their rights gets penalized with deduction in internal assessment marks. The usage of marks as a tool to take revenge on the part of teachers is a misuse of authority, the power they are endowed with. It is not that student teachers do not see this as some of the student teachers have shared that teachers do not practice it themselves what they preach to students. Besides this, the student teachers have complained about the program being very stringent, school-like, and the programme being unevenly distributed in two years as in second year they do not have much to do after internship gets over. Some of the student teachers suggest that the duration of the programme should be reversed back to one year so that they can save time and pick up job.

#### *7.4.3 From institute C*

ST:C1 says that the B.Ed programme has helped her in becoming aware about things. It has opened up her mind and enabled her to develop a perspective about issues. Furthermore, she says that her pedagogy teacher has inspired her a lot as she would praise her, listen to the students' views instead of shunning those. Moreover, meeting and talking with the students coming from diverse backgrounds in the B.Ed programme has also helped her in improving upon herself.

Notwithstanding, she shares that some of her teachers in the B.Ed programme do not practice what they preach. She says that teachers do not take into consideration the visually challenged students and it is class representative who looks after whether the requisite reading material is available in soft copy or not. Furthermore, knowing that some of the students are from *Hindi* medium, the teachers give lectures in English language only. She shares that some teachers mock those students who have narrow opinions (as it also appears that these students belong to the

humble background), which ST:C1 thinks is not right. With respect to the curriculum of B.Ed, ST:C1 says that it needs to be brought closer to reality, which according to her is very idealistic presently. Thus, she says that teaching such idealistic things when not practiced by teachers creates confusion among students and hence it demotivates them.

According to ST:C2, after joining the B.Ed programme, her thinking has been widened and she has gained confidence. She has started voicing out her opinions even in her family.

However, she feels that their teachers expect them to teach using constructive approach but in a classroom of so many students this becomes near to impossible. She says that the reality of school is very different from what they are taught in the programme. She is of the opinion that lesson planning is completely useless as the class depends on various contingent factors so she suggests that they should be asked to prepare a lesson plan in rough as to what all they have to teach and then should be asked to write about how much they had to deviate from what was planned and how did they manage it. She also emphasizes that supervisors should themselves take a class or two in schools and then suggest things to them. This indicates that the teacher educators are not in touch with the ground realities of working in a school which may have frustrated students when they are expected to behave as per the idealistic standards taught to them in the B.Ed programme. Moreover, she has seen her teachers practicing favoritism with students. She further suggests that the programme should be of one year duration as in two years when the course goes a bit relaxed then they feel that their time is getting wasted.

ST:C3 says that in the B.Ed programme they are taught to teach using constructive approach but they themselves are not taught by the similar approach in the institute. Moreover, things are reduced to the marks at the end of the programme. Notwithstanding, the B.Ed programme has helped them become reflective. She says that in B.Ed programme she has learnt a lot. Moreover, she is of the opinion that second year is very hectic in the sense that they have to write reflections and observations which according to her is an irrelevant task. She says

[Translated] Because you have to prepare LPs (meaning lesson plans) which is okay, but along with it things like writing reflection and observation, I feel those are useless pressure on us. I don't feel that we really require that. If, we are doing that, we are doing it just for the sake of submitting it. That we have to submit, so we write and do not reflect much. We only see that we have to fill up certain number of pages so we write anything in it, we make things up when we write. So, here this thing has come whereas in first year

it was not there. In first year, we would write after thinking so we used to sit, think and write. Now, what happens is that we are like okay, we do not have time and we have to complete it whichever way possible [For original narrative, see Appendix C ST:C3(i)].

She also says that they have to write very detailed lesson plans which according to her again are wastage of a lot of their time. She thinks that it is not required as they observe that in schools the in-service teachers have to just write the topics they have to cover on a particular day in their lesson plans. So, she says that the time which gets wasted in writing lesson plans could be utilized in any other thing.

ST:C4 has observed that one of her teachers uses such language which indicates a biasness against *muslims*. She shares that this particular teacher has occasionally said to the only *muslim* girl in the class “this should have been happening in your community, this does not happen in our community”. ST:C4 says that this girl has herself told her that she does not like to attend the class of this particular teacher as she doesn’t feel a part of it but in order to fulfill the given attendance criterion she is forced to sit through her classes. Moreover, she says that teachers ask them to teach using constructivist method but the latter themselves use traditional methods to teach their students and so the students find the contradiction there. Also, some of the teachers practice favouritism. Moreover, she shares that they have a paper on ‘inclusive schools’ but some of their teachers do not practice inclusion in their own classrooms. They leave it completely on students to record the discussions for the visually challenged students which the students try to do as well but those few teachers do not make any effort on their own part to include the visually challenged students. ST:C4 says that whatever is taught to them has not been practiced by their teachers themselves.

With respect to the positive impact of B.Ed on students ST:C4 says that she herself was already aware about a lot of things which are taught in the B.Ed programme because she comes from literature background in which she was taught all these things. However, she has observed changes in her peers. She says that the thinking of her peers got broadened and they have started questioning things related to gender discrimination as well as they help visually challenged students in the class.

So, ST:C4 seems to be indicating that she did not gain anything from the B.Ed programme as she already have learnt all those things which her peers are learning in this programme; be it academics, personality development or attitude.

ST:C5 shares that she used to be very aggressive and stubborn but after reading the 'peace' paper she has started listening to others. Now, she tries to listen to others, try to think from their perspective and understand what they are trying to say. She says that since she did graduation from distance mode so she did not get opportunity to open up and listen to multiple perspectives before. Moreover, at the level of idea, she says that, before joining the B.Ed programme she was convinced of the different roles allocated to girls/women and boys/men, such as boys going out for work and women doing household chores. But now, she thinks that woman can do anything because gender role allocations are the human constructs.

ST:C6 mentions that teachers themselves do not practice what they preach, for example, they do not teach using constructivist approach. She feels that they should have teaching practice in regular mode because in the current format of teaching practice they go for school teaching only for four days every week which creates a disruption for both their students and themselves. Furthermore, she says that she does not see any point in writing reflections on daily basis as everyday they do not get things to write about because of which sometimes they are compelled to make up the stories just to write in their reflective journal. She suggests that reflections should be written on weekly basis. Also, she does not see any point in writing peer observations as they can directly talk to their peers. She admits that all these things are burdening them a lot. Furthermore, she has seen their own teachers practicing favouritism, which also gets reflected in the way they score the students. ST:C6 says that the schedule of the programme should be changed so that they do not have to sit in the college until 5:00 pm in the evening. Moreover, she is not comfortable that out of 100 marks 70 marks are allocated for the written examination.

With respect to positive impact of B.Ed programme, ST:C6 says that now her thinking has been broadened and she has started reflecting. Before joining the programme she did not have any idea about patriarchy or gender discrimination but now she has. All of this, she admits, has changed her life and even made it a little disturbing as she has started reflecting on things however, she doesn't know how to tackle the problems generated because of this.

ST:C7 also concedes that before joining the B.Ed programme she did not care much about what was happening out there in the world. But now, she thinks about the potential reasons behind any incident/phenomenon/occurring. So, there is a change in her attitude and her thinking style.

ST:C7 is in agreement with ST:C6 that there is no point in writing reflections on daily basis as everyday they cannot have things to write about. Furthermore, she says that there is so much pressure on them that they get stressed and they do not get any time for their personal life. ST:C7 suggests that since attendance is compulsory for them, so there should be some marks allotted to it. Moreover, she says that the programme should be introduced in co-educational colleges so that the boys can also get opportunity to pursue school teaching as a career.

ST:C8 mentions that although some teachers are very good but one or two teachers are partial and biased towards some students. She laments about it and considers it wrong, however, when it comes to practicing equality on her part with her students, she says that it wouldn't be possible all the time as these things come naturally; the way people are not equally close to both of their parents or parents loving all their children equally. She feels that behaviourism is required for teaching a class of 120 students and what they are taught in the programme is all idealistic which becomes really difficult to implement. She also feels that their teachers should themselves take one or two classes in the school so that they are able to understand what they as trainees go through because according to her teaching something is different from implementing it. She says that the curriculum of the programme is good but she is not satisfied with the way it is transacted, for example, some teachers who themselves do not have any knowledge about the subject are given the difficult papers to teach. So, they as students suffer because of that.

With respect to changes in herself and her peers after joining the B.Ed programme, ST:C8 says that the biggest change which she sees in her peers is related to their opinions about gender. Her peers have shared with her that they never used to think about things in the manner which they can now and that is why now they are able to identify the instances of gender discrimination even at their homes. With respect to herself, ST:C8 says that she is almost the same however she has started thinking about the reasons behind the occurrence of things which previously she used to not give any damn about.



ST:C9 has found that her teachers in the B.Ed programme evaluate students on the basis of the image of student they have in their mind. Secondly, teachers themselves do not teach in accordance to what they expect from their students as interns, such as teaching using constructivist approach. She further compares her institution with another institution (institution D) from Delhi University, the one in which her sister is pursuing B.Ed. She says that her institution is better in terms of them having helpful teachers whereas her sister's experiences with regard to her teachers are not very good. She feels that the teachers should demonstrate the classes in school so that they too get to know about the ground realities of working in a school.

With respect to the positive impact of the programme on students, ST:C9 says that it does bring a change in those who are willing to learn because there are some students who would not care and hence, they remain the same. Moreover, she feels that the interviews must be made a compulsory part of the admission procedure to the B.Ed programme so that only interested candidates are selected and seats could be prevented from getting wasted.

ST:C10 says that all of her teachers treat the students with respect except one. She concurs that imbibing of values depends on both teachers and students; the way teacher teaches and the ways students want to receive or not receive it. She thinks that the duration of B.Ed programme should have remained one year as according to her some of the papers taught in the programme are repetitive. ST:C10 suggests that both the fine arts and the theatre courses should be made compulsory instead of giving choice to the students to opt for one out of these. She also suggests that the paper of 'education in contemporary India' should be more oriented towards contemporary issues rather than policies; however, she says that may be this depends on the way teacher delivers it but the way it was transacted to them, she used not to like that.

With respect to the impact of the B.Ed programme on the students, ST:C10 says that although she was compassionate before as well but after seeing different life circumstances of the children during field visits in the B.Ed programme, she has become more compassionate. Similarly, most of her classmates have become very sympathetic and now they try to understand the point of view of others rather than throwing their opinion on people.

So, the student teachers from the institute C have realized that the B.Ed programme has helped them attitudinally as well as cognitively. They have become more confident, have started voicing

out their opinions, have become compassionate and understanding, their thinking got widened, they have started questioning and reflecting over things. Besides, they have also become aware about the gender discrimination and have started identifying it even in their homes. Nevertheless, almost all of the student teachers are not happy with the way their teachers expect them to teach their students but do not practice it themselves. Almost all of them used the phrase that ‘the teachers do not practice what they preach’. Similarly, some of the common dissatisfactions among the student teachers with regard to their teachers are; teachers practicing favouritism and they being biased. Moreover, some report that their teachers do not make efforts to include the visually challenged students in the class or making recordings available to them. Furthermore, some of the student teachers have suggested that some of their assignments like writing reflective journals on daily basis or writing detailed lesson plans do not make any point as everyday they might not get things to reflect upon which forces them to make up the stories and the actual classroom does not go according to the lesson plans. This not only force students to compromise with the quality as there is a lot of burden on them but also may lead up to them thinking of the teacher preparation and its machinery as superficial. Adding to this, are the student teachers’ accounts that the things which are taught to them are very idealistic and are very remote from the experiences they get in schools as intern. This indicates that the teacher education programmes have not been able to bridge the gap between the teacher preparation and school education. Out of their dissatisfaction with the idealistic teaching in the B.Ed programme, many of the student teachers want that their own teachers take demonstration classes in the school so that they understand the plight of the student teachers. This brings out the assumptions of student teachers about their own teacher, that their teachers do not have any experience of working in school and so in a way not able to address or understand the problems which student teachers come across during their internship tenure.

#### *7.4.4 From institute D*

Both ST:D1 and ST:D2 state that while they are taught to teach by using different methods so that the students remain interested in the class, their own teachers themselves do not use it with them. Moreover, their teachers are more concerned about completing the syllabus. Both ST:D1 and ST:D2 concur that although they are taught to be not partial towards their students, some of their teachers practice favouritism in class which is also reflected in the marking of students by

teachers. Both, ST:D1 and ST:D2 lament that there is mismanagement in the department as they are made to spend more time on extracurricular activities (such as *Diwali mela*, decorations for the entrance called as *bandhanwar*) than on studying the papers. So, they think that their time is getting wasted and hence the programme should have been offered as one year of rigorous preparation.

With respect to the positive impact of the B.Ed programme, ST:D1 shares that after joining B.Ed she has become confident of facing whatever comes her way.

ST:D2 says that she used to be very introvert, had stage fear and would not give presentations but after joining the B.Ed she has learnt to express herself and she talks a lot especially in the classes of ‘gender, school and society’ paper as she has a lot to share and the respective teacher provides them space to speak. She tells with delight that now she does comparing and is also a sports secretary in her department.

ST:D3 concurs that she found the programme very exhaustive initially but it helps a lot in self-development and self-awareness. Also, after coming to the programme her confidence has increased a lot. However, she laments that the B.Ed programme is unorganized and there are loopholes which makes it confusing and haphazard. So, she feels that two years period is very long for the programme and one year is less so maybe it should have been for one and a half years. She recalls that one of her batch mates has problem in understanding English language so she requests teachers to provide notes in Hindi language but teachers pass this off to the students and student would not take great effort to either translate the notes from English to Hindi language or search material for her in Hindi language. So, some students are left out because of this.

According to ST:D4, after joining the B.Ed programme, she has observed changes in her thinking and she has become a critical thinker. Her confidence is also increased. However, certain things in the management of the programme needs improvement, such as, she shares that one of the students belonging to the north-east region of the country had to ultimately drop off because of the language barrier.

ST:D5 shares that sometimes their own teachers do not practice inclusivity themselves. For example, once a teacher had asked the students to create a blog using their smart phones and then she shouted on the ones who did not do this task; not considering the fact that some of the students did not have smart phones. Similarly, once a faculty sent a document to the Whatsapp group of students. One of the students who was not proficient with English language asked the faculty to provide it in Hindi. Initially, the faculty shouted on the student but later realized her fault and provided a document in Hindi as well. Notwithstanding, she says that sometimes it becomes difficult for faculty themselves as some of the students would not know Hindi language and some would not know English language. Here, ST:D5 is trying to think and reflect over the condition of their teachers and the difficulties they might be facing in teaching and making material available in two languages such as Hindi and English. This is no doubt putting a lot of expectations on the individual teacher educators and so the department needs to bring out some mechanism for providing a support system to them. Nevertheless, student teachers are also expected to teach in the mother tongue of the students which again is putting a lot of unreasonable expectations on the school teachers.

One thing ST:D5 likes the most about her B.Ed department is that all of the festivals are celebrated here. She further says that before joining the programme she would think that anybody can become a teacher but now she knows that a teacher has to prepare plans before delivering the lesson in class, she has to relate the content with the real life of the students and should know about the psychology of the students. Moreover, she says that because of teaching practice now she can think about things from the perspectives of both; the student as well as the teacher as opposed to previously when they as students used to criticize everything.

ST:D5 laments that they have a lot of work pressure because of which they are not able to get time for themselves or even for their families. Moreover, the institute wastes their time in terms of making them sit until 5:00 pm in the evening even if they do not have classes after 1:00 pm sometimes. Also, they engage students in things like decoration or other activities not considering whether the student has other urgent works.

According to ST:D6, after joining the B.Ed programme her confidence got increased and she has become mature. Furthermore, she says that their faculty is amazing and they are taught in a very nice way. She states that they are taught through using different methods such as lecture method,

students' presenting on topics, holding debates. Also, the content is taught through relating it with the daily lives. She states that she is fortunate in having got the opportunity to pursue the B.Ed programme from Delhi University as according to her those who are doing it from IP University or any other university do not get to learn as much as she has done in the Delhi University. However, she shares that their teachers ask them to treat everyone equally but they themselves practice favouritism with students. She narrates

[Translated] Some students have managed to get into the good books of the teachers and some have come in the bad books and if you have come into the bad books of teachers really early then that goes on till the end of two years of the programme. And those students who are not in the good books are discriminated against by teachers. Teachers do not even look at them. They do not make eye-contact with them...She teaches us about treating children equally and including them and we are taught that we have to treat the children in school equally irrespective of their caste or class but the same thing is not being practiced in the department here [For original narrative, see Appendix C ST:D6 (i)].

ST:D6 also shares that while some of their teachers treat them really well, there are teachers who treat students badly. Moreover, some students do not fulfill their responsibilities as well.

ST:D7 says that there hasn't much change either in her thinking or her attitude after joining B.Ed as she used to be like this before as well. Only that she has to become more disciplined and talk gently when she goes for school teaching as she has to behave like a teacher.

ST:D7's experience of the programme and the institute seems to be a non-pleasant one as she feels it like a jail here. She says that they cannot go out of the college and have to sit until 5.00 pm in the evening. They are scolded if they go out from the college or skip assembly. Moreover, they have to fulfill a difficult attendance criterion. She also says that the curriculum for Home Science paper is not designed carefully as it appears haphazard and teachers do not have any clue regarding what to teach in it. Moreover, teachers are allotted subjects irrespective of their specialization, for example, a teacher who teaches philosophy is also given yoga wherein the teacher herself conceded that she doesn't have any knowledge about Yoga. She further tells that their fee is very high and they have paid rupees 35000 annually for the two years. On top of it, they are not given facilities and they have to bring their own material, even their own gas stoves during their practical exam. The only facility they are provided is the air-conditioned classrooms. She also says that the students cannot speak anything to the teachers because the teachers have control over 30 marks assigned for internal assessment, the marking which ST:D7 feels is not

transparent. Also, she finds it annoying when their teachers inquire and comment about their personal lives.

ST:D8 says that in the programme they are told that they have to establish eye contact with each of the students and also cater to their individual needs, however, their own teachers do not practice it themselves. She shares one of her experiences in which she could sense a cultural biasness of the department. She reveals that their department had made *saree* (a kind of a dressing type) the dress code for the student teachers to wear when they go for school teaching but she being a *muslim* cannot wear this dress as her religion does not allow for that. She says that her family had initially objected to her wearing *saree*, for which she had to do a lot of convincing but she could not raise this issue in front of her teachers. She further says that they could have made *suit* (another type of dress also called as *salwar-kameez*) the dress code as not every school ask their teachers to wear *saree* compulsorily but the department surely could not think about that. This indicates of a gap between teachers-students and the teacher education institutes - schools. She also tells that in her department every festival is celebrated except *EID* which makes her feel discriminated against. She further shares that the time duration of the department which is from 9.00 am to 5.00 pm is very long and even if they do not have any class they still have to sit until 5:00 pm in the evening. The teachers will give them some other unnecessary tasks in case they do not have class but they cannot go back home. However, her confidence has been increased after joining the B.Ed programme.

ST:D9 says that her confidence got increased and stage fear got vanished after joining the B.Ed programme. She says that while their teachers ask them not to teach using the traditional methods and use activities for teaching-learning but they themselves do not follow it. Furthermore, she has observed that a teacher focuses only on 2-3 students in the class, the ones who are more out spoken. She also expresses that it feels like a prison, like back to school - in the department. On top of it there is a lot of pressure and a difficult attendance criterion to meet. She narrates

[Translated] there is so much pressure which should not have been. The pressure of attendance is too high. Yes, there should be attendance but by the time the students reach this age and stage, many of them have to provide their help at home, somebody's parents are not fine, somebody is troubled because of something else, somebody has to bear

his/her expenses on its own so they cannot come to the college sometimes and so keeping 80-90% attendance criterion is too much and if it is less than 75% then they call your parents. And then you cannot taunt parents like this.....so this was bad and you have to understand that you cannot say that if she is doing B.Ed then she has to leave everything else. You cannot do this, if you look at the normal lives of the people then you cannot do this..... Here, it literally feels like school..they have bound us like in jail. Even if we have to go somewhere then we have to move in such a manner that our teacher should not see otherwise she will deduct from our previous attendance. And if there is no class then they will give us some other work. You have to stay till 5:00 [For original narrative, see Appendix C ST:D9(i)].

ST:D10 mentions that their teachers ask them to establish eye contact with every student but they do not follow it themselves. She shares that one of their teachers would establish eye contact with the chosen 2-3 girls irrespective of where they would sit. So, she used to feel neglected and did not like to sit through this teacher's class. Although, she now faces the same difficulty in maintaining eye contact with all of the students; she concedes of having been able to make eye contact with one half of the class but as she has realized this, she tries to maintain eye contact with everyone.

So, the student teachers from the institute D have shared that they have become confident, mature, critical thinker and self-aware after joining the B.Ed programme. Some of them have also shared that their stage fear got removed and now they can express themselves. However, there is a contradiction when a student ST:D8 have shared that she has become more confident in the programme but she is not able to speak her mind to the teachers when she feels that the culture of the institute is biased against *muslims*. So, may be the programme prepares them to speak their mind only when there is no risk of getting a backlash or the institute is not open to take criticism and hence students are hesitant to speak. Nevertheless, some of the student teachers have reported that they have learnt about the teaching profession that this is not an easy task and what are some of the things that a teacher has to keep in mind such as being disciplined and talk gently. However, there are negative experiences also on part of the student teachers. Most of the student teachers have shared that their teachers do not practice it themselves what they teach; be it related to teaching through progressive methods, maintaining eye contact with everyone, treating everyone with equality, or making classroom inclusive. Moreover, they lamented that teachers practice favouritism, do not give sufficient attention to the difficulties of *Hindi* medium students and sometimes focus on only completing the syllabus. The student

teachers also felt discontent because of the prison like culture of the department in which they have to sit until 5:00 pm in the evening irrespective of whether they have anything to do nor not. Moreover, there is a lot of focus in the department on the extracurricular activities like doing decoration for celebration of festivals etcetera and yet ST:D8 reveals that every other festival is celebrated in the department except *Eid*. Student teachers are also struggling with meeting a tough attendance criterion. Moreover, the organization of the programme is such that sometimes students feel burdened and at another times unnecessarily involved in useless things because there isn't much to do. Hence, some of the student teachers have suggested about reducing the duration of the B.Ed programme to one or one and a half years.

Overall, the student teachers from all of the institutions have enhanced their thinking and reflecting skills after joining the B.Ed programme. They have also become confident. Moreover, most of the student teachers have shared that they have become gender aware and sensitive. The student teachers from the institution B and institution D have shared learning about the teaching profession, the skills associated with it and awareness that teaching is not an easy task. However, the student teachers from all of the institutions had a common complaint that their teachers do not practice what they teach/preach. Taking away such feeling from the teacher education programme might significantly affect the students' learning and ideas about the gap between the theory and practice (De Jager et al., 2017; Korthagen, 2017). Moreover, the student teachers also found that there is a gap between the methods employed by the teacher educators and methods advocated by them which was a problem identified even in the TECF 1998 (NEP, 2020). It clearly indicates that teacher education still suffers from some of the similar kind of problems as it was in previous times. Furthermore, the student teachers from the institute A and B have reported about passage of insensitive remarks by the teacher educators which disturbs and demotivates the student teachers. However, sometime they do try to register their dissent in their own unique ways but more often they are scared to say anything or raise their voice against wrong because the teachers have control over the internal assessment marks. The student teachers have reported that teachers use internal assessment marks to settle their personal grudges with students. Moreover, the student teachers from all of the institutions find the programme too stringent. They find it difficult to cope with the tough attendance criterion or catching up with the numerous activities and assignments. Some of the student teachers have



reported that the burden of completing numerous assignments have led them to compromise with the quality as they do it just for the sake of doing and sometimes cook up stories to write in their reflective journals. Nevertheless, they find the programme unevenly distributed over two years as in the first year it is very hectic and in second year after their internship gets over, they do not have much to do. Further, the student teachers also have some suggestions to make. They suggest that the duration of the programme can be reduced either to one year or one and a half years. They also suggest that the internship needs to be conducted in a regular mode wherein they need to go to the school every day during their internship tenure as in the current practice they have four teaching days in a week which disrupts the flow and rhythm of their school students as well as the school teachers.

## **7.5 Conclusion**

So, the narratives of the student teachers reveal that the Constitutional and humanistic values are being discussed in the B.Ed programme. However, sometimes the student teachers (mostly from the institution D) are not able make linkages between the Constitutional values and issues of equality or gender issues. Therefore, this indicates that student teachers have an understanding about the issues but sans their association with the Constitution of the country. This is despite the fact that the paper on 'Education in Contemporary India' has a unit on Constitution and paper on 'Conceptual Foundations of Education' also mentions some of the Constitutional provisions and perspectives. Moreover, the awareness about the Constitutional values by few of the student teachers does not always translate into they having a belief in it as one of them has supported corporal punishment in favour of moral education and another not believing in secularism. How much of these values are practiced by the student teachers is explored in the next chapter. Nevertheless, the students from all of the institutions having enhanced their perspectives and reflection skills are able to gauge the gap between saying of the teacher educators and their actual practices. This has also become a part of the student teachers' learning and experiences from the programme which may diminish the positive impact of the teacher education. Even though the gap between the theory and practice or the methods employed and advocated have been identified long back (this has been identified in TECF 1998) yet this problem has not been resolved.

## Chapter 8

### Practices and views of student teachers

#### 8.1 Introduction

In the previous chapter it is shown that the Constitutional and Humanistic values are discussed in the B.Ed programme. Also, most of the student teachers are aware about the societal issues or about the values crisis. The student teachers are also able to identify the gap between what is being taught and what is being practiced by the teacher educators. Yet there are a very few student teachers who even after having discussed about the Constitutional or humanistic values were not in favour of those as they have their own personal ideas about these. Therefore, having awareness about something may or may not translate into action or a synced behavior. Thus, with the present chapter an attempt has been made to know about whether the values are practiced by the student teachers? Student teachers in the second year of the B.Ed programme go for the school experience programme (also called as internship or practice teaching) so it is during this time that they get an opportunity to practice or implement their learning from the B.Ed programme at their respective schools as teachers. As all of the student teachers were going for their internship during the time of the interview so it was pertinent to ask them about their school internship experience in relation to the values as well as the teachings of the B.Ed programme. Moreover, with the present chapter there has also been an attempt to know about the student teachers' general views about the values and the society.

#### 8.2 Practising values

##### 8.2.1 *From institute A*

ST:A1 says

some of the values to keep in mind are that every child has his or her own self-respect. Every child likes that a teacher gives them attention in a particular way. So yeah, I don't see a class as a class I see a class as you know, as individuals who are there together of the same age and they want to learn and obviously they are kids they're just kids you know 7th, 8th, even 9th and 12th....So yeah, they have to be treated nicely they have to be given their space. I cannot just shout at them or scream at them or assume that they know it all. They are there to learn and even I'm there to learn from them. So, yeah, that's what I keep in mind, self-respect, dignity and I make sure I give them their space not like too much, but whatever is needed in the class.

So, for ST:A1 respecting the children is important while not expecting that they will know everything at once, Moreover, she says that as she teaches English subject so the subject covers some of the values. One of the important points here is that she assumes herself as a learner.

ST:A2 shares that because there is so much communalisation of things around, he was afraid to teach a chapter from history entitled ‘rise of Islam’.<sup>1</sup> His fear was not unfounded as one of his peers had received certain communal comments from students while teaching the same chapter. However, he could successfully teach that chapter to his students and students also co-operated with him. ST:A2 further says that he tries to encourage the students. ST:A2 has promoted the value of cleanliness among his students in the classroom. He emphasizes on contextualizing the learning for his students as they come from a different socio-economic background. He says that more than what he teaches to the students he learns from them.<sup>2</sup> So, like ST:A1, ST:A2 too takes up the position of a learner as a teacher.

ST:A3 recounts that he has seen ample instances of violation of students’ dignity in public schools and dignity of teachers in private schools. He says that he has just started his internship so he did not get any chance to practice values or the things which they have been taught in the B.Ed programme. Nevertheless, he tells that ground realities are very different to what they have read in books.

ST:A4 says that he tries to make his students aware about their own problems and he always encourages them to share if they face any problems/issues in their lives in general or specifically related to education. Furthermore, he enables his students to have knowledge about gender discrimination as well as the exploitation which peasants and the women face. Making the students aware about their own condition, situation or exploitation is an important part in critical pedagogy.

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<sup>1</sup>The fear may have also originated from him being a *muslim* in a communally charged environment.

<sup>2</sup>ST:A2 shares an example where he was teaching the VIII standard about the concept of natural resources such as ‘air’. While he was telling students that air is a local resource and is available everywhere one of his students questioned it and said that he doesn’t get air in his house (which is a slum dwelling) and he feels suffocated there. This made ST:A2 to rethink about the concept.

ST:A5 has become sensitive towards the location and background of the children. She tries to understand their context, their daily struggles and challenges and teach in accordance so that no child is left behind. So, she tries to be a humane teacher for her students.

According to ST:A6, the realities and demands in schools are very different which constantly push them to change their ideas and become comfortable with the given school environment. So, for him the utmost challenge is to keep sticking to his ideas and keep working towards those. So, he is trying not to submit his professionalism to the existing culture of the school. He further says that he tries to present himself as an example in front of the students so that they can imbibe values from his example.<sup>3</sup> Moreover, he conducted some activities with students with the purpose to make them understand the values of co-operation and mutual understanding.

According to ST:A7, in the programme they are taught to use a child centered approach however the ground realities of school are very stark. There are so many children in one class that it becomes difficult for her to use child centered approach. Moreover, there are some established norms in the school such as the class should not make noise whereas in B.Ed programme they are taught that making some noise is not such a problem. Also, while implementing child centered pedagogy some noises are certain to happen. So, she is encountered with a lot of contradictions and hence she is not able to implement what they are taught in the B.Ed programme.

ST: A8 says that she tries to treat all the students equally and do not practice favoritism in the class. Moreover, she keeps in mind that she does not punish the students and instead asks them if they are facing any problem. So, she brings forth the values of equality and dignity in her treatment towards the students.

ST:A9 says she tries to teach and behave in accordance to what has been taught to them in the B.Ed programme. She further says that she takes extra caution while speaking in the class so that she doesn't insult someone even unknowingly, not even in joke. Also, she tries to not get over-friendly with them because then they can get distracted and lose interest. Also, getting over

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<sup>3</sup>He shares an incident from his class when a desk in his class got dirty (somebody spilled food on it and nobody was ready to take the responsibility for it) so he told his students that irrespective of who made it dirty if the desk is not clean within 5 minutes than he himself would clean it. This has forced his students to be ashamed of not taking responsibility or not cleaning the dirty desk. And so, somebody cleaned the desk before he could notice.

friendly with them runs the risk of teacher being insulted by them. So, she tries to bring in both; the professional values and humane values in her teaching.

ST: A10 says that he has discussed about social justice, equality of opportunity and equity in reference to the reservation with his students at school. Moreover, he remains cautious to not speak anything which may hurt the students. So, ST:A10 discusses and practices the Constitutional and humanistic values with his students.

So, the student teachers from the institution A try to teach in accordance with either the humanistic values or the Constitutional values. A student teacher tries to make his students aware about their own circumstances/conditions and talk about the exploitation and oppression and hence he tries to do the critical pedagogy with his class of students. Another student teacher has taught his students the concept of social justice in reference to reservation. Moreover, other student teachers have focused on treating their students with dignity and equality. Some student teachers have told that they try to teach in accordance with whatever they have learnt in the B.Ed programme, however, the realities are very different from what they have read. Therefore, they are constantly challenged to work in consonance with the teachings of the B.Ed programme. Nevertheless, two student teachers assume the position of a learner as a teacher, a factor which plays a positive impact on the professional identity of teachers (Denton & Ashton, 2004).

### *8.2.2 From institute B*

ST:B1 says that in his school girls and boys sit separately so he put efforts to make them sit together. Moreover, he makes it a point to engage both girls and boys students equally in the classroom discussions. He says that since he teaches political science, he taught his students about secularism and that a state cannot support any particular religion or any particular caste.

ST:B2 believes that not every children is expressive so the ones who are quiet should not be taken for unintelligent or unaware. She also says that according to her, a teacher should also be a friend to students so that they do not hesitate in sharing their stories or problems with the teacher. Moreover, she treats each of her students with equality.

ST:B3 says that first of all she tries not to get over friendly with her students as she deals with XI standard. On values she says that since she teaches literature so one or the other values are

discussed in the chapters. She recalls having discussion with her students on ‘empathy’ and ‘gender equality’.

ST:B4 tries to practice patience because initially it was difficult for her to manage the class and she would get irritated but now she has learnt to practice patience. Moreover, she says that she never discriminates against any student on any of the basis. She also mentions that since she teaches literature so the chapters itself covers some values which she discusses with her students.

ST:B5 said that it is natural to her to treat her students equally and just. She further said that since she taught social sciences, so the values like diversity and equality gets discussed in the class. She shares that in junior classes she has discussed about values while in senior classes she does not get much opportunity to do so; she also says that in senior classes students ask a lot of critical questions so it becomes difficult for her to teach. This indicates that the student teacher is not well equipped to answer the questions put by the students from the senior classes because of which she seems reluctant to discuss anything which may invite questions from them. She shares an incident from her class where two students were arguing with each other on whether the treatment which was meted to *Ambedkar* is even relevant in contemporary times? To this she has replied in yes. ST:B5 feels that because of the growing exposure of the students towards popular media or social media, they ask and share a lot of their views regarding religion or the political parties. She recalls a VI standard student standing up in the class and calling a political party - a party of fundamentalists.

ST:B6 shared that he got the chance to discuss about values with the students in arrangement classes.<sup>4</sup> He said that he motivates the students to study a lot because he knows that they come from marginalized socio-economic background and so they will have to put in extra efforts for learning. Moreover, he knows that the corporal punishment is banned in school but he advocates its usage within limits to inculcate morality among students. Nevertheless, he shares an example of one of his juniors taking his class on dictatorship and Hitler, so when a student asked him about what is dictatorship? The teacher had simply took the name of a political leader from contemporary times, which ST:B6 feels is very wrong. He says

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<sup>4</sup>Arrangement class is a term prevalent in schools. It is when the respective teacher for a particular subject or class is absent that some other teacher is sent to that class for managing the students.

[Translated] So, I felt that if you will call him (takes the name of the leader) dictator in front of the VI standard students then these students whenever will hear his name in his life would consider him a dictator, so things like this should not happen. Until the student reaches a certain intellectual level you should refrain from all such things [For original narrative, see Appendix C ST:B6 (i)].

ST:B7 says that because of his higher education he had developed an attitude of understanding things and treating everyone equally and just. He says that he tries to motivate the students by giving examples from his own experiences. He shares that since majority of the students in the school are *muslim* so sometimes they ask questions pertaining to the attitude of school management towards them. He further tells that one of his students once asked him that why *Diwali* is celebrated in the school whereas *Eid* is not? To this he replied that ‘if you do not like that so do not get involved in activities for celebrating *Diwali* but have respect towards each other’s religion.’ He says that since students are very young so it becomes difficult to make them understand about the things.

ST:B8 tries to teach the content by relating it to the students’ context. She tries to minimize the hierarchy between teacher and student as well as she tries to make everyone participate in her class. She further shares that she has had a detailed talk with her students on *Jyotibha Phule* in terms of his contribution in the amelioration of caste-based atrocities and education of women. She tells that once she had a discussion on values with her students through the help of a poem in which she tried to elicit from the students ‘the meaning and kinds of darkness’.

ST:B9 says that he treats each of his students equally and do not bias against any of them. Further, he says that initially his students were very interested in discussing things like politics and they had asked him about his stand towards reservation. To this, ST:B9 replied in negative. He told his students that reservation is not good as it is not doing justice to the ones who are actually needy. He identified the needy in terms of economic means and facilities. Moreover, he says that he discourages such kind of discussion in class and focuses on teaching the content. So, it seems that ST:B9 does not find the contemporary issues or scenarios relevant for discussion with students and focus only on the content prescribed through textbooks.

ST:B10 says that values are not discussed with the students directly but he talks about ethics and values according to situation. He shares that he asks his students to report the data honestly when

they conduct experiment in science. Moreover, he asks them to not cheat during the exams but rather concentrate on studying.

So, most of the student teachers from the institution B have talked about treating their students with equality and fairness. However, one student teacher who talked about treating students with equality holds anti reservationist stance and discourages his students to bring in the political or contemporary issues in the class and rather focus on the content of the subject; so, he delinks the subject/content with the outside world. Moreover, another student teacher finds herself not able to handle the critical questions asked by the students from senior classes. So, it appears that the school students are aware about their social and political world and they are constantly looking for answers through the education they receive. Therefore, instead of avoiding their questions or shutting them up the teachers need to teach in a way that they acquire the tools to find answers to their ever-growing curiosity. Nevertheless, four student teachers have shared about discussing Constitutional values such as secularism, gender equality, diversity, caste issues, women education with their students and two of them have referred to *Ambedkar* and *Jyotibha Phule* while teaching the students. One of the student teachers talked about his efforts towards practicing gender equality by making boys and girls sit together and engaging them equally in the class. However, another student teacher has justified corporal punishment for furtherance of morality among students. It is also found out that it is because of the nature of the subject that the student teachers were able to talk about values or discuss such things with their students. These subjects as pointed out by them are political science, social science and literature.

### 8.2.3 From institute C

ST:C1 says that she doesn't judge and pinpoint students who talk in the class. However, later on she says that she will try not to be partial and scold students but there would be a limitation to it. She says that in a class of 50 students she might not be able to apply the aforementioned as well as she says that sometimes she will have to scold a student in order to be fair with other students such as the ones who do not bring book in comparison to those who bring it. So, here it seems that the motive for her to become a teacher which was to become such teacher who would not scold or pinpoint students based on her personal childhood experiences is getting faded in view of the ground realities. Here it presents an opportunity for her to rethink about her childhood teachers as she still holds those teachers responsible for ruining her life. She seems to have not



forgotten and forgiven them, however when it comes to her own self as a teacher, she thinks that she may not be able to refrain from scolding her students completely; one thing which she resented most as a child.

ST:C2 says that she tries not to ask personal details from the students about which they may be hesitant such as their father's occupation or their surname. Moreover, for her each of her students is equal whether they are backbenchers and the ones who answer the questions.

ST:C3 says that she views her students as children with knowledge, the knowledge which she has to make use of and to relate to while teaching something new to them. Furthermore, she says that she respects their opinions and does not judge them on the basis of it. She also tells that she can talk about values only in their free periods because they are being observed/supervised and also, they have had very less number of classes so far.

ST:C4 says that she provides an equal treatment to all of her students, for example, if she has a differently abled student in her class then of course there will be different facilities for that student but she will try to attend to him/her at the level of academics equally as her other students. Furthermore, she believes in treating everyone equally irrespective of the gender. She also addresses students with respectful language. She says that she tries and reminds herself to not to speak to students in loud voice or even scold them. She shares that she wants to teach children to not compete with each other but with one's own self; her father has taught her this. She furthermore says that since she teaches English so moral values get covered through its chapters.

ST:C5 says that she keeps reminding herself to not practice favouritism in the class. She has to treat everyone equally. Moreover, she says that the utmost quality a teacher should have is 'patience' because they have to deal with children and children will be naughty. Also, to expect them to sit quietly all the times is unfair as the adults themselves have difficulties in doing that. She says that a teacher has to teach in an interesting manner so that she will not have to take extra efforts in managing the class. Also, she has not yet got an opportunity to discuss the values with her students because she has to cover the syllabus but she says that she keeps telling them to not talk among themselves and listen to the teacher when the teacher is teaching. Thus, it appears that like ST:C3, she also thinks that the values are separate from the content and so cannot be

infused within the content of whichever subject they teach. So, ST:C5 tries to think from the perspective of children and she also shows an understanding about the class management strategies.

ST:C6 shares an incident from VI standard where students were arguing in favour of existence of ghosts and when she countered this, one of her students told her that since she is educated that is why she is denying the existence of the ghosts but the former has herself experienced it. Gradually, almost half of the class started saying that they have experienced the existence of ghosts. ST:C6 could not then think of a way to put their arguments off as they were very emotional about it and had dismissed her by calling her 'educated'.

ST:C7 says that she is careful that she doesn't say anything in the class which could be related to the personal background of students and hence hurt them. Also, she has problem in controlling anger when students do not understand after her repeated efforts and then she has to calm herself down and think from students' perspective but she says that she is encountering problems in that. Furthermore, she says that she wants to talk about gender with the students and sometimes she gives them lectures on the value of education for girls as well as how fortunate are those who have got an opportunity to attend school.

ST:C8 says that practicing all the ideal things which are taught to them is not possible in real life situations. She elaborates that in a very populated classroom if students do not listen to you even after appealing repeatedly to them softly then finally you have to shout at them. Moreover, she says that she is not in favour of punishment but she feels like sending those students out of the classroom who continuously disturb the whole class. She further says that people react instantly and then reflect later on and hence she reacts according to the given situation. Also, treating everybody equally is not possible according to her. She says that sometimes you will praise some student but that could look like being partial which you cannot help about. She further says that since she is a political science and history teacher so she teaches about the concepts such as secularism, democracy, universal adult franchise, the process of elections, legislative and executive assembly. Although, she herself does not believe in the idea of secularism and is not in favour of India being a secular country as she cites examples of Islamic countries. So, it was clear that she is in favour of making India a *hindu* nation. Moreover, with respect to caste also she tells that it was a thing of past and doesn't exist presently. Nevertheless, she wanted to teach

her students about gendered socialization but her students kept on insisting that the gender segregated roles are pre-ordained and hence natural. ST:C8 tried to make them understand but they were not convinced about it. So, she left that argument there and proceeded with her usual class, covering syllabus of her subject.<sup>5</sup> ST:C8 is quite vocal about her views, she admonishes the idealistic teaching and behavior.

ST:C9 has to remind herself that as a teacher she should not address students as ‘child’ as this is what they are taught in the B.Ed programme. So, she is trying to practice what is being taught in the B.Ed programme. Secondly, she has to remind herself to not use corporal punishment. Moreover, she shares that whenever she distributes their answer copies, she folds it and tell students that it is upto them if they want to share or not share about their marks with their peers. She says that she doesn’t like the attitude where students are more concerned about others’ marks rather than tracing their own progress. So, such kind of competitiveness according to her is unhealthy. She further shares that she has motivated her students to not use foul language as they are different from those kids who do not go to the school so they should behave like a school going child. Here, ST:C9 has brought in a layer of hierarchy between school going and non-school going kids. Creation of such hierarchy and differentiation may lead the students to think of the non-school going kid as lowly and inferior. Thus, the students would imbibe the insensitiveness if teacher speaks such things.

ST:C10 says that during teaching practice she has seen that students do not respect each other and sometimes they don’t even respect themselves. She wants to teach them to respect each other as well as their own selves. So, every day for 4-5 minutes she speaks on respecting each other, treating everyone with equality and speaking politely. She tells that she doesn’t use corporal punishment and treats everyone with respect and politeness. She says that if you treat students with respect then only they will be able to put forth their opinions, their stories and their problems.

Most of the student teachers from the institution C emphasize that they try to treat each of their students with equality and respect. However, some student teachers confess that they need to

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<sup>5</sup>Being a *hindu brahmin* woman she only admits to the existence of gender based discrimination while she rejects discrimination based on caste and religion.

scold their students as it becomes difficult to manage the class otherwise. Two of the student teachers consider inculcating moral values in their students while three student teachers teach their students about respecting everyone, talking politely and co-operation. Three of the student teachers have also shared about discussing rationality, gender equality and secularism/democracy respectively with their students. Moreover, some student teachers think of values as separate component from the subject teaching and thus they say that they can talk about values only in their free period because in their subject period they are busy in covering the syllabus.

#### 8.2.4 From institute D

ST:D1 wants everyone in her class to participate. She narrates

So, when I teach I tell students that it doesn't matter if you will tell me the wrong answer but atleast try. You will at least know that your answer is wrong or right. Sometimes I experience that children try to answer but they are being scolded by teachers.

ST:D1 says that she tries to talk about values if something happens in the class or some issue springs up.

ST:D2 says that children can sense if you are pampering or ignoring them so a teacher needs to treat everyone equally and not be biased on the basis of their appearance, class and other factors. She also says that a teacher also needs to inculcate in students the ability to empathize. She has observed that few of the students in the class want to speak but are scared of doing so out of the fear of being mocked at by their peers so she took a session on this with her students and she also keeps repeating to the students that they need to respect each other's point of view. Now, an improvement can be seen in them as one of the girls who would not speak before has started speaking a lot in the class. She says

my achievement is that she is the girl and she speaks the most in my class. Even if she is incorrect, she speaks now. Nobody laughs and neither do I correct her and that is an achievement I would say.

Furthermore, ST:D2 says that she teaches them about the values as per the circumstances in the class. For example, she remembers that once she talked to them about their own safety as one of the girls had hurt herself accidently from a safety pin.

ST:D3 has become aware, sensitive and does not discriminate against anyone. However, initially she had problems in controlling her temper as she is short tempered and situations in school are difficult but now she has learnt to manage the class without losing her temper or scolding children.

ST:D4 too has learnt to be patient since as a teacher she has to explain again if students are not understanding and she has to do this without losing her temper and with the same enthusiasm with which she explained the things at the first place. She says that she doesn't teach values separately but in between the classes she tells them to behave in a particular manner such as; waiting for their turn to speak, raising hands before speaking and listening to others. She shares that in one of the sections in the school the students used to beat each other a lot but after she took classes in this section in which she has assigned them duties as well as showed them videos about taking care of each other, an improvement has been seen in the attitude of the students there.

ST:D5 says that she has been taught in the B.Ed programme to make classrooms inclusive and not speak anything which can hurt students' religious/caste/class sentiments. So, she does not speak anything which can hurt their sentiments related with gender or caste. Also, she makes sure that students do not feel any kind of inferiority complex because of their socio-economic background. Moreover, she tries to provide equal opportunity to the students for expressing themselves.

ST:D6 says that she will never discriminate against students on the basis of their marks. She further says that she used to be a naughty child herself so she would never make any assumptions against those who are naughty. She tells that in the B.Ed programme she has learnt about treating everyone with equality. She further says that she always tries to make her class interesting so that children are not bored. She also tries to teach them in a manner that they can relate to it. She gives her students the space to think, reflect and speak. ST:D6 further says that she has not got an opportunity yet to talk or discuss about values with her students as she was busy in covering the content. She also says that teaching of science does not have any scope for discussing values unlike home science subject but even in this subject till now she has only talked to her students

about time management or resource management. Moreover, whenever any incident happens in her class where students do not treat any of their fellows rightly then she intervenes in that. So, she has also disassociated teaching of subject with discussion on values. Moreover, she says the science paper does not have much scope for discussing values however, the pedagogy papers of science in B.Ed programme does cover component on Constitutional and humanistic values.

ST:D7 says that she has a childish behavior so she mixes up with students very well but she has to control herself as she needs to behave like a teacher. She tells that she keeps in mind not to shout or scold students because they get scared especially students who are in VI, VII, VIII standards. She shares an incident where she was scolding one student but a small kid who was witnessing all this got scared a lot.

ST:D8 says that she wants to keep a positive attitude and also talk about it with her students but because of fear of supervision it does not become possible. She also says that while teaching she keeps a check on her language so that she doesn't use any slang while teaching.

According to ST:D9, students observe each and every action of the teacher so while teaching she is careful about involving each of her students in the class.

ST:D10 tells that her students have pointed out to her that she doesn't make an eye contact with each of them, knowing about this she felt very bad as she has faced similar experience with her B.Ed teachers and she knows very well how it feels. Hence, she consciously tries to establish eye contact with everyone in the class.

None of the student teachers from the institute D have talked about discussing Constitutional values with their students but some of them have tried imbibing humanistic values among their students such as inculcating the attitude of empathy, respecting each other's views, waiting for their turn to speak, listening to others and taking care of each other. Moreover, most of the student teachers try to be humane and a just teacher for their students as they have mentioned that they provide equal opportunity to all of their students, treat everyone equally, do not scold them/handle them with patience, do not use inappropriate language or speak something which

may hurt the sentiments of students. However, few of the student teachers are concerned about their behavior and demeanour as teacher; one of them told that she tries to ‘behave like a teacher’ [to her which meant leaving her childish behavior behind], the other one tries to establish eye contact with everyone in the class and another one focuses on making class interesting and learning contextual for her students.

Overall, most of the student teachers from all of the four institutions try to treat their students with fairness and equality. Some of the student teachers from the institutions A, B and C have also shared about discussing Constitutional values with their students. Few of the student teachers mainly from the institution B and C have emphasized on inculcating moral values among the students. Moreover, few of the student teachers from all of the institutions also share about maintaining a behavior and demeanour suitable for a teacher, such as not becoming too friendly with the students, taking care of the language which they use and have patience in dealing with the students. However, some of the student teachers have pointed out to the gap between what is being taught to them and the real school situations. This creates difficulties for them in implementing child centered pedagogy or the kind of behavior that is expected of them according to the philosophies they have read. This also makes them think about the philosophy or the theories as too idealistic to implement. Moreover, the student teachers mainly from the institution B have associated discussion of values with their teaching subject. According to them, it is because of the nature of their subject that they are able to discuss values with their students. The student teachers who have given credit to the subject for discussion on values are teaching subjects such as social science, language and political science. Nonetheless, there are student teachers (mostly from the institution C and D) who have disassociated subject teaching with the discussion on values. They have shared that only in free period or in arrangement classes they are able to discuss about values with their students. Even One student teacher (ST:D6) mentions that because she teaches science so there is no scope of discussing values with her students in the teaching of this subject paper. This is in spite of the pedagogy paper 1 on science in the B.Ed curriculum have integrated the humanistic and Constitutional concerns. Moreover, few of the student teachers (mainly from the institution B) avoid discussion on the contemporary issues and rather would want to focus on the content of their teaching subject. One student teacher finds it irrelevant to discuss about issues other than the teaching content and another have difficulties

dealing with the issues as students start asking critical questions. Thus, although the student teachers try to be sensitive to the students' dignity and students' issues and implement their best behavior as teachers which is partially guided by the learning acquired in the B.Ed programme about the students and their experiences in the institution<sup>6</sup> as well as their childhood school experiences<sup>7</sup> but when it comes to imparting about those values and concerns the student teachers find it outside the purview of the subject teaching.

### **8.3 Students' views with regard to values**

#### *8.3.1 From institute A*

According to ST:A1, the values are really important for one's life but one should not take it at its face value and that is why she thinks critical thinking is most important which enables people to assess and act according to the situation. She explains "these values you cannot take them at their face value. I mean if you know you have to be diplomatic in certain situations. You have to think accordingly, that's why I mentioned critical thinking."

Moreover, ST:A1 laments that values are there but those are not followed or implemented seriously and she brings examples from her internship experience to substantiate this.

According to ST:A2, there has to be some values which needs to be written down so that people follow them and respecting each other and each other's religion<sup>8</sup> is one such value. He also gives importance to the value of respecting elders.

ST:A3 says that values help a person to analyse and reflect on one's own thinking and behavior and according to him the purpose of education is this only. He says that there would be no use of education if we would not be able to change ourselves, our ways and hence society. However, he feels that tradition in the name of culture do not let the values such as Constitutional or

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<sup>6</sup>Mostly these are the negative experiences such as their own teachers not making eye contact with them or passing of comments which have led them to resolve to not repeat the similar behavior when they become teacher because they know how much it hurts.

<sup>7</sup>Some of the student teachers were inspired by their school teachers and wanted to be like them however there was a student teacher who in her childhood hurt by her teacher's behavior had resolved to be a teacher who treats children nicely.

<sup>8</sup>He has repeatedly mentioned about religion related experiences and values. His repetition of feelings of getting discriminated because of religion and thus respecting each other's religion becomes evident of how much he being a *muslim* has been affected by his surrounding atmosphere as he seems disturbed and insecure.



humanistic values prevail. Moreover, there are daily violations of the rights of children (child labour) and he says that there is no civic sense among the people (referring to people throwing garbage on roads). So, according to him the values are there but are not followed or implemented. Moreover, he emphasizes that Constitutional values should be taught at the school level so that everybody is aware about it. He says that for example, the students at schools should be taught about concept of 'gender' and if it cannot be taught in detail so at least some basic things in relation to gender be taught.

ST:A4 believes that right to education should be vehemently implemented which according to him has not been implemented completely. He says that the education system in India is not in place, it is not systematic and it leaves behind those who do not have proper resources and educational guidance. He says

[Translated] things get divided between public and private schools...similarly, the society is also divided...whose children are going to public schools and whose children are attending private schools?.....whose children pursue B.Com, B.Tech and whose children opt for polytechnic and ITI? And how much are the job opportunities available for those who have opted for ITI? [For original narrative, see Appendix C ST:A4 (i)].<sup>9</sup>

According to ST:A5, Constitutional and humanistic values are very important not only for one's own life but for others as well. She says that humanistic values are very important, for example, love and compassion will help one to relate to and understand the others instead of forming stereotypical notions. Furthermore, she says that 'equity' would help people to come to the same level however she thinks that this has not implemented in our society. She mentions that the society is not equal despite of having Constitutional provisions to secure equality (she gives an example of caste discrimination from a friend's life). She is of the opinion that it is high time that mindset of the people needs to be changed and she laments that education has failed in bringing a change in the people's thought process.

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<sup>9</sup>This is basically coming from his own experiences in life. He has struggled a lot in his life. Coming from a deprived background he had no resources neither educational guidance. In spite of that he continued with his education but the kind of education system he was exposed to has led him to become hopeless about it (he shares that he used to ride bicycle for 10kms at a stretch to attend classes in his undergraduate college however when he would reach college, the classes would not be conducted and eventually he got tired of putting in efforts to go to the college) However, he continued in hope of securing good employment and finally cracked B.Ed entrance examination. He laments that there are no good employment opportunities even after studying so much. So, he suggests that there should also be compulsory employment after completion of a specific degree.

According to ST:A6, values are very important for one's own life. It helps people to know and understand their own selves, their surroundings and the society. He further says [Translated] "there should be a value system for people to abide with and only then a society can survive otherwise there would be a huge crisis in society" [For original narrative, see Appendix ST:A6 (i)]. Moreover, according to ST:A6, values of cooperation, empathy and sensitivity are most important and he says that all of these three are interconnected. He mentions that however people in present times are very competitive, are very intolerant and seek instant gratification because of which they easily get into fights and do not try to look at the things from other's perspective. Moreover, he feels that because the education system is marks oriented so students and their parents become competitive and then values like cooperation and human dignity finds no place in it.

According to ST:A7, the women are not respected in the society, her care work is not acknowledged neither she is paid for it. So, she says that for women, becoming financially independent or earning money is very important. She further mentions that values like 'equality' is enshrined in the Constitution but it is not been implemented.

According to ST:A8, caste discrimination should end. She states that it is still practiced and people are still interested in asking your caste, the only change is that, now instead of asking directly they will try to figure it out from the surname. She shares

[Translated] Caste discrimination still takes place even though India is developing.....teachers (referring to school teachers) are interested in asking the caste of their fellow teachers. People say that caste of a person doesn't matter but they would still ask it in an indirect manner. They have changed their ways now. They will ask your surname whereas earlier people would directly ask about your caste. [For original narrative, see Appendix C ST:A8 (i)].

She also says that in present times people are highly driven with self-interest. She tells that if there is one thing which rules over everybody, then that is money. She mentions about the recent cases of mob lynching in which all of its victims were poor people and says that because of the system which is driven by money, most of the times poor people do not get justice. She exclaims

[Translated] Values are suppressed with money. And values are forced on poor people only. The way the concept of honour is pushed on the women similarly values are also pushed on the poor people only. They are the ones who will have to think about the

honour, about the values whereas nothing of such sort is pushed on rich people [For original narrative, see Appendix C ST: A8 (ii)].

Moreover, ST:A8 strongly feels that some of the values and concepts which are taught to them in the B.Ed programme need to be integrated at the school level also, especially the paper on 'gender'. She believes that it is because of the socialization that particular kinds of expectations are made from men and women for which an early intervention is necessary. She says

[Translated] According to my point of view these things should not only be taught in B.Ed but also needs to be integrated in school curriculum as well. We have read gender subject in B.Ed, if children are taught this from VI class onwards because boys also need to be told that what they do is wrong because boys do what they have observed since their childhood. So, since childhood their minds are fed with things like they are strong, they cannot cry. The gendered socialization does not only happen with girls it does happen with boys as well, meaning girls are taught that doing household chores are very necessary for their life and pressure is built on boys for earning livelihood otherwise they will be not married. ....so, if such papers are taught to them since VI or VIII standard then the society that is built would be better [For original narrative see Appendix C ST: A8 (iii)].

ST:A9 says that Constitutional values such as equality, fraternity are always important however for day to day living she feels that the values like 'understanding', 'taking in others' perspectives and feelings' and 'understanding the situation or things' are very important. She further says that application of the values is dependent on one's comfort level because people would not practice the values or things which becomes discomfoting for their own selves.

ST:A10 says that in ever becoming materialistic and self-centric world, people need to have sensitivity and humanity. He further says that now people do not help others; be it about offering one's seat in bus/train or helping the victims of accident or any other incident.

So, all of the student teachers from the institution A have admitted that the values are very important and they have enlisted some of such values; critical thinking, respecting each other and their religion, respecting elders, right to education, love, compassion, cooperation, empathy, sensitivity, respect for women, no discrimination on the basis of caste, justice, equality, fraternity, taking in others' perspective, sensitivity and humanity. Furthermore, some of the student teachers mention that values are helpful for people in understanding, analyzing and reflecting over one's own behavior as well as others. However, most of them agreed that values

are not being implemented in society and that is why there is violation of child rights, caste discrimination, intolerance, fights, competition, materialism, gender discrimination, self-centeredness, injustice and class discrimination. Furthermore, some of the student teachers have pointed out that education has failed in bringing change in the people's mindset vis-à-vis society; instead, education system is like another system which perpetuates inequality and leave behind the most under privileged. Nevertheless, some of the student teachers have suggested that the values need to be integrated at the school level, most importantly the paper such as gender which may help in bringing a gender just society.

### 8.3.2 *From institute B*

According to ST:B1, the Constitution has covered most of the things however it is yet to be implemented. He further says that the Constitution has made a provision regarding inclusive education but the same has not been implemented properly.

According to ST:B2, the prevalent assumptions with respect to gender and caste need to be broken and everybody needs to be treated equally. She also says that people treat blind people with the same mindset as they treat somebody belonging to a 'lower caste'.<sup>10</sup>

According to ST:B3, the values are not being implemented in the education system of the country presently. Moreover, she thinks that there is no respect for individuals.

ST:B4 feels that empathy is the most important value for one to uphold.

Both ST:B3 and ST:B4 feel that values are declining as everyday they come across news related to violence, abuse and rape.

ST:B5 feels that the values such as respect and tolerance are very important in current times but the same has been constantly declining. Moreover, she has observed that equality has not been implemented and has only remained in books.

According to ST:B6, corruption has risen because people are not honest with their professions. They don't feel responsibility for it. So, he says that one needs to be honest and responsible for the task he is entitled with. He feels that not even 10% of the values are implemented. He gives

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<sup>10</sup>ST:B2 is a visually challenged student.

an example of people not helping those who are hit in accident thinking that police or some other person will take care of it. Furthermore, he says that in such circumstances of crisis in values, the responsibility of teacher increases. A teacher has to present himself/herself as a role model to students so that the students emulate it in their behavior also.

ST:B7 says that love and respect act like adhesive forces in the society. He makes comparison of rural with urban and says that unlike rural people, urban people are disconnected with each other and they don't help each other. He further says that nowadays people are living in a virtual world because of which there is a lapse in connection and emotions with the real world. He says that teacher should present himself/herself as the ideal in front of the students and should also feel his/her moral responsibility towards them.

ST:B8 says that there are hierarchies in society on the basis of caste, class, gender and etcetera so she thinks that even if bringing social change is not possible immediately then try to bring changes in one's own life and those associated with it. She shares that she has been successful in changing a lot of her parents' perspective through constantly engaging with them.

ST:B9 is very sympathetic towards the work of Police and compares it to a teacher. He says that like a teacher who is deprived of an authority over students as he/she cannot even scold the children similarly the police personnel cannot do or say anything to criminals because if they take action then the human rights lobby will put up a case against them.<sup>11</sup> So, he talks about the powerlessness of teachers with respect to punishing students for their wrongdoings. Moreover, ST:B9 feels that the Constitutional and humanistic values should not become a part of the teacher education because according to him if we were not able to teach those in the school so there is no point in taking up the same at the B.Ed level. Also, he says that values don't get implemented and it is society and parents who can influence and force somebody to implement it.

According to ST:B10, helping each other is very important for one to succeed; it can be in any form, academically or emotionally. So, he thinks that more people (be it a teacher or a peer) should come forward to help. Furthermore, he thinks that everyone should be given freedom to

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<sup>11</sup>ST:B9 aspires to join police department or army.

choose the subject according to his/her interest. So, specific subjects should not be forced on children. Finally, he says that people should be taught to give importance to the value of working with honesty and punctuality. ST:B10 believes that Constitutional and humanistic values need to be made a part of the teacher education curriculum as everybody even though are aware about it needs a reminder to follow and implement the same.

So, all of the student teachers from the institution B affirmed that values are important for oneself, others and society. They have also listed some of the values which according to them are very important, which includes; no discrimination on the basis of gender/class/caste, individual dignity, empathy, respect, tolerance, honesty with one's profession, love, equality, helping each other, honesty and punctuality. However, almost all of them have lamented that values are not implemented in the society and are constantly declining. Some of the student teachers have mentioned that there exist hierarchies on the basis of caste, class and gender, there is an increase in corruption, and people are living in virtual world and losing real connections and emotions with people. Nevertheless, some of the student teachers have stressed upon the role of the teachers in improving the scenario, i.e., by presenting himself/herself as a role model in front of the students. However, one of the student teachers believed that teachers are deprived of any authority/power [to scold or beat] over students and hence the change which can be brought could be brought only by parents and society.

### *8.3.3 From institute C*

ST:C1 laments that in present times there is so much focus on content that teachers do not teach values to the children in schools and that is why there are so many incidents such as; students do not feel anything for their friends, they can even murder another student to escape studies (indicating towards a school murder case which was in news all around). She compares the present times with the times of her father when the teachers used to give corporal punishment but students would still respect them because they would teach them to be a good person and a similar other good values. So, she defends corporal punishment which was meted out to her father by his teachers and to her by her father. However, while answering to another question she says that 'empathy', which is about putting oneself in another's shoes is very important. Both of her views stand in contradiction to each other. Moreover, during the course of interaction she shared that how because her childhood teachers had pinpointed her a lot for her naughtiness and

would complaint about her to her parents, her life has been ruined as she has become silent and introvert after that. So, again, there is a contradiction to her defending of corporal punishment and her childhood experiences from which she still hold grudges. Moreover, she says that ‘respect’ and ‘being honest with oneself’ are very important values to uphold. Furthermore, ST:C1 is of the opinion that reservation is in contradiction to ‘equality’ and she does not have any faith in the system of justice.

ST:C3 thinks that Constitutional and humanistic values should be a part of the school education because later on teaching about these things does not make much impact on them as they already have made their minds up. She says that, for example, if students would be made aware about the history and process of having reservation during school time then they would think about it and become critical thinkers from early on.

According to ST:C4, respecting each other is the most important value.

According to ST:C5, listening to others and understanding them is very important. She says this with her personal experience because at her home she is not being listened to properly and then judged also because of which she is encountering problems in making them understand her things.

ST:C7 has been observing that people have become very aggressive. Also, people are afraid of questioning things and their rights are thwarted.

According to ST:C8, helping others, kindness and sympathy are very important values. However, throughout she stresses that one must take care of oneself first and then only would be able to help others. She says that nevertheless the values or the rights are getting violated; be it about child labour, putting restrictions on woman in the name of safety and dowry. She personally has seen all those things happening in society.

ST:C9 says that being honest with oneself and respecting others are very important. She cites examples from her school teaching experience and says that students have become very competitive and favouritism practised by teachers promotes that sort of competition among students.

ST:C10 says that respecting everyone and non – discrimination are very important values but she has observed during her school teaching that these values are lacking in the students there. She also mentions ‘patience’ as another very important value. She says that ‘equality’ comes much later; first of all, people need to be tolerant towards each other.

So, all of the student teachers from the institution C have talked about the importance of values and have enlisted some such values as; empathy, respect, honesty with one’s own self, critical thinking, listening to others and understanding, helping others, kindness, sympathy, non-discrimination, patience and tolerance towards each other. However, some of the student teachers shared that the values are not implemented in the society and they bring examples such as; people being very aggressive, afraid of questioning, practice child labour, putting restrictions on woman, dowry and rising competitiveness. Moreover, one of the student teachers believe that the values such as Constitutional and humanistic should be made a part of the school education. However, one student teacher from the same institution defends corporal punishment and talks about empathy at the same time.

#### *8.3.4 From institute D*

ST:D1 opines that there is a flaw in the reservation system as it should be meant for needy people. So, she says that those people need to be identified in schools itself and should be provided facilities thereon. She further says that the inclusion of deprived sections do not happen properly as is the case with 25% EWS reservation in schools. She is of the view that inclusion should happen at every place. However, her definition of deprivation seems to be based on economic criterion. She shares an example

Like, I have an incident for my PWD cousin. He was not included in 10th standard and he had to drop out and opted 12<sup>th</sup> from open. I have taught him and tried to buck him up but his morale is down. He does not go out anywhere. He is 18 years old. This is the thing that acceptance is not there. We need to empathize about this thing rather being sympathetic.

ST:D1 further says that according to her respecting each other and becoming selfless are very important values which everyone should uphold.

ST:D2 says that during her graduation days she used to hold an opinion against reservation but after her friend’s father has explained about it, she now thinks that it is required for those who



are marginalized, however, those who are well off should not reap its benefits and the economic background should become the criterion for this. She also says that everyone needs to respect everyone. She says that values such as acceptance, respect and honesty are the most important values for one and all to uphold. She shares her own example where in people would tease and speak things about her because she is an introvert. She doesn't like that and says that this happens because of lack of acceptance and respect for people who are different from their own. She further shares that people are becoming very selfish.

ST:D3 says that the role of a teacher is very crucial for students as they spend a big chunk of their time in school and they try to emulate what is presented to them. So, the manner in which a teacher presents himself/herself becomes very important. Moreover, she considers 'contentment' as the most important value for one's mental health and life in general. She also says that now people do not have mutual respect for each other.

According to ST:D4, 'being non-judgmental' is very important because then only there is a scope of listening to others' views and understanding those. That according to her brings acceptance for everyone.

ST:D6 says that values such as 'truthfulness' and 'non-violence' are very important. That one has to be truthful to oneself then only one can be truthful to others as well. However, she stresses that truthfulness will be dependent on the situation and circumstances as sometimes somebody might have to lie in order to save someone. Moreover, she says that the kind of values one has is dependent on one's surrounding and environment; be it the home, community or school.

While sharing about the examples from her school teaching experiences ST:D7 says that the regular school teachers are partial towards *sikh* students because it is a *sikh* school and most of the teachers are *sikh* themselves. She considers this a wrong attitude and says that teachers should not give preference on the basis of religion but should give preference on the basis of intelligence. So, although ST:D7 is not biased towards religion, she shows a biasness towards intelligence. Moreover, her general perspective regarding society is that the people have become individualistic and selfish. There is no unity among people now.

ST:D8 says that the policies get formulated but they are not followed. She further says that a teacher needs to have a positive attitude as well as patience.

According to ST:D9, people are becoming impatient and they are always in hurry to speak rather than listen. Also, people are not respectful and the respect for the teacher has deteriorated over a period of time.

ST:D10 says that people should trust science and not fall for superstitious practices.

So, all of the student teachers from the institute D are in affirmation about the importance of values. They have identified some such important values as; inclusion, empathy, acceptance, respect, honesty, selflessness, contentment, mutual respect, being non-judgmental, truthfulness, non-violence and rationality. Moreover, some student teachers have highlighted the importance of role of a teacher in inculcation of values and right attitudes but one of them laments that the respect for the teacher has been deteriorated over a period of time. Most of the student teachers are in agreement of increasing discord and the deterioration of values among the people and in the society. Moreover, the student teachers who spoke about reservation spoke in favour of it but only if it is based on the economic criterion.

So, overall, the student teachers from all of the four institutions have underscored the importance of values for people's lives as well as for the others. These values mostly include the humanistic values although some of the student teachers have also underlined the importance of Constitutional values and moral values/ethical values. Some of the common values that the student teachers from all of the institutions have emphasized include: no discrimination on the basis of caste/class/gender, equality, respect, empathy, love honesty, critical thinking, understanding and helping. However, the student teachers are also of the opinion that values are not implemented in society and they are constantly declining. It is also found that the concerns of most of the student teachers regarding the deterioration in values or emphasizing upon certain values are guided by their personal experiences in life. However, there is a student teacher from the institution C (ST:C1) who have constantly contradicted her own stance as she defends corporal punishment but holds grudges against her own school teachers for complaining about her to her parents and she also talks about empathy at the same time. Nevertheless, in order to improve upon the situation of value crisis some of the student teachers (from institution A and C) have suggested that there is a need for having an early intervention, which is integration of values at the school level (that they at least be aware about the gender discrimination and gender justice); some of the student teachers (from institution B and D) have also stressed upon the role

of teachers in ameliorating the situation by presenting itself as a role model in front of the students to emulate.

#### **8.4 Conclusion**

So, although the student teachers try to imbibe the Constitutional and humanistic values in their behavior and attitude as teachers however most of them are not taking up those values while teaching the subject matter to their students. Only very few student teachers (mostly from the institution B) have associated values with their teaching subject whereas most of the student teachers talk or discuss about values separately if they get a free period or something happens in the class which warrants some discussion or action by the student teacher in association with the values. Moreover, few student teachers avoid discussing about contemporary issues when raised by their students as one finds it irrelevant and another finds it difficult to handle. Therefore, the disassociation of values with the teaching of subject matter is a matter of concern as teaching of values separately has never been an objective in any of the school education policies or teacher education policies. Moreover, the pedagogy papers as appeared through the narrative of the teacher educators have included discussions on Constitutional and humanistic values. Also, the syllabus of pedagogy papers 1 on mathematics and science do also integrate the Constitutional and humanistic concerns. Thus, although the behavior of the student teachers is guided by the humanistic concerns, their teaching of the subject matter does not include the similar concerns. Moreover, this behavior of the student teachers is partially guided by the learning gained in the B.Ed programme and their negative and positive experiences gained at the institution of the teacher education as well as their own childhood school. It is interesting to note here that the negative experiences of the students within the institutions be it their B.Ed institution or their childhood school has motivated them or made them resolve to not become that teacher whose actions hurt them as students.

Speaking of the learning acquired at the B.Ed programme, some of the student teachers have found out that the learning of the B.Ed is not implementable at the schools. The student teachers constantly struggle because of this gap between the theory and actual school situations and they try to make negotiations between the two. Nevertheless, if their negotiations do not yield positive results then they may find themselves shunning of the learning acquired at their B.Ed

programme. This becomes evident when one of the student teachers comments that the theories are too idealistic to implement.

Nevertheless, all of the student teachers have emphasized upon the importance of values for living. Mostly they have talked about the humanistic values. However, their experiences have shown them that the values are not implemented in the society. Nevertheless, some of the students in a hope to bring changes in the scenario have suggested that an early intervention in terms of inculcating humanistic and Constitutional values is necessary. So, they say that these values need to be integrated at the school level and the teachers at school can imbibe these values in their behavior so that their students may emulate them.

Moreover, few of the student teachers make contradictory statements such as one of them says that she practices equality and considers empathy as an important value but she defends corporal punishment. Also, while on the one hand she defends corporal punishment on the other hand she holds grudges against her own childhood school teachers for complaining about her to her parents for being naughty. Similarly, another student teacher considers the biasness on the basis of religion wrong but considers giving preference to students on the basis of their intelligence right. Furthermore, few of the student teachers who conceded that they were anti reservationist before joining the B.Ed programme have now understood about its requirement but only if it's provided on the basis of economic criterion. Notwithstanding, there are few student teachers who have shared that the discrimination on the basis of caste is still prevalent in the country which according to them needs to be stopped.

## Chapter 9

### Discussion & Conclusion

#### 9.1 Discussion

The teacher education has immense significance for school education (Boatman, 1972, Giroux, 1998; Boyle, 2011; Hayes et al., 2006). The importance of teacher education and teachers has also been underlined in almost every policy document in the country. Recognizing the importance of teacher preparation and the need to align it with the school educational vis-a-vis social changes, the teacher education curriculum framework was developed for the first time in 1978. Thereafter, in every ten years a new teacher education curriculum was released so that the teacher preparation could keep up with the changes and sometimes to also lead the way for educational changes. The present research study has tried to show how with the change in time, the values, ideals and purposes from teacher education have also kept changing historically. During the colonial period, although the ideas with regards to teacher preparation were in flux, however, sufficient attention was given to imparting of moral education and discipline among the students. The preparation of textbooks in moral science was also suggested by Hunter Commission (1883) for such purposes. Improving of character of the students and inculcating discipline and moral values in them was proposed to be also enforced through the example of their teachers. Therefore, selection of teachers of right conduct and demeanour was getting stressed. The colonial state believed that there were rising cases of irreverence and misconduct among the school boys and it was time to discipline them and impart moral education through English standards. The debate regarding moral education and discipline picked up rage with the Board of Education in London in 1906 giving a direction that moral instruction be made an important part of the school curriculum. Thereafter, First International Moral Education Congress was held in London in 1908, on whose lines India also witnessed the conduct of educational conference in 1910 on the subject of 'moral and religious instruction, civil instruction and sanitary instruction'. This has taken shift after the Second World War. Now, training of teachers in practical problems and acquainting them with the culture of countries other than its own was emphasized. After independence the teacher education was deemed to be aligned with the national interests (RSEC, 1953; REC, 1964; NCoT,1985). By the end of the 20<sup>th</sup>

century, the teacher education curriculum frameworks (such as TECF 1998 and TECF 2009) have started emphasizing upon the Constitutional values/principles.

With regard to emphasizing Constitutional values in the teacher education curriculum framework, the study finds out that the given course outline within the frameworks itself does not reflect those emphasis. For example, in TECF 1998, the given outline of the topics and subtopics to be covered at different stages of teacher education does not include the terms or concerns related with Constitutional values. In fact, it recommends to deal with every society related concerns with the single paper titled 'Emerging Indian Society'. Similarly, NCFTE 2009 brings Constitutional values as one of its guiding principles yet in the suggested course of studies most of these concerns and values were mentioned within the courses in contemporary and educational studies, which secure less number of units than the courses on learner studies, curriculum and pedagogic studies and practice teaching. Therefore, even though the shifts towards the Constitutional values in the teacher education curriculum frameworks has been observed at the outset, there still seems to be an overwhelming focus on equipping students in curriculum, pedagogy subjects and understanding the childhood. This shows that the policy in itself is not clear or complete and might be a product of compromises at different stages (Ball, 1993). Another example of an incomplete policy is found in other gaps which have been identified in the NCFTE 2009 through the medium of the present research study. The NCFTE 2009 while commenting upon the preparation of student teachers in different methodology of teaching does not recommend teaching them through employment of similar methods. Secondly, even after recognizing the problem of school practice teaching suffering from the risk of becoming mundane, the NCFTE 2009 does not provide any solution or measures to ameliorate the situation. Finally, NCFTE 2009 recommends about offering sandwiched courses of 3 years apart from the regular B.Ed and M.Ed programmes to develop a specialized cadre of senior secondary school teachers and teacher educators but does not comment anything on how these teacher educators will be different from those who go through the other regular programmes of teacher preparation.

In order to gain an understanding about making of the texts/policy/curriculum, in the present study, interviews from the NCFTE 2009 drafting committee members have been conducted. These interviews have revealed about the role of the chairperson in drafting of new guidelines

for the teacher education. It was suggested that the willingness of chairperson in initiating the process for drafting of recommendations as well as the final execution/release of the document holds primacy over other requirements, such as, change in curriculum of school education. Not only does the initiation of a process for curriculum framework formulation is primarily dependent on the willingness of the chairperson of NCTE but also selection of the curriculum formulation committee members is solely the work of the chairperson. Therefore, the process of selection of the drafting committee members was not democratic and the approach which was followed is top down. However, other than the willingness and the powerful role that the chairperson had to play in drafting of the NCFTE 2009, it was also revealed that the body of NCTE and the decisions it made were not completely autonomous as it had been subject to the pressures and interventions by the political leaders/parties and other powerful bodies. So, the bodies which are called autonomous are not allowed to function with autonomy and there are compromises at various stages; between the committee and powerful bodies/people and between the drafting committee members themselves.

Similarly, participation in the curriculum making exercise at the level of University is also not democratic. The criterion for the participation in the committee is not known but seven out of twenty interviewed teacher educators did not get to participate in the process of the curriculum formulation. Moreover, for teacher educators this was considered as a task thrust on them from above. Reducing the teachers to the roles of only the implementers of somebody else's plans may make them feel alienated from the work (Apple and Jungek, 1992 as cited in Craig, 2012). Furthermore, most among those who have participated in the curriculum making process reveal that most often the decisions were based on the basis of the seniority/age/position/expertise of the member and final decisions were dependent on the ideology and inclination of the main convener. This became more evident when many of the teacher educators who had participated in the curriculum making exercise were not happy with the final floated text for implementation. There were two interpretations for this; (i) the final curriculum was different from what was decided in the committee (a teacher educator has even talked about this) and (ii) the views/perspectives of teacher educators were not considered in the process of curriculum making. So, like the NCFTE 2009 drafting committee, here as well, consensus regarding the content of the curriculum is more a work of compromises between the members. Nevertheless, the process of formulating curriculum varied at different levels; at the university level, the

committees are big and the process is quickly completed, at the level of department the committees are small and the process is completed within a reasonable time frame whereas at the level of individual (when faculty wants to introduce a paper) then the process becomes time taking if the faculty is young and at a lower position in the ladder. Therefore, whether it be about framing guidelines for the curriculum formulation at the national level or framing the curriculum at the university level, the ideology of the people holding the seat of position matters most in deciding the final content. Also, seniority of the faculty is a significant factor in getting ahead with their ways.

Now, moving on to the association between national level teacher education curriculum framework and actual curriculum of the B.Ed programme of Delhi University, it is found that the connection between these two is very loose at least until the TECF 2009. Actual curriculums were usually not based on the national level guidelines for the teacher education and the curriculum largely remained traditional and rigid in spite of the national level recommendations suggesting otherwise. There were no changes in the assessment criterion of the students of the B.Ed programme. Moreover, the weightage of the practicum and theory papers remained same for almost 30 years even though the national level guidelines/recommendations suggested changes. Furthermore, the overall structure and the title of the papers remained same except few changes. Even the course guidelines of many of the papers in the curriculum remained ditto for 30 years. The lethargic attitude of bringing changes in the actual curriculum became all the more glaring when the list of the colleges offering B.Ed programmes remained same for 14 years even after there was an addition in this list. It is only in 2015 B.Ed curriculum that the actual changes could be seen from the previous curriculums, although, here too, some of the papers under elective category seems to be repetition from the past. According to Lee (1977, as cited in Morgan, 2008) the changes in curriculum or no changes at all reflects the relationship between the academic progress and development of society. In present study, it is found that the connection between the social developments and the actual academic progress is very weak. Also, this is the typical example of what Elmore (2007, as cited in Donaldson, 2014) has observed that there may not be a necessary relationship between what policymakers say will happen and what happens as a consequence of policy. However, in present case what happens as a consequence of having new and different policies for more than fifty years is presenting the old ideas under the new garb by making superficial changes in the already existing curriculum. This



is what has also been observed by Morgan (2008) wherein he says that the superficial changes in the papers are meant to provide an illusion of change whereas in reality they are in acceptance of the heritage of old papers along with adoption of its given definition and categories.

The present study has further undertaken each of the B.Ed curriculum from Delhi University separately and have tried to analyze the shifts across them as well as coverage of the Constitutional and humanistic values in these. The 1981 syllabus of B.Ed programme of Delhi University reflects an emphasis on national values and international understanding along with focusing on the instructional and evaluation strategies for teaching. This has come under a slight shift in 2010 syllabus where the epistemological concerns have also been integrated. In the syllabus of 2010, there is also a shift towards emphasizing upon professional development of the teachers while the nationalistic concerns seem to take a backseat. Moreover, the Constitutional and humanistic values are sporadically mentioned in the curriculum however these does not receive any deeper engagements. This aspect of the curriculum changes in 2015 and the Constitutional and humanistic values are mentioned and also dealt with in the units and sub units of few of the papers. Moreover, the new impetuses in education as well as teacher education all over the world was visible in this new curriculum, for example, inclusion of terms such as criticality, self-reflection/reflection, constructivism, inclusive education, critical pedagogy, continuous and comprehensive assessment. Also, unlike previous curriculums this curriculum was a bit descriptive and the problem of vaguely infusing terms does not appear much. So, overall, the Constitutional and humanistic values are covered the most in the curriculum of 2015 out of all the three curriculums under study yet even 2015 curriculum does not provide that emphasis to these values as has been mentioned in the NCFTE 2009.

The curriculum, according to Lambert and Morgan (2010) is something that derives its energy from three sources, viz., subject, teacher and student. With respect to first of the three mentioned sources, that is integration of Constitutional and humanistic values in the papers, the curriculum analysis of the B.Ed programme of Delhi University shows that the former is somewhat determined by the latter, however, it is not ultimately dependent on it. The analysis has shown that sometimes even the pedagogy papers on science and mathematics or commerce (the papers which are traditionally known for non-consideration of social concerns) has integrated more concerns related with humanistic and Constitutional values than the social science paper.

However, there are some papers which have specifically mentioned about the Constitutional values in its curriculum, for example, the papers of 'education in contemporary India', 'conceptual foundations of education' and 'inclusive schools' yet it is irrespective of these papers that the teacher educators have shared about discussing Constitutional or humanistic values with their students. Moreover, the student teachers have reported about having discussed the Constitutional and humanistic values most in the papers of 'education in contemporary India' and 'gender, school and society. Therefore, with respect to integration of the humanistic and Constitutional values in the curriculum, the disciplinary boundaries are not strictly adhered yet there are some papers who evoke the discussions on Constitutional and humanistic values more than other papers. Moreover, there are teacher educators who would discuss Constitutional values, moral values or professional values under the same paper. This leads to two interpretations; one, that the component on Constitutional or humanistic values is very weak in the curriculum, this has been shown earlier in the present research and two, that the teacher educators have considerable autonomy in teaching. The teacher educators do have considerable autonomy in the way that they teach the curriculum but they do not have autonomy in changing the approved curriculum. This means that the teacher educators are obliged to teach the components which are included in the curriculum such as the component on Constitutional values, if it is integrated, such as a unit on 'Constitutional values,' however as reported by student teachers some of their teachers provide the students an assignment to make presentations on this unit. Therefore, it could be that some of the teacher educators were trying to not engage much with such components in the curriculum and instead have focused on discussing on values like moral values or ethical values or professional values in their classes. Why would teachers focus on discussing on particular values (such as moral values) even if it is not mentioned in the curriculum? Researches (Boehm, 1979 and Christodoulou et al, 2009) have shown that the work of the teachers is influenced by their prior lived experiences, therefore, the teachers' prior experiences and personal biographies could have been one reason for this however the present research does not dwell into it. Nonetheless, what the present study has identified are the interesting institutional patterns in having discussion on certain kind of values. The narratives of teacher educators and student teachers show that in the institution A and D there is more emphasis on discussion of Constitutional and humanistic values while in institution B the emphasis is more on the discussion on moral values and in institution C both Constitutional as

well as professional values are discussed. This indicates towards the institutional differences in giving impetus to a set of values in spite of following the same curriculum. This is in line with what Roberts (1995) says that the departments exercise control through setting up of shared values and ideas which in turn influences the aim of the teaching. Schiro (2008, as cited in Mitchell, 2013) also says that the 'curriculum ideologies' of the teacher may change when they move to another school. Thus, emerges from this, the fourth source of curriculum energy, which is, 'environment/culture of the institution'. In the present study, this factor have affected the discussion on a specific set of values in an institution, however, when it came to the student teachers' experiences regarding the B.Ed programme within an institution there weren't much variations in that. For example, most of the student teachers across all of the institutions have found that there is a gap between what is taught to them and what has been practiced by the teachers. They have told that 'teachers do not practice what they preach'. This constitutes a negative experience for the student teachers. Moreover, another negative experience that most of the student teachers have encountered during their B.Ed programme is that gap between the teaching methods advocated to them and the teaching methods employed by their teachers. This have led them frustrated because it becomes difficult for them to implement their learnings of the B.Ed programme to the real school situations and they feel demotivated when their teachers are not able to understand them. It is because of which some of the student teachers have suggested that their teachers take demonstration classes at school so that they also become aware of what they as school teachers go through. Therefore, this not only leaves them frustrated at times but also, they are confused because of the gap between the theory and the practice (Lall, 2020). Interestingly, the negative experiences of the student teachers from the practices of their teachers have somehow made them resolve to not to repeat such kind of behavaious with their own students because they know the hurt this may cause to them. Adding to this are their childhood experiences (both positive and negative) at school and the positive experiences at their B.Ed institution. So, both of their positive and negative experiences have motivated the student teachers to repeat the positive experiences and not repeating the negative experiences for their students. This is something very interesting phenomenon which is observed during the course of the present studies. Although the student teachers have confirmed their teachers accounts that there are positive changes in their thinking/attitude/personality after joining the B.Ed programme and they try to treat their students with justice and equality but how much are they implementing

those ideas and learnings are a matter of further inquiry since there are few student teachers who have supported corporal punishment, did not show belief in Constitutional values, held anti reservationist standpoint and have contradicted their stance on equality and justice within their own narratives.

Nevertheless, the third source of curriculum energy as identified by Lambert & Morgan (2010) is the students however the present study shows that students have failed to become the source of the energy for curriculum. Definitely, there is in mind the larger aims from writing a curriculum which would expect changes in the behavior/ideas/skills of the students studying it but whether the actual students who undergo a programme, here it is B.Ed programme, informs or influences the curriculum is a question to be answered. Why the student teachers have failed to become the source of the curriculum energy in the present research? First of all, there is same curriculum for catering to different groups of students in different institutions of Delhi University, the institution A and B cater to heterogeneous population while the institution C and D cater to more or less homogenous population. Moreover, the students are sorted or admitted into the institution according to the choices that the institution offered rather than what the students has to offer to or have an interest in an institution. There are only two-three examples where teacher educators have assumed the position of a learner and believed that they also learn from their students, otherwise nothing of such sort of assumption have appeared in the thick narratives of the teacher educators. Secondly, the position of the student teachers is meek. They have their internal assessments at stake even if they feel that they are discriminated and would want a redressal. This has been confirmed by accounts of student teachers as well as teacher educators that sometimes the teachers use internal assessment as a tool to settle personal grudges with students. In wake of this, most often student teachers do not confront the teacher educators even if they would want to register their objection against the behavior of the teachers. Therefore, their having any chance of influencing the curriculum or the discourse of teaching-learning becomes bleak. It is to note here that the accounts of curriculum makers and teacher educators have revealed that the idea of the new B.Ed programme is to enable the future teachers to become sensitive, empathetic and humane and also evoke in them the questioning mind yet placing the students at the bottom of the teaching-learning with no authority/agency is a contradiction to the former held vision. It is to be also interestingly noted that some of the teacher educators have expressed their meek position however they abuse whatsoever power they are entitled over the

students. These experiences of student teachers at the institution of their teachers will add on to their overall experiences and although the student teachers have shared that they treat their students with fairness and equality but a study of their class observations or the interviews from their students would reveal the actual situation. This apprehension has been noted here because researches such as Seidel & Shavelson and Van de Grift (2007, as cited in De Jager et al., 2017) have observed that the teaching practices of the teachers significantly affect the learning of the students.

Thus, the student does not become a source for curriculum energy, although the whole point of having a curriculum is to address the students. It is rather opposite and in words of Schwab (1973, as cited in Christodoulou et al., 2009) the curriculum studies are the study of a range of experiences which influences the learner, teacher, subject matter and the milieu. The present study has studied those experiences and has come to conclude that it does influence the learner, the teacher, the subject matter and the milieu. However, 'milieu of the institution' is a factor which both influences and gets influenced by the curriculum.

## **9.2 Conclusion**

Oram (1978) uses the analogy of 'theatre' for curriculum, which is written, produced and enacted. The writing of a curriculum, B.Ed curriculum of Delhi University here, is a top-down and apparently a non-democratic process. Such an approach of writing a curriculum make teachers feel alienated from the curriculum. However, this kind of an arrangement has not received enough attention from researchers (Alberty & May, 1987). Nevertheless, the guiding framework for this curriculum mentions about the Constitutional principles and asserts on preparing professional and humane teachers although the curriculum making processes itself does not follow democratic involvement of the stakeholders. Thus, there appears the foremost abrasion between the held vision and its implementation. Second abrasion appears between the held vision and the actual 'text', that is, the curriculum at the University level, in which the Constitutional values and provisions are specifically mentioned only in handful of papers. Moreover, only the terms were mentioned and the ways these values or principles are to be engaged with have not been elaborated much. Perhaps that is why many of the student teachers were not able to make linkages between the issues pertaining discrimination and Constitutional values/provisions. Therefore, the dissemination of information about the concept on

Constitutional values seems weak both in the curriculum as well as in the classrooms during discussion. However, the student teachers have understood the issues underlying these provisions through general discussions many of who are not aware about the Constitutional provisions/principles/values. They have also told that they try to treat their students with equality and fairness. However, the contradictions between the teachers' practices and teaching, the theories taught and the real school situations also become a part of the students' learning which sometimes leave them frustrated and even confused.

The enactment of the curriculum with regards to Constitutional and humanistic values varied as per different institutions affiliated to the same University. Moreover, both the teacher educators and the student teachers exercise their discretion impacted by the culture of the institution, their previous backgrounds and the B.Ed programme in endorsing a set of values, many among which endorse the Constitutional and humanistic values. Thus, the present research study has shown that a teaching/discussion about a set of values is both 'mediated by the context' and 'mediates the context', the context here is referred to the culture of the institution. It was also interestingly noted that the interaction between a 'positive text'(that is the curriculum) and a 'negative context'<sup>1</sup> (meaning practices of the teachers at the institution) can also yield positive results sometimes.<sup>2</sup>

Finally, the 'curriculum coherence'<sup>3</sup> as found in the present study is yet to be achieved with regards to enabling of Constitutional values as the national curriculum content, actual curriculum, pedagogy of teachers and assessment are not aligned.

### **9.3 Limitations and suggestions**

- Present study is a case study of Delhi University. Therefore, further studies can be taken up with different universities or a comparative study can also be employed.

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<sup>1</sup>The analogy of 'text' and 'context' has been taken from Stephan J. Ball and Richard Bowe (1992).

<sup>2</sup>Student teachers have resolved to not become the kind of teacher who has hurt them.

<sup>3</sup>Curriculum coherence as suggested by Oates (2011) is achieved "when the national curriculum content, textbooks, teaching content, pedagogy, assessment and drivers and incentives all are aligned and reinforce each other" (p. 141).

- The present study employs historical method, content analysis and interviews. The observation method can also be used for studying the present topic with the help of further studies.
- The sources of data collection for the present study are the curriculum, teacher educators and student teachers. Therefore, further study can be taken up with collecting the data from the school students of practising interns.
- The data which is collected in the present study is huge and therefore it was not possible to include the entire data and only selected narratives and aspects have been discussed considering the basic requirements of the study.
- A study can also be conducted with the pass outs of the B.Ed programme while practising teaching.
- A cross sectional and longitudinal study can also be adopted to study the effects/impact of the B.Ed programme on the student teachers. Case study can also be employed for this purpose.
- The present study only takes up the institutional context in reference to the transaction of text, however, the personal biographies of both the teacher educators and student teachers could be collected to study their role and interaction with the institutional context as well as the text.

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# Appendices

## Appendix A: Interview Schedule

### Interview schedule for teacher educators:

Points to note:

1. The study is specific to B.Ed programme.
2. The anonymity of the respondent will be maintained throughout.

General Details:

(a) Name (b) Age (optional) (c) Gender (d) Affiliation (e) Qualification  
(f) Number of years of teaching experience (g) paper/s presently teaching in B.Ed programme.

1. Have you ever participated in a curriculum making process for B.Ed? If no, then who formulates it? If yes, can you recall in which year did you participate in such an activity? [Teachers can talk about the syllabus formulation of their papers if they do not have an experience of participating in curriculum making at national level or at departmental level]
  - (i) Was it an individual process or was a collective process?
    - (a) If it was a collective process what constituted its members?
  - (ii) Can you share your experience of participating in such an activity? (in terms of what were major debates/issues, points of contention, how the consensus was made)
  - (iii) According to you what is the important most portion in the curriculum or your course paper? Why so? Is there anything which if given a chance you would like to add or emphasize upon in the curriculum of teacher education or the course of the papers you are taking?
  - (iv) Was there any discussion/thought on inculcation of values among student teachers? If yes, which values were selected for integration in the curriculum and why?
2. According to you what are some of the reasons because of which a specific set of values are selected for the teacher education curriculum? (such as political reasons, material reasons, social reform, develop citizenship or any other)

3. Does the curriculum and teaching of your subject encourage inculcation of values among students? If yes, how?
  - (i) Which approach does the syllabus of your paper take with respect to the values?  
For example:
    - Dissemination of the information
    - Understanding
    - Practising/Application
4. Do you have autonomy to modify the syllabus that you teach?
5. Have you ever had a class or discussion on the values with your students? Which of the values you have had a discussion on with your students? (For example: social justice, equality, gender equality, women's safety, human dignity, kindness, empathy, sensitivity, co-operation, reason/rationality, secularism or any other)
  - (i) What kind of resources do you use for discussing these values with your students – experiences/theoretical models/policy documents/educational thinkers/any other?
  - (ii) Are your students already aware about these values?
6. Do you think teaching/discussing about the constitutional and humanistic values with students helps them change their outlook? Can you share any such incident where you have observed changes in the behavior or ideas of your students?
7. Have you ever observed a situation where the constitutional and humanistic rights of the students were violated (within the department or in general)? If yes, please share that incident. What role did students/teachers play in ameliorating such situation?
8. Have you observed a situation where the constitutional and humanistic rights of the teachers were violated (within the department or in general)? If yes, what measures were taken to ameliorate the situation?
9. In your opinion have we been successful in making educational institutions bias free (or free of prejudices)? If no, what are some of the prejudices that you have observed taking place in an institution?

- (i) Does your institution have mechanism to control these biases? If yes, how effective are they?
  - (ii) According to you does the curriculum and teaching of the B.Ed programme has any role in checking up these prejudices? If yes, how?
10. Do you think constitutional and humanistic values should become a part of the teacher education curriculum? Give a reason for your answer.
11. If given a chance would you like to make any changes in the current B.Ed curriculum? If yes, what changes would you like to make into the B.Ed curriculum?
12. Which programme do you prefer? One year B.Ed programme or two year B.Ed programme? Why?

### **Interview schedule for student teachers:**

Points to note:

1. The study is specific to B.Ed programme.
2. The anonymity of the respondent will be maintained throughout.

General Details:

(a) Name (b) Age (optional) (c) Gender (d) Which subjects you had in XII:  
 (e) Which subjects are you graduated from (f) Which optional papers have you studied and studying in B.Ed programme

1. Which papers from the B. Ed programme you enjoy(ed) studying most?

(i) Why do/did you like studying these paper/s most?

2. Was there any discussion on values or the practices prevalent in Indian society in your B.Ed programme? If yes, please name those values and practices.

(i) What do you remember from the discussion?

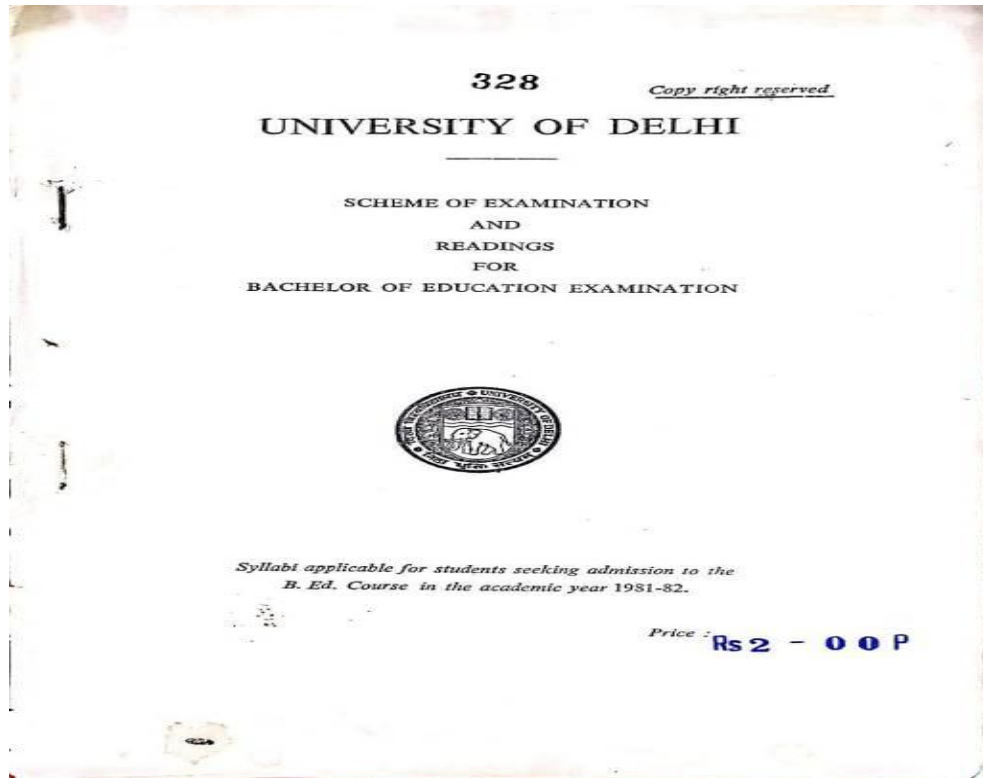
(ii) In which paper you had discussion on these values?



3. In the B. Ed programme have you ever had any class or discussion with respect to any of the below mentioned values?  
Social Justice, equality, gender equality (women's safety), human dignity, individual freedom, kindness, cooperation, sensitivity, empathy, reason/rationality, any other (specify).
  - (i) What do you remember from the discussion? In which paper/s did you have this discussion?
4. According to you what are few of the constitutional or humanistic values?
5. Do you think that the constitutional and humanistic values are important in one's life?
  - (i) If yes, according to you, which of the constitutional and humanistic values are most important? Why? Can you place them in an order of hierarchy?
  - (ii) If no, are there some other important values? Give a reason for your answer.
6. Have you ever observed a contradiction between the stated values and its application in the society (family/educational institution/anywhere)? If yes, can you briefly talk about that?
7. Do you keep in mind the constitutional and humanistic values when you have school contact programme /other outdoor projects/ internship?
  - (i) What are some of the values you consider while teaching or doing outdoor projects?
  - (ii) Do you teach or discuss these values with your students?
  - (iii) Have you ever come across any contradiction between the values you have and its application while teaching or doing outdoor projects? If yes, what was the contradiction about? How did it get resolved?
8. Do you think that the constitutional and humanistic values should become a part of the teacher education curriculum? Give a reason for your answer?
  - (i) How much of these values are already covered in the B.Ed programme?

9. Do you think joining B.Ed programme brings change in one's behavior or thinking? If yes, can you briefly talk about that (experience)?
10. Are you completely satisfied with the B.Ed programme? If yes, why? If no -
  - (i) Is there anything if given a chance you would like to change in the B.Ed programme?
11. According to you what is the current status of constitutional and humanistic values in society? Give a reason for your answer?

**Appendix B: Images from the 1981 syllabus**



*Image 1.*

## UNIVERSITY OF DELHI

### Bachelor of Education (B.Ed.) Examination

The course of study and examination shall be as follows:—

#### Part A—Theory

Part	Duration of Exam.	Max. Marks
I—Principles of Education	3 hours	100
II—Educational Psychology	3 hours	100
III—Modern Indian Education	3 hours	100
(a) Its Development & recent History	}	
(b) Modern Indian Education Its Organization and Practice		
IV—Methodology of Teaching— Any two of the following :	3 hours (for two papers)	100 (for two subjects) 50 (for each subject)
(a) Hindi	}	
(b) Sanskrit		
(c) English		
(d) History		
(e) Geography		
(f) Civics		
(g) Biological Sciences		
(h) Physics		
(i) Chemistry		
(j) Mathematics		
(k) General Science		
(l) Economics		
(m) Physiology and Hygiene		
(n) Home Science		
(o) Commerce		
(p) Social Studies		
(q) Psychology		
(r) Logic		
(s) Music	Two papers	
(t) Sociology	One paper	
(u) Accountancy	One paper	

*Note* : The Examination questions in the methodology of the school subjects may be so designed as to test

*Image 2.*

methods in relation to content. Direct questions on the content of school subjects should be eschewed.

V. Compulsory Elective of—Duration of Exam. Max Marks  
Any one of the following :— 3 hours 100

- (a) Careers Guidance
- (b) School Evaluation
- (c) Organisation & Administration of Pre-School
- (d) Health & Physical Education in India
- (e) Social & Adult education
- (f) History of Education in India
- (g) Audio-Visual Education
- (h) School Library Organisation
- (i) Basic Education
- (j) Organisation of Co-Curricular Activities
- (k) Education of Backward Children
- (l) Primary Education in India
- (m) Education for Mental Health.

Note : 25% marks in each of the papers I, II, III and V and 30% marks in paper IV will be awarded on an internal assessment.

#### Part B—Practice

	Max. Marks
I—Practical Skill in Teaching	250
II—Sessional Practical Work (divided as follows) :—	
Practical School Assignments	50
Visual Education Projects	50
Tutorial Work	50
Psychology Practicals	50
Co-curricular Activities (including Physical Education)	50

Note : (i) The Preliminary assessment of marks in Practical Skill in teaching under Part B shall be done by internal teachers in the teaching institution concerned, on the basis of the candidate's practice teaching during the period of training. But for standardising the assessment done by the Internal teachers, a Co-ordinating Board shall be appointed by the University for final assessment. The Board shall comprise 3 external and 2 internal examiners with the Dean, Faculty of Education as the Chairman.

(ii) The Board shall meet twice in a year, in November and February, and visit the teaching institutions to ensure a uniform standard between the different lecturers in the teaching institutions. The Board may require the production of the candidates' notebooks of records of teaching done and lessons observed.

Note :—The B.Ed. course is offered by the Department of Education, Delhi and Lady Irwin College, New Delhi. The Course in the latter institution is open to Home Science graduates only. Students are allowed the option to use Hindi as medium of examination.

Image 3.

## **Appendix C: Narratives included in the chapters in its original language**

### **Narratives included in chapter 5**

*TE:C3(i): Jab participate karenge tab lagega na..jab ache se participate karo framework banane mein, sawal kar sako, analyse kar sako tab lagta hai ki participate kiya warna to kya lagta hai?...aur aisi koi formal meeting bhi nahi huyi..ye to aise hi tha jaise ki tum baithi ho aur main tum se kahun banane ke baad ki tum dekho aur batao ki ye kaise hai?*

*TE:D2(i): LGBT likh diya hai. LGBT kyun? Kis respect mein? LGBT ek constitutional provision hai? Kya concept hai? Kya karna hai LGBT ke upar wo nahi likha hai unhone. To bas aise hi utha ke topic likh diya to wo hamein lagta hai chalo LGBT ke sare aspects touch kar lo but specify nahi kar ke rakha hua unhone...aise kai saare content topic hain jo aise rakhe huye hain syllabus mein wo thoda sa lagta hai ki unko thoda sa define karein ki LGBT kyun to kya uske aage kya?*

### **Narratives included in chapter 6**

*TE:C3(ii): Direct to nahi hota..haan hidden hota hai..aur wo topic pe depend karta hai jo aap padha rahe hain..jaise science pedagogy mein learner's context hota hai usme gender pe baat ho jati hai ki kaise ladko ko kuch nahi bolne aur ladkiyon ko daantna..jaise mujhe agar pta hai ki meri class mein ek bachha weaker section ka hai to main us se bhedbhav na karu..aur agar bachhon mein aapas mein bhi hai to main usko note karke address karu..*

*TE:A4(i): Bharat Ek Khoj mein there is an episode of Jyotibha Phule..unki life ko dekhkar bahut sari cheezon ko samajhne ki koshish karte hain..ki wo khud ek dalit the to unko access to education kis tarah mila phir unki ladai Brahmanism ke khilaf..the value of vernacular language aur phir gender ki unko itni samajh kha se mili? Newspaper articles..we bring that in classroom..we never say ki constitution ka ratta maaro..mujhe bhi yaad nahi hoga article to article constitution ka..ye dekho ki enshrined values kya hain, objectives kya hain, kyun constitution ki zarurat padi? RTE pe acchi khasi debate mil jati hai..gender ka paper aisa hai jismein bahut kuch la sakte hain..jaise ki uniform civil code ki baat kari thi isme aur ye bhi ki kaise community aur personal laws kaise constitution ko contradict karte hain..caste is not about*

*reservation, it is beyond that..untouchability kaise symbols mein exist karti hai..untouchability in symbolic forms, institutions mein, etcetera.*

*TE:C3(iii): Jab hum supervision mein jaate hain to kai teachers aise karte hain ki ye bachha kitna ganda hai, nahaya nahi hai ki kaise bachhe aa rhe hain to main unko kehti hun ki kya aapko pta nahi tha ki kis staff ke bachhe aa rhe hain yahan aur agar aapko itni hi dikkat thi to aapko government naukri mein nahi aana chahiye tha aur agar aa gye ho to be passionate towards children.*

*TE:D2(ii): generally bachhe apna experience share karte hain hum logo ke sath mein....meri gender class mein jo muslim women hain wo unke experiences very different hote hain to wo apni baatein bahut ache se share karti hai aur wo mujhe lagta hai unhe class hi ek platform milta hai jaha pe wo apna khul ke share karti hain, ghar var pe to unhe bolne ki aazadi bhi nahi hoti to khud ka unka experience bahut wo hota hai important.*

*TE:A4(ii): Gender ko leke to bahut hota hai especially those who come from traditional families or business class families..meri ek student ne bola ek din ki hai to sahi equality, mera pati agar mujhe equality nahi deta to main kaise padh pati..mere saas-sasur mere bachhe ko dekhte hain tab main yahan par padh pati hun..to usko samjhaana padta hai ki equality ye nahi hai..wahan pe bahut engage karna padta hai..maine us student ko reading di padhne ke liye..lekin ye un hi students ke sath kar sakte ho jinmein will hai padhne ke liye...When you talk about Marxism or Ambedkar then students think that either you are leftist or a dalit but they don't say it..wo bolenge nahi lekin you can see it..wo frown honge..Aise hi ek student tha jo har class mein hindi ka shlok to zarur se bolta tha..to us paper ko hum 2-3 teachers mil ke padha rahe the to hum sab teachers ne baat ki ki us student ke upar baat karni padegi..to challenges aate hain alag-alag..students ke different point of views hote hain ki ma'am ye badi badi baatein kyun karte hain? In sab se kuch nahi hota, practical cheezein batao..jaise ki ek student ne kaha ki BJP to privatization ki baat karte hain to wo regressive kaise hain? To unko ye hai ki privatization ka matlab development hota hai to wo pichdi huyi kaise huyi ?...Humare pass bhi har cheez ki remedy to nahi hai to we fail also..main fail hoti hu..kabhi-kabhi communication mein dikkat ho jati hai..aap students se bahut sari cheezein seekhte hain.*

*TE:A4(iii): aap kehte hain untouchability nahi hai to vaishnav bhojanalya hota hai aap chamar bhojanalya naam rakhiye aur dekhiye kitne log aate hain.*

*TE:A4(iv): Ma'am waise to aap women empowerment, equality ki baat karte hain to aapke husband kyun aapke bete ko apne workplace pe nahi leke jate?*

*TE:D2(iii): jaise freedom hai, democracy hai to they themselves start exercising it jaise freedom of speech ki hum baat kar rhe hain to wo khud bhi bolne lag jaate hain baat karne lag jate hain. Unko lagta hai ki jab hum strongly padhaa rhe hain to agar wo bolenge to hum usko zyada offend nahi feel karenge to wo khud bhi exercise karne lag jate hain is cheez ko.*

*TE:D2(iv): wo unhi bachho ko promote karte hain leadership role ke liye. Koi bhi aise bachhe ko promote nahi karta jo thoda us ko belong karta hai us community ko belong karta ho, submissive personality ho. Wo is baat pe justice dete hain ki isko hum kaise responsibility de ye us cheez ke kabil hi nahi hai...aap opportunity de ke to dekho lekin aisa hota nahi hai. Jo bachhe zyada smart hote hain wohi dominate kar jate hain aur jo smart hain wo abhi tak to maine koi aisa bacha nahi dekha jo matlab is class ka ho aur bahut smart ho aur agar koi baccha us community ka smart hoga na to ye bola jata hai ki achha tum us category ke ho tum to lagte nahi ho us tareeke ke matlab unko ye lagta hai ki agar ye achha hai to ye us class ka ho hi nahi sakta. Agar uski personality acchi hai to aur wo khud hi bahut proud feel karte hain bachhe ki achha hum lagte nahi hain iska matlab hum acche lagte hain wo khud bhi unko wo nahi self aware bhi nahi hain us cheez ko leke ki ye discrimination ho raha hai unke sath, ye humiliation hai.*

*TE:B2(i): ye phir aa jayegi, iska kaam hai. Itni aasani se thode na ho jayegi Ph.D?*

### **Narratives included in chapter 7**

*ST:A9(i): ki agar aapke reasons kya hain to us se aap ki aage ki practice banegi ye cheezein thi..*

*ST:B8(i): Jaise jab hum dekhte hain ki samaaj mein kaise discriminatory behaviour hai to usko humne bahut sare perspective se dekha. Kaise curriculum usko deal karta hai, kaise textbook us discrimination ko deal karta hai aur kaise humara pura education system hai, wo kaise usko deal kar rha hai?*



*ST:C1(i): tab equality was like ki bahut zyada matlab kuch zyada hi baatein hui thi uske upar to fir ye reservation bhi aaya and all to aisa tha ki equality to matlab hamara ek common judgement tha ki equality kabhi achive nahi ho payegi. kuch bachhe jo the jo general category ke hain, unko laga ki shayad jo reservation hai that you know this does not promote equality, wo hamare liye I mean hamein discriminate kiya ja raha hai kyunki or kya. uske aage mai or nahi bol rahi..... reservation ke baare me to nahi aisa deep topic kyunki it was like thoda controversial ho jayega to kafi bachchein chup hi the.. bahut general topic se uthi thi ki ma'am us time reservation tha which was needed but ab jake jab kafi sari families establish properly hogayi hain to uska misuse hua ja raha hai kyuki jo families ki jarurat nahi hai wo abhi dubara wahi le rahe hain to ye ek topic tha jo general tha but uspe hamein koi satisfactory answer to mila nahi teachers ki taraf se or na discussion se mila to humne wahin chhod diya*

*ST:A7(i): I think vote dene ka adhikar ek le sakte hain hum aisa hai abhi bhi auratein nahi nikalti hain vote dene ke liye ghar se jabki wo unka adhikar bhi hota hai aur ye zyadatar men forced bhi hote hain auratein mardon ki wajah se nahi jaati vote dene.*

*ST: A9(ii): agar aap brotherhood ki baat kar rahe ho, justice ki baat kar rahe ho, equality ki baat kar rahe ho..yes they are enshrined in the constitution and they are humanistic values that's why they are enshrined aur jaise aapne ye likha hai kindness ki, co-operation ki baat ki hai..bhale hi usko as a value constitution mein mention nahi kiya but it has an underlined theme usme kahin na kahin wo kindness ki baat hai that's why they are talking about equality..if you are not kind enough to give the other person his/her share, his/her platform to phir equality kahan se aayi to ye sari baatein thi ki if you say ki certain values they are humanistic but are not mentioned in the constitution but if you go deeper and study it actually you will find that yes they have to be there in the constitution not even..if they are not mentioned in the spelling but yes they are there..har ek cheez aap word mein nahi likh sakte each word had a pool of meanings along with it.*

*ST:B8(ii): Agar hum koi bhi maanviye mulye le lein..jaise ki dusre vyakti ko chot nahin pahunchaana chaahiye. Hum maan ke chalte hain ki ye maanviye mulye hain. Samaaj mein koi ye nahin kahega ki chot pahunchaana achha hai, nahin hai. Ye mulye hain, lekin mulyon ko aap*

*sanvaidhaanik drishti se dekhenge to ye wahi cheez hai ki agar aap kisi dusre ko chot nahin pahunchaana chaah rahe hain to aap use apne darje ka insaan maan rahe hain...aap maan rhe hain ki wo bhi insaan hai, insaan bhi ek jeev hai. To Samta wala mulye apne aap aa jayega.*

*ST:A2(i): kuch naye teachers hain wo is tareeke ki baatein matlab apne paper ko present nahi karte hain wo kehte hain matlab tecaher kehte hain ki mujhe nahin aata ye sab kuch apne aap dekh lo..... Kehte hain ki main distance se padha hun.... koi matlab bahar se aapne.. ek teacher aise hain ki jo English bhi nahi jante Hindi bhi nahi jaante ab aap socho (names the institute) mein kaise wo karenge matlab agar aap English bhi nahi jaante kam se kam English to janenge na to agar usko bhi nahi aap baat kar sakte bachhon se kaise baat karoge?*

*ST:A10(i): ladkiyon ko participation kam diya jata hai yaha pe thik hai..aap class ke andar sari cheezein baat kar rhe hain theoretically just bahar nikalte hi just because aap game mein ladkiyon ko isliye nahi khilaate hain ki ladkiyan kamzor aapke according hain aur uski wajah se aapki team aapke house haar jayenge..... aur maine is cheez ko classroom mein bhi uthaya tha ki cricket match hota hai baat hum karte hain ki chalo ye girls boys dono ka, ratio kya hota hai? 8 ladke khel rhe hain 3 ladkiyan khel rahi hain..ladkiyon ko last mein bowling ke liye do last mein batting agar bach gayi hai tab unhe do phir kya fayda un cheezon ka..aapne kaha hum promote karte hain..promote kya sirf cultural activities mein ki kuch dance hain kuch natak hai wohi pe?*

*ST:B5(i): or kayi teacher bahut dikhaane ki koshish karte hain ki mai unbiased hun secular hun gender me fir bhi kahi na kahi apko interanlly pata hai ki ye sirf bolne wala hai do faces wali baat batayi na. wo bus dikhne wala ha, piche hai wo fir bhi pata hi hota hai.*

*ST:B9(i): Live comment aaye or bilkul face to face sun ne ko mila hai ye to aur matlab region wala U.P. Bihar ke bachchon ko target especially kiya gaya tha. Ye bola gaya ki next admission me interview daal denge or U.P. Bihar wale bachchon ko lenge hi nahi.*

*ST:C3(i): Chunki, aapko LP's prepare karne hote hain, wo thik hai, but uske saath aapko jaise reflection, obsevation waali chizen, wo mujhe bahut zyada faltu ka pressure lagta hai hum logo pe ki, uske mujhe nahi lagta ki hamein itni jarurat hai, hum like, abhi kar rahein hai to sirf just for the sake of submitting it ki submit karna hai, hum aise aise karein, kuch zyada reflect kar kar*

nahi likhine, hum bas ye dekhte hain, thik hai yaar, ye page bhar ke dena hai to hum usme kuch bhi likhte hain, hum bana ke likh dete hain, wo waali cheez aa jati hai aur first year me ye cheez ye nahi tha, first year me like hamein hota tha nahin hamein soch kar likhna hai to hum log baith ke soch ke likhte the, abhi aisa hota hai ki thik hai, humare paas time nahi hai kisi bhi tarike se isko pura karun, wo wala cheez hai.

ST:D6(i): kuch bacchein good books mein aa gaye hain, kuch bacchein bad books mein, aur agar tum initially bad books mein aa gaye ho toh woh pooro two years tak chal hi raha hai. Aur jo bacchein kahin nahi aaye hain unko teachers bahut differentiate karti hain. Jaise jo bacche bad books mein aaye hain, unki taraf teachers dekhti nhi nahi hain. Eye contact nahi karenge.. jaise agar humare tute mein 10 bacche baithe hain toh woh sirf 3 ko hi dekh kar baat karenge aur 7 ko ignore kar dengi ki tum hi unhein bata dena ki maine ye bola hai .. kyonki obviously wo 7 students kabhi nahi karte kaam but aise class mei itna discriminate nahi karna chahiye.. woh humein seekhati hain ki equality karo aur bacchon mein inclusion karo, aur humien seekhaya jata hai ki humein baccho ko school mein equally treat karna hai chahe woh kisi bhi class ya caste ka ho, lekin yahan per woh practice khud hi nahi ho raha humare department mein.

ST:D9(i): Pressure bahut zyada hai. wo nahi hona chahiye. Attendance ka pressure bahut zyada hai, ho, lekin at least aapko agar kyunki is age tak aate aate na bachein aise ho jate hain koi families aisi hoti hain unhe apne ghar ko help karna hai, kisi ke parents thik nahi hai, koi kisi cheez se pareshan hai, kisi ko khud apna kharcha nikaalna pad raha hai to chuttiyan to hoti hain but attendance 80 to 90% attendance bahut zyada ho jata hai or 75 se kam hone par parents aate hain. Or parents ko phir aap bol nahi sakte aise suna bhi nahi sakte..... to ye cheez bhi buri thi aur aapko samjhna padega us jagah pe aap nahi bol skte ho ki B.Ed kar rahi hai to aap baaki cheezein chhod do..nahi kar sakte aap ek normal zindagi dekhein to nahi ho pata..main khud ki hi bataun to mere parents thik nahi hain unki tabiyat kharab rehti hai to mujhe chutti karni hai unhe hospital leke jana hai nahi hai koi aur to mujhe hi karna hai to waha pe meri attendance huyi thi 74 % to main ek % se bachi thi kyunki 72 % se neechे walo ko bulaya tha is baar lekin jab aur parents aa rahe the to unhe ro kar jana pad raha tha, bachchein to ro hi rahe the..... to aapko soch samjah ke rakhna hoga..unke dekh kar bhi jo nahi aate hain lekin is age tak aate aate sabko azadi mil hi jati hai independent ho hi jate hain to ye college ki taraf se ki tum aao nahi aao jaisa B.Sc mein hota tha but B.Ed mein to

*tumhe aana hi aana hai.. Yaha to school jaisi feeling aati hai literally... ekdum jail ki tarah baandh ke rakh diya hai agar hamein kahin jana hai to kaise chhup ke jana hai ki ma'am na dekh lein to wo pehle wali attendance bhi kaat dengi or agar class nahi hai to koi or kaam de dete hain. You have to stay till 5.*

### **Narratives included in chapter 8**

*ST:B6(i): To muje laga ki 6th class me tum bachchon ko taanashah me Kejriwal bata do ge na to wo aage puri life jaise Kejriwal sunega usko lagega achcha taanashah to bachchon mein ye cheezein nahi aani chahiye. Ek intellectual level tak jab wo pahunch jayein usko aap us tarah se chhod do na.*

*ST:A4(i): ek jo school hai na sarkari private ismein bant jati hain cheezein, samaaj bhi aise hi bant raha hai school ka bhi...sarkari school mein kiske bachhein aa rhe hain private mein kiske ja rhe hain? .....B.Com, B.Tech kaun kar rha hai polytechnique ITI kiske bachhein kar rhe hain aur ITI walo ko kitna mil rha hai job?*

*ST:A6(i): value system to hone chahiye har insan ke upar tabhi society survive kar sakti hai warna society mein bade crisis aa jayenge.*

*ST:A8(i): aaj ke time mein ki caste ko leke log abhi bhi matlab itna develop ho raha hai India phir bhi caste nahi ja raha itna..... aapas mein teachers caste puchte hain ek dusre ki ki kaun si caste ke hain?..caste ka bahut waise kehne ko keh dete hain ki caste se fark nahi padta lekin wo tareeke badla hua hai logo ne ki surname kya hai ye wo thoda ache se puch lete hain pehle direct puch lete the kaun si caste ke ho ab thoda ghuma fira ke puch lenge lekin puchenge zarur.*

*ST:A8(ii): paisa haavi ho raha hai values ke upar values bhi sirf gareeb insan ke upar sari values thop di jaise auraton ke upar hai sara izzat wala concept wohi sari values gareeb hi insan ke liye hain wo hi izzat ke liye sochta hai wohi values ke liye sochta hai paise wale ke liye ye cheezein matter nahi karti.*

*ST:A8(iii): ye cheezein to B.Ed mein hi nahi mere khyal se school curriculum mein hi shamil karni chahiye ki gender ab humne gender ka subject B.Ed mein padha hai agar gender 6th class se bachhon ko kyunki ladko ko bhi to batana zaruri hai na ki tum matlab galat karte ho kyunki bachpan se ladke jo dekhte aa rhe hain jo dekhenge wo hi to karenge wo to wo dimag mein unke bachpan se hi bhari ja rahi hain wo cheezein ki tum strong ho, ro nahi sakte. Aisa nahi hai ki ladkiyon ke sath hi wo ho raha hai ladko ke sath bhi hai unhe matlab ladkiyon ko seekhaya jata hai ki ghar ke kaam seekh lo aur bas ho jayega tumhara kaam, ladko ke upar pressure daala jata hai ki tum agar kamaoge nahi tumhari shaadi nahi hogi ye nahi hoga wo nahi hoga to pressure dono ke upar rehta hai to agar shuru se hi unko ye cheezein seekhayi jayein 6th se 8th se agar gender hai values hain to ye cheezein agar wahan se shuru ho to zyada better society banegi.*