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1.1 Marginality and Education

Marginalisation, Stigmatisation and Resistance-A Journey of Inclusion in Government Schools

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Inclusion, as defined by the Cambridge Dictionary, is ‘the act of including someone or something as part of a group, or list, etc., or a person or thing that is included’. In education, however, the term has specifically been used as an ‘idea that everyone should be able to use the same facilities, take part in the same activities, and enjoy the same experiences, including people who have a disability or other disadvantage’. The Right to Free and Compulsory Education Act (RTE ACT 2009) as well as Rights of Persons with Disability Act (RPWD ACT 2016) makes provision for inclusive education. However, the dismal school drop-out rates tell a different story altogether. The World Economic Forum, Dakar, 2000, brought our attention to a more comprehensive definition of Inclusion. Inclusion, is no longer a term to denote only inclusion of children with special needs. It refers to an approach of ‘Whole School Development’. Factors such as gender, caste, poverty, language, and other cultural factors have been known to cause marginalisation in schools and thus act as impediment to success in schools. A ‘Whole School Development’ approach provides for all students and staff members to be respected and valued through collaborative and participative method. But how does a ‘mainstream’ government school adopt such an approach that caters to students belonging from different socio-economic-cultural spheres as well as physical disabilities. This paper reflects on my experiences as a researcher and a teacher-educator in two different government schools in Bangalore and New Delhi respectively. The paper tries to examine three case studies in the two government schools. From facing casteist insults in present day Delhi, to being segregated on the basis of medium of instruction as well as ability grouping, the paper tries to delve into the ‘acts’ of marginalisation and stigmatisation in schools. Such acts of exclusion deeply inform student identity and sense of belongingness to the people or the cohabited space. This is explained well through interviews with students and a parent of a child with special needs and thus tries to bring out first-hand experiences of people engaged with a government school in present day Delhi. Such acts are therefore met with acts of resistance not just by students who are Marginalised, which has also been documented extensively, but by well-meaning teachers who uphold the integrity of their profession and aspire for total inclusion to the effect

of ‘no child left behind’. My own experience of teaching a class in a government school points out that contextualisation, is not simply an academic jargon. If applied consciously, it can give voice to many who are, either, unconsciously excluded from the classroom discussions or categorised and labelled as slow learners. Contextualisation therefore aids and acts as a pedagogic tool for the teacher aiming for inclusive education. Though the paper focuses on three case studies to explain acts of exclusion and inclusion, the paper also focusses on the overarching ideology of the schools to foster and nurture inclusively of both the staff and the students. A ‘Whole School Approach’ helps in identifying whether the respective schools adopt an all-embracing societal ideology or do the schools only use inclusion as an administrative dictum to be obeyed. By observing the infrastructural viability to examining the diversity index of the school, the study shows that the schools are making an attempt at inclusivity. However, the study points out that better infrastructure, diversity in teacher recruitment and admission of student with special needs are only extrinsic factors to ensure inclusion in schools. True inclusion only results through teachers who are exceptionally trained and can critically reflect on their own ideas and morals, educators who can comprehend the true meaning of the aims of education and the vision of a democratic society and administrators, who, through their position in the power hierarchy, can alter the discourse of inclusion in school education. Such an approach will have intrinsic implications for inclusion and diversity in the classrooms, the daily site of exclusion, marginalisation, stigmatisation and consequent resistance.

Marginality and Schooling: Reflections on the concept and process

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Marginalisation is understood to be a major impediment in making educational progress. There are many initiatives by both the government and non-governmental agencies in addressing multi-faceted imbalances in social structure which results in marginalization. The differences of caste, class and ethnicity are expected to take a back in the process of creating citizenship based identity. This has been done with the idea that education as a tool for social mobility could overcome the root causes of marginalization by granting equal status and equal opportunities. However, despite these efforts school can also be a site of production of marginality in contrast to of what is presumed as the objective of schooling. Despite the presence of devices to offer an ‘objective’ or standard schooling experience to all, the field data shows existence of an ‘inter subjective’ schooling, i.e.; an interactive process constituted by

different subjects with different disposition and deriving different set of meanings. Therefore, this paper would like to explore this process both conceptually and empirically.

This paper consists of two parts. The first part focuses on the concept of marginality, meaning, typologies and its implications on educational processes. Various concepts like, desired type of society, network power, cultural and social capital, hierarchy of knowledge, inclusion exclusion, barriers of interaction and destruction of emotional life were discussed in the context of marginalisation and schooling. The analysis emphasise on how these concepts align in an everyday life context especially in a plural society like India to constitute marginality.

The paper also includes data from a critical ethnographical work undertaken in the state of Kerala during 2013-14. The paper recognise the problem of research method in such a setting as whose voice you are listening and through what lens you are looking at, while understanding the 'reality'. Therefore, it used a critical ethnographic method in the sense that it is not just focused on getting voices from different locations but tried to synthesis them from the point of view of critical theory. The data also shows that the micro dynamics do not exist in isolation but in a dialectical relationship with the macro though it could be different for different subjective worlds. The discussion involves the change in social location of the school over a period of time in relation to social composition of different groups in the school. The teacher – student relation, the system of norms and sanctions both formal and informal and creation of stigmatised identities, language politics in multi-lingual classrooms, the differential exposure provided by the school process, socio-geographical spread of the communities and its implications, process of segregation in schooling were discussed in relationship to marginality and schooling.

Key Words: Schooling, Marginality, Critical Ethnography, Adivasi, Micro- Macro interrelation, Plurality and Education.

1.2 Science Education: Issues in Classroom and Textual discourse

Who speaks and who is silenced?: Interplay of classroom norms and student participation in middle school science classrooms

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Participation in discourse is a primary characteristic of learning and knowing, according to sociocultural perspectives on learning (Lave & Wenger, 1991). Understood in this sense, enhanced participation in discursive practices is improvement in learning itself and not just something that supports learning (Yun & Kim, 2015). Specifically, in the context of science, as Lemke (1990) points out, learning science entails learning to talk science, having meaningful opportunities to participate in the discourse of generating, backing and assessing scientific explanations. Thus, science teaching can be seen as a social process of bringing students into a community of people who talk science. But then not all students are brought into this circle, some are left out. Does the way teaching is structured affect who gets a voice and who gets alienated?

With this perspective, this paper presents an analysis of students' verbal participation in whole class interactions in two middle school science classes. These classes were conducted over a month, with students who had just entered grade 8 as part of an out-of-school summer science program for a larger project that aims to study the teaching of science as an inquiry and its possible outcomes. One of classes were taught through inquiry and another through traditional teaching, the essential difference between the two classes was how students acquired a concept - whether it was explained to them or they grappled with it and developed it through exploration, with scaffolding by the teacher (Authors, 2013)

Quantitative data on students who voluntarily spoke up in class during whole-class interactions was collated from the classroom observation sheets and video records. This was analysed quantitatively to discern the patterns of participation over time in the two classes, exploring the questions "Who participated and to what extent? Over time, how did students' participation evolve?". The amount of participation (in terms of number of utterances as well as number of participating students) was correlated with the data on students' academic performance (in school exams) and socioeconomic status (discerned from monthly family income).

The findings showed that overall, there was a high amount of student participation in the inquiry group both in the form of responses as well as questions. Further, the participation was not only sustained

over time in the inquiry classroom but it increased with time while there was a dip in the comparison classroom. Moreover, participation in the inquiry class was broadbased and most students, though not all of them, participated to some extent, over the period of the summer camp. In stark contrast, the same set of a select few students eventually took the floor in the comparison group.

There were noteworthy within-group differences in the two classrooms. In the comparison group, students who spoke up in class were those with higher academic scores and came from higher income families. In the inquiry group, on the other hand, students who spoke up came from a more diverse range of backgrounds, from across the academic and socio-economic spectrum. However, participation was skewed based on gender in the inquiry classroom, with boys taking much more of the discussion space than girls.

This difference in participation in the two groups can be interpreted in light of the negotiation of what counted as science ideas between the teacher and their students in the two classrooms, reflected in the kinds of questions asked, the level of cognitive demands placed and the kind of participation expected from students in the two teaching modes. In the inquiry classroom, students' responses could be tentative guesses, opinions, narratives of their own experiences and observations, personal reasons for their conjectures, a refinement of an earlier response, expression of wonderment or reasoning. On the other hand, teachers' questions asked in the comparison group (a majority of them being factual) emphasized correctness of answers; incorrect answers were promptly reprimanded and corrected. As the classes progressed, only a few privileged students were provided with 'the wind beneath their wings' who then monopolised the class interactions in the comparison group. In inquiry, as a variety of knowledge bases and resources that students bring to the class were valued, science learning seemed more accessible eventually to a wider range of students. However, this sharing of ideas on the public plane of the classroom is inherently risky for the students before the culture of listening and respecting others' ideas is set (Kumar, 2005). Therefore, many students in inquiry, especially girls and low academic achievers avoided participating in class discussions initially.

This study points to the importance of exploring the role of discourse in establishing classroom communities and the teachers' role in making it accessible to a wider range of students, narrowing the gaps among different demographic subgroups.

Keywords: classroom discourse inquiry-based science teaching dialogic teaching equitable participation
Discourse on development in science/environment textbooks

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Human actions in the last few centuries have induced large-scale, long-lasting changes in the environment. Geologists say that the Earth has entered a new geological epoch, called Anthropocene (Lewis & Maslin, 2015). The Anthropocene is characterized by the dominant activities of human beings, leading to devastating effects on the climate and the environment. The world is at the verge of reaching the situation of an environmental crisis, if not already facing it. The fear of impending environmental catastrophes calls for urgent action at multiple levels but what about human action is causing these devastating effects on the environment. Haven't humans always been interacting with nature? Has anything drastically changed over time about human action? Are people not aware of the consequences of their actions? Is the problem with people's attitudes, or something else? Is everyone equally responsible for the crisis, or certain groups of people more responsible than others? It is important to highlight that the state of the environment and economic development are very much entangled with each other. Any analysis of environmental problems is incomplete without analyzing the nature of economy. The sanction of any development project by the government is contingent on the environmental impact the project is likely to cause. Post-World War-II, the discourse on development has come to dominate discussions of social reality (Escobar, 2011). Modelled on the success of the economies of the colonizing nations, science, technology and capital are considered integral to economic development. In India too, post-independence, science and technology were imagined to be the engines of development and progress. However, practices in the name of development have only further impoverished the marginalized and brought widespread ecological destruction in its wake (Nandy, 1988). The concept of 'sustainable development' has got a lot of attention among policy makers and a certain section of environmentalists as it advocates finding solutions within existing socioeconomic structure.

Formal science/environment education can play an important role in addressing the daunting situation of global environmental crisis if it is restructured around issues of social and environmental justice. This study is a small attempt in the direction of exploring such possibilities. As part of the study, I analysed six secondary level science/environment textbooks and the relevant curriculum documents to understand the nature of discourse on 'development'. Since environment education is primarily done through science textbooks in Indian schools, the scope of analysis was restricted to science textbooks.

The findings indicate that the position paper on environment education strongly upholds the global vision of sustainable development and overtly expresses its commitment to achieve that

goal. Analysis of the secondary level science textbooks of the two states (Maharashtra and Madhya Pradesh) and the NCERT science textbooks too reveal a commitment to sustainable development. The chapters on environment in these textbooks pay only a lip service to systemic problems such as profit-oriented economy, industrialization and urbanization.

The textbooks analysed also take an anthropocentric view towards nature which is evident in the way nature is conceptualized as a 'resource' that needs to be managed. Furthermore, while a situation of environmental crisis is acknowledged, it is explained merely in terms of overpopulation, mismanagement of resources and people's attitudes. Individuals are blamed for not acting in environment-friendly ways but questions are not raised on unfettered industrialization, the state-industry alliance or the 'big' development projects that cause negative impact on the environment and people. Thus, while statements such as "the kind of economic and social development we want will ultimately determine whether the environment will be conserved or further destroyed" (NCERT 2006, p. 272), are there in textbooks, no systematic attempt is made to help students develop an understanding of the environmentdevelopment conflict and prepare them to take a position on the matter.

The analysis of the present discourse on development shows that the approach to deal with the topic in science/environment textbooks is highly depoliticized. This indicates that the science/environment education is not really concerned about the environment or the people who bear the brunt of 'development'. The objective of the science/environment education seems only to prepare citizens who would serve market interests. No attempt is made to empower the marginalized. Building up on this analysis, I argue that a radical overhauling of environment chapters is a must if the science/environment education is committed to a socially just and sustainable world.

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A Comparative Analysis of Content of Human Reproductive System in National and State Textbooks

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Curricula are political and rational commitments set by educational ministries to achieve specific learning goals by acting in a defined manner (Orpwood & Souque, 1984). In acknowledging the centrality of educational resources as textbooks and other educational resources, the National Research Council document states, “Effective science teaching depends on availability and organisation of materials, equipment, media, and technology.” (NRC, 1996, pp. 44-45). Science textbooks are concrete instructional materials determining nature of instructional content and teaching procedures including, teacher-students interactions in classroom discourse (NFG, 2009; NCF, 2005; Wang, 1998). Several scientific concepts, such as the human biological systems, are abstract and complex in nature. Especially for such system concepts, highlighting the structure-function linkages is important (Mathai & Ramadas, 2009). Insufficient and inadequate representations of concepts seem to manifest various conceptions among young learners (Silva & Almeida, 2017; Barros, Losada & Garrido, 2011) that persist even in adults including, pre/in-service teachers (Patrick & Tunnicliffe, 2006). Besides, Abimbola & Baba (1996) have found textbooks to be the source of alternative conceptions. In order to assess school students’ conceptualization of biological systems, it is useful to examine the conceptual treatment within textbooks.

The choice of human reproductive system (HRpS) for study draws on a variety of considerations. Unlike other human biological systems, the social stigma, cultural taboos and values attached to HRpS make it more difficult for teachers to teach and learners to express their knowledge of reproductive system (Prokop & Fancovicova, 2006). Victora & Knauth (2001) and Reiss & Tunnicliffe (2001) have reported gender specific notion of male and female reproductive organs. Moreover, a reasonably well-founded understanding is essential to building an informed understanding and has far-reaching implications for sensitized understanding. Some such areas of study include, understanding of sexual and reproductive maturity among adolescents (Adeokun, Ricketts, Ajuwon, & Ladipo, 2009), human reproductive capability, sexual activities and pregnancy (Cherif & Jedlicka, 2012), biomedical knowledge among adults (Victora & Knauth, 2001), and textbook representations of sexual health knowledge (Carvalho, Clement, & Bogner, 2004).

This paper is a part of my ongoing doctoral investigation on the role of visualisation and modelling in conceptualising human biological systems among school students. The paper is an attempt to analyse content of textbooks so as to understand the nature, scope and treatment of conceptual content related to Human Reproductive System across grades. A comparative

approach to analysing the national and state textbooks helps identify not just the differences but also draw inferences about the rationale that may guide the anticipated discourse and thrust areas in teaching. Krippendorff (2004, p.18) defines content analysis as “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.” A total of 26 textbooks of subjects English, Environmental Science (EVS), Science, and biology/zoology were selected from grades I-XII of National Council of Educational Research and Training (NCERT) and Telangana State Council of Educational Research and Training (TSCERT). The textbooks were first examined for HRpS related chapter and then analysed for content including nature of visuals, frequency of occurrence of various visuals, key words, scaffolds, and exercises discussed across grades. The analysis of texts revealed to us some interesting insights. In analysing the breadth of content covered, the principles that seemed to have guided the organisation of content became evident. By and large, beyond the content of each chapter, were visuals, key words, activities and questions. The analysis these across grades allowed to study how the content varied within and across grades for the two boards. Invariably in the two boards, the reproduction in plants (VI-VII) was introduced prior to HRpS (VIII). The introduction of ideas had the following sequence: 1) introduction to nature of family, 2) characteristics of living organisms, 3) reproduction in plants, 4) conceptual (scientific) understanding of system. An evident shift was noted from the characteristics of living organisms, connectedness of members in a group to microscopic entities (i.e. DNA, genes, hormones, etc.) and applications at molecular and cellular levels. Visuals were classified into 5 categories: i) charts, ii) graphs, iii) illustrations, iv) schematic representations, and v) table. We found a grade specific introduction and preferences of visuals. For instance, in early grades frequency of chart, table preparation, and illustrations (i.e. real photos and pictures) is relatively higher than later grades. In relation to other representations, the schematic representation is negligible. The paper will also discuss representations due to inappropriate elements, colour scheme, visual clarity, etc. Activities in text were simultaneously categorised based on their nature either as exploratory or laboratory experiments and based on involvement as individual or groups. The exercises (questions) at the end of chapters were analysed separately. The social context is an important aspect in dealing with biological systems as it incorporates learner’s familiarity with her/his local surroundings, cultural, social values and experiences. The explicit message to teachers within textbook content convey responsibilities entrusted to them within the expected classroom discourse under sections on activities and notes. Thus, the analysis allowed us to extract an understanding

about (a) structure and organisation of content, (b) nature of (dis)continuities in treatment of content, (c) nature of explicit scaffolds, (d) representation of social context, and (e) the agency of teacher.

We believe the study opens up avenues for discussing experiences, knowledge and awareness that inform the social and scientific treatment of ideas within textbooks, the primary resource in the Indian school context. In addition, a certain depth of engagement with activities has the potential of providing the “insightful hooks” for engaging learners in conceptual modelling.

Key words: comparative content analysis, conceptual progression, human reproductive system, misconceptions, visualisation

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Whose food is it anyway? —Locating marginalization in Bengali science textbook illustrations

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In Indian school education, the centrality of the textbook makes them function as the de-facto curriculum rather than an aid. The discursive practices held within and centred around the textbooks hold markers of ideology and power of the narratives of the dominant. As a zero-sum phenomenon, the power over the narrative comes at the cost of marginalizing groups whose voices fail to appear sufficiently, in the social-scape of learners' textbook. Food and the act of eating is a concept and a practice of significant social, cultural and political connotations, located as one of the sites of contestation. In this paper, we identify an instance of a science

chapter on food in Bengali-language textbook and read it using visual analytic standpoint and sociological lens of power and marginalization.

Knowledge and rhetoric embedded in the visual discourse of texts of science has been a major subject of science education research. Pedagogical potentials of inscriptions on textbooks, like illustrations and photographs, have been explored into how students make sense and interpret them in order to come closer to the ideas of science being taught. Critical visual analysis methods have yielded indications to construction of images of self, society and identity through the semantic and semiotic structure of the depicted visuals.

Textbooks operate as per organising principles, prevailing conventions and legitimate ideologies of the communicative-institutional contexts. Social and physical sciences subject textbooks are not bare communicators of objective facts. They employ a host of devices—text, diagrams, graphs, highlights and the like—to lay down the information it wishes to convey to the learners. For the present case we explore mainly the visual and textual features of a science textbook (Poribesh O Bigyan Soptom Sreni/ Environment and Science Seventh Standard) from the West Bengal Board of Secondary Education (WBBSE). We analyse the chapter ‘Manusher Khadyo’ (Food for Humans, Chapter 5) for instances of marginalisation that occurs through the textbook.

Marginalisation refers to the condition of occupying the fringes, away from the centre or mainstream of action, not out of choice, but due to compulsion or force. The marginalised refers to the community or group undergoing the experience of exclusion due to an imbalance of power. Power, in such case, is alluded to the right to access opportunities and resources, or the ability to assert beliefs, positions and values. In a diversity that is India, many communities in various pockets are denied of their ability to assert themselves. Assimilation to the dominant cultural norms comes at a price of lack of equal respect and representation. This takes the shape of an overall project of homogenising sections of society with people of common traits and attributes. Discourse in India centred around marginalization revolves mainly around the three broad communities of the Adivasis, the Dalits and the Muslims. We explore the issue of marginalization and presentation of the topic of food/ diet in this referred textbook chapter. Food encompasses practices of communities occurring over centuries, and bears the histories of discrimination and violence. The socially and economically well-off groups have through systems of power suppressed and denied opportunities of better food and health. The impact of suppression flows down in the depictions of food in contemporary educational spaces via textbook content. Darak (2012) while analysing the facets of marginalization in Marathi

textbooks, notes the following in relation to the discourse surrounding food of the marginalized communities:

“Science textbooks, in their visuals, tend to equate balanced diet to vegetarian food of urban upper castes denying cultural plurality of dietary practices in Maharashtra and indirectly stigmatizing non-vegetarian food associated with the lower castes and Muslims.”

The flattening of the diversity of food cultures towards a normative or prescriptive diet/ food habit acts as a civilizing project, suited to sanctioned tastes of urbane, upper-class denizens. Overall, what role an image plays, the meanings embedded in it, and the interpretations that it can

potentially create or actually creates in the learning process is positioned as a singular concern. The visual mode helps in the expansion of the discursive potential of the text beyond linearity of the written text, and aids in deeper immersion and communication of ideas and concepts. However, while exercising how this device is employed in textbooks, we must re-evaluate both the content and the form of such depictions, for it produces far-reaching effects of much sociological importance.

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Undergraduates’ perception of (STEM) education as a tool for enhancing economic development in Sokoto state, Nigeria

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Economic development appears to be a major challenge confronting nations and individuals across the globe in recent times. Economic development is the process by which a nation improves the economic, political, and social well-being of its people. Nigeria which is tagged as the giant of Africa, and also endowed with numerous natural and human resources, is still battling with the menace of economic under development particularly Sokoto state. This paper therefore, examined the perception of undergraduates on (STEM) education as a tool for enhancing economic development. The study employed a quantitative research design, with a

sample of 200 undergraduate students of Usmanu Danfodiyo University, Sokoto (UDUS). The sampled students were randomly selected from four programs of study. A questionnaire containing (12) items, entitled Perception of Undergraduates on STEM for Enhancing Economic Development (PUSEED) was utilized in collecting data for the study. The instrument was content validated by 3 experts. The reliability index of 0.82 was calculated for the instrument using the Cronbach Alpha. The result of the study indicated that the undergraduates appreciated the introduction of STEM education as a tool for enhancing economic development and they looked forward to actively participating in the program once it is practically integrated into their programs. It was recommended among others that STEM education should be incorporated into the entrepreneurial programs of Nigerian universities especially in Sokoto state, Nigeria for meaningful economic development.

Keywords: STEM, Economic Development, Sokoto, Undergraduates

1.3 Economics of Education

Enrolment in school and higher education: Role of Public Policy (Economics of Education)

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The paper constructs a theoretical model of households' investment decision in school and higher education allowing for the facts that (i) household investment and institutional investment are complementary to each other in determining educational outcome; and (ii) there is path dependence in choice of educational investment at the higher level. The equilibrium determines the quantity (measured as enrolment) and the quality (measured as score) at both the school and higher education as a function of institutional investment and the wages available at various skill levels. Assuming institutional investment solely as public investment, the paper studies the optimum public policy towards educational investment such that the enrolment at school and higher education level is maximized. The paper assumes that each household has only one child to educate and the household has complete awareness about the ability levels of the child. A household takes an educational investment decision at two stages of life. Initially, it decides whether to send the child to school or not; and then, after completion of school it decides whether to send him/her for higher education or not. The market wage compensates for the skill level of an individual. At the equilibrium in the choice of their educational investment the households self-select themselves according to ability level of their child: it turns out that the children with their ability level below certain threshold are not sent to the school; the children with their ability level above certain threshold are given both school and higher education; the students at the intermediate ability level drops out after the school education. The paper derives the result that increase in government expenditure either on school or higher education unambiguously raises enrolment in school; however, the impact on higher education enrolment is ambiguous. It specifically depends on the responsiveness of higher education quality to school quality. If the responsiveness is low, a rise in infrastructural investment either in school or higher education is not enough for raising higher education enrolment. Also, given that the government balances the budget between school and higher education, a rise in school education investment may lower school enrolment. The paper also finds a stark outcome that child labour cannot possibly be erased fully through government investment alone; even though can be substantially reduced. Finally, the paper ventures to find out the existence of a potential trade-off between quantity and

quality of education which may instil the need to revisit the government's investment decisions aimed solely towards enrolment in education.

Keywords: school education, higher education, enrolment, quality, public policy

Comparison of the Subnational states of India as to the commodification and inequality in their education systems

Bharat Chandra Rout / Institution of Eminence (IoE) Secretariat, University Grants Commission, New Delhi

The works on welfare state policy in a comparative context has significantly contributed to the understanding of welfare social policy and practices in several countries. There are good numbers of studies which clearly show that there has been a significant rise of scholarly interest in the comparative welfare state policy analysis (Kerckhoff, A.C. 2001; Shavit, Y., Arum, R. and Gamoran, A. 2007, Nienke Willemse and Paul de Beer, 2012). As expected, largely these works are in the context of developed Western countries (Torben Iversen and John D. Stephens 2008; Marius R. Busemeyer, 2009) and very few studies have been done in the South Asian context exception being in Asia are East Asian countries. Indian subcontinent does not come into picture at all¹. On the other hand, comparative welfare state literatures are largely dominated by the analysis of income inequality, health, social security programmes and labour market employment including the work of Esping-Anderson (1990). It is only lately when education is considered as an important welfare activity of the modern states (Ka Ho Mok, 2012; Nienke Willemse and Paul de Beer, 2012). Therefore, studies on education in comparative welfare state perspective are few and are of recent in nature.

In this study, I intend to argue that education needs to be viewed as a core welfare activity of state and education policies are largely influenced by the types and ideologies of the political regime in action. Hence, the role of education in processes of de-commodification and stratification hold significant if one looks at regime types in power, that is, political economy of the state. Drawing on from the ground-breaking work of Esping-Anderson (1990) *Three Worlds of Welfare Capitalism* present study makes an attempt to examine the education systems at subnational level in Indian subcontinent in a comparative perspective. Esping

¹ For instance see, Didier Jacobs, 2009 and Jen-Der Lue & Chan-ung Park, 2013.

Anderson grounds his analysis on the basis of two typologies; de-commodification and stratification. De-commodification means that the commodities are exchanged not exclusively

on the market principles while stratification is understood as the social hierarchy and inequality created by welfare policies. The project intends to study aspects of de-commodification and stratification in various subnational states of India (a total of 29 subnational states and 7 union territories) with their divergent trajectories to educational progress and policy.

Research Hypotheses

Following the theory of Esping-Andersen (1990) and his idea of de-commodification and stratification in the context of three worlds of welfare capitalisms, following research hypotheses are designed and will be tested in this study;

In liberal regime characterized by low de-commodification and high stratification;

- (a) Government is expected to provide a basic level of education and other provisions are either left to the market (with growing market economy) or left unattained. Total expenditure in education is expected to be low and private expenditure is high. Student tuition fee is high and student loan/grants low and are largely influenced by market forces. There is little standardization and high level of vocational specificity.

The conservative regime in which de-commodification is moderate and stratification is high;

- (b) Public spending in education is expected to be relatively high, tuition fee is low and student loans/grants are expected to be moderate. High vocational specificity, standardization and strong hierarchy are expected as a result of the preservation of class status.

Social democratic regime is characterized by high de-commodification and low stratification;

- (c) Public expenditure is expected to be high and private expenditure is low. A generous system of student loan/grants and low tuition fee in educational institutions prevail. Education is provided as an entitlement with high standardization and low vocational specificity. Inequality in educational access is expected to be low.

Measurement of De-commodification and Stratification in Education – An Analysis This study seeks to answer three prominent questions in the literatures of comparative welfare systems: first, can we apply the theoretical dimensions of welfare states into the field of education as propounded by Esping-Andersen? Second, do the education institutions in Indian subcontinent correspond to his typologies of welfare state regimes, i.e. liberal, conservative and social democratic? Finally, what are the advantages and shortcomings in applying welfare regime

types in the context of less developed and emerging countries context? Esping-Andersen grounds his analysis using two theoretical tools; de-commodification and stratification. I take up the measurement of de-commodification for both school and higher education sector and measurement of stratification for higher education sector here.

Variables for measuring stratification:

- a. number of tracks in higher education institutions
- b. second indicator of stratification is; vocational specificity – high in case of a binary system and low in diversified or unified systems
- c. lack of standardization in the system. Standardization can be differentiated into three levels; centralization, regional differentiation and institutional autonomy.

Unlike in case of measuring de-commodification, the qualitative nature of data to measure stratification in education allows us to take a quantitative approach by converting each indicator to a quantitative measure that ranges from zero to one where country's stratification index close to zero are least stratified and vice-versa.

Policy Implications

Research studies on comparative welfare state policy analysis have primarily focused on social security, labour market employment, health and income. Scholarly interest to examine the education policy from a comparative welfare state perspective is rising as it is only lately (more so in the Indian and South Asian context) that education was considered as a welfare activity of the welfare state. This study will contribute to the growing bodies of literature on comparative welfare state education policy analysis. Furthermore, there are very few studies on higher education policy analysis from a comparative perspective particularly at subnational level in India. Studies on comparative welfare state policy in other regions of Asia are too dominated by studies on health, social assistance programmes and income regeneration programmes. These studies are always with reference to East Asian countries with little or no focus on welfare state education policy analysis. Hence, present study will void the gap in literature and strengthen our understanding of welfare state education policy in India and South Asia.

In this new world order where globalization, internationalization and free market forces dominates the policy decision of the several governments, the rise of several Asian giants will have significant bearing on the other parts of the world. Many countries in Asia, particularly China, Japan, South Korea, India, Singapore are some of the fastest growing economies in the

world. However, we do not know how these fastest growing economies fares in terms of their public welfare policies or policies of redistribution. The study is an attempt to examine these and other associated factors of comparative welfare state policy in education in India. The findings from this study can be used to design education welfare policies towards better educational access and experiences towards human development in India. The study will also strengthen the international and comparative approach of the other developed Countries towards India in terms of their business, strategic and social engagements with rest of the world.

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Right to Information and Higher Education Institutions: A study of transparency and governance through websites

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Keywords: Information, Transparency, Governance Rights, Higher education

Education as a process for dissemination of information and knowledge acts as an empowering tool for the masses to be able to lead a life with dignity. Information, valuable due to the meaning it conveys, is itself a tool for people to gain inclusion. The semantic dimension of information gives rise to its usefulness (Birchler and Butler, 2007). So, information has to be value-adding and value preserving such as timeliness and relevance. The value of Information (or of an information source) is the increase in the utility an individual expects from receiving the information (or the actual news) and from optimally reacting to it (ibid, 2007). In the higher education (HE) sector, information plays key role in choice making by students and governance of higher education institutions (HEIs).

The ontology of information as resource, rights, transparency, accountability and surveillance have entered into literature and public debate. In economic context, information becomes strategic capital when markets are characterised with information asymmetry. In such situations, possession or access to information symbolises domination. There have been movements by civil society groups to curb such domination and to establish access to information as a right, which forms the basis for policies of E-Governance and mandatory disclosures. Transparency and accountability, the two pillars of governance are fundamentally based on information. In a country where access to information is a right, its processing attains crucial importance for understanding any sector. While transparency and accountability have become the buzz words in public affairs, Indian HE has witnessed policy initiatives aimed at ensuring transparency in the sector. The degree of smoothness of collection of information depends on the design and structure of the information conveying mediums such as Internet.

The reliability of the information depends on the mode of expression and frequency of the updates. The structure, design and frequency of updating can be taken to be representing the willingness to provide information, institutional policy, and intent etcetera or in totality information processing by the HEIs.

The Right to Information (RTI) Act 2005 provides citizens the right to access information under the control of “public authorities”. This Act mandates all “public authorities”- public organisations and departments to furnish information to general public as and when demanded from them. The organisations and departments are required to mention on their websites the names and addresses of contact persons (information officers) and appellate authorities in this respect. While the Act has been amended recently to provide the Central Government an upper hand in influencing the Central Information Commission, the adherence to the RTI Act has always been a question of immense interest. The role of HEIs in adhering to the RTI Act gains importance from their possible role as voices to the marginalised through their research and advocacy. While as public institutions they are mandated to adhere to the Act, their roles in academia necessitate them to be torch-bearers in transparency. This paper seeks to study websites of 223 HEIs to trace the adherence to the RTI Act and related transparency norms by the HEIs. The content analysis of websites is utilised to find inter-relationships among other contents on websites and factors which determine the adherence to the RTI Act by the HEIs. Logistic regression has been used to establish the causal relationship. A significant difference among central, state and private HEIs has been observed with respect to their adherence and willingness to provide information. HEIs which tend to provide information on governance related issues are also found to be more willing to provide information and adhering to the RTI Act. The findings have implications for the transparency movements in general and access to information for choice and decision making by students in particular. Information is an important element for efficient choices by rational economic agents. Thus, the study throws light on theoretical linkages of information with governance on one hand and with rationality on the other.

Determinants of transition to tertiary education in India: An analysis of NSS 71st Round Jyoti Bala / Jawaharlal Nehru University, New Delhi.

Education is considered vital for a nation as well as its citizen's growth and development. It has been found that only seven percent of India's population (above 24 years of age, 2014) is educated at higher levels in India. Further, it has been observed that only twenty-six percent of India's population (18-23 years of age group, 2017-18)² is enrolled at graduation level or above. With India setting the dream of achieving the Gross Enrolment Ratio (GER) at higher education level to 30 percent by 2020, it is crucial to understand how the GER can be increased, and for this, it is essential to understand what influences it. It has been argued that the GER can be increased by decreasing the dropout rate at school level and by increasing the transition rate from school to higher education. In the present paper, the focus is only to look at the second factors, i.e. what influences the successful transition of school graduates to higher education in India using NSS 71st Round data-set.

Though there is a multitude of inter-linked factors which influences the transition, in the present paper, the role of only five factors, i.e. gender, region, caste, religion and class, on the likelihood of student's transition to higher education is explored. Besides this, the reasons given for the dropout's not enrolling at higher education level has also been discussed. Here, transition means transition of school graduates to the first cycle of tertiary education. The school graduates include grade XII pass-outs. Further, the analysis includes only those individuals who are of less than 30 years of age.

The NSS 71st Round, 25.2 Schedule 'Education in India' has been used for the analysis in the present chapter. It is an all-India household survey on education conducted by the National Sample Survey Office (NSSO), Ministry of Statistics and Programme Implementation (MOSPI),

Government of India (GOI). This survey was conducted during the period from January 2014 to June 2014 by NSSO. In this survey, a total of 65,926 households constituting 3,10,827 persons were surveyed in India using a stratified multi-stage sampling technique. This NSS 71st round is exclusively designed to collect information on different dimensions of education, along with background data. Due to its particular focus on education, the NSS 71st round is used for analysis.

Though NSS 71st round contains information on 3,10,827 individuals and detailed educational information on 1,48,017 persons aged 5 to 29 years' age-group, the present analysis is based

² Government of India. (2018). *Educational Statistics at a Glance*. New Delhi: Ministry of Human Resource Development.

only on 22,436 individuals. These 22,436 individuals constitute 2,688 individuals who have successfully crossed the threshold of school education but did not enroll in higher education institutes and for future reference will be referred to as 'dropouts'. While the rest 19,748 individuals are those who have enrolled themselves in some higher education institutes or have a graduate or above graduate degree. These 19,748 individuals will be referred to as 'nondropouts'. Hence, the focus of the present paper is only on those subjects who are grade XII pass-outs and are of less than 30 years of age. Along with cross-tabulation, the chi-square test and logistic regression method are used for analysis.

Based on NSS 71st round, engagement in economic activities in case of boys and domestic activities in case of girls is found as the most prominent reason for not enrolling in higher education. Financial constraint is considered as the second most prominent reason for the lack of transition to higher education in India across gender. It has been observed that transition pattern is biased towards the privileged sections, i.e. caste, religion, class, locality; of the Indian society. It has been observed that despite the presence of positive discrimination policies, the SCs students are less likely to make the transition in comparison to unreserved category students. Further, it has been observed that females are more likely to make the transition to higher education as compared to males. Hence, we can argue that access to higher education continues to be a privilege of certain sections of the Indian society and excludes others.

1.4 Gender, Curriculum and Educational Choice

Teaching Gender in an Elementary Teacher Education Programme: Reflective Experiences Tripti Bassi / Department of Elementary Education, Lady Shri Ram College for Women

Issues of gender are central to our lives and they need to be reflected upon within spaces of learning. In recent times, gender discourse is gaining attention in academic forums as well as professional programmes. Teachers are change-makers and their engagement with such issues surely creates a positive impact on the lives of future generations. Also liberating them in this process to think discursively and critically about their own status and position in society as conscientious citizens.

Gender is closely associated with social and political realities. It is interspersed in myriad ways around our lives. In the Bachelors of Elementary Education programme, the first year social science papers like Contemporary India and Core Social Sciences discuss and debate gender issues. However, its only in the final year that a compulsory paper of ‘gender and schooling’ is offered to students with the objective of first “critically examining gender inequities in society through feminist theoretical frameworks” and second “to observe and analyse manifestation of gender inequities in the schooling process besides developing strategies for intervention”. This paper highlights the significance of ‘gender and schooling course in the teacher education programme in enabling teacher trainees to become empowered to act as agents of change’.

Usually, concepts of gender and sexuality are pushed away and not dwelt upon to avoid ‘embarrassment’. A closer look at students’ lives and experiences suggest that the way they think about gender is integral to form an understanding based on relations of power as they exist in our society. Even, the National Curriculum Framework of Teacher Education (NCFTE 2009) states that engagement with gender need not be limited to the book view focusing on theories but need to get extended to the field view dealing with practical social realities. This paper brings about experiences of student-teachers helping them understand their life-situations in a better way. Intensive dialogue on students’ perceptions, beliefs and ideas would pave the way for connecting gender theories to personal experiences of learners.

By transacting this course, employing action research, certain questions would be addressed based on data collected through classroom-based intervention strategies. How to enable students to become critical thinkers and emerge as instruments of empowerment and

emancipation? What role can a course like gender and schooling play in turning this aspect into reality? In this era of capitalocene, where neo-liberal capital dominates people largely, what measures can we adopt to respond to this system. According to Bell Hooks, schools are important in reinforcing certain feminist values. This vision can become a possibility only when ‘society gets intertwined with theory and teaching with learning’ thus contributing to essentially “response-able” forms of knowledge and its practices (Revelles- Benavente and Ramos 2017). This paper attempts to explore novel feminist approaches thereby advancing a horizontal perspective on teaching where both students and teachers are partners in creation of knowledge and operate in a decentralized environment. How to conceive of gender pedagogy? In what ways can feminist philosophy of ‘teaching with responsibility’ emerge? As co-learners in knowledge production and dissemination, how do we probe systems of knowledge that are both racial and gendered in nature (Revelles- Benavente and Ramos 2017: 2-3). How far can gender and women be discussed by focusing on pedagogical, theoretical and political aspects of teaching and learning. As teacher educators, how do we enable gender pedagogies to question gender bias, stereotypes and prejudices that prevail in our society.

Through focused group discussions, critical reflection of personal and social realities, fact and interpretation method, historical analysis method, the case study method and media deconstruction method, the course tries to comprehend students’ localized knowledge and its situatedness in the wider global milieu. How do learners interpret concepts of ‘sex’, ‘gender’, ‘sexuality’, masculinity’, ‘patriarchy’, ‘feminism’, to name a few and identify with them? Also, to examine how wonder-tale narratives focus on particular gender roles and expectations. The role of media in extrapolating these ideas in culturally-specific terms is crucial. The case-study method plays an integral role in understanding individual expression of gendered identities. The data collected would be analysed to figure out how emancipatory pedagogies emerge creating liberatory systems of educational practice. It is to indicate to what extent are feminist classrooms possible especially where conflict is used as a means to learn, unlearn and relearn. It is also to see how spaces can be created to question experiences. This study would be an attempt to gauge how boundaries can be transgressed and systems of domination and oppression resisted (Costa and Mendel 2017). Gender theories ought to open up discursive spaces for enquiry, dialogue and discovery pulling down walls of conformity, obedience and submissiveness. Epistemologies that reinforce gendered notions need questioning and this can happen when students realize such politics of hegemony that functions to create hierarchies in our society.

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A Feminist Content Analysis of the National Adolescence Education Programme Panchami Jose / Homi Bhabha Centre for Science Education

The right to comprehensive sexuality education is now recognised in India as one of the essential human rights. The National Adolescent Education Programme (NAEP) was launched in 2005 and received negative reactions from several states. I have analysed the NAEP from a feminist lens and tried to explore the gap between the content presented in the programme and what adolescents desire to know. Qualitative content analysis was the method used in this study as it offers a set of steps to examine documents and understand the ideological and dominant notions that the document perpetuates. In my work, I provided a questionnaire to adolescents to learn their views about the programme and the content they would like the programme to address. The study also explores the perspective of pre-service teachers on different aspects of sexuality and sexuality education through the use of focus group discussions.

The study highlights some of the socio-cultural norms that seem to be influential in the designing of the modules. The NAEP aims to develop life skills among adolescents to enable them to respond to real-life situations positively. Even though the modules question the notion

of "femininity" and "masculinity", it does so in a way that retains the status quo. What the programme does not talk about also reflects the ideology in which the programme was designed. NAEP is both sexist and heterosexist. Sexist because the programme assumes women as asexual beings lacking sexual desires. Heterosexist because the programme advocates monogamy, emphasises reproductive functionality of sex and does not mention other types of sexual behaviours. There are more points to justify the sexist and heterosexist nature of the programme, which is discussed in the paper. Sex is treated in the context of risk, danger and prevention and adapts a mechanistic and biological understanding. The programme tries to be noncontroversial and also inculcate certain moral values. Hence there is a contradiction when you view the programme in its entirety; it appears progressive as well as regressive in some issues. It is confined by the limits of marriage, family and reproduction. NAEP subdues the sexual agency of adolescents, vague and ambiguous language is used when there is a discussion about sex.

Pupils expectations about a sexuality education are mostly influenced by conventional classroom settings where only facts are transacted. Students understand that specific topics cannot be discussed in a classroom and hence do not expect NAEP to discuss controversial topics. The questions the students asked were very generic in nature. Students showed no desire for information about sexual feelings, emotions and relationships. None of the students expressed any worries coming from their sexual identities. Boys expressed significantly more interest in knowing about the bodily changes happening in the other sex. Girls were more concerned about the changes happening within them and hygiene issues. Girls wanted to have discussions about many topics in the class whereas boys wanted direct and specific answers for their questions. Boys asked a greater number of questions regarding sexual intercourse and STDs. For girls, the concerns were mainly around physical maturation which they are undergoing or are dealing with. There is a marked lack of interest in the areas related to sex and sexuality, which is not surprising in the Indian context. The paucity of questions on sexuality also indicates the environment of the classroom as well as the larger society. They were very well aware of the latest movements regarding sexual diversities and identities as well as issues regarding consent. So if the modules fail to incorporate these recent discussions, it would not be engaging the students. AEP should design the modules by placing the individuals in the culture and context.

Many complex factors determine beliefs, values and actions. The module should recognise the cultural and social norms and biases which teachers bring to the classes. This aspect was seen in the focus group discussion with pre-service teachers. Cultural beliefs should not be only approached as barriers; the programme should look for positive cultural practices which build the sexual agency of the child.

The study identifies the need to talk about 'adolescent's constitutional rights and laws pertaining to them, which can empower them to make informed decisions and protect themselves from violence. Understanding one's constitutional rights will enable the students to realise the exploitation and violence. Adolescents should be seen as right holders. The programme should not limit itself as an awareness programme; it should empower students to reflect upon their rights and laws pertaining to that critically.

Keywords: Sexuality, Sexual agency, Adolescence education, Adolescent rights

Feminist Perspectives on Women's Representation in Science

Aneri Vora / Jawaharlal Nehru University

The question of women's representation in science has been a vexed one. If we look at women's representation in science today, there is cause for both celebration and dismay. While more women than ever before are entering the field of science, a look at current statistics shows that although women's representation in the sciences is greater than before, it is still quite low compared to their overall population as well as compared to the percentage of men working in the field. While this is the case all over the world, it is especially so in India. Along with the common metaphor of the glass ceiling, the UNESCO (2015) has now coined the term the 'leaky pipeline' to describe the obstacles women face in advancing further in their academic careers, eventually forcing a lot of them to quit due to which women's representation at the higher levels of science is very limited. In order to address the issue of women's representation in science, a new field of study has emerged- the study of the history and philosophy of women in science. While this field has become popular only recently, it has offered new perspectives to look at the discipline of science and the gender based distortions that it conceals. In this paper, my aim is to look at the causes behind the underrepresentation of women in science as well as the challenges they face once they have managed to enter the scientific field. I will focus more on the academic natural sciences. Recent feminist critique of science reveals two

important causes of women's underrepresentation: one is the differential norms and patterns of socialization and societal expectations for boys and girls and the second is the illusion of objectivity and over all other forms and methods of knowledge. This illusion of objectivity

serves to conceal the fact that scientific research is always context bound and interest based and current scientific epistemologies under the guise of value neutrality actually promote masculine values.

The root cause of the origin of the masculine ordering of the society and science is the assumption of dualism between men and women. Many feminist philosophers such as Susan Moller Oaken (1979), Janet Sayers (1987), Elizabeth Fee (1982), Janice Law Trekker (1974) and Alice Rossi (1965) have pointed out how historically, the dualisms between men/woman, objective/subjective, reason/emotion, active/passive, public/private in philosophy and later, modern science led to the exclusion of women from intellectual activities and activities belonging to the public realm. While there are obvious biological, anatomical, physiological and even psychological differences between men and women, these differences have been used to justify the superiority of men over women using 'objective science' as a legitimating tool. Sciences such as biology, anthropology, physiology etc. have used techniques such as craniology, sociobiology, natural selection theories, and sex hormone theories to justify keeping women out of science and education broadly. In fact, such theories of 'biological difference' are popular even today. Later literature has demonstrated how these 'facts' reflected current societal values rather than 'biological facts'. These dualisms lead to differential socialization patterns among girls and boys in such a way that it affects the career choices and careers of girls and women. While discussion of the societal factors and structures of academic departments and practices that disadvantage women are common, in recent years the critique of the epistemology and values embodied within science itself have offered a radical perspective of looking at science. Evelyn Fox Keller (1982), Helen Longing (1997), Sandra Harding (1989), Elizabeth Anderson (1995), Nancy Hart Sock (1983) and Donna Hardaway (1988) have made important contributions in revealing the masculine interests and biases that lie concealed in the epistemology of science and have also offered alternative conceptions of the same. In offering alternative epistemologies however, they do not wholly discard the values and methodologies of the natural sciences. Rejecting the notion of objectivity wholesale would amount to relativism which none of them support. They however offer other ways of looking at objectivity.

In my paper I analyse both sociological causes as well as theories of epistemology of science to argue that we need to take both these strands seriously in order that the natural sciences become more accessible to women. This raises important questions of how to balance the

claims of equality and difference. Recognizing that even the natural sciences are influenced by subjective interests as well as the political and moral context would help us be more conscious and reflective of the values we come to associate with it and the interests that guide it while retaining some acceptable way of proof and judgement. This would then loosen rigid dichotomies and enable 'feminine' values find a place in science. At the same time, it is important that we not essentialize feminine and masculine behaviour as this only serves to further reinforce gender based stereotypes and affects both men and women. Therefore, both difference and equality have to coexist together, we cannot have the one without the other.

How we could achieve this delicate balance in practice is an important question. **Keywords:** feminism, epistemology science, objectivity

Women in Indian Academia: Evidence from the Economics discipline

Upasak Das / Ambrish Dongre, Karan Singhal / Indian Institute of Management, Ahmedabad

Gender-inequality is pervasive in countless aspects of our lives, including labor markets. Academic labor market is not an exception to this phenomenon. Among the disciplines within social sciences, Economics is one of the most male dominated disciplines. For example, representation of women among professors in Economics departments is only around 20% in Europe and 15% in the US, one of the lowest among the social sciences and humanities in the world. The literature has explored multiple explanations for such an underrepresentation, and has documented explicit and subtle barriers for both, entry and survival in the Economics academia for women. Women tend to achieve tenure at lower rates than men, are rewarded less in multi-authored papers, get lower teacher evaluations, more likely to face objectification in online job market forums, and tend to face tougher editorial standards in top journals. Women are also underrepresented at prestigious academic conferences.

This paper attempts to understand the representation of women in Economics academia in the Indian context. While there is ample research on low and declining female participation in labor force in India, there is limited evidence on the status of representation of women in academia in developing countries, especially in the Indian context. This research is a major step to fill this gap through systematic and time-consuming data collection through various sources. We first compiled individual author-level data on the basis of more than 1300 papers presented at the Annual Conference on Growth and Development, a prestigious research conference hosted

by the Indian Statistical Institute (ISI), Delhi since 2004. The conference is widely popular among academicians (resident and non-resident), even more so for those who study and research on India. Research presented at the conference is often published in top ranked journals later. Preliminary findings reveal that women are much less likely to be authors of papers presented at the conference compared to men (around ~30%). In fact, more than 50% of the papers presented are have only males as authors and this remains unchanged over time. This finding raise some important questions: What explains this low proportion of women? Is it explained by low fraction of women in the Ph.D., master, and bachelor programs as compared to men? Are women less likely to work as faculty post their doctorate? Are they less likely to conduct research and participate in the conferences?

We have explored several data sources to attempt answer these questions. We have obtained data on gender-wise composition of students at the Masters and the Ph.D. level in Economics discipline through publicly available government reports for the same period as the conference. We have also manually collected disaggregated information (through websites, annual reports, and requests made under the RTI act) of gender composition of students in relatively elite Economics departments which also happen to be over-represented at the conference. Relatively large number of Indian students pursue Economics doctorate in the US, and might have implication for Economics academia in India. Therefore, we have also obtained data on gender composition of Indian students earning doctorate in Economics in USA. We have also documented gender-wise composition of more than 350 economics faculty involved in teaching and research in leading educational institutions in India. This elaborate exercise aids in identifying the trends in representation at each stage of the academic journey.

Preliminary findings reveal that women are not under-represented at the Masters level overall or in elite departments. Proportion of women is lower (40-50%) when one looks at the doctoral program within India or in the US. But it has been increasing in the last decade. However, a substantial leakage of females is observed when data on faculty is analysed (close to 30%). These findings are suggestive of stumbling blocks at two stages: a) transition from the Masters to the Ph.D., and more importantly, b) transition from Ph.D. to a faculty position and/ or conducting research.

We are currently in the process of conducting in-depth interviews with a sample of the Masters and the Doctoral students, as well as junior and senior Economics faculty across Institutions. These interactions will hopefully illuminate what contributes to lower share of female academicians in Economics discipline.

1.5 Politics, Ideologies and Educational Realities: Global Discourses and Local Impacts I

Aspiring to become ‘global’: Tracing the emergence of International Schools in India

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The growth in international schools in India can be linked to a desire to become global not just by travelling across the globe but in the entirety of one’s being. This demand for a global status is triggered by a host of institutions and factors; a particular form of education being one of them. In recent times, one can witness the mushrooming of international schools across urban India which are offering this particular form of education which will fulfil the demand for a global status.

What this paper aims to argue is that, such schools appeal to a certain section of the society, primarily to maintain certain exclusivities. Although these schools have 25% of their seats reserved for the EWS children under RTE yet it is only up to the 8th standard that the school takes care of their education expenses. Thereafter, many are unable to continue due to the inability to pay the high fees that such schools charge and eventually they drop out. Thus, in order to avail such exclusive education one needs to be backed by various forms of capital as formulated by Pierre Bourdieu in his theoretical armoury. According to Bourdieu, schools preserve and generate the culture of the dominant groups, those groups which have a control over economic, social and political resources. According to him since upper middle classes and elites are endowed with various forms of capital, they ultimately multiply and exhibit cultural capital through schooling choices. He thus puts forward the claim that social reproduction is realized through cultural reproduction in the schooling system.

Scholars and commentators have attested that the ushering in of economic liberalization and globalization in India in the early 1990s, not only transformed the economy and the polity, but also changed the social milieu in manifold ways. Authors like Fernandes, Brosius, Ray and Baviskar in their works have described the rise of a new middle class in India in tandem with and as a consequence of liberalisation. This particular class is said to have become even more mobile and aspirational since the turn of the new century and is popularly being recognised as the global middle class(es).

Much of the theoretical literature on global middle class(es) comes from Stephan Ball who points out that the global middle class consists of experts, managers and professionals of

transnational and multinational companies who travel around the world along with their families. According to Ball the global middle class can also be understood as a global service class as has been pointed out by Goldthorpe, who neither control nor own the global capital. They are simply responsible for providing their service for the perpetuation of global capital. Due to the nature of their work and lifestyle, the global middle class manoeuvres from one global city to the other since, such cities tend to accumulate and disseminate vast socioeconomic and cultural resources as pointed out by Sassen, which become increasingly important in the context of privatisation of education vis-à-vis international schools. The global city thus becomes a hub where the interchange of various forms of capital (social, economic, cultural and symbolic) takes place which shapes the habitus of the global middle class(es). The global city along with the educational choices made by the global middle class(es) for their children, become a mark of self-identity for them. The idea that seems to be dominating the school education sector today is that in order to be globally viable or compatible a global education can serve as pathways and this could be an important reason for the growth of international schools in India post 2000. The idea would be to unravel such constructs through this paper.

Therefore, this paper primarily seeks to explain how the demand and significance of international schools have grown over time and space. This paper seeks to demonstrate how international schooling is changing the school education system, thereby alluring people across the country who are making such educational choices in order to maintain their exclusivity. It relies on analysing data on the growth and spread of international schools gathered through various sources. What makes international schooling so popular among the emerging global middle class(es)? What aspirations do these kind of schools generate? These are some of the questions that this paper would attempt to unravel with the help of literature as well as some empirical evidence.

Nationality and Identity: Implicit Prejudice towards Afghan Students in Universities of Delhi

Akanksha Dochania / Jawaharlal Nehru University

According to Cambridge dictionary, Nationality is defined as 'the state of belonging to a particular country or being a citizen of a particular nation; a group of people of the same race, religion, traditions, etc.'. By mere mention of belonging to the same group, instinctively

generates the feeling of 'oneness' and 'sameness', therefore constituting and shaping one's identity. However, the tale is not that simple. With an identity and nationality, we carry myriad of conjectures and assumptions with us which more than often creates and generates prejudices, thereby fabricating the mind-set of others. Prejudices can be implicit and explicit in nature, Implicit Prejudice however is the most vicious and deceitful as it often operates universally in the course of everyday life, often outside individual awareness, in the absence of personal enmity (Devine, 2005). Implicit Prejudice can harbour on the basis of race, gender, age, ethnicity or any other social group. Implicit prejudice can be subtly expressed through jokes, remarks with hidden meanings, change in body language etc. therefore making it inconspicuous in nature. The case becomes even more critical when an outgroup coming from a particular Nationality bears the image of terrorism around the globe, consequently becomes an easy target of prejudice. One such nationality is Afghan nationality where huge influx of Afghan students come to India yearly for higher education, as scholarships are offered as a mark of friendly and cordial political relations between India and Afghanistan, (ICCR, 2017). Having said that, the actuality and irony is that the relationship between Afghan and Indian students latently and subconsciously is not so 'friendly and cordial' inside the classroom/campus.

What we know is, education proclaims to dispense and develop an environment for students which is not only boundless but tolerant and accepting towards outgroups, but what we have overlooked is that education has also rendered the route to concealing and camouflaging many buried prejudices towards the outgroup to appear socially acceptable and unbiased in society. One such route is the implicit prejudice. The present paper therefore, aims to explore the Nationality Implicit Prejudice displayed towards Afghan students studying in various universities of Delhi. To measure the Implicit Prejudice, Implicit Association Test (IAT) (Greenwald et al., 1998) was employed. IAT measures the strength and solidity of associations between pairs and concepts labelled as when categories are closely connected and linked. In other words, words or images that are congruent in our minds (for example, pleasant and flowers) should take less time and less errors occur in comparison to words and images that are incongruent in nature

(for example, pleasant and insects). IAT is a reaction time task, where it is essential and requisite to categorize the shown stimuli on the computer screen. This test measures and evaluates the automatic preferences.

Keeping the current subject in perspective, Nationality IAT was developed and conducted on $N=122$ Indian students studying in various universities of Delhi. In Nationality IAT, weapons

and harmless objects were used as attributes to measure the association strength with the target group which were Afghanistan and USA. The test was adopted and modified from Greenwald and Banaji's (2011) Weapon IAT. For Nationality IAT, weapons (images- axe, pistol, rifle, tanker, sword, flail and bomb) and harmless objects (images- ice cream, calculator, soda can, office bag, cell phone, water bottle, camera and tape recorded) were taken as attributes, and for target group, words for USA were- Diverse, opportunities, freedom, development, unconventional, open mindedness and hamburger, for Afghanistan the words were- Taliban, war, underdeveloped, terrorism, male dominating society, extremism and Violence were employed. The Indian students were also presented with a thermometer scale to measure their explicit prejudice towards the Afghan students. The idea of presenting the thermometer scale was to test the difference if any that exists between implicit and explicit prejudice of Indian students. The thermometer scale consisted of two parts consisting of two questions each. One part measured the cold/warm attitude towards Afghanistan and USA on a 10-point scale, and the other part measured the target object (weapons and harmless objects) association with Afghanistan and USA on a 7-point scale. Correlation coefficient (to measure the relation between IAT and self-report), D score (IAT) and Cohen's *d* were calculated for Nationality IAT. The findings indicated that a considerable and substantial difference existed between implicit prejudice and explicit prejudice of Indian students towards Afghan students.

Keywords: Nationality, Identity, Implicit Prejudice, Afghan students.

Socio-Cultural Adjustment of International Students in Ahmedabad City, Gujarat

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Over the past years, international students' mobility has become an increasing phenomenon in the global education. More and more students are migrating from their countries of origin to pursue higher education in other countries. There has also been an increase in the flow of international students enrolling for higher education in India and particularly Ahmedabad, Gujarat State. Students pursuing their careers in various fields like engineering, medicine, business related courses, social sciences and others.

Most students are either on self-sponsorship or sponsored by various agencies. This study is focus on students sponsored by ICCR.

International students who face difficulties in many areas of like such language differences, financial conditions, academic stress and homesickness and social relationships with native students.

1. Most of students noted that the social environment is not open so they experienced difficulties in adaptations.
2. They can't make friends because most of Gujarati students spoke their language.
3. Cultural diversity affects interactions and relations, however, the awareness of the difference in cultural values helps the abroad students to develop strategies to successful adjustment.
4. International students try managing the academic environment demands, but some time they fail because of their past experiences, loneliness, marginalization etc. **Keywords:** Socio-Cultural Adjustment, International, Social Environment

Equal Educational Opportunity or Educational Opportunities of Equal Worth Aditi Tandon / Indiana University Bloomington

Leaders of anti-caste social movements were instrumental in systematically challenging the caste system as well as in developing the political consciousness of oppressed castes in India. While the Indian constitution abolished the practice of untouchability in 1949, caste-based oppression continues to be prevalent. Although equalising educational opportunities has been considered essential to building an egalitarian democratic society in India, I argue that the way in which the understanding of the issue of inequality in education has been framed is a problem in itself.

The issue is framed as one of providing equal educational opportunity to the 'lower' castes, and reform is focused on making the existing education system more inclusive of students from oppressed caste groups. This is based on two standard interpretations of the principle of equal educational opportunity – equal access and compensatory – both of which fail to provide educational opportunities of equal worth (Howe, 1997). Anti-caste social movements, on the other hand, demand the “debrahminisation” of education in India (Mani, 2005) because brahminised education has stymied the process of social change for oppressed castes (NCERT, 2007). I argue that this call for debrahminisation should be understood as a call for ensuring that oppressed caste groups have an equal voice in determining educational opportunities of equal worth; if we recognize the two different frameworks of justice (distributive and relational

(Forst, 2013) within which the two conceptions of equalising education opportunities have been developed.

The second part of my argument is concerned with the idea that since historically oppressed caste groups have suffered from patterns of structural inequality, and because the very identity of Dalits is produced by an oppressive caste system (Jung, 2008), oppressed castes can legitimately claim the need for self-representation on the grounds of voice and trust (Williams, 1998) in determining what educational opportunities are worth wanting.

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2.1 Politics, ideologies and educational realities: Global Discourses and Local Impacts II

Saransh Shoonya: Critique of SSA and MDM by the 'Excluded' Teacher

Kishore Darak / Tata Trusts

Usually, exclusionary practices in education are seen, understood and reflected upon in case of learners. Inclusion of learners through access to quality education, particularly that of children from historically marginalised communities, is one of the prime goals of nation-states in increasingly globalising world. The very policies that lay substantial emphasis on inclusion of learners seldom discuss the inclusion of another important stake holder of education, namely the school teacher. It is possible and important to understand inclusion/exclusion in education with reference to school teachers particularly when we consider the design, development and implementation of educational policies. Even though post-1990s policy frameworks mention involvement of all stake holders including teachers and communities, alienation rather than inclusion is experienced by teachers in reality. It is ironical that the policy frameworks do not render much agency to teacher who implement them on the ground. At the most, they are asked to provide feedback which may not necessarily translate into modifications in the policies. In recent decades, education is viewed as a problem of governance than a function of complex socio-cultural processes. Subsequently, ease of governance, funder-centric data collection and reporting take the front seat in educational discourse. This new global paradigm of data driven, outcome based understanding of educational attainments that are obtained only in terms of quantified indicators, robs teachers of their agency. The existing colonial structure of school education in India juxtaposed with aforementioned global discourse appears to barely leave room for teachers' active intervention in educational processes and decisions. Teachers are not perceived as active intellectuals, on the contrary, they are assumed to be technically equipped carriers of the centralised decisions. How does such systemic treatment affect teachers' identity, professionalism, psychology, competence and personality? How do teachers negotiate their ways in these circumstances of forced alienation and deprivation of agency, and create a

sense of ‘success’ for the very system that excludes them? Such questioning may help to understand the ground reality of educational policy implementation which may very well look contrary to the one reported in the top-down system.

Though formal feedback derived from teachers may appear to be a standardised way of knowing about effectiveness and implementation of policies, it may not be always reliable. This is because the participating teachers may hold back the real picture since they may be aware about the power equations. They may be justifiably concerned about unwelcoming attitude of bureaucracy and governments towards their critical voices. Considering these conditions, the feedback can possibly be searched in other kinds of expressions by teachers, for instance their published fictional/non-fictional writings. It is important to remember that writing is also thought performed. Fictional writing as social criticism may have small impact in real terms, but its nature as socio-historical document is more important. In recent times, teachers in Maharashtra appear to be interested in using fiction as a form to measure the success of government educational policies, their suitability to the native social conditions, and pitfalls in their implementation. For instance, *Nishani Dawa Angatha (Left-thumb Impression)* by Ramesh Ingale-Utradkar discusses complex dynamics of implementation of National Literacy Mission (NLM). Similarly, *Saransh Shoonya (Summary Zero)* by Sanjay Kalamkar presents some unpleasant glimpses of implementation of two of the world’s largest programmes – *Sarva Shiksha Abhiyan (SSA)* and *Mid-Day Meal (MDM)*. These writings are useful for analysis of educational programmes because the authors are government school teachers which means that their narratives obtain strength, truthfulness and insights from their lived experiences.

The present paper attempts to understand implementation of SSA and MDM through a teacher’s lens. Published in 2013, *Saransh Shoonya* displays minute understanding of schooling, teachers’ negotiations with rural politics, insensitivity instigated by the numbed system, and interaction between teachers and administrators. A fiction based on untold reality as experienced by a seasoned teacher, it sheds light on how fuller meanings of government policies emerge in their implementation. Focusing on the connection between literature and life in the context of implementation of educational policy decisions, the paper shows how a creative work by a teacher surpasses any dichotomous documentation in terms of ‘success’ and ‘failure’ of SSA and MDM and thereby generates a clear and multifaceted social interpretation of the said programmes. It renders importance to the experiential agency of teachers and proposes a critical analysis of the novel’s content by comparison with official documentation

of SSA and MDM. It also underlines the socio-political significance of the creative discourse created by teachers.

Keywords: Sarva Shiksha Abhiyan, Mid-Day Meal, Teachers' writings, Exclusion, Indian School Education, Saransh Shoonya

The Rohingya Childhood in India: Exclusion and Inclusion in School Education

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This study is based on the school-going children from the Rohingya refugee camp located in the Kalindi Kunj area of New Delhi. The two schools that are attended by the children are Vidya Mandir and God's Grace School that are located in the neighbourhood. In the absence of any refugee policy by the Indian state including legislation on education, the community is forced to depend upon local Nongovernmental organisations to access formal schooling services. This also reduces the bargaining power of the community with regards to their children's education. This study shall thus examine the link between exclusion in formal schooling and the need for informal education.

Related to such an exclusion is the issue of vulnerability and resilience. Education in the postmigration phase of resettlement is useful in developing resilience to vulnerability. There are six domains of resilience such as- social competencies, secure base, positive values, education, talents and interests and friendships. Apart from this there are five strategies to intervene and improve resilience among the vulnerable. These are - to reduce vulnerability and risk; reduce the number of stressors; increase the available resources and foster resilience in the domain that is likely to impact another domain.

Academic success allows the refugees to hide their differences and their vulnerabilities, war experiences. Educational success in school allows the children to retreat from their eroticised foreigner label. However, structural factors such as residential segregation, prejudices, and language barriers, cultural and religious differences that characterises many communities including the Rohingyas may be an obstacle for integration for such communities at the level of school and community. Therefore, schools are often a source of adaptation and help in reducing the gap between the home culture and that of the existing society. Such role in reducing vulnerability on part of education is also reflected among many refugee groups in the

fact that aspirations for education (especially at the school level) is related to social mobility and related to escape from social, economic and perhaps political vulnerabilities.

Therefore, this study shall deal with the reality of school education among Rohingya children with emphasis on inclusion and exclusion in different types of education and how resilience and vulnerability is developed and its wider consequence for childhood.

Keywords: Rohingya childhood, Vulnerability, Resilience

**Afghan child in an Indian classroom: Examining the life and schooling of refugees
Jayatri Chawla/ Delhi University.**

A thought is considered as a passage to creativity. Many sociologists like Durkheim, Marx, have attributed the avowal of thoughts to that of the conditions one lives in. I came across an observation similar to this finding, in a primary MCD School. The student population in the school is a mixture of children of less privileged Indian Muslims, Indian Hindus and children of Afghan refugees who have migrated to India. A majority of those refugee parents, consider India as a halt while their journey back home.

This paper attempts to study these observations and reflect on the existence of an Afghan child in these Indian classrooms. The aim is to understand the way education is being imparted and whom the educational institution favours under the tag of merit. The differential treatment, sometimes becomes the 'normal' by the theory of nationalism. At times, it is religion which both divides and connects the Indian and Afghan students. The other times, the cultural differences, the food they eat become the lines of separation. This paper works at an intersection of such ambiguities which take the shape of differences. It seems even more beautiful to see how this desire of education, keeps all the children of these separate social categories together, despite such differences, which run across a diverse range of social divisions.

A major chunk of these identities is derived from the way a person is perceived by the people surrounding her. Social categories drive the processes of inclusion and exclusion. While following this trajectory, a person negotiates with society at large. This culmination of interest, values, social norms and preferences are certain sections which are determined by the society itself. So an amalgamation of these would inevitably sequel those already existing categories, which are acceptable in a society.

The contemporary times withhold the school as an institution which has the sole responsibility of educating a child, the future citizen who would become a part of that name which she will spread, of her prosperous nation. The observations made here are a reflection of the project

undertaken to study the life of ‘An Afghan Child in primary state run school in Delhi.’ The primary source which became a medium to connect with their journey came to me during this internship, where as a teacher, facilitator, sometimes listener to their afterthoughts, this understanding came up in a budding form. The conversations with children, the differential treatment met out to them in terms of food, language, culture, the difference of preferences and the most visible, the swarms of children gave the primary data, along with the community interactions, and those with the school staff. Several reports, educational surveys and Afghan history, with some information about its culture helped to cull out this reflection, which is attempted to present in this paper. Taking it as a whole, this work does not try to mock or criticize some instances or some particular choices but critically examines the attitude of those involved in the whole process of education, of the young Afghan child.

Any identification that is made by any individual, social group, class or community is to be viewed in light of the society from which it originates and the context in which it is interpreted. The ‘refugee’ status re-establishes the power relations where the refugee, the receiver is being looked down upon, while the nation that acts as a shelter, stands at a higher pedestal. Judith Butler rightly puts it, ‘Whose lives should we preserve!’. The idea of dignity, culture and acceptance and even the question of preservation of lives gets interwoven in the intricacies of the hegemonic yet democratic political idealization.

These imaginary divisions which have come out as lines of disturbance, separate the nations and bring out the concept of nation state, thereby dividing the people and determining their preferences, driving their emotions and influencing their afterthoughts.

Afghan culture with its own several class divisions of people among Pashtun, Tajiki, Hazara, Uzbek with many others, and its own practices, norms and values get some blending where role of education becomes pivotal, in making this happen.

Education frames the opinion of a people. But these ‘nationalist’ boundaries charge up education with the politics of the contemporary society that leave no stone unturned to corroborate the practices of the capitalist economy, trying to make education a commodity in it. The morning bliss with beautiful faces of children young and energetic, brings a stress of compulsions and discomfort in a state run school located in one of the posh areas of the national capital region of India.

A creation of communities is visible at the place where values of equality, liberty, fraternity and sovereignty are preached to the utmost level to the young child. The perpetuation of these divisions is mediated by the social actors through whom children learn the prevalent social

divisions. The term ‘diversity’ gets fabricated as ‘difference’ when looked through the lens of nationalism.

The question is how to come up with that scope in education to accommodate and amalgamate the interest of those who wish to seek it, live through it instead of the ones who wish to modify it for their personal, meagre benefits.

‘Curriculum and its discontents’: Ideologies, identities and the politics of higher education

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This paper looks at University politics and its manifestations in Delhi University – the interplay of conflicting ideologies and identities vis-a-vis sentiments of nationhood or nationalism in the debates on curriculum. Ideology and curriculum many a times go hand in hand. Issues regarding the teaching curriculum or syllabi have always been a matter of great debate. In Delhi University alone, there have been numerous occasions wherein certain groups and student organizations have pressurized the concerned authorities in order to comply with their vested interests. Many textbooks have had to be removed from the teaching syllabi as they were apparently against the ideological moorings of particular ideological organizations. In this regard, recent protests in front of the Vice Chancellor’s Office by the Akhil Bharatiya Vidyarthi Parishad, (the student wing of the Rashtriya Swayamsevak Sangh) during an ongoing Academic Council Meeting have renewed the debate significantly.

The political landscape not only of the University (Delhi) but of the entire nation has changed dramatically in the last few months. Post 2019 General Elections, with the Bharatiya Janata Party (BJP) securing an absolute majority and mandate, right-wing nationalistic tendencies have only increased. One can contend that nationalism has now become a household category in our localized contexts; even though its origins lie enmeshed in global events, ideas and discourses. The Pulwama terror attacks in February 2019 followed by the Balakot airstrikes to avenge the aforementioned changed the political landscape in the country and had deep entrenched impact on escalating nationalistic fervour, sentiments and its dynamics. Such moorings have had recent bearings on debates related to curriculum formation in Delhi University. While school textbook curriculum design processes have perennially attracted national interest as well as contestations (NCERT Textbook debates); such a phenomenon has generally been under-represented inasmuch as higher education is concerned. In the University

setting too, curriculum has been a site for doing politics – one that is ideologically grounded; one that reflects identity embeddings and one that wears the garb of the ‘nation's best interests’ and should aid in nation-building.

This paper seeks to elaborate upon my observations and interaction with young activists, involved in this recent episode of protests and disruption, related to curriculum design. While my foremost recollections relate to witnessing them submit memorandums to Head of Departments (HoDs) of various humanities and social sciences departments; I also followed them up with in-depth interviews as well as relied on primary as well as secondary literature. By manoeuvring into the depth of the debate, this paper will also attempt to throw light on issues of academic governance in the sector of higher education via reflections on the activists’ demands, that were summed up by three ‘R’s – *Representation, Review and Rational debate*. Students believe that they are primary stakeholders in designing syllabi and that the process can only be successful via review of existing syllabi through rational debates. The underlying attempt of the paper will be to discuss these aspects.

Therefore, using ethnographic snippets from the field, this paper seeks to primarily argue that: the teaching-learning process is grounded on the existing socio-political milieu. Such a milieu is generally constructed along group social locations or ideological moorings. Against this background, the paper will also attempt to demonstrate that, arbitrary tendencies to achieve academic hegemony or homogeneity via curriculum design or knowledge formation, can lead to the construction of exclusive knowledge – one that excludes diversities and multiple realities.

Keywords: Curriculum, Higher education, University, Nationalism, Ideologies

Effect of Article 370 and 35A on the Education of West Pakistani Refugees: An excluded section of Jammu and Kashmir

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The Jammu and Kashmir state comprises of three regions- Jammu, Kashmir and Ladakh. The state of Jammu and Kashmir is having latitude between 32.71⁰ and 36.58⁰ N and longitude 72.35⁰& 80.30⁰ E. Jammu division has 10 districts namely Jammu, Doda, Ramban, Kishtwar, Udhampur, Reasi, Kathua, Samba, Poonch and Rajouri whereas, Kashmir division includes districts namely Anantnag, Bandipora, Baramulla, Ganderbal, Pulwama, Kulgam, Budgam, Kupwara, Srinagar, Shopian. Ladakh region includes Leh and Kargil. In terms of population, among the 22 districts, district Jammu is the biggest. According to 2011 census, the population of the state was 15, 29,258 (1.5 Millions). The area of the State is 2, 222, 36 sq. km. India got

independence from the Britishers on August 15, 1947. It was due to the Mountbatten plan of two nation theory that India got divided into two nations i.e. India and Pakistan. During the partition millions of people like Hindus and Sikhs migrated to India and millions of Muslims migrated to Pakistan to secure their lives. The Hindus and Sikhs migrated to India settled in various parts of India like Punjab, Rajasthan, Jammu and Kashmir in three regions mainly namely Jammu, Kathua and Samba. These people migrated from west districts of Pakistan namely Sialkot and Gurdaspur, during the time of partition were known as west Pakistani refugees. They migrated to the state of Jammu and Kashmir because they think that the state of Jammu and Kashmir will be safer for them as it is ruled by Hindu king. But till date they did not have the citizenship of Jammu and Kashmir State due to article 370 and 35A of the constitution of India and remain an excluded section in the state since independence. The people who migrated to other parts of India got the citizenship of India and various benefits from the very beginning. Article 370 and 35A of the constitution of India provide special status to the state of Jammu and Kashmir. The State of Jammu and Kashmir is an integral part of Union of India. On 26th October 1947 the accession of Jammu and Kashmir State exceeded to the union of India. The Constitution of India came into force on 26th January 1950. The State autonomy occupies a very pivotal position in a federal setup. The state of Jammu and Kashmir occupies special status in the Indian Constitution under Article 370. Article 370 was included in the Indian Constitution to satisfy the political aspirations of people of Jammu and Kashmir. Then, the prime minister of India declared that a special provision for Jammu and Kashmir State was made under the Union of India keeping in view the special problems faced by the people of the state. Article 370 is a part of Indian constitution under part xxi (21) as “Temporary and transitional provision. Article 35A of the Indian constitution contains provision related to permanent residents; it gives power to state legislature to make may law defining the class of people who shall be the permanent residents of the state. The permanent residents of the state are the citizens of India. They have given special rights and privileges in public sector job, acquisition of property in the state, scholarship and other public aid for their welfare, because they are the state subject. Article 35A was added in the Indian constitution by presidential order of 1954. Which was issued by Indian President on 14 May, 1954. This Presidential order was issued under Article 370 (1) of the constitution of India. Article 370 and 35A did not provide facilities of getting higher education, professional education, technical education, scholarship and other public aids to west Pakistani refugees. The present paper used to know the awareness level of people belonging to west Pakistani refugees regarding Article 370 and 35A of the

Constitution of India, to highlight educational problems faced by them and to provide suitable measures to overcome these problems. Descriptive survey method was used in the present study. Purposive sampling technique was employed for the selection of sample. The sample of the present study consists of the 100 people who were the west Pakistani refugees of district Jammu. Self-Structured questionnaire was used in the present for the purpose of data collection. Percentage technique was used to analysis the data.

Keywords: West Pakistani Refugees, Article 370, Article 35A, Education, Exclusion

2.2. Methodological concerns in educational studies

Phenomenological Interview: The What, Why and Methodological Issues

Mizaj K.V. / ZHCES, Jawaharlal Nehru University, New Delhi

Research within a phenomenological framework is aimed at understanding the lived experience of participants to capture the essences of their combined stories to provide new insights and truths surrounding a particular phenomenon. Essential to this process is the acquiring of data representative of the experience being researched. In this article, the interview as a method of data collection from a hermeneutic phenomenological perspective is examined. Using qualitative interviewing (unstructured) is a direct response to Varela's call for better pragmatics in the methodology of phenomenology and Gallagher's suggestion for phenomenology to develop its methodology and outsource its tasks. The art of unstructured interviews is to acknowledge and value participants' stories as each participant traverses deeply personal experiences with the interviewer.

In the first part of this article the principle phenomenological commitments in an interview are detailed. We discuss the 'what' of the interview, that is the nature of the interview in which one encounters another subject and generates knowledge of a given experience together with this subject. The assumption of a second-person perspective in understanding experiences and their descriptions is elaborated upon in this section. We then move on to qualify why it is worthwhile to engage in a time-consuming phenomenological interview. Aimed at accessing the essence of a phenomenon through conversational interviews, the elements of space,

language, role and trust (Quinney, 2016) aligned with the intent of phenomenological studies are considered.

The article also raises methodological issues in relation to the evaluative criteria as well as reflective matters that concern the phenomenological researcher. The issues covered are – the selection of participants, the number of participants in a study, the interviewer and the questions. Some reflective matters experienced by the researcher as part of her phenomenological study of psychological resilience are also elaborated upon. **Keywords:** phenomenology, interviews, reciprocity, representativeness

Idea of an educated person: Educational aspirations of Baiga boy and his family Subroto Dey/ National Institute of Advanced Studies

The paper focusses on the ‘idea of an educated person’ and reflects, shares the educational aspiration of a 'Baiga boy and his family' in a ‘backward block’ of a ‘backward district’ in Madhya Pradesh. The paper analyses on the notions of identity in the contemporary and in the context of the past as perceived by them. The paper asks questions around identity, notions of modernity and what it means to be an educated person and the processes that it involves.

Baigas are considered to be a 'Particularly Vulnerable Tribal Group' (PVTG) in the Indian constitution. The paper focus on the changes in the policy since the coming of the British and in independence India, the policies that puts restrictions on ways of being and how that mediates changes in livelihood and brings in challenges in the lives of communities affected by it and how the communities navigates these changes. Reflection on the intersectionality of ‘welfare policy and constitution’ is also discussed in the paper and how that influences the aspirations of the family and the community in the larger context (Guru, 2012).

Methodologically, this paper also discusses on the dilemmas faced by the researcher and the issues of representation and problematizes contemporary methodology and argues for a dialogical methodology. The research is ongoing and is at the stage of ‘data collection/dialogue’

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The classroom as the “field”: ethnographic explorations of spaces of higher education in India

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This paper builds upon an experiment that was conducted by me and my colleagues at the Centre for Writing Studies (CWS) in Jindal University: in a bid to consolidate the contours of the writing pedagogy that was taking shape in the newly formed CWS, we decided to document and arrive at thick descriptions of workshops on academic writing that we individually conducted for undergraduate students and faculty in the university during the semester. For every workshop on writing/ teaching writing conducted by one of us, another colleague volunteered to attend the workshop and write detailed field notes, in a style we deemed appropriate, which were later shared with the larger group. In hindsight, this was a rudimentary attempt to transform the space of the undergraduate classroom into the “field” and analyse ethnographically the pedagogic transactions in the field. Curiously, we conducted this exercise not quite knowing what exactly we would “find” through this ethnographic exercise, but with a conviction that we would arrive at something relevant from the point of view of writing pedagogy through these detailed field notes.

Based upon some of the insights derived from this exercise, this paper delineates the ways in which ethnography as a research methodology can contribute to research on spaces of higher education in India. I focus upon two main aspects derived from this research in order to establish this relevance: first, by demonstrating how ethnographic research can enable a consolidation of a reflexive pedagogy in the classroom and second, by suggesting how this documentation can facilitate an understanding of how institutional spaces make certain conditions available (or not) for a certain pedagogy to emerge (or not). In the light of increasing neo-liberalisation of higher education and spaces of higher education increasingly becoming sites of contesting political ideologies, this methodology will provide clues in comprehending the intimate ways in which institutional cultures and pedagogies are enmeshed as also how we can aspire to evolving a self-reflexive pedagogy in these beleaguered times.

Framing research or researching to frame; A Teacher Researcher's Quest for a Methodology in the Classroom Research

Murari Jha / Jamia Millia Islamia

The issue of methodology always arises when one involves in the field of research. To establish the validity and reliability of research, the role of methodology becomes extremely important. However, finding the appropriate research methodology has always been challenging for the researchers. The methodology issue becomes more complex when one tries to locate his/her research in the domain of qualitative research. " We argue that whatever provides researchers with a way to ask new questions or see the world differently is potentially useful—from erudite abstractions to local explanatory frameworks and personal experiences (Strauss 1987). In that sense, the only criterion for useful inspiration is the general pragmatist guideline that theories are ways either to ask new questions or to make new observations possible (Dewey 1925; James [1907] 1981)"

With the growth of the Frankfurt school of thought, qualitative research methodology has been seen as one of the most important methods of research which emancipate humans from the status of being treated as 'data'. However, this methodology has been criticised for its limitations in terms of precision and generalization. The qualitative research methodology has also developed into various branches and in its evolution, it has drawn from various disciplines such as Sociology and Anthropology. Ethnography, grounded theory, critical theory approach, living theory approach, etc. are used in conducting research. One of the biggest challenges, a researcher in the domain of qualitative research faces is whether he/she should go to the field

with a preconceived methodology or he/she should depend on the field to shape and develop a methodology. In this context, Glaser and Strauss posited an “inductive method of theory development” that led to either a substantive or a formal theory through a heuristic process of abstraction. "To make theoretical sense of so much diversity in his data, the analyst is forced to develop ideas on a level of generality higher in conceptual abstraction than the qualitative material being analysed. ... If the analyst starts with raw data, he will end up initially with a substantive theory. ... If he starts with the findings drawn from many studies pertaining to an abstract sociological category, he will end up with a formal theory pertaining to a conceptual area. (Glaser and Strauss 1967:115)"

This paper would try to explore this challenge in greater detail and will also try to see which research methodology a teacher can use when he/she decides to switch from the role of a teacher to a teacher-researcher in his/her own classroom.

The paper would be divided into the following sections.

Section one of the paper will deal with the issue of why it is important for a teacher to be a teacher-researcher. Section two of the paper would deal with the imposed notion of research for teachers, namely, action research and experimental research. Section three will explore the various dimensions of qualitative research which a teacher can use while researching his/her own classroom and in its subsection, I would talk about the research methodology I have been using in my own classroom for my research.

Section 4 would also talk about the various limitations related to classroom research when the teacher himself/herself is a researcher.

I have done a pilot study before getting into my PhD. The work was conducted with a group of students who were studying in class 9th and the work continued till they completed class 10th. Students wrote hundreds of write-ups during this period. However, it was difficult to analyze all those write-ups. There's a lot of literature available for the classroom research but there is limited literature available for classroom research where teacher himself/herself is a researcher. In the absence of enough and appropriate literature, it becomes extremely difficult for a teacher-researcher to analyse the data obtained from the classroom.

2.3 Textbooks, Identity Formation and (Mis)-representation of Margins

Perspectives on minority's representation in textbooks; the curious case of Bene Israels of Maharashtra. (Sub-theme- Curriculum and disciplinary concerns) Ruchi Shevade / Eklavya

It began with a recall of the Environmental studies textbook I had studied as in class 1st or 3rd. One of the chapters talked on religions in India with a small paragraph about each. So far as my fading memory recalls, it had all but Judaism. In the following years as well, there was no mention of the Jewish community of India in particular. The only curricular encounter with the community was during the under graduation, where the History textbook mentioned David Sassoon and few others, in the light of their contribution in building the city of Mumbai. The initial idea of the paper took shape from these two memories, leading to curiosity to explore the question of its representation in textbooks.

Currently the Indian Jewish community comprises of about 0.04 % of India's minority, with about 2000 members in Maharashtra, who are known as Bene Israels or locally and historically as "Shanivar-telis". In 2016, the government of Maharashtra conferred the status of religious minority to the community, who as per the historical records had been residents of the west coast of Maharashtra at least since a thousand years. The community adopted from their Hindu and Muslim neighbours, the local customs, life-style and even the language i.e. Marathi as their mother tongue, yet maintained their link to Judaism.

Coming back to the question of representation, the initial round of reading and pondering suggested three possible reasons;

- a. Lack of existing literature (fiction and non-fiction) created by the members of the community.

- b. Incompatibility of the available literature with the curricular objectives.
- c. Unconscious side-line of the question as a concern; before 2016, the Bene Israels used to be categorized as “other” religions. It took a long time before officially recognizing them as a minority, and gradually, the attention would be paid to more specific concerns faced and raised by the community about their representation. In nut-shell, it might take even longer time to realize the textual representation as a serious concern.

The paper examines validity of these possibilities and also attempts to document the possible causes for the same as documented or shared.

Following to this, the paper also presents findings on interactions with some of the community members in the light of their perspectives and suggestions, on the need of curricular representations and the possible ways to implement it.

The objective of this paper is not to gather evidences to justify inclusion of Bene Israel’s literature in the curriculum, but to understand the scope; possibilities of inclusion, challenges and limitations of achieving such representation in the light of textbook making process. It also aims to understand and discuss Balbharti’s (Maharashtra state bureau for textbook-production and curriculum research) vision, plans and initiatives for ensuring the representation of minorities as well as the marginalized communities in textbooks.

The paper concludes with suggestions and inputs to implement this representation. As it studies the case of the Bene Israel community, the suggestions are not general but in the context of the said community’s representation in textbooks. Owing to their close and dearly connection to Marathi it suggests of including selective literary excerpt(s) reflecting the Bene Israel community’s life, culture and experiences, in the Marathi textbooks. In addition, it tries to present an annotated bibliography of the available literature that could be used for the same. Considering causes a. and b. for nonrepresentation and non-inclusion of literature, the other possibility is to explore their place in English textbooks.

The paper does briefly discuss the issue in light of the minority rights, but more than that, including pieces of literature from diverse local communities and dialects, would give one a sense of recognition and belonging, and at the same time would expose pupil to different writing styles, linguistic and socio-cultural variations, experiences etc. bringing the learning closer to the outside world.

Keywords: Minority representation, Textbooks, Bene Israel, Maharashtra

Colonial Education and Contemporary Education: A Study of Mizoram School Textbooks

Lalruailiana R. / Mizoram University

In pre-colonial Mizo society, family and sawbuck (a men's dormitory) served as an agent of education by handing down customs, laws and legends from generations to generations. However, these institutions were replaced by a means of formal education system since the coming of western Christian missionaries in 1894. Though the missionaries had deep faith in spreading literacy, they noticed that the Mizos were illiterates and felt the need to engage them with school education. Hence, they developed a Mizo alphabet based on a Roman script and they started formal education system by opening schools. The missionaries also constructed their school curriculum. Firstly, this study aims to highlight the core contents of textbooks used during the colonial era which was constructed by the missionaries.

This study focuses on three colonial textbooks namely, Mizo Zir Tir Bu, Zir Tan Bu and Zirtirh Bu. The first school textbook analysed is Mizo Zir Tir Bu, published in 1901 had 46 chapters and 15 of them were related to the Christian teachings. The concept of Pathian (God) occupied an important position in the textbook. In it, there was a profound demarcation of the concept of good and evil based on the Christian ideology. The core contents of the textbooks were: the omnipresent nature of God, there is only one God, one should take the name of the Lord in vain, no one can replicate the work of God, God is the sole creator of all things on earth, good fortune and blessings of life is God's gift. The textbook highlighted that Jesus is the son of God and will come again on earth. It also established that the ways of human are always evil but the ways of God are always pure and holy. The textbook also instructed the students to read the Bible, to be fearful of the Lord, to always say a prayer to God in the morning and before going to bed at night. Besides, prayer songs for memorising were included in the textbook. The second textbook analysed is Zir Tan Bu which was published in 1928, a similar pattern of including Christian ideology is observed. This textbook adds abstracts from the Bible such as the Ten commandments, the Lord's Prayers, verses from the Bible such as John 3: 14-17, Mathew 5: 3-6, Luke 12: 22-28 and Psalm 51: 1-13 in the textbook. Apart from these, gospel poems were also included. The third school textbook analysed is Zirtirh Bu. Similarly, a close connection between Christian ideology and curriculum is observed. This textbook adds fables from the Bible such as the story of the good Samaritan in the textbook.

Hence, this study noticed that the primary object of the missionaries in Mizoram was to convert its people into Christianity and education was used as an important agent for proselytising the Mizos. It is noticed that the missionaries learned mere religious preaching would not bear much fruit nor could it take deep root in the mind of the Mizos. Unless they had education, the Mizos could not understand or appreciate the facts, evidence and doctrines of the scripture. This factor would always stand as an obstacle to win them over to Christianity. It was necessary to start schools to educate the illiterate converts so that they could read the Bible, a qualification that was essential for all Christians. This justifies the large representation of Christian ideology in school education during colonial times.

In contemporary Mizoram education, for subjects other than Mizo language textbook, Mizoram used textbooks published by NCERT. However, the task of constructing Mizo language textbooks is done by the Mizoram Board of School Education and State Council of Educational Research and Training. Upon analysing the Mizo language textbooks used by schools which were published in 2010 and 2017, this study noticed that Mizo subjects resemble the core contents as found during the colonial times. Secondly, this study aims to highlight the continued representation of Christian ideology in contemporary Mizoram education system.

Mizo subject is a compulsory language subject that is taught from class one to class twelve. The textbooks are divided into poetry, prose and rapid reader section. The amount of Christian related contents are seen mostly in the poetry section. The central theme to all of the gospel poems in the Mizo curriculum is Jesus and he should be accepted as a spiritual saviour. Most of the gospel poems talk of the troubles during this lifetime on earth and this can be tackled only with Jesus by our side. Even afterlife, it is only through him that the attainment of the eternal heavenly kingdom is possible. In incorporating “value education” into the curriculum, the textbook writers focus on Jesus as the role model for students where they should derive their moral values.

Hence, this study noticed the close relationship between Christian ideology and Mizoram education system have a larger impact in the Mizo society which is of Christians in the majority. Secondly, this study noticed that education in Mizoram acts as an agent for reproducing the Church ideology as a legitimate knowledge to its pupils. **Keywords:** colonialism Christianity ideology curriculum

Caste Biases in School Textbooks of Odisha

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This paper analyses selected textbooks used in primary school education in Odisha for the presence of caste biases vis-a-vis persons of Scheduled Caste origin. Researchers have shown that school curriculum and textbooks, in particular, often reinforce cultural values, particularly of the groups which have occupied the dominant social position. Caste biases if embedded in textbooks can be widespread which can create and strengthen structural constraints for individuals from historically disadvantaged social groups. With the increase in the enrolment of Scheduled Caste children in schools in recent times, it is pertinent to examine textbooks used in classroom teaching for caste biases.

The paper uses Sadkar's 'seven forms of biases in instructional materials' to evaluate selected textbooks which is used to study gender, race, and cultural biases in different social environments. The paper contextualises the framework to fit to the principles on which the institution of caste operates and analyses the contents of the textbooks used in classroom teaching in Odia medium schools from Class IV to Class VIII. Chapters of textbooks which discuss or focus on human beings were selected for the analysis. In total 80 essays, 31 poems and 8 one-act-plays from environmental science, social science, and Odia literature textbooks are analysed. The occurrence of biases in the textbooks is reported after analysing the contents of the textbooks. Based on the framework a table with a list of occurrence of biases was created for each category of bias. The analysis finds all the seven form of biases in the textbooks. The analysis focused on how textbooks represented or failed to represent the issues, facts, history, worldview or contribution of the Scheduled Castes and in doing so whose and what social values or culture did the textbooks promote. The analysis finds invisibility to be the most common form of bias. Scheduled caste persons are invisible when the textbooks discuss diversity and structure of Indian society, workforce and occupations, cultural heritage, and history of Odisha. Imbalance and selectivity is the second most common bias found in the analysis. It occurs as the attempts to include lives and issues of Scheduled Caste remained symbolic or incomplete in textbooks. Textbooks have invariably used examples of individuals from dominant social groups to promote virtues and positive values. Discussion on social diversity revolves around region-specific practices like agriculture, food habits, clothing, and religious festivals which are used to hide the hard realities of poverty and caste-related conflicts in Indian society. Textbooks omit the past history of discrimination and exclusion of the

Scheduled Castes, further, they do not challenge the age-old social norms and practices centred around the institution of caste. Textbooks by selectively omitting social realities or lived experiences of members of Scheduled Caste allow the construction social realities which are centred on the achievements of a selected few, particularly of the dominant social group. In general, the analysis shows that primary school textbooks in Odisha omit the social life, experience, knowledge, contributions and the worldview of the Scheduled Castes.

Forging identity through school textbooks: A comparison of CBSE and Odisha State Board books

Garima Rath /CSSS, JNU

Education has always been a site of politics. It is an arena of contestations where there is a constant struggle for adequate and balanced representation. This can be seen in debates around reservation, proper schooling conditions, or curriculum. Social science research has a plethora of work that deal with ideas of curriculum by looking at textbooks and the content covered or mentioned in these books (Kumar 2001; Pathak 2002; Apple 1979, etc.). The present paper is an attempt to compare history textbooks of CBSE and Odisha State Board of class IX-X. The idea behind this paper is to understand how different school textbooks at the national and state level are. It questions whether the educational board, the books belong to, has a bearing on what is presented in the textbooks. This paper attempts to push forward the idea that the knowledge imparted in schools through textbooks, which is generally considered as the legitimate knowledge of the society is not the same everywhere. It differs depending upon different boards, publishers and the type of school one attends, whether government or private school. Thus, the aim of this paper is to problematize the notion of school education or knowledge. It argues that rather than being objective, social science education in schools are deeply subjective and culturally loaded (Apple 1979, Kumar 2001, etc.). This study is engaged in a comparison of two educational boards in India, one the national level Central Board of Secondary Education (CBSE) and the other is state level Board of Odisha, called the Board of Secondary Education (BSE). This paper adopts the method of qualitative content analysis, by focusing not only on ‘what’ the textbooks depict, but also ‘why’ it depicts and ‘how’ it depicts a certain idea. Through this method, the paper aims to understand how the national and local history are presented in the textbooks, and how the textbooks are created by incorporating certain elements and discarding others. The paper also tries to understand what kind of identity

these textbooks are trying to create among the students. The textbooks are compared on the basis of certain themes. These include the 'form' of the textbooks, here the comparison is about the way ideas are presented in the textbooks. The content of the books has been compared by focusing on four aspects: 'the role of INC and Gandhi', 'consensual representation of history', 'space given for alternative narratives and dissent', 'notions about identity'. Such a comparison leads to the conclusion that although the CBSE and Odisha Board textbooks are extremely different when it comes to the way, information has been presented in them, however, the underlying theme that connects them both is the attempt to create a common national identity bereft of contradictions. While the CBSE textbooks acknowledge the presence of multiple identities, the Odisha Board textbooks fail to even mention any such notions. This is more evident in the way Odisha Board textbooks have incorporated chapters about the heritage and tradition of India and Odisha as well.

Key-words: curriculum, identity, ideology

2.5 Neoliberalism and Emerging issues in Higher education

First Generation Students in Indian Higher Education: An Action Plan of Academic and Social Support System and Strategies

A. Mathew / National Institute of Educational Planning and Administration

The First Generation Students in Indian higher education system, as elsewhere in the world, come with very serious academic deficiencies and social difficulties, on account of their poor socio-economic background totally lacking in educational atmosphere at home, to guide them about college life. In the Indian context, FGS in most cases also face the added disadvantage of their social marginalization, being from SCs, STs, OBCs, as well as those from rural areas, having attended government schools with low quality education. This article highlights the hurdles faced by FGS in Indian higher educational context based on literature, and the academic and social support system found plenty in developed countries and sparsely in India, based on survey of a large number of universities and autonomous colleges. The article builds up a blue print for the academic and social support system and strategies so that the FGS who form the majority in Indian higher education are brought on par with non-first generation students (from

relatively better socio-economic background) and are enabled to pass out with better grades and greater confidence.

Social Network and Indoctrinated Preferences for Higher Education

Soumya Pal / IIM Bangalore

The social embeddedness of individual action has re-directed the neo-classical individualistic rationale for choice in spectrum of economic actions into dubious field of mental reinforcement through external agencies. Stated the wider economic actions, economics literature has tried to identify the factors affecting the choice for education for individuals. One of the prominent factors identified is returns to education (Psacharopoulos, 1994; Lemieux, 2006). However, at equal returns to schooling, there exists differential for choice of it due to various social constructs mediates through the family structure or the people in the closest social distance (Akerlof, 1997). This neighbourhood capital or the “social capital”, term coined by Pierre Bourdieu described the social structure as the constraint for the individual decision –making and the institutionalised barrier in the social ladder. The evidence of “dependent individual”, where the learning of an individual is simply not reflection of his/her direct experiences but the outcome of influence of other social beings in the ego-centric social network (Bandura, 1977). The existing factors such as returns to schooling is not enough to explain the choice for higher education, especially in case for females as the existential patriarchy has moulded the preference set based on social norms and thumb rules of acceptance (Chanana, 2001). Additionally, any particular individual will accept to complete higher education if that provides additional skills for advantage in labour market or marriage market (Kaufmann, 2013) and believes in their capability to engage with more years of education at expense of opportunity costs such as wage and increased age at marriage. Henceforth, in a typical paternalistic society like India, the educational policies are deep rooted in the social structure even when the legislators design them to be inclusive to all sexes. For example, the evidences could be traced in the life cycle of a girl moving from primary school to college where the sexuality and body of one sex determines the choices she makes. Therefore, in the existing educational discourse emerging from the development and modernisation paradigm requires the “change agent” for girls. A change agent is an individual who experienced mobility and attitudinal change through education is the motivation or the role model. Hence, the role of motivating agent in the existing social network of household members becomes essential drive for the existence of social mobility ladder for all the sexes. Since, the embeddedness is the reality of the economic

mobilisation and opportunity in India, it becomes essential to study the impact of differential social network of the households in terms of motivation to encourage females to complete the higher education, additionally evaluate its impact on gender-based discrimination for college education. However, there are few studies which explored this relationship (Dhanaraj, 2019; Roy, 2018) where the outcome is mainly restricted to Labour Force Participation and School Enrolment for female in India. This provided the perfect setup to study the role of motivation figure in the social network of household in female college education likelihood in order to fill the gap in the literature of social embeddedness in choice of years of education.

Using the individual level data cross sectional data for 2012 from the Indian Human Development Survey (IHDS-2) I found that not only the prevalence for women in higher education is less but there exists differential in marginal increase due to presence of motivation agent in the social network of household for male and female, where the odds are favouring male than female. The Linear Probability Model (LPM) shows positive causal relationship between presence of motivation agent in the network with the completion of higher education for females in India. Presence of 'agent' belonging to same community has more impact overall than outside the community. However, the marginal effect varies with the wealth status of the household. Wealthier households benefit more from the presence of motivation agent compared to the others. Additionally, further analysis shows that with higher confidence in public institutions like school and college administration, public health system etc., the causal relationship nullifies. The major contribution of this paper is application of instrument variable for social networks to establish the causal relationship with access to higher education for females in India.

To conclude, the paper establishes the Granovetter theory of embeddedness which states that structuralism hinders the individual choice, proved to be disadvantageous for those in the lowest strata of socio-economic status.

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'Internal quality assurance' and massification of higher education in India: Unpacking the dynamics of the emergent academic audit culture.

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Background

Development of the higher education system in India, over the last decade, is marked by the policy emphasis on 'expansion with equity' as a critical goal. 'Expansion, Equity and Excellence' have therefore been recurrent themes in the government's strategy and perspective plans for higher education. It is also not surprising that despite historically performing the sorting and selection function for the society, higher education in India (just like other 'developing' post-colonial societies) has emerged as a deeply contested opportunity site, with the polity constantly asserting its close linkages with the development agenda of the nationstate. India is already one of the largest HE systems across the world, second only to China in terms of absolute numbers, with over 20 million student enrollments and an anticipated increase in capacity of 10 million seats, by 2020. Within this context, engendering equitable access has become a significant policy and institutional goal. The policy narrative also defines a more

substantive role for quality assurance and accreditation system in making the institutions accountable to the equity goals and quality, as measured through an evaluation of specific institutional outcomes. Universities, in the Indian context, are known for their “inability to critically examine and review” practices and structures (Singh 2004; Chandra 2017) and systemic problems, deeply rooted in organisational cultures, translate into failures in achieving targets. Even as the focus of the state shifts to strengthening the academic audit culture within educational contexts, there is little evidence if the ‘evaluative’ frame alone will reconcile access with equity.

Focus

The paper, apart from unpacking policy imperatives for the new audit cultures for quality assurance, empirically explores the constraints and dilemmas surrounding the evaluation process. It takes the case of a Delhi-based University’s experience with the accreditation process to reflect on the new narrative of ‘institutional outcomes’ and ‘data templates’. The institutional response to the evaluation matrix and data templates designed as part of the modified accreditation process is explored at two levels, individual as well as at the level of academic units of Schools and Centres. This paper explores the theoretical framework and premise for the modified review process adopted by the National Assessment and Accreditation Council (NAAC) and juxtaposes the institutional response to the new audit framework.

Theoretically, the paper builds upon the much-recognised need to sufficiently understand and acknowledge, within the policy narrative, the complexity of the higher education system and institutional dynamics that inherently impede the culture of self-review and thus, quality assurance. Understandably, the institutionalisation of quality assurance mechanism through a centralised accreditation and evaluative process lends itself to significant dilemmas and challenges. The pre-conditions for quality enhancement through the accreditation process is often ignored as ‘academic and change processes’ get side-tracked, and greater emphasis is laid on the end-product or outcomes.

The certainty surrounding ‘quality’ outcomes have often invisibilized the zone of negotiation around engendering quality and thus equity as a process. Typical responses which emerge from institutions juxtaposed against the reinforcement of a *compliance* culture to external directives from the government creates a field of contradictory forces. Functioning within a neo-liberal framework of political economy, characterised by a progressive reduction of the state subsidisation of higher education, shifting of costs to “consumers”, and demand accountability for performance, higher education institutions find themselves in an altered ecosystem of

values, expressed through the demand on higher education institutions for public accountability (Neave, 1998). These changes are congruent with how globally, the policy direction and management of the university system is observed to have changed fundamentally, heavily influenced by notions of ‘academic capitalism’ and ‘entrepreneurial universities’ (Bleiklie and Kogan, 2007). In the Indian context, the linking of financial grants to HEIs to an essential requirement of undertaking accreditation (thus removing voluntarism from the accreditation process) has, for instance, created an institutional incentive for affiliated colleges to explicitly take up quality review exercises and set up Internal Quality Assurance Cells. However, the acceptability and ownership of the idea of external review and accreditation, among the academic community remains uneven and deeply contested. Institutional accountability for quality through a body like NAAC is yet to have the desired impact on renewing and revitalising academic life and institutional cultures.

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Elite and Mass Education: A Case for Democratization of Higher Education in India

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The object of this paper is four fold: (a) to explore the political nature of higher education through the major policy documents on education in Independent India; (b) to understand how did the state policies conceive higher education, whether or how state intends to secure equitable opportunities for higher education; (c) Whether the approach of state towards higher education had a major shift through the structural reforms in economy?; and (d) to understand the social consequences of the current higher education policies through the medium of a case study taken from legal education.

The theoretical background with which the study was approached include (but not limited to) capability approach (Sen & Nussbaum), Core functions of the state (Mehta & Kapur), Exit and Voice (Hirschman), and Reproduction in Education (Bourdieu). The state ought to play a key role in expanding the capability sets of individuals; it is key to development, and development in itself. Privatization of hitherto public functions is characteristic of the neoliberal state. There are certain core functions which the state is bound to perform for example, security, health, education (including higher education), and to absolve itself from responsibility for the same would involve huge cost to the marginalized sections of the society. The usual response to privatization of public goods is either (a) exit i.e., that is to shift to private players or (b) voice i.e., to use the political power to uphold one's demands. The marginalized sections of the society have neither the option of exit, nor do they have a commendable voice. On the contrary, the elite exit from public utility leads to deterioration of public services. Uncontrolled privatization of higher education has a high discriminatory effect on the marginalized sections of the society. Bourdieu in the work *State Nobility* details how the educational system can reproduce the existing inequalities in the society. The government policies on education -NEP 1948, 1964, 1986, and the several reports on education post 1990 including Aditya Birla Report 2000, Punnayya Committee Report 2003, National Knowledge Commission 2007, Narayana Murthy Committee 2012, Draft NEP 2019 among others- were examined. The educational vision of the committees shifts from education for citizenship to education for human capital development to education for knowledge economy/ society. There is a clear shift in approaches of different committees towards higher education; from the near acknowledgement of state responsibility towards higher education in the initial reports, Birla Ambani Report moves on to say the complete withdrawal of state from higher education, role of the state being exclusively on school education. The later reports propose internal generation of revenues by colleges and universities, shifting of financing from colleges to individual students, and thereby replace grant in aid to colleges by loans and scholarships as equalizing measures. The latest development in the domain is privatization of public universities by encouraging public universities to open new courses (or convert existing courses) in self-financing mode, increase the fee and compelling Central Universities to take hefty loans for educational infrastructure from HEFA are all steps towards the same.

There is an elite fervour in our educational policies which pops up on and off; many reports acknowledge the evils of the higher educational system in India, however proposes in

alternative to create a few good universities as centres of quality leaving the vast array of colleges and universities unattended – the proposal for ‘few Major Universities’ by Kothari Commission, ‘50 National Universities’ by National Knowledge Commission or the recent Institutes of Eminence are examples of the same. The recent policies also point towards creation of a few ‘islands of excellence’ in turn creating a divide between education for the masses and the elite.

The admission to these elite universities are determined by competitive examinations – the heavy fees of the institutions, the rise of coaching industry, the nature and language of entrance examination – all of it predetermine who can get access to these institutions and more than that, determine who cannot get access to these institutions. A case study from an elite legal education institution is taken to show how national competitive examinations act as multi-layer elimination system rather than the selection of the meritorious. Merit, in this context, is nothing but the confluence of many privileges at once; socio-cultural and economic resources camouflage itself as ‘merit’. Different matrices used include the annual income of the students, time series analysis of the annual income of students belonging to SC & ST Category (200317), data related to scholarship (University Scholarship & Top Class Scholarship for SC & ST Students). The policy implication of the case study is that there is a need to democratize the higher education space such that three tenets of access – availability, accessibility, and horizontality* (Mc Cowen) - are achieved, contrary to the push for creation of few islands of excellence.

*ability to achieve a certain standard of education in any institution Conditional Cash Transfer for Secondary

3.1 Economics of Education in India: Empirical Engagements

State, Market and Economic-status Related Marginalization in Access to Higher Education in Punjab: Insights from Recent NSS data

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There has been seen several developments in policy and perspective of the government of India with regard to the development of higher education system in the post-independence period. In the initial years following independence, the ideological orientation in India emphasized on a State-dominated model of development and the public sector was promoted in all spheres of activity including education (Varghese, 2013 .)The government's approach with regard to higher education during those years was directed by two ground-breaking reports, viz .

Radhakrishnan Commission Report (1948–49) and Kothari Commission Report (1964–66) which laid down the fundamental framework for the National Policy on Education (NPE), 1986. Under these overall settings, massification of higher education, inter-alia, acquired vital place in India's overall development agenda and as such, higher education system in the country started to grow rapidly. However, the development approach in India took a paradigm shift with the introduction of structural adjustment programme (SAP) since 1991. These policies clearly favoured and promoted increase in the role of the markets and supported treating higher education as a marketable commodity (Tilak, 2005). As such, the adoption of such policies impacted the higher education sector damagingly leading to a considerable decline in the public expenditure on education in general and higher education in particular during this period (See Gill and Brar, 2011). During this period, several financial reforms were suggested by various committees [most notably Justice K Punnayya Committee (UGC, 1993); Swaminadhan Committee (AICTE, 1994); Ambani-Birla Committee (Government of India, 2000)] and the recommendations which attracted the attention of the government were: raising fee levels, raising of resources by the institutions through consultancy, and sale of other services, introduction of self-financing courses and introduction/revitalization of student loans (See Tilak, 2004).

The scenario of higher education sector in the state of Punjab, which one of the major fifteen states of the Indian Union located in north-western region, has not been different either and the state has seen developments on the lines of India during neo-liberal reforms period, wherein the state has substantially withdrawn from financing and provisioning of higher education. The public expenditure on higher education as a proportion of net state domestic product (NSDP) of Punjab, has declined from 0.47 per cent in 1991-92 to 0.31 per cent by 2004-05, although it should have been increased to at least 1.5 per cent of NSDP as per the norms given by the Kothari Commission and Central Advisory Board of Education (CABE) (Gill and Brar, 2009). The relative size of private sector, on the other hand, has increased substantially and led to the commercialization of higher educational products like other goods and services, wherein these private educational enterprises are in the process of recovering of more than full-cost, in the shortest possible time, of imparting higher education from the students or their parents (Ghuman et al 2009).

Given this overall background, it becomes imperative to examine the exact extent to which the provisioning of higher education in Punjab has moved from state to market as a result of the neo-liberal economic reforms introduced at the national level. Secondly, it is also

important to examine the scenario of socio-economic inequalities in higher education in the state under this new dispensation. As such, the paper, on the basis of the recent NSS data [collected by National Sample Survey Office (NSSO), Ministry of Statistics and Programme Implementation, Government of India], examines the phenomena of expansion and intensification of market mechanism in higher education sector in the state of Punjab and its iniquitous upshots in terms of economic group related marginalization triggered by the neoliberal economic reforms instigated in India at the national level. It needs to be underscored, in this context, that NSS provides rich and productive data pertaining to the distribution of students pursuing higher education across government, private aided and private unaided institutions, household costs of pursuing education in them and disaggregations of these variables by economic groups of population (classified by quintile classes of usual monthly per capita household expenditure, henceforth *UMPCE*), which can help in minutely analyzing and understanding these dimensions in the higher education in Punjab. The present study uses the *NSS unit level data* on education and is based on the latest survey, i.e. **NSS 71st Round** for which the primary survey was conducted by NSSO in 2014.

The study establishes that not only the non-state education providers have become numerically predominant in delivery of higher education *per se* and higher professional education in particular in the state under this newfangled market-driven dispensation, there has also been seen a swing to market mechanisms in the government-run institutions in form of introduction of self-financing courses. The study further establishes that that the burden of higher education in such settings, in terms of household expenditure, is categorically colossal, leading to commodification of higher education in the state. The implications of this unwarranted penetration of neo-liberal market mechanisms and consequential commodification of higher education is the inequality of opportunity in access to higher education in the state and the marginalization of the economically underprivileged sections of the society from participation particularly in the higher professional education.

In order to resolve the issue of economic-group related marginalization in higher education, it is suggested that comprehensive policies, which at the most minuscule level encompass two-fold strategies, be introduced. First, a substantial growth in public spending on higher education is indispensably desirable for quantitative as well as qualitative expansion of the system, which will augment equity particularly in professional education in the state. Secondly, given that the course fee is a significant component of household expenditure on higher educational in private institutions, a comprehensive policy specifying clear-cut and

stringent guidelines and regulations, as well as effectual apparatuses of authority to implement them realistically is indispensable to filter the private unaided sector so as to allow only the legitimate institutions to grow in the education sector in general and higher education in particular. More particularly, keeping in view the broader context that the education is *de jure* a not-for-profit activity in India, where revenue excesses are supposed to be reinvested back for growth and development of the institution as well as the welfare of the students, this is also going to help to rationalize the fee structure of such institutions, deterring the commercialization of higher education.

Keywords: general and professional higher education, government institution, private institution, household expenditure, economic status, Punjab.

Labour Market Outcomes of Vocational Education and Training in India: Examining the Safety Net Argument

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Skill development has been a major concern for several countries and in this context vocational education and training (VET) programmes are given a lot of emphasis in the recent past. VET refers to skill-based programmes that focus on *particular* trades and impart *specific* practical skills which allow individuals to engage in a *specialized* occupational activity. However, it is often argued that the choice between general and vocational education is *tough* and *critical* (Yang, 1998; Tilak, 2003). This is because human capital theory suggests, general education creates ‘general human capital’ and vocational education ‘specific human capital’ (Becker, 1964). Therefore, the former is portable throughout one’s life from job to job, while the latter is not.

In India, VET programmes are aimed at creating employment opportunities and imparting requisite skills needed for self-employment (Agrawal, 2013). This has drawn considerable attention since Eleventh Plan period (2007-2012) which earmarked an outlay of Rs. 228 billion for ‘Skill Development Mission’ (GoI, 2008), leading to the formation of National Skill Development Corporation (NSDC), National Skill Development Agency (NSDA) and Directorate General of Training (DGT) – the goal being skilling/upskilling or reskilling of 400 million people by 2022. The policy was framed with the expectation that VET would ensure better prospects of securing employment. At the same time it will be able to provide a decent wage which might not be comparable to higher general education but is better than lower level of general education. However, this expectation has not been realized as

brought out by data. A study by World Bank (2008) on skill development in India reports that the labour market outcomes of vocationally trained people are not encouraging, as quite a high proportion of VET holders have remained unemployed after completion of courses. Similar findings are reported by the Committee for Rationalization & Optimization of the Functioning of the Sector Skill Councils, which states – “in 2014-15, a total of 873 students were placed in various trades against an enrolment of 4, 47,350 (0.19 per cent)”. It also points out that less than 12 per cent of individuals, trained under Skill India program, got jobs (Prasad, 2017). The recent data based on Periodic Labour Force Survey (PLFS) 2017-18 suggests, although the younger cohort (15-29 years) comprises more than half of the people who received formal vocational/technical training in recent years, about 42 per cent of them remained out of labour force and 33 per cent were unemployed in 2017-18 (Anand and Thampi, 2019).

Why the scenario is so grim? To unpack this, a critical examination of labour market outcomes is needed about those who possess vocational degrees. While there are some studies on the similar issue, but most of them are confined to particular industry or specific type of institutes or selected states. A detailed and systematic study examining the outcomes at the national level based on recent evidences is unavailable. Therefore, the proposed study would attempt to examine what is the pattern of labour market outcomes of those possessing VET vis-à-vis those with comparable level of general education qualification – to test *whether ‘safety net’ argument holds for VET degree holders?* The safety net argument posits – people would join VET, if there are higher odds of being employed and greater probabilities of obtaining a decent wage compared to equivalent/similar level of general education³. The study will be draw upon the

recent Periodic Labour Force Survey (PLFS) 2017-18. It will focus on urban India and would specifically concentrate on the following indicators and how they vary across various *types* of education, namely, – workforce participation rates, unemployment rates, types of work, industry and occupational status. Further, it intends to estimate these indicators for various social groups to understand how individual’s social background play role in it to explain certain desired (or undesired) outcome(s).

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³ By equivalent or similar or alternative general education the study would mean secondary and higher secondary education. This is because the VET programs can be opted only after completing elementary and secondary

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Explaining Gender Inequality in the Employment and Earnings of Graduates in India: Evidence from PLFS Data

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The gender differences in employment and earnings are continue to be the focus of an extensive and growing literature on the economics of gender and several empirical work has offered a

education. Graduation degree in general courses would also be considered sometimes as there are also some VET programs which are pursued after higher secondary.

variety of new explanations on the variations. However, studies in understanding these reasons in developing countries context, including India, are limited. Particularly, there are very few studies that examine the magnitude of the gender gap in employment and earnings of graduates in India, though the linkage between higher education and labour market is a serious policy debate in the country. Using recently released Periodic Labour Force Survey (PLFS) data (July, 2017- June, 2018) by NSSO, this paper examines the inter-gender differentials in employment and earnings among graduates in India. We find that male graduates have significantly higher

chances of employment as salaried workers as compared to females and this gap is more for the SCs and STs, graduates of general courses, and quite interestingly for younger ones. Women graduates are paid less than men in the labor market and it varies significantly with job type and field of study, along with few other socioeconomic factors. Empirical results also indicate that graduates with better English ability have higher chances to get a salaried job and are paid more in the labour market, with an added advantage for female graduates. Our results provide useful information to policy-makers of both education and labour domains for sector specific interventions to minimize the gender differentials in employment and earnings.

Keywords: Gender Inequality, Employment, Earnings, Graduates, India

Educational and occupational segregation across gender and social groups: some recent evidence from India

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At the very outset, occupational/educational segregation is said to be present when a certain occupation/educational level is dominated/differently distributed by individuals of a specific gender, race or some other personal characteristics. Segregation breeds inequalities in society, owing to differential treatment meted out to different groups by assigning them to different reward system. Such distortions in the labour market have implications which many a times gets manifested in the form of skewed decision making with respect to arriving at crucial educational choices at the household level. Which in turn has ramifications, one of the many being adverse impact on participation especially in higher levels of education of the relatively higher segregated groups. Thereby, not only perpetuating but also deepening the already prevalent distortions. Additionally, a substantial part of the male/female wage differential has been rooted in segregation which has been largely responsible for observed wage differentials in developing and developed countries alike. With this understanding and in the light of studies reviewed, both internationally and specifically in the Indian context one aspect that comes out clearly is, very few studies have looked at the dynamics of social groups and gender with respect to comparing occupational and educational segregation simultaneously. More so, at the sub national level (i.e. state wise) using the measures of both local and overall segregation indices.

The aspect of segregation proposed to be analysed has been situated in the theory of discrimination given by Becker (1971), Beller (1982) and Bergmann (1974). Wherein,

segregation has been sought as consequent upon labour market choices, employer choices and pre-market conditions, resulting in creation of barriers leading to bunching up in specific occupations.

Thereby, an attempt has been made by using local and overall segregation indices to capture occupational/educational segregation at the level of all India, rural, urban sectors for gender (male/female) and four social groups (Schedule caste (SC), Schedule Tribe (ST), Other Backward Caste (OBC), Others(unreserved category)). In addition to this, the analysis has also been carried out across the major states to capture the heterogeneity emerging in the sub national level. The indices of educational and occupational segregation have been then categorized into pre and post sorting to understand the instance of pre/post entry labor market discrimination across the various disaggregation mentioned above. The study would add another layer of analysis by comparing the segregation indices across various disaggregations with the latest Periodic labour force survey (2017-18). This would help in capturing the pattern of pre/post entry labour market discrimination between two points in time i.e. 2011-12 and 2017-18.

The proposed study would use unit level data from NSS (National Sample Survey) 68th round, schedule 10, pertaining to the year 2011-2012. The data comprises of a repeated cross section and contain information on household size and composition, social group, religion, monthly consumption, landholdings, demographic variables (age, gender, marital status), educational participation and attainment, along with a detailed employment section on principal and subsidiary activities (industry, occupation, type and amount of wages earned) . The sample is drawn based on a stratified random sampling procedure and all the analysis is done using analytical weights. This survey provides information on occupations of individuals based on the three digit National Classification of Occupations, 2004(NCO, 2004) scheme. The three digit classification comprising of 113 occupations have been used for segregation analysis. Workers not classified under any occupations have been excluded from the study.

Only persons aged 15 years and above have been considered for the analysis; since that is the age of registration in the employment exchange. For this reason the NSS 68th round furnishes employment information from this age.

Additionally, the latest Periodic Labour Force Survey for year 2017-18, schedule 10.4, capturing the employment unemployment situation of the country would also be used .

Methodology

The indices for measuring overall and local educational and occupational segregation and the notations used for the same are based on Alonso-Villar and Del Rio (2010).

Measures of overall segregation

(i) Mutual Information Index

$$M = \sum_g \frac{C_g}{T} \log(\bar{C}_g) - \sum_j \frac{T}{T} [\sum_g \frac{t_j}{T} \log(c_{gj})]$$

(ii) Gini Index

$$G = \sum_g \frac{C_g}{T} G_g$$

(iii) Multi group index of Dissimilarity

$$I_p = \sum_g \frac{C_g}{T} D_g$$

The above index is an extended version of the index initially proposed by Karmel and MacLachlan (1988) and later extended to the multi group case by Silber (1992). The index can be written as the weighted mean of the index D^g for each population subgroup.

The three overall segregation indices can be expressed as the weighted average of local segregation indices with weights equal to employment shares of groups. This helps in determining the contribution of each target group to overall segregation.

Measures of Local Segregation

(i) Gini index

$$G^g(c^g; t) = \frac{\sum_j t_j \left| \frac{t_j}{T} - \frac{c_j^g}{T} \right|}{2T}$$

The above measure is a variation of Gini index, which can be seen as the degree of conformity between ‘a priori’ and ‘a posteriori’ employment shares. A situation of no segregation arises when the proportion of target individuals in each occupation (‘a posteriori’ share) coincides with the employment share in respective occupation (the ‘a priori’ share). (ii) Generalised Entropy Indices

$$GE_a^g(c^g; t) = \begin{cases} \frac{1}{a(a-1)} \sum_j \frac{t_j}{T} \left[\left(\frac{c_j^g}{t_j} \right)^a - 1 \right] & \text{if } a \neq 0 \\ \sum_j \frac{c_j^g}{T} \ln \left(\frac{c_j^g}{t_j} \right) & \text{if } a = 1 \end{cases}$$

Where, a is a segregation aversion parameter.

(iii) Multi group index of dissimilarity

$$D^g(c^g; t) = \frac{1}{2} \sum_j \left| \frac{c_j^g}{T} - \frac{t_j}{T} \right|$$

The above index is a variation of the dissimilarity index proposed by Moir and Smith (1979). Both D^g and G^g take values between (0, 1), while the generalized entropy indices are not bounded between zero and one. However, they can be transformed to take values within that range.

Description of notations used in the above discussed measures of local and overall segregation= (t_1, t_2, \dots, t_j) , where, $t_j > 0$, which denotes the number of individuals in the j th occupation/level of education with $j=(1,2,\dots,j)$ and total number of individuals in the workforce/educational levels is given by $T = \sum_j t_j$; $c^g = (c_1^g, c_2^g, \dots, c_j^g)$, where c_j is the

occupational/ educational distribution of the target group g with $g=(1,2,\dots,G)$ and $c_j^g \leq t_j$. The target group in the context of current study is male/female and four social groups (Schedule Caste(SC), Schedule Tribe (ST), Other Backward Class(OBC) and Others). The total number of individuals in occupation/educational level j is $t_j=\sum_g c_j^g$ and the total number of individuals in the target group g is $C^g=\sum_j c_j^g$. The values of the indices ranges between 0 and 1, with '0' implying a situation of no segregation and '1' implying a situation of complete segregation.

3.2 Migration and Education

Exclusion within Inclusion: Language Constraints of Rural Students in Higher Education Institution

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In this era of neo-liberalism, higher education is seen as an instrument for the economic growth and socio-economic mobility of the people. Higher education institution is a place where one can develop the high social and economic skills. It is hoped that getting higher education helps the people to cope themselves with the increasing demands of competitive labor market so as to get out of the poverty or become economically successful. This high aspiration view of higher education has led to huge growth of higher education institutions and enrollment in the institutions. Despite high growth in higher education, since last two decades, the challenges of access, equity and quality are still confronting. Though, the access to higher education has been significantly increased but what happens in the institutions, whether these institutions are inclusive in practices, how do these institutions give equal space to all students to fulfill their educational aspiration, are the moot questions which mend serious discourse.

This paper is based on an empirical research conducted on rural students studying in Panjab University Chandigarh. Through this study it is tried to explore, the adjustment and educational aspirations of rural students. This study has tried to provide a contextualized understanding of rural students' experiences of studying at university situated in most urbanized city, Chandigarh. In particular, the longstanding rural–urban divide and the participation of rural students in university have been studied through their perceptions. It also provides an insight regarding the hidden constraints and the barriers experienced by rural students in accessing education. The detailed interviews with 35 rural students from different disciplines were conducted to get the information regarding their experiences in the University. Their experiences were studied through three stages; their aspiration before getting admission in the university, their present feeling of being in the university and their future hopes. The findings reveal that despite feeling pride at getting into university, the rural students were ashamed

because of their academic and social inadequacies vis-à-vis urban students. Further, the information gathered from rural students reveals that multiple exclusionary practices interplay for their silent exclusion. English language is the major barrier for them to participate in the academic and non-academic activities in the university. Their inability to understand English language creates a bridge between them and the urban affluent students. It hinders their socialization and participation in university activities. The stigmatization of being rural has accentuated their feelings of shame and not made them confident for future career opportunities in this competitive world. They feel that their hopes for future are being shaken and it creates the feeling of fear, inferiority and anxiety. It is seen that the communication and social gap hinders the development of the rural students and made it difficult for them to compete with their urban elite counterparts. It is emerged out of the findings that the rural identity and interplay of multiple factors lead to silent exclusion of rural students. Though they are enrolled and included in the higher education system but the institutional structures and hidden exclusionary practices play heavily to marginalize them. It is suggested that serious measures must be designed to address it.

Key Words: Higher Education, Rural, Exclusion, Language

Migrant Children's Experiences of Educational Exclusion: Learnings from the Field
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My doctoral research aims to understand children's experiences of migration, childhood and education in urban spaces in the context of short term and seasonal migration in India. Migrating due to agricultural distress, drought and livelihood crisis, short term and seasonal migrants are entangled in multiple levels of inequality and exclusion, both in rural and urban areas. Their children face various forms of educational exclusion. Situated in the theoretical frameworks of migration, childhood and education, my study questions the dualities of modernity that essentialises the experiences of migrant families and children. Methodologically, the study is situated in ethnographic frames of inquiry and the research sites include three NGO schools for migrant children in East Bangalore and the migrant settlements which these NGOs engage with. The study explores two important academic and policy gaps: one, children's experiences and perspectives of distress internal migration is hardly studied in the dominant 'androcentric' academic discourses of migration; and two, standardised educational initiatives for 'hard-to-reach' categories of children do not situate the complexity

and diversity of migrant children's lived realities. In this context, the study problematises questions of educational and social inclusion of distress internal migrant families and their children. What are the future ends of education for marginalised categories of children such as migrant children? What does slogans such as 'education for all' and 'leave no one behind' mean for migrant children whose presence and experiences have not even been recorded in mainstream policy and academic discourses?

While 'mobility' is cited in the policy discourse almost as a 'blanket' reason why migrant children are 'hard to reach' and 'out of school', insights from field data show complex interfaces between migration and educational exclusion of migrant children in the city. Firstly, mobility alone cannot explain the entirety of educational exclusion of migrant children in the city. Instead issues of urban marginality, ghettoization and precarity that migration entail challenges the standalone 'source' and 'destination' based educational interventions that are designed by state and non-state actors. Secondly it is important to recognise the inherent contradiction between 'mobile-childhoods' and 'immobile-schools', where our education system fails to accommodate the lived realities of migrant children at a fundamental level. That is why even when migrant children have access to state or NGO schools in the city, their attendance in the school is considerably poor as their marginality lies in the space-time continuum that shapes their biographies in ways cannot be 'reformed' by material and technomanagerial educational interventions.

NGOs play a major role in the educational inclusion of migrant children in the city as the state schooling system does not adequately accommodate the lived realities of migrant children. One of my research questions thus seeks to explore the nature of learning experiences that the three selected NGOs sites provide for migrant children. Are NGO schools for migrant children miniature models of the mainstream 'place based' schooling system, that is fundamentally exclusionary? Or do NGOs provide any truly alternative educational experiences for migrant children? Educational interventions by NGOs for migrant children in the city need to be situated in the context of evolution of NGOs in the neoliberal times as development partners with the state and as a significant provider of education for children from marginalised communities. While some state officials in Bangalore openly declared and invited NGOs to be part of the 'noble' mission of mainstreaming all out of school children into 'regular' schooling system, field data from three NGO settings suggest that nature and culture of NGO educational spaces differ significantly within the city.

Key Words: Migrant Children, Mobile Childhoods, Educational Exclusion, Role of NGOs

Identity formation in Champaran's East Bengal Migrant Community: Perspective and Possibilities

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This paper probes into a human dilemma of one of the earliest episodes of mass displacements in the history of post-partition Indian subcontinent. It engages with a specific category of marginalized people—the East Bengal Migrant Community (EBMC) of Champaran in north Bihar and explores upon the issue of identity formation of EBMC. This investigation examines the different perspectives on identity formation of the migrant communities ranging from the dominant disposition of a macro-level analysis to a micro-level analysis and ponders upon the possibilities of a dynamics between Bengali language, identity formation of migrants and the educational processes at the school level of education, both in temporal and spatial context. A study on this migrant community is peculiar due to its geopolitical scenario as the migrants got rehabilitated with the approach of New Refugee Settlement (NRS) unlike the migrants from West Pakistan who were rehabilitated under the purview of Traditional Refugee Settlement (TRS). The study probes through the curricular resources, policy documents and builds upon in-depth accounts of social interactions between the migrant community and the local community amongst whom they now reside. It then unfolds the possibilities in the identity formation of the

EBMCs and the dynamics of the 'peripheral complex' in which the local people find themselves trapped into. This study brings out a classic case of political apathy on the part of the modern post-colonial state. It discovers the complex inter-linkages between four significant realms: historical context, ethnicity, language, and identity formation. The study advocates for new frames of thoughts towards a more inclusive engagement and child-centered intervention at the level of school education and the larger educational processes. It urges for creating spaces and the possibilities of the role of teachers in promoting equity for the subaltern migrant voices.

Keywords: Migration, Identity Formation, East Bengal Migrant Community, Subaltern Voice

Citizenship Education and the Constructions of the Marginalized Communities: A Sociological Study of a School in Delhi

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Often regarded as the ‘dominant Ideological State Apparatus’ (Althusser 1973) the school with its disciplinary regimes, daily rituals (e.g. assembly) and classroom teaching-learning processes constitutes a major site where students are groomed into future citizens. It has been argued that since citizenship is central to the process of nation-building, the visualization of the ‘ideal’ citizen in the national imagination and its construction through an officially sanctioned curriculum have usually been aligned to the political agenda of the specific regime in power (Apple 2000; Advani 2009; Bhog et al. 2010; Batra 2015). This often throws up contesting visions of citizenship and nationhood leading to a redesigning of the national curriculum in many countries as political regime changes lead to a reconstruction of citizenship (Anyon 1979; Advani 2009; Bhog et al 2010). Textbooks in general often reflect such changes. But the diverse constructions of citizenship are most apparent in the civics textbooks which are specifically aimed at inculcating in young minds the ‘right’ values and attitudes and prepare them as ‘ideal’ citizens (Jain 2004). Such imaginations of the ‘ideal’ citizen usually lead to the construction of the ‘other’. This ‘other’ very often consists of the poor and marginalized communities like the Adivasis, Dalits and Muslims who experience discrimination and vilification and this contributes towards their marginalization.

The National Curriculum Framework 2005 (NCF 2005) has been critically acclaimed by scholars for having introduced radical ‘epistemological shifts’ (Batra 2010:13). A significant change, it is argued, is noticeable in the proposed inclusion of the “perspectives of the Adivasi, Dalit and other disenfranchised populations” (Position Paper by National Focus Group on Teaching of Social sciences, NCERT 2006: vii) in curriculum and textbooks. It is also claimed to have transformed the visualization of the citizen by situating citizenship education within the perspectives of human rights and critical pedagogy aimed at providing the students with “an opportunity to reflect critically on issues in terms of their political, social, economic and moral aspects” (NCF 2005: 23). These innovations it is pointed out are mostly evident in social science. The curricular changes reflected through textbooks, however, become meaningful only when they are able to effectively transform the classroom pedagogic processes. This transformation essentially depends upon how the teachers transact and interpret the textbook and how the students receive the same. Therefore, some of the primary aims of the present study would be to examine the following questions: How do the civics textbooks (introduced post NCF 2005) construct ideas of citizenship with specific reference to some of the most marginalized communities in India namely the Adivasis? To what extent and how do these curricular perspectives get translated within the discourse of the classroom and impact the

process of teaching and learning? How do the teachers interpret the textbooks and construct their notions of the nation and citizenship especially with regard to the Adivasis? What are the factors which shape this process of meaning-making? Set in a government school in Delhi these are some of the questions that the present study seeks to address.

The study is limited to an analysis of the middle school Civics textbooks, namely the Social and Political Life (SPL) series published by the National Council for Educational Research and Training (NCERT). It specifically focuses on the chapter Understanding Marginalization in SPL III which looks closely at marginalization as experienced by the Adivasis. Transaction of the same chapter in two classrooms in the selected school is observed and the collected data is analysed to understand how the teachers transact the textbook. The primary focus of this is to examine to what extent the transaction is aligned to the textual knowledge. The observation of classroom processes is complimented by a few interviews with the teachers. This is meant to provide an insight into how the teachers construct the Adivasis in relation to the ideas of citizenship and nation. Finally, an attempt is made to understand what factors other than the textbook influence the manner in which the teachers transact the textbook and construct their ideas of nation and citizenship and how they situate the Adivasis within such constructs.

How textbooks and their transaction within classrooms contribute towards the shaping of identities and notions of citizenship is an area that has remained largely unexplored in the context of India. The proposed study therefore attempts to focus on this issue. It draws on multiple theoretical frameworks. Using Apple's concept of 'official knowledge' (2000) as well as the guiding principles of the NCF 2005 the present study examines how the ideas of nation and citizenship have been conceptualized in the SPL textbooks. To analyse the classroom pedagogic processes Bernstein's concept of 'framing' (1971) and Keddie's idea of 'classroom knowledge' (1971) are referred to. Further to understand how the teachers interpret the textual knowledge and how the processes and spaces outside the civics classroom as well as outside the school contribute towards the manner in which they construct their notions about the nation and citizenship, Apple's notion of 'cultural politics' (2000) and Bernstein's concept of 'expressive culture' (1966) are used.

Key Findings:

- The SPL series represents the nation as having a pluralist culture consisting of people from different social strata and diverse religious and ethnic backgrounds.

But this diversity is not shown to lead to a harmonious coexistence among individuals and communities.

- The question of citizenship and how it is often thwarted by the larger society and the State itself is especially focused on in the SPL textbooks in the context of the some of the most marginalized communities. For instance, the Adivasis are discussed in detail in SPL III and the textbook attempts to present the issues of inequality, discrimination and marginalization from their perspectives.
- Observation of classroom processes shows that the textbook was only partially transacted. What was conveyed to the students was a distorted version of the official textual knowledge and therefore very different from what the authors had intended to be communicated.
- The manner in which the teachers and the students engaged with the textbook also shaped the way they interpreted textual knowledge. The perspectives that emerged were thus varied and diverse. For instance, negating the textbook the teachers and the students did not consider the Adivasis as an empowered community of forest people. Instead they regarded them as a homogeneous community of primeval forest-dwellers.
- The textbook was clearly not the main source from where the teachers and the students drew their ideas. Rather they were influenced by a range of factors including the popular discourses in the media, the earlier civics textbooks as also their lived realities.

Keywords: citizenship marginalization, classroom pedagogic processes

3.3 Re-forming Teachers and Teacher Education: Policies, Actors and Discourses

Enactment of the ‘teacher’ crisis

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Given the stratified nature of the government and private schools in India, the dismal pictures of children's academic performance are routinely painted. This scenario leads to an outcry where questions of ‘quantity’ and ‘quality’ are raised both in school education and the preparation of teachers. The collapsing of the future of the state’s school education and teacher education has led to certain policy decisions. These formulations are unique to each context in different states. In response to the pressures to meet SSA goals and World Bank recommendations in the form of structural adjustments, the responsibility for teachers went to a lineup of actors. These include state governments, NGOs (Non-government Organizations), local village governing structures and the private sector (Batra 2009; Juneja, 2014). Some of these initiatives are linked to structures which offer parallel training and resources, ODL (Open Distance Learning), ICT (Information and Communication Technology) and instruments of teacher certification such as TET (Teacher Eligibility Test). The para teacher emerged as a solution to questions of ‘quantity’. Their appeal lies in the premise of the rootedness-incommunity, as it wrestles for space with professionalism. The initiatives of the NGOs and organisations like the Central Square Foundation are finding inroads into what unfolds in classrooms. Some of these initiatives self-referentially enunciate and position themselves as a panacea for all that ails teacher education.

Latching on the ‘failure’ of the school in enhancing children’s learning, the state has distanced itself gradually by placing the blame on teacher inefficiency and lack of capacities. Popular opinion circulates the stories of teacher apathy.

This paper attempts to problematize and destabilize the teacher failure crisis by provoking the audience to raise a different question about the ‘poor learning levels’ of school children in India. How are we made to think and feel about teacher failure as a national crisis? What are the ways in which this discourse of teacher ‘failure’ and ‘crisis’ is associated with neo-liberal formations?

The paper focuses on how the ‘teacher failure’ crisis is being produced and enacted. What conversations have led to a recalibration of teacher’s work and quality? It considers an examination of the ways in which policy reform and government initiatives construct the teacher. What are the investments planned for the teacher to enhance capacity and quality?

How have these conversations changed in the backdrop of the neo-liberal state? What are the new ways of thinking and acting that have emerged in the field of teacher education? The discussion focuses on how ‘teacher education’ is positioned as the space for (i) distinctive ways in which control of change is postulated and (ii) how academic authority is being reconceptualised in each state, in terms of the curriculum and (iii) educational governance premised on the reality of institutions. The conclusion discusses the ethical-political implications of the present conjecture and possibilities of teacher education reform.

The analytic approach deployed is historical epistemology. The discussions rely on the policy documents, a detailed examination of joint review missions in teacher education and publications about the crisis in teacher performance and teacher education.

Batra, P. (2009) Teacher Empowerment: The Education Entitlement-Social Transformation Traverse. *Contemporary Education Dialogue*. Vol 6. 121-156.

Juneja, N. (2001). Primary education for all in the city of Mumbai, India: the challenge set by local actors <http://unesdoc.unesco.org/images/0012/001248/124839e.pdf>.

A ‘leadership crash-course’: Unpacking the daily functioning of a TFI fellow within a global policy discourse

Ria Prashasti Misra, Ambedkar University Delhi

The move to market-based solutions and endorsing privatization as the main vehicle of change in education, labelled by Pasi Sahlberg as Global Education Reform Movement or GERM, are not a formal global policy programme but an unofficial educational agenda (Adamson & Astrand, 2016). The birth of GERM can be seen in Hayek's conceptualization of what is commonly known as neoliberalism 1.0; asking for a return to market liberalism, this was to be a "middle way" between centralized economy and classical liberalism (Adamson & Astrand, 2016). Privatization of education can thus be viewed as a tool for crisis management due to the 'overloaded' Keynesian National Welfare State; changing the very nature of the state- from a de-commodifying agent (deliverer and funder) to a commodifying one (monitor and broker) (Ball, 2007). The new state thus comes with its own set of ideas and priorities primarily focused on innovation entrepreneurship, transformation and competitiveness (Ball, 2007).

This paper situates my journey and everyday-experiences as a Teach For India fellow within the colossal global narrative of neo-liberalism, its discourse on modernization, transformation and performativity, the aforementioned tenets of new managerialism and its stupendous influx within public sector education spaces, thereby blurring public-private boundaries given TFI's formulation as a Public-Private-Partnership.

This analysis argues that the imagination and discourse of the TFI fellowship is one of leadership. Its practice and measurement directs us towards the various characteristics of the ideal leader; one that is often seen as the visionary, charismatic, problem-solving entrepreneur, a 'cultural re-worker,' as labelled by Ball. Based on the model of Teach for America, there is a heavy resemblance to what is popularly known as transformational leadership; the 'discourse of derision' thus aids the process of a 'scaremongering,' as referred to by Ball, in order to create a sense of urgency for change in educational institutions. This paper also draws attention to the ideas of performativity as a 'framework of judgement' (Ball, *Doing neo-liberalism-markets and states, and friends with money*, 2012), the manifestation of which is clearly visible in TFI's rubrics assessing fellows and their 'progress' within classroom (The Fellow Commitment Scale and Student Vision Scale). Debates around notions of efficiency, accountability and quality hold imperative positions within this tradition and are also given their due importance in this paper.

The method employed is that of an auto-ethnography along with use of TFI's national database, its measurement rubrics, TFA's handbook "Teaching as Leadership," and data from my classroom as a former fellow.

Engaging with issues of outcomes as quality, efficiency and accountability, the paper raises certain pertinent questions regarding the mere adaptation of an American model within the Indian institutional landscape. Next, it also questions the relative absence of rigorous academic engagement among the fellows, given that the fellowship relies strongly on a short five-week preparatory period before launching its recruits into the battlefield of a classroom. Social complexities of caste, class and gender find little to no resonances during the course of the fellowship, thereby making teaching in schools a techno-rational project, the problems of which can be solved by the ‘scientific expert’ (Bottery, 2000) using managerial know-how. The paper thus covers a vast array of inter-related tenets of the over-arching discourse on privatization and its consequent benefits and practices. The aim is then to situate it within a personal experience of the fellowship, a critical analysis of which was possible over the course of my Masters’ programme, providing me a plethora of valuable tools and insights.

Teacher and Education in the Discourse of New Policy Actors: A Discourse Analysis of Central Square Foundation

Saiby Khanuja/ Ambedkar University

Historically, since the emergence of the modern state, education policy has largely been preserve of the state though there have been several civil society and non-state actors have played significant roles in the domain of education, both in terms of ideas and practice. Since 1990s, a new set of actors both national and global have begun to have an increasing sway in the ‘global education reform movement’. These actors dubbed as ‘new policy actors’ by Stephen J. Ball include Corporate Social Responsibility and Corporate Philanthropy and with a plethora of management and research consultants are making their presence felt in the education policy landscape.

This qualitative study is an attempt to enquire about one of these ‘new policy actors’ in detail i.e. Central Square Foundation and its founder Ashish Dhawan. Through a discourse analysis of the writings, blogs and webpages of Central Square Foundation and Ashish Dhawan, the study tries to understand their perspective on teachers and Teacher Education Institutes (TEIs). And through this understanding, it finally tries to make sense of how their perspective gets reflected in their policy prescriptions. For making sense of these perspectives, this study also ventures into understanding new philanthropy and its principles as Central Square Foundation claims to be one such philanthropic organization.

The study helps us in understanding how quality, efficiency and accountability have become the key terms in understanding the role imaginations of a teacher. It concludes by talking about the conceptualisation of the role of a teacher as a vehicle of efficiency. The parameters of an efficient teacher are fulfilled only when he/she is capable of producing the best outcomes. (*The best outcomes according to CSF is probably the idea of a good quality education.*) That efficiency is ensured best in improvising the classroom delivery which is essentially expected to be didactic in nature is one such finding. The above statement also intrigues us into understanding the language used in making policies. That there can be a hidden intention in making a particular policy can only be understood with a keen focus on the vocabulary and phrases used to justify the making of a policy.

Further, accountability is ensured by holding the teacher entirely responsible for the outcomes children come up with. This accountability tends to be more individualistic in nature with no support to the teachers. This study argues that this accountability discourse is in violation of democratic support to the teachers where group accountability is supposed to be the norm. Although there have been claims at understanding these terms with a multidimensional perspective, the current understanding of CSF largely reflects the points mentioned above.

There is a great irony to be observed in the tall claims of Central Square Foundation. While it supports restoration of autonomy and dignity to the profession of teaching, but the nature of the measures taken by this philanthropic organization says quite the opposite. The teachers are under the greater panoptican control with absolutely no say over the matters of curriculum or pedagogy. How can we possibly expect dignity for the teaching profession where teachers possibly hold no control over their own work?

Teachers in Policy Discourse in Bangladesh, India and Pakistan

Manish Jain / Ambedkar University Delhi

Like all discourses, policy texts construct their object of reform to justify the proposed solution to achieve and define an ideal and in this process suppress, ignore, misrepresent, and marginalize other problems, their causal explanations and alternative solutions with attendant consequences for social structures, social relations, institutions and distribution of resources and power. This paper drawing on discourse analysis of policy texts is concerned with the discursive construction of teachers as both problem and solution in the education policy texts of Bangladesh, India and Pakistan. For a comparative analysis of policy texts, national

education policy of 2010 from Bangladesh and 2009 and 2017 from Pakistan are chosen. In case of India, its last national education policy was adopted in 1986 and recently a draft of national education policy has been circulated. The period since the beginning of twenty-first century has witnessed significant tussles and shifts within the education policy space in India with regard to teachers. Various state agencies ranging from the National Council for Teacher Education (NCTE), Supreme Court of India and Planning Commission have been involved in these policy debates and these various reports are also selected for this comparative analysis.

The key questions that inform this comparative analysis are as follows. Who is an ideal teacher and what is the ideal teaching practice? What are the key problems identified with reference to teachers and the domain of teacher education? What are the key categories used to describe these problems? What reforms are advocated and do these reforms draw on the dominant inter/national discourses couched in the language of accountability, efficiency and performance? Who are the key actors involved in and proposed to be brought in to reform teachers and teacher education? What ideas of teacher training, recruitment, ideas of standards and teacher evaluation inform discourses of teachers and quality? What conception of society and education informs the conceptualization of labour of teaching, teacher's work and its reform? Is there more than one discourse about teachers and which discourse is dominant in which country and policy texts? Do national policy texts show any ambivalence and shifts in discourses about teachers in the first two decades of the twenty-first century?

This paper shows that pathologisation of teachers is the meta-discourse that governs almost all policy texts. While these policy texts begin while almost all policy texts begin with pathologisation of teachers but their identification of the underlying causes of this pathology and its possible solutions are different. Within the meta-discourse of pathology, the discourses of performativity and professionalism are present in all the three countries. Ideologically speaking, the discourse of performativity is louder than of professionalism. While the discourse of performativity focuses on ensuring performance of expected roles, regularity of work and standardization, the discourse of professionalism is a subdued discourse which emphasizes capability, knowledge, empathy, and ensuring student's success within the confines of neoliberal political economy and discursive construction of self, individual responsibility and well-being.

3.4 Methodological approaches to studying equity in education

Measuring equity in School Education: Some methodological issues

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What does equity in learning mean? The long history of debate on the nature of equity and inequality in political philosophy and ethics indicates that there may be no single universallyconvincing answer to this question. Equity is a political issue, and differences in political views will influence all aspects of equity. Thus, any effort to measure equity cannot be divorced from a normative framework about fairness and justice.

In an equitable classroom environment, students of all backgrounds (e.g., race, nationality, gender) have the same opportunities to learn and develop their knowledge. To create an equitable learning environment, educators must be culturally competent and possess the ability to communicate and work effectively across cultural lines.

A key dimension of inequity is regional and geographic disparities within a given country. There are large cross-state disparities in rural India in the age group of 10 - to 13year-olds who are in school and learning at all wealth levels. An analysis was done taking one problem solving activity as an example, i.e. ability to do division. Among households from the poorest quartile with equivalent levels of deprivation, the proportion of 10- to 13year-olds who are in school and learning ranges from 7% in Gujarat to 33% in Tamil Nadu; among households from the wealthiest quartile, the same proportion ranges from 30% in Maharashtra to 76% in Manipur.

Traditionally, attempts to address the problem of equity in education have focused on access and on different ‘unequal’ sub-groups attaining reasonably ‘equal’ outcomes. However, the interrogation of pupil attainment data has not been used to its full potential in assessing the efficacy of policy in relation to closing attainment gaps and identifying at-risk groups. Educational effectiveness research is underpinned by the tenet that schools can make a small but significant difference to disadvantaged pupils, so the belief is implicit that education should be made more equitable.

Until recently, children with disabilities have been invisible in, and sometimes even excluded from, most data sets, largely due to challenges in identifying them and concerns about stigmatisation through doing so. While cultural and linguistic variations in understanding, defining and responding to disability have made this element of equity particularly difficult to measure at scale, important progress has now been made on how to remedy this. Rather than asking the very direct question in surveys, “Do you have a disabled member in your family?”, international initiatives have begun to rephrase the question and to ask instead about the difficulties that children face (relative to other children of the same age).

Household surveys are the main source of disaggregated education data for the analysis of disparities between different population groups. International organisations make recommendations to harmonise the processing of survey data by different agencies and collaborates on standardised definitions of survey-based indicators and of individual and household characteristics for data disaggregation.

The current picture of the scale of educational exclusion lacks detail and a great deal of work is required to fill in the blanks. A range of challenges may be identified such as i)

‘Invisible’ children and youth: Equitable approaches aim to ensure that no one is left behind by progress. In education, this means, inter alia, not only ensuring that the most disadvantaged children are in school but also achieving the same level of learning as other students. However, excluded children are often ‘invisible’ in statistics at the national and global levels. It is therefore essential to include children in school and out of school in learning assessments. ii)

Definitions: Many of the equity aspects that are required to measure are not very clearly defined. There is, for example, no universally-accepted definition of what it means to have a disability. iii) *More data needed, from more sources:* Countries are now required to produce more disaggregated indicators, which requires them to draw on a far wider range of data sources—including school censuses, learning assessments and household surveys—to meet the unprecedented demand for data. Because many countries do not have regular standardised

national assessments of learning, it is difficult to establish comparisons both within and between countries. In addition, public examination results do not always provide comparable data in a way that allows progress to be tracked over time.

Measuring the equity of educational progress requires data on an unprecedented scale, with educators, advocates and policymakers needing solid evidence to design effective policies and approaches. Simply put, greater equity and inclusion in education cannot be achieved without better data and analysis to monitor progress for the most marginalised populations.

Who Counts As Disabled?: Measurement as a Means for Conceptualizing Inclusion and Exclusion in the Education of Children with Disabilities

Kim Fernandes / University of Pennsylvania

Official attempts at classifying and measuring characteristics of a population have long been understood both as forms of knowledge production and as technologies of governance (Appadurai 1993; Dirks 2001). The deployment of numbers collected by governments worldwide continues to play a key role in shaping public policy at the national level and in developing global benchmarks that contribute to future imaginaries (Cohen 1982; Kumar 2015). In India, although the census remains the most extensive attempt at categorizing and counting numerous demographic estimates, there is widespread concern over the legitimacy of the data generated (Agarwal and Kumar 2012; Chaudhary 2015; Shetty 2012). This paper examines how large-scale data collection processes, like the census, are shaped by ideological beliefs about the social location of different groups within a society. In particular, what are the ways in which a range of beliefs about what is (or isn't) "normal" contribute to how disability is defined, and subsequently measured for the purposes of informing research and policy?

Broadly, the paper is interested in the following questions: what national and international factors shape the codification and quantification of disability in the upcoming Indian census? Further, how have statistics like the national rate of disability been used toward the making of the disabled subject? Finally, what are the sociopolitical, cultural and economic implications of government statistics and their resulting long-term projections for the educational

opportunities that people with disabilities receive? My research questions have emerged from previous work on the robustness of 2011 census data. A number of changes that have occurred in categorization between the 2001 and the 2011 census suggest that more people have been counted as people with disabilities, while others point to the possibility that the number of people with disabilities has dropped. For instance, in the 2001 census, there were five categories of disability: disability in seeing, disability in speech, disability in hearing, disability in movement, and mental disability (Census 2001). A decade later, in 2011, the census was expanded to include eight somewhat different categories of disability on the basis of those listed in the 1995 Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act.

My work follows the educational trajectories of disabled students whose disabilities are not officially recognized within one of the census categories and examines the ways in which this influences identity development and daily issues of access. By analyzing the forms of selfgovernance that have developed in the face of a formal refusal to recognize the full personhood of people with disabilities, this paper will discuss both historical and current processes of negotiating citizenship and reconfiguring identity and belonging. Although focused primarily on the census, the paper will also examine the impact of other available statistics relating to the education of children with disabilities and the implications of the dissemination of these statistics for identity construction. It will move beyond narratives that are centred within a deficit perspective, especially those that focus on disability as some form of “lack.” Instead, the paper will draw upon the ways in which processes of disablement are enacted through culture at multiple levels, including the development of government policy and the space of the classroom.

Using Delhi as a site, this paper draws upon ethnographic fieldwork in selected administrative offices and among the families of students with disabilities to study the iterative processes through which the categorization and counting of people with disabilities influence the changing definitions of who is considered disabled. The paper will focus on the ways that census categories might not adequately capture the numerous kinds of disabilities that exist, and the implications that this lack of recognition has for the educational experiences of disabled students. Additionally, interviews with disabled students and their families about their lived experiences with navigating the process of being counted in order to examine the politics of representation behind the making of census data on disability as social facts. By asking how the production of these social facts impacts the everyday experiences of navigating accessibility

in the education system, the paper will also delve into the many ways in which belonging comes to be constituted.

Ultimately, the paper will revisit the implications of data collection on the development of policies for the education of children with disabilities. Given the various gaps in determining who counts as disabled/what counts as a disability, how might the influence of statistics on the development of education policies be understood? What does this come to mean for the everyday educational experiences of children with disabilities?

Keywords: Disability, Inclusion, Education

Language, social class and equitable education: a fieldwork reflection

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Education in contemporary India is marked by sharp inequalities, growing aspirations, and varied and intensely contested discourses regarding the meaning and purpose of education. There are some pertinent issues related with education and schooling which Indian society is facing today like who should deliver it, what should be offered as content, and what its relationship should be with the nation state and society. The discourse of education in India is vastly different from early decades of post- independence India, where education was seen as a key institution for the grand project of nation building and national development. Education and its institutions were perceived as an apparatus through which equality of opportunity and social justice could be achieved. Though nation building is still one of the most important themes in Indian textbooks, the canvas of educational aspirations is now global rather than national for middle-class Indians. The idea and notion of equality of opportunity coming out of educational transmission and subsequently reflected in the social avenues were challenges by the skeptics who found much relevance in the idea of equity. For them, the idea of equality requires same starting point for everyone but socio-cultural and historical realities and structures of Indian society more or less cause hindrances in this process. The concept of equitable education is the response from the skeptics of the idea of equality. Mainstream schools have students' representation from different socio-economic background which makes them capable of possessing distinct cultural capital, and it helps them to participate in pedagogic communication. Whereas, school curriculum stresses on standardized mode of pedagogy in which students equipped with competent language demanded by institution, perform up to mark and students with local language encounter difficulties with respect to

standard language. Language plays an important role in the process of educational performances and transmission and further in the life-chances. It acts an agent of social mobility. Language as a symbolic capital plays an essential role in classroom performance by students. It can be argued that students hailing from university educated parental background will have good linguistic competency and symbolic capital which could enable them to perform class room activities differently than a tribal student whose parents are not even functionally literate. Along with literacy, socialization i.e. internalization and institutionalization of social realities can have very important role in classroom performance of students because it gives them extra advantage for performances. These extra advantages provide some students equipment i.e. linguistic competency to face standardized method of pedagogic communication. Against this backdrop, it would be interesting to know about the relationship between language, social class and educational transmissions in Indian educational system and how a community-participation school negotiates with it and makes classroom democratic and inclusive in nature. Further, it will give us an opportunity to understand the role of language as symbolic capital in educational transmission and class formation in Indian society.

This is a reflective paper based on an ethnographic fieldwork at a school in the Alwar district, Rajasthan. The school is run by an NGO which is dedicated in the field of education and based in the Jaipur. Unlike any other public or private school in India, this one is designed as a community – participation school in which communities from where the students come to the school are equal stakeholder. The communities have great say in decision making processes of the school. The school organization apart from its emphasis on the constructivist method of pedagogy gives much scope and access to students and parents in the decision making process. At the same time, most of the economic burden is handled by the Organization which manages funds to run this school.

Hence, this paper would attempt to discuss three broader aspects of ethnographic fieldwork done by the researcher that are (a) Methodological perspective in which the fieldwork has been conducted, (b) theoretical and conceptual dimensions shaped by some empirical works on language, social class and schooling in India under the broader framework of equitable education, and (c) the insight from the ethnographer' point of view i.e., ethnographic experience regarding the role of language and social class in the pursuit of equitable education and how community responses to these issues and how a community-participation school negotiates with the questions of language, social class and equitable education through their structures and function that are curriculum, textbooks, pedagogy, and administration.

Everyday engagement with ICT: Language and literacy learning

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Purpose and Objective

Recent years have seen an influx of technology which has led to emergence of India as a global digital media player (Times of India, 2014; Neimen Lab, 2015). Studies of children's use of gadgets at home confirms that they engage in a wide range of tech-literacy practices (Marsh, 2005). However, most such researches have focused on upper middle class populations (Alper et al., 2016; Clark, 2012). The purpose of this research is to understand the tech-literacy practices of families living in an urban slum in the Southern part of Delhi. The research questions for this study are:

1. What are the ways in which children and families engage with the new media tools?
2. How do these engagements with technology connect with the schooling experiences of young children?

Theoretical Framework

This research is grounded in the literature that considers literacy from a sociocultural, social practice perspective (Barton & Hamilton, 2000; Purcell-Gates, 1995; Street, 1984). Building up on this framework, Gee (2008) talks about the Discourse approach where he urges literacy practices to be understood as a meaningful coordination of human and non-human elements. This understanding of literacy as a situated practice informs researchers to look at technology as a neutral tool whose effect-good or bad can be determined in the specific situation or setting it is used in (Greenfield, 1986; Gee 1996).

Methods

This qualitative study took place in a community with individuals mainly from the eastern parts of the country. The data collection for the study began in January, 2018 and continued till June, 2019. Data were collected by the means of semi-structured interviews and participant observations. In order to understand families' tech practices, we documented their everyday routines. In a span of one and a half years, we conducted a total of sixty-four semi-structured interviews with parents, children and other stakeholders of the community. The data collected were transcribed and grouped using thematic analysis.

Results

Results of preliminary data analysis regarding the tech-literacy practices of families are summarized in the following two broad themes:

Multiple entry points to learning: Interviews with parents and children indicated that the use of technology facilitated access to an array of co-learning opportunities for families. These included information about the latest happenings around the world, enhancement of numeracy through online games and problem solving. It also enabled families to implicitly foster the mother tongue of children by exposing them to popular culture such as films and songs. Such literacy events provided instances where children supported parents in handling gadgets and also led to exchange of ideas and learning of concepts in the families.

Technology in the classroom: Although the introduction of technology offered opportunities for learning in the classroom, the teacher often assumed a passive role during such activities. While there were instances of engagement by the children, there was a lack of any local or situated learnings. Additionally, the continuous use mobile phones by the teacher during the class time affected the learning of the pupils and at the same time raised ethical considerations around the use of such devices in the classroom.

Implications

The findings from the study indicate that the conceptualization of literacy in this community can be understood only situated within the social, cultural and historical contexts (Gee et al. 1996). And in midst of this, changes in technology also led to evolving communicative practices that have altered the ways in which parents and children engage with literacy, which could have a greater potential than the traditional classroom instructions on literacy. The study has implications for teacher education and literacy pedagogy in classrooms.

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Keywords: technology, tech-literacy, co-learning, family practices

3.5 Social movements, Critical pedagogies and New imaginations of Education

Whose Knowledge Counts: Challenging Epistemological Hegemonies - Case of an Elementary Pre-service Teacher Education Program

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The strand of understanding education and teacher education as not only a contested site but as one that has the potential to garner possibilities for social transformation is an important one and has been conceptualized and advocated by several scholars as well as practitioners. Situated in the framework of Socially Just Teacher Education this paper would present research findings from a year- long cohort-based Master in Teaching degree programme of Elementary Teacher Preparation in a state university in United States.

The present research is rooted in the theoretical frame of Paulo Freire which, located in critical theory, offers insights into how the political shapes education as a way of sustaining privilege and social control; and how education can be turned around to disrupt prevailing power equations in society. Methodologically, the research is situated in the interpretive paradigm using a phenomenological research design to focus on the meanings and interpretation accorded

by the teacher educators. It is based on the ontological and epistemological stance of looking at knowledge and knowledge creation, teaching and education. The objective of the research is to understand the pedagogical discourse of teacher education in the specific teacher preparation programme. This particular programme of teacher preparation is chosen because of its' explicit commitment to 'preparing community teachers' and 'teaching against the grain'.

Data has been gathered by in-depth interviews with a total of 20 teacher educators, school teachers and community members involved in the program. Observations of classrooms and field events were also carried out. Qualitative data analysis was undertaken and the data was coded from which theoretical categories were culled out. The analysis is presented in four major themes – Re-positioning Community Involvement: From Obstacles to Assets; Equitable Partnerships, Authentic Collaborations; Challenging Hierarchies, Building Solidarities; Building Teacher Agencies; Creating Fraternities. All of these themes highlight the processes of student engagement with teacher educators, school teachers and community teachers and an analysis of this engagement. An attempt is also made to unravel the dynamics of interactions between the key stakeholders involved. The paper also examines the repercussions of these processes on the perceptions of teacher candidates in terms of their understanding of epistemological hegemonies. Key recommendations pertaining to initial teacher preparation are also discussed.

Social Movement and Culture: A Social Psychological study of Student Movement in Assam

Rashbha Dochania/ Jawaharlal Nehru University

Social movement scholars especially in the field of social psychology of collective action have increasingly been appreciative of the role of culture in the strengthening and maturing of a social movement, in recognition of the fact that any social movement does not prevail in isolation but rather is heavily rooted in a particular cultural context which gives a movement its unique identity, a distinctive purpose and fierce solidarity among members. In view of this, the present paper is a review of the development of the field taking a cultural turn for a better understanding of the context in which it operates.

In the contemporary times, many strong and vital social movements- such as the environment movement, the anti-nuclear power movement, the woman's movement, the peace movement,

etc. have developed and contributed significantly to the restructuring of the society. Social movements play an important role in escalating not only the processes of change, but also in giving direction to social transformation (Shah, 2011). In the current times, many regions have experienced powerful student movements as well. Some of those have toppled governments, forced governments both at the centre and the state to enter into agreements involving policies affecting polity and society (Baruah, 2002). One such high-powered movement was the Assam Agitation set in motion by the All Assam Student's Union (AASU). AASU, the largest student body of India since its inception in 1967 not only showed involvement in major problems within educational spaces but also took deep interest in the social, economic, cultural, political areas of Assamese society. AASU, therefore was never an organization who kept itself only to educational matters of the state. Beginning with the language problem, food crisis, the opposition of Federal Plan of the Centre, the refinery movement, the medium movement and the 21-point Charter of demands leading ultimately to the agitation against the foreign nationals, AASU was aware of the fact that true uplift of society can take place when genuine attention is given to the economic and social spheres. Apurba K. Baruah (2002) pens down that in spite of the apparent significance of student movement; scholars have not adequately paid attention and deliberation to this phenomenon. There have been some endeavour at stating historical facts however, attempts at explanation and theoretical formulation is absolutely missing.

In recent years, social movements have become a popular subject of sociological investigation (Eyerman & Jamison, 2007), and now is increasingly taken up by social psychologists. Social psychologists have focused on individuals, an analysis at individual level has been successful to explain why some people participate in social movements whereas others, apparently in the same situation, do not; why someone may be willing to participate in one form of action but not another; why an individual will take a stand for one cause and not another; or why some participants quit a movement while others stay (Klandermans, 1997).

However, social movements have changed dramatically under the recognition of how important cultural meanings are to collective action and outcomes. Social movements have rediscovered a number of micro level cultural mechanisms that can enrich our understanding of protest and social movements, bringing a fresh element to the field of social psychology. Zomeran & Louis (2017) view culture as the (often hidden or implicit) background of shared meaning against which individual can be understood best, including their many and different motivations to engage in collective action to achieve social change. According to them, culture is the “elephant

in the room” that almost no social psychologist in the field of collective action talks about. It is important to conceive of culture as *psychology* much more than as geography. It would be a mistake to conclude that culture just provides “different contexts” in which to “replicate” findings- culture is more than an empirical comparison. Unfortunately, this is how culture is often perceived in psychology (Van Zomeren, 2019). A proper cultural psychology of collective action, defines culture as shared ideas about what is valid and valuable in individuals’ social world, which enable us to connect it to the psychology of collective action (Smith et al., 2013; Van Zomeren, 2016). It is alluded by Van Zomeren (2019) that it is important to bridge the gap between cultural psychology and social psychology which would promote understanding of how cultures prioritize different values, different ways to construe group identities, the emotions to be experienced and expressed and the belief in agency to change the broader political or cultural system.

Keywords: Student movement, culture, Assam, social psychology, collective action

Idea of the University in Democracy- Pedagogy of Consciousness to Address Social Exclusion in University Spaces

Monika Maini / National Institute of Educational Planning and Administration, New Delhi

The presence of students from marginalized sections of society in institutions of higher education ensures equity of access to higher education but does not ensure equal opportunities for participation. The ground realities from several Indian public universities such as suicide of Dalit research scholar Rohit Vemula points towards the inability of teachers to address psychic turmoil of students from marginalized backgrounds. These incidences indicate what Young calls as internal exclusion and to address the tensions created and challenges imposed by internal exclusion at university spaces, both teachers and students need to be engaged in critical thinking that questions the operating hierarchies and enables development of just human relationships. But, how do teachers create enabling environment in classrooms that allow students to express their voice for social justice? How do teachers create consciousness that enables students to address social exclusion in university spaces?

This paper aims to highlight the incidences of social exclusion based on class, caste, gender and region in university spaces and the strategies adopted by teachers to deal with this

exclusion. Following the interpretivist paradigm, the paper will begin with analysis of the principles of critical thinking embedded in the Idea of the university given by Kant in western and Tagore in Indian context. The classical principles of critical thinking such as pursuit of knowledge for knowledge sake and in search of truth though helps to understand how to engage learners at depth of mind and the idea of preparing learners for good life, but limits the potential of critical thinking by assuming the apolitical role of the university. Hence, the paper will further analyse the critique of ideal principles of critical thinking by Habermas and will elaborate upon pedagogy of consciousness by Paulo Freire, to reflect upon its relevance in addressing diversity and social exclusion in contemporary university. In democracy teachers needs to prepare students not just for the understanding of good life (Kant), but also to ensure equality of opportunity of students towards their pursuit of good life along with enabling diversity of the reasonable idea of the good life. But, do university teachers operating under market driven demands of education and state control recognize and address diverse voices of students expressing different conceptions of good life?

Through the analyses for in-depth interviews conducted with 15 teachers and 18 students at faculty of Social Sciences, University of Delhi, this paper will attempt to answer the following questions-

- How does social exclusion operate in classrooms and university spaces?
- How do teachers deal with the issue of social exclusion inside and outside the classroom?

The analysis reveals several incidences of social exclusion faced by students from disadvantaged and marginalized sections of the society. These incidences revealed presence of structural as well as epistemic injustice in higher education and practice of exclusion due to embeddedness of existing hierarchies at level of unconsciousness. Several students as well as teachers reported prejudices towards students from diverse sections of the society and narrated incidences that points towards practicing exclusion due to their conditioning by the hierarchical structures of family and educational institutions attended by them. To overcome social exclusion teachers, are required to create not just awareness but consciousness among students about embracing diversity. The analysis of data with respect to strategies developed by teachers shows that though social exclusion is a lived reality of the university, yet several teachers sustain academic conflict positively and convert classroom space into dialogical space to deal with the sensitive issues such as caste, class, gender and contemporary politics through dialogues and discussions. Vignettes from classrooms and university spaces will show that it

is through critical pedagogy a pedagogy of consciousness is devised by teachers that helps in bringing epistemological plurality in the classroom and makes students conscious of the privileges and marginalization that they carry with themselves. By making students aware of the dispositions held by others in the classroom, critical pedagogy takes the contemporary university away from the idea of apolitical university and looks at university classrooms as spaces for political inquiry bringing equality and justice.

Keywords: Idea of the University, Kant, Tagore, Freire, Democratic education social exclusion, Diversity of good life, Pedagogy of Consciousness

Critical Pedagogy for Building Voices: A Step Towards Inclusion

Aarti Yadav / Central University of Haryana

This study attempts to explore the role of critical pedagogy to create awareness among students and teachers about the dynamics of privilege and power existing in the social environment of school. Inclusion, in this paper is discussed as the horizontal accommodation of students and teachers of diverse backgrounds and capabilities in educational institutions. Besides this, the creation of student voices on disempowerment, discrimination, injustice and inequity of any form. Students, teachers and parents experience the interplay of power in schools but there are some who recognise that and there are others who remains unaware. The most prevalent form of power is observed in the teacher student relationship during teaching learning process. A recent form of discrimination practised in schools is cheery picking of students on basis of their academic achievement and designing special curriculum accordingly and thus limiting their opportunities. The consequences of the lack of opportunities and the existing differences in social, economic and cultural context in which students live change their lives. Sadly, the students lack awareness about this deprivation and unknowingly participate in their own oppression.

The education system is creating a sheep herd who blindfolded moves towards good grades in standardised tests without critical thinking of why they want to do. Now a question arises on the capability of such youth in their contribution towards nation building.

This paper addresses the issues in school education from a sociological perspective informed by Paulo Freire's philosophy. The critical pedagogy is seen as a hope to create a culture of involvement and awareness of one's environment and develop student's transformative capacities. Dialogue building among students and teachers on issues of inequality to understand

their role as privileged or oppressed, is the first step towards building an inclusive education system. On the basis of qualitative data collected from school education stakeholders, the stakeholders' perspectives on forms of privilege and power existing in school systems and the possibilities and challenges of adopting such a pedagogy in creating an inclusive school culture is discussed with reference to Indian school education.

Keywords: critical pedagogy, school education, oppression, power

4.1 Experiencing exclusion: Autobiographical reflections

Schooling and Marginalization: An Unending Vicious Cycle

Dinesh Yadav / TISS, Mumbai

The hierarchical education system of the country is in sync with stratified Indian society. Different social groups have access to different kinds of schools based on their economic conditions, socio-religious affiliations, language, regionality, etc., based on their socioeconomic locations. In this stratified distribution of schools, socioeconomically poor sections of the society get lowest rung schools be it government or private schools. This paper tries to explore the role of education in a stratified society, with respect to access to different kinds of schools, nature of experiences in those schools and its impact on their future life prospects. The major objective of the paper is, to understand, how educational credentials developed in elementary classes affect the educational and economic mobility of the children, especially those belonging to the marginalized sections of the society. The analysis is based on

the reflection of the author as a former elementary school teacher in a government school in the state of Uttar Pradesh. He relies on his experiences of teaching and staying in the village to reflect on various anecdotes and observations as an insider.

Major concepts used for analysis are borrowed from Bourdieu's framework i.e. cultural and social capital. According to Bourdieu, the education systems of industrialized societies function in such a way as to legitimize class inequalities. He further asserts that cultural capital of family and social group leads to construction of particular educational credentials in schools, which is an important mechanism through which wealth and power are transmitted.

The analysis indicates that educational credentials of children coming from socioeconomically poor background, going to lower strata elementary schools are questionably lower in quality. The poor academic achievement, inefficiency in use of English language and ill-equipped in use of digital technology, resultant of socioeconomic position of the family of the child and the teaching-learning conditions in school, affect the mobility of child in multiple ways. Two immediate and near future visible impacts include; educational exclusion and elimination from secondary and higher secondary education; and, negative impact on job profile which ultimately affects economic mobility and leads to reproduction of the class, mediated through education.

Transition from a Regional to a National Higher Education institution: An autobiographical account

Preeti Manani / TISS, Mumbai

As a student of education, whenever I read about inclusion – exclusion of social groups leading to privileging of some and dis-privileging of others, I intuitively exclude myself. The term exclusion is associated with certain groups who are either socially, culturally or economically disadvantaged in very many ways. While literature on exclusion also talks about hierarchical structuring of knowledge, fragmentation of geographical regions and even stratification of educational institutions, there is not adequate literature on the latter. The paper looks at discrimination from this lens, where I reflecting on my experiences on Higher Education Institutions try and make sense of alienation experienced by me when I moved from a higher education institute of regional eminence to a institute of national importance. Despite belonging to a socio-economically privileged background, I experienced alienation in several ways when I joined a premier Institute of the country. My understanding of theoretical frameworks used

in social sciences, access to curricular resources and linguistic proficiency were severely limited.

Gender as an exclusionary category: Experiences from middle class, upper caste “so called privileged” women

Richa Goswami / TISS, Mumbai

Many autobiographical accounts of women from upper castes have pointed out the oppression and exclusion experienced by them. Feminist movement and discourse has consolidated the voices of women across the caste and class divide. Thus though the living conditions and specific concerns of women from different class, caste and ability are different they are also similar in terms of the second grade citizenry experienced by them in a patriarchal society.

Women experience systemic discrimination and exclusion in several spheres: access to education, mobility, participation in workforce, rituals, nourishment etc. They are vastly under represented in the governing bodies and in senior level positions of corporations. They are mostly employed in the informal sector and face job uncertainty, lower salaries and poor working conditions.

In education girls in comparison to boys are less likely to be enrolled in schools, more likely to drop out, bear constant pressure of domestic chores along with schooling, constantly face the threat of discontinuation for low performance, live with fear or experiences of abuse in schools and on their way to schools, lesser chances of higher education and even lower autonomy in selecting the fields of higher education etc.

In this context this paper explores the specific voices from the so-called privileged women and based on the anecdotal narratives builds systemic exclusion experienced by them in educational contexts.

The paper is based on four kinds of data sources: personal experiences, informal interactions with other women with similar backgrounds, interviews with mothers during the Ph.D data collection and documented anecdotes in the literature. The paper contributes to the growing area of discourse around the contemporary forms and processes of education exclusion experienced by urban middle class upper caste women and presents the trap of privilege and its frustrations.

Caste in the everyday lives of children: Examining the ‘me’ and ‘they’ in villages of India

Deendyal Singh / TISS, Mumbai

Often benign memories and experiences of childhood when revisited with a theoretical lens reveal harsh realities. Caste and religion based inequalities and prejudices are acutely visible in a village set up. Inclusion and exclusion impacts both the individual and social group to which he/she belongs. In this paper, ground-level experiences and observations of the researcher to study caste and its mediating influence on interactions among children in the villages of Haryana and Rajasthan have been systematically presented. The paper aims to understand how caste continues to operate in many of our villages and shape the way children interact with each-other. These experiences and observation from an autobiographical lens would enrich the contemporary discourses of equity, exclusion, and inclusion in education.

Language Apartheid in Classrooms and Beyond

Chhaya Sawhney / Gargi College

The term 'apartheid' that literally translates into 'separateness' or 'segregation' was an institutionalised system of racial segregation that ensured political, social and economic supremacy of minority whites in South Africa. While the legislated apartheid ended in 1994 with Nelson Mandela as the newly elected President of South Africa, the economic and the social effects of apartheid continue to be visible even today. One of the consequences has been the hegemonic status of dominant languages. Despite the constitution and language policies advocating the use of indigenous languages in South Africa, current practices continue to privilege the colonial languages of English and Afrikaans. It is interesting to note that India and South Africa share certain parallels. Both the countries are multilingual, both have a history of colonization; and both are struggling with dominance of English and marginalization of mother tongues. Despite our respective language policies advocating primacy of mother tongue based education in early years and multilingualism, both countries are grappling with a new kind of apartheid; a linguistic apartheid. The dominance of English in our country, just like in South Africa, has become a major source of 'segregation', 'discrimination' and social exclusion in addition to our already existing gender, caste and class inequalities.

This paper will attempt to analyze my students' narratives and their understanding of the discrimination and exclusion they have faced in their educational journeys. Their narratives also reflect the relationship they share with the languages they know, especially English, and

how their home backgrounds, access to certain types of schools, hierarchical & unequal status of languages, mediums of instruction, curriculum, and language-in-education policy initiatives have majorly and collectively contributed to their loss of identity and self-worth. This is what Bourdieu would call growing up with little or no ‘cultural, social and symbolic capital’, simply because they have pre-ordained membership into a certain disadvantaged class of society and a lack of socialization in the world of English. Locating these narratives in the larger context of our country, this paper will also discuss how the politics of language is not at all a linguistic issue but a socio-political one. These students are currently studying in the four year bachelors degree program in Elementary Education and aspire to be elementary school teachers.

4.2 Engendering Inclusion: Attempts and Methods in Creating a Holistic Education Model

Engendering Inclusion: Attempts and Methods in Creating a Holistic Education Model
Daya Ram / ASPIRE, New Delhi; Smita Agrawal, R. Venkat Reddy / National Convener, MV Foundation, Hyderabad; Dhir Jhingran / Language Learning Foundation, New Delhi

The Right to Education Act, 2009 guarantees free and compulsory education to all children aged 6-14 years. Nine years down the line, India has managed to achieve universal enrolment at primary levels but nearly half of these kids are at-risk of dropping out. Socio-economic discrimination, learning deficit, disability, safety issue for girls, classroom discrimination, lack of a neighbourhood school lead to students either missing classes or eventually quitting the school system. The situation is even worse for children from marginalized communities,

including Dalits, tribal groups and Muslims. A 2014, Human Rights Watch study bares down the discrimination faced by children from minorities in Delhi, UP, Andhra Pradesh and Bihar. Many first-generation learners in remote and rural sections of India are met with sub-optimal level of teaching in their classroom. As a result, most cannot progress from “Learning to Read to Reading to Learn”, as per David Rose’s two stage learning hypothesis, even after 3-5 years of schooling. First generation learners, who lack home support, are the worst affected lot among them. This deficit in learning, results in children not being able to connect with the classroom transactions and eventually dropping out of schools. Exclusion from learning precedes exclusion from schools. The pedagogical aim through policy is to be beyond just enrolment and towards meaningful and enriching retention of the students in the school system. ASPIRE engaging with about 2 lakhs children in 1500 schools, has been working towards creating a scalable and replicable model for universal school education broadly within the RTE framework by strengthening the mainstream public-school system through improved school governance, introducing new pedagogic practices and empowering teachers and local communities. It has created a sustainable system of capacity building in the marginalised section of the local community. In 2018-19, 96 percent of children aided by Resident Bridging Courses and Non-Resident Bridging Courses programs in six blocks of Odisha were either scheduled caste or scheduled tribe.

Similarly, areas which experience neglect, backwardness and civil unrest tend to be coterminous with poverty, militancy, child labour and marginalisation of the population residing there. This temperament of the region has an obvious impact on the availability and access to education for students. MVF’s intervention in these areas is to build support of community through a process of social mobilization to enrol all children in schools, particularly from areas of neglect in Jogulamba Gadwal and Nagarkurnool Districts, Telangana and areas of civil unrest in Gadchiroli, Maharashtra.

Students coming from low income families and first-generation learners often fall behind in learning in their formative years. Their inability to learn language creates a barrier for them in later stages because they cannot Read to Learn. Language Learning Foundation is dealing with this problem by training educators and teacher educators and my active engagement of the students in classroom activities, especially the ones who require extra attention. By March 2019, the organisation has impacted of 5750 teachers and 30, 8650 children in early primary grades.

These three are a large scale programmes to improve public school system in the country, covering various aspects of the school education, school governance, enhancing learning achievements of children, ensuring basic foundation in Language, Mathematics, Science and Social Sciences, Public mobilisation and involvement to improve functioning of schools and ensure universal enrolment, retention and school completion.

The four panellists will be covering four broad themes of the reform;

Ensuring universal enrolment, retention and completion of schooling, a community and teacher centric bottom up effort - lessons from the large scale intervention in public schools in the most backward regions of India .

A new approach to improve teacher capacity through school-based teacher-centric efforts to improve the quality of learning in large scale interventions.

Enhancing learning achievements of children in public schools by ensuring basic foundations in language learning

Using public mobilization to ensure universal enrolment and participation within the rightbased and large-scale interventions in public schools in the most backward regions of the country.

Disability Inclusion in Education: Including High Performing Children with Disability
Deepti Sharma and Ganesh N Prabhu / Indian Institute of Management, Bangalore

Interventions for the inclusion of children with disability in education are centred on addressing their special needs to access education. Such interventions are often designed for average academic performing children with a disability rather than the entire spectrum from high performers or low performers. While low academic performing children with disability are moved to special schools, the high academic performing children with disability are often neglected as they are assumed to be self-sufficient due to their superior academic ability. However, high performing children with disability may suffer from exclusion from a range of potential educational and sports related experiences that are available to high academic performance children without disability. Such exclusion may be due to discouragement by parents, teachers, relatives, neighbours and classmates who are biased by the nature and magnitude of the child's disability. High academic performance children with disability may counter discouragement through their determination and resolve to show that they are as good as other children without disability.

The gap between accessing education and making the education system accommodative leads to

the late entry and early exit of children with disability from schools (Ainscow, 2012) and the discrimination of children with disability can reflect in attitudes, relationships, services, support and policies (Duhaney, 1999). However, individual factors such as motivation, self-esteem and self-sufficiency can enhance the performance of children with disability in education (Banerji, 1995) and differentially impact their access to resources (Mihaylov, 2004; Kang, 2017).

High performance children with disability are as rare as high-performance children without disability and both should enjoy opportunities to actualize their demonstrated superior human potential. However high-performance children with disability carry the additional burden of coping with active discouragement. They do so without specifically designed inclusion support that is aligned to their superior ability. This goes counter to the global goal that all kinds of children should have access to education without any difficulty (USAID, 2018).

This study uses a long in-depth open-ended qualitative interview with an adult student with disability from birth, who is multitalented and has performed exceptionally well in academics, sports and music during his school and college days. This respondent is currently a full-time student in a top ranked and highly competitive entry in MBA program in India. This central interview is supplemented by two shorter in-depth open-ended interviews with two other students with disability from birth whose performance has been exceptionally high in academics leading to their entry into the same competitive programs. As retrospective accounts of school experiences can suffer from loss of memory and post-facto bias, the recall of experiences of these three students with disability were cross-checked with their documented achievement records to ensure alignment of interview statements and documented records.

The three in-depth interviews on school experiences of high performing children with disability were effective in identifying several interrelated intrinsic and extrinsic factors that were not identified in past literature on children with disability. *Intrinsic Factors* identified were exceptional motivation (self-motivation for attaining good quality education overcoming the disability), over-compensating efforts for equal recognition and self-sufficiency as children without disability (leading to reduced dependency and request for special needs). An *Extrinsic Factor* identified was the importance of a strong role model in their life. The interviews revealed that a combination of these factors impact the inclusion of children with disability in education. Interrelations and causality between some of the factors were also identified. This study contributes by identifying new micro-level factors that can impact inclusive education of children with disability, specifically in the case of high performing students. It will enable educationists and education policymakers to understand the reality faced by high performing

students with disability and develop inclusive policies that enable such gifted and self-motivated children to reach their true human potential. By studying high performing students, this study adds new factors to the known factors such as physical access, social pressure, quality of education and outcome in the job market that lead to exclusion in education. The research also maps the causal interaction among the intrinsic and extrinsic factors at the individual level that impact education and life skills outcomes among children with disability. The understanding of the causal network of factors and the inclusion of these additional factors in policy making on education for children with disability, can enhance the inclusive educational experience of the entire performance spectrum (very high performance to very low performance) of children with disability.

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4.3 Re-conceptualising Teacher Education

Parliamentary Debate on Assessment in Elementary Education: Issues of Equity, Inclusion and Learning Needs

Manoj Kumar, Ronita Sharma / Azim Premji University

In recent times Continuous and Comprehensive Evaluation (CCE) has generated a sense of moral unease among many parents, teachers, bureaucrats and politicians. The CCE was proposed in The Right of Children to Free and Compulsory Education (RTE) Act, 2009 along with No Detention Policy which minimized the role of annual summative assessment in elementary education and underlined the need to conduct continuous and multifaceted (comprehensive) formative assessment for learning. The emphasis was given on assessment for learning and not so much on assessment of learning. However, the absence of annual summative assessment was generally perceived by stake holders as dilution of quality of

education. Both parents and teachers felt that without conducting the annual examination there wasn't any handle to ensure proper learning in school. On the other hand, bureaucrats and many politicians felt that without conducting impartial and standard testing there is no way to ensure the accountability of teachers within the system. The moral unease gradually simmered over the years and eventually resulted into passing of The Right of Children to Free and Compulsory Education (Second Amendment) Bill 2017. The amendment allowed detention of children from grade fifth to eighth in the same class in case they don't perform in annual examination as per curricular expectations.

The multifaceted formative assessment is founded on different set of moral principles and idea of justice. Historically summative assessment- particularly the examinations conducted by state boards was designed to sort the learner and label them as 'pass' or 'fail.' The Right of Children to Free and Compulsory Education act on the other hand expects every child to learn and for that this is imperative to recognise learning needs and prior knowledge base of each child. Formative assessment is designed to address the needs of learners and not neutral to the diversity of contexts in which children learn. In general, formative assessment is based on the principle of equity and not simply on the notion is equality of opportunity. In this context it is bit surprising that the government easily amend the bill and baring few exceptions politicians with different ideological persuasions did not come in the way of approving the bill. It is puzzling as in recent decades there has been a lively debate in India on the idea of bringing equity through preferential and specific treatment of social groups. This is puzzling to note that the general debate on equity and inclusion didn't permeate the popular discourse on school education. The possible reason could be the fact that the CCE was presented by educationists and experts as politically neutral technical solution to the specific problem of school education. The other possible reason could be the fact that the social justice movement in India has not paid as much attention to the issue of equity in school education as to the need of representation of social groups in politics and admiration.

The paper attempts to understand the popular discourse on assessment in India by carefully reading the parliamentary debates on The Right of Children to Free and Compulsory Education (Second Amendment) Bill 2017. The lower house of the Indian parliament debated the bill in July, 2018 and the upper house debated it in January, 2019. Representative of different political parties debated the bill and they justified their ideological positions by eluding to various popular educational and political theories. The contours of popular belief system informing the debate will be identified by analysing the discourse available in two proceedings- one from

Lok Sabha and another from Rajya Sabha. To strengthen the analysis some key opinion pieces from newspapers and magazines will also be alluded to.

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Keywords: Education for Equity, Assessment for Inclusion, Popular Discourse on Learning and Assessment

Alternative Methods of Financing Girls Education: National Scheme of Incentive to Girls for Secondary Education

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The importance of girls’ education came to the forefront when the United Nations Millennium Development Goals (MDG) were released, wherein over 180 nations committed to addressing this challenge by pledging that every boy and girl will receive quality basic education by 2015. It has been pointed out that across the developing world; tens of millions of girls are not getting secondary education. In recent years, this crisis, which is particularly acute in rural and poor areas of sub-Saharan Africa, the Middle East, and South Asia, has attracted increased public attention. This target is now firmly established and endorsed and yet to reach the goal of universal elementary education for children, policy-makers will need to make special efforts to

address the economic, social, and cultural barriers that keep large numbers of girls in poor countries out of school. Indeed, extensive research confirms that investing in girls' education delivers high returns not only for female educational attainment, but also for mothers' and children's health, sustainable families, women's empowerment, democracy, income growth, and productivity.

Taking into account all these factors, the Government of India introduced gender budgeting method to allocate funds in the Union budget. Government of India through its Ministry of Human Resource Development (MHRD), has come out with some of the schemes for the girl students belonging to impoverished families. Out of such schemes is the National Scheme of Incentive to Girls for Secondary Education (NSIGSE), launched in 2008 and implemented in all States of the country since then. The objective of this paper is to analyse and understand how far the incentive schemes, including, National Scheme on Incentives for Girls Secondary Education (NSIGSE) are different from each other schemes in terms of benefits, such as amount of the incentive as the incentive are given only once in a life term to girls conditioning that they have to pass Class X examination and also to attain eighteen years of age. Attention will be given to the SC, ST girls, who are considered to be the disprivileged sections of the society, who have been benefited through this scheme, and also how far this incentive helps them in getting academic excellence in education.

Methodology of the Study

This study is an evaluation to identify the important factors in implementing the scheme in selected states, districts and schools. These include grading the success of the programme after its implementation, assessing its impact as also impediments in its implementation, besides the increase of SC and ST girls' participation in secondary education. The study also features the perspectives of students, headmasters and officials while highlighting cases wherein the students' involvement and achievement are prominent, and motivate SC and ST girl students to strive for better scores to enable them to enroll for higher education and eventually go in for the highest degrees of research.

The evaluation study is based on the secondary as well as primary data. Secondary data has been collected from the Department of School Education and Literacy, Ministry of Human Resource Development (MHRD), Government of India. Primary data has been collected from students, institutions and nodal officers. The primary data has been collected from Punjab, Telangana, Chhattisgarh, Tripura and Uttarakhand with the help of schedules developed for this purpose.

Major Findings

It has been identified that the negative parental attitudes toward educating daughters can be a barrier to girl's education, further economic imbalances prevailing in the families and society could be a major roadblock for the womenfolk to get-educated. Many parents view educating sons as an investment because the sons will be responsible for caring for aging parents. The Dalit and Muslim girls are almost likely to be excluded from schools than their counterparts. Disabled children, and among them, disabled girls in particular, constitute a significant group that is denied access to education. The leitmotif of the NSIGSE scheme, which has been implemented effectively, has reduced the drop-out rate in Secondary and Senior/Higher Secondary Schools. The scheme has not only received a warm welcome among the poor, depressed and impoverished low-income generation, but also got its importance among the academic-intellectual generation for its merit of raising the unexpected generation, who never desired to send their children to higher classes of schooling, that gives the meritorious students, who really deserve some kind of stipend from the authorities to support their education, is of 'upward mobility' in school education.

Even though the incentive programme is a heart-warming for the girls who have been studying in secondary and senior secondary schools, the process of implementation of the scholarship seemed to be mind-boggling. The scheme also brings some impediments often in the process of sanctioning and disbursement as the amount is to be given to the girl only on the attainment of eighteen years and passing of Class X. The underprivileged sections of our society, which have been passing through under tremendous implications of inability and infringements to send their girls for schooling will get a boost up through this incentive and also their children will be benefited by getting proper systematic education from the childhood, so that it will make a new history in the annals of Indian education.

Keywords: Girls Education, Financing, Incentives, Secondary Education

Massification of Higher Education and Eliminating Discrimination: Reconceptualising Teacher Training in India

Sayantana Mandal / National Institute of Educational Planning and Administration

Higher education in the developing countries has witnessed a massification (Varghese, 2015), an unforeseen expansion in the last two decades, especially in the post 2000 period. The number of colleges grew many folds with significant rise in the number of universities. The expansion

also means a greater number of students from marginalised socio economic and educational backgrounds are opting for higher education, where many of them are first generation learners. Many higher education institutions in the developing countries are not yet fully supportive to this sudden surge of diverse students and to help them to integrate in the system, post their enrolment. As a result of this mismatch, higher education is witnessing a massive growth, but with social, economic and gender based discriminations. Why is it so? How can the situation be improved? And who should take lead role in eliminating discriminations in the colleges and universities? The paper argues that there is a need to re-conceptualise teaching-learning and hence, teacher training in this regard; as a robust model of teacher development has the potential to contribute effectively and sustainably in developing quality students and future citizens for a just and fair society.

To elucidate, it uses India as an in depth case study, since it is one of the most socio economically diverse countries in the developing world and the enrolment in higher education (25.4% in 2016-17) is in a state of massification. The empirical evidences are taken from two national level research projects done on– (i) Diversity and Discrimination in Higher Education (Sabharwal and Malish, 2016) and (ii) Teaching and Learning in Higher Education (by Mandal, 2018) in the Indian context by the Centre for Policy Research in Higher Education (CPRHE) of the National Institute of Educational Planning and Administration (NIEPA).

The paper discusses the issues of student diversity, which is accentuated by social inclusion and a mix of elite and mass systems. It concludes that to reap the benefits of this diversity, teaching need to evolve from its traditional cocoon of information oriented, lecture centric, one-way communicative mode to a free, interactive, competency oriented one. It recommends a few action points, based on the empirical evidences, to change the existing culture of traditional teaching-learning which is deep rooted and extremely difficult to alter. Nevertheless, it is utmost important to establish educated, diverse and democratic societies.

Keywords: massification, higher education teacher training, diversity and inclusion

Mentor-Mentee Relationships in Delhi's Mentor Teacher Programme

Ankit Saraf / Indian Institute of Management Ahmedabad

As the demand for quality elementary and secondary education in the country grows, the role of teachers emerges as central to meet the challenges of balancing quantity, quality, and equity. A strong teacher education program is a prerequisite for building a system that can deliver on

its promise of quality education for all. International literature suggests that one of the key determinants of student learning is the motivation, competency, and effectiveness of teachers (Dundar, Beteille, Riboud, & Deolalikar, 2014). Research indicates that what the teacher 'believes and does' in the classroom has significant impact on the learning of students (Singh & Sarkar, 2012). Therefore, the availability of well trained teachers is vital to any school improvement effort.

With pre-service teacher education not being able to provide the requisite knowledgebase and skills for teaching increasingly diverse student populations inside India's schools, policy makers and bureaucrats continually seek to understand and work towards improving effectiveness of teachers through in-service teacher development. While resources have been committed for decades towards in-service teacher development programs, there is a lack of concrete understanding with respect to the impact these programs have had on teacher practice. This has led to issues of teacher quality and professional development aimed at increasing expertise taking centre stage. Hence, there is a need to identify alternate teacher professional development models for improving teacher effectiveness that go beyond teacher training programs organized sporadically.

Conceptualization of programs that involve reflective practice on the part of teachers to improve their teaching, with follow-up support structures post traditional trainings, need to be given importance. Inclusive professional development activities that occur at the school-level, take into consideration the realities and context in which the teacher is located, values the knowledge and experience of the teacher, and considers them as decision makers and generators of local knowledge (Cochran-Smith & Lytle, 2009). Such models of situated, jobembedded professional development (Croft, Coggshall, Dolan, Powers, & Killion, 2010) can provide authentic learning opportunities for teachers, thereby improving their teaching practice.

The idea of peer mentoring draws from the model of job-embedded professional development wherein teachers are mentored by some of their more competent and skilled peers within school contexts. Mentoring programs, in the developed countries context, have helped teachers grow professionally and effectively improve their classroom teaching (Hobson, Ashby, Malderez, & Tomlinson, 2009). Peer mentoring being long-term, inclusive, and context situated, helps an individual teacher to develop his/her experience and knowledge (Moir, Barlin, Gless, & Miles, 2009). It builds on the traditional in-service training programs by providing follow-up support. The relationship between a mentor and a mentee teacher, if nurtured well, helps develop a

reflective behaviour amongst the teachers, which significantly contributes to improved teaching and instructional expertise (Wang, Odell, & Schwille, 2008).

The Delhi Mentor Teacher Programme offers an opportunity to study the practice of peer mentoring as an instance of job-embedded professional development. The Government of National Capital Territory of Delhi (GNCTD) launched a state-wide Mentor Teacher programme in March 2016, with the aim of leveraging the creative expertise of a group of teachers to enhance the pedagogic and academic capacities of all the teachers working in Delhi government schools (GNCTD, 2016). Teachers with high quality pedagogical skills, knowledge of their respective subject matter and proven track record of applying the same in their school were invited to apply for the program in 2016 for a term of two years. A second round of recruitment took place in 2018. The programme has been envisaged as leveraging the expertise of mentor teachers in bringing about a shift in the state's approach to teacher training (GNCTD, 2018).

This study makes an attempt to understand the quality of experience of the peer mentoring relationships, as described by the teachers (both mentors and mentees) involved in the Delhi mentor teacher programme. This research investigates the experiences of mentor teachers and their mentees, within a peer mentoring relationship, through an exploratory, phenomenological qualitative study. The study focuses on stories about mentoring and teaching as told by mentor teachers and their mentees, based on the social constructionist grounded theory model (Charmaz, 2006). These stories are captured through semi-structured interviews, nonparticipant observations of mentoring conversations in context, and document analysis of reflective reports. This study helps identify what teachers understand happens in peer mentoring relationships. This is the first of its kind study in the Indian context which looks closely at how in-service teachers make sense of their peer mentoring experiences, and utilize and transform those experiences to develop an inquiry instruction character (Norman & Feiman-Nemser, 2005).

Study participants includes mentor teachers selected for the Delhi mentor teacher programme in the year 2016 and 2018. In total, eight dyads of mentor-mentee teachers form part of the study. These dyads were randomly selected after careful consideration of different cases such as old/new mentor vis-à-vis old/new mentee. These randomly selected dyad pairs were then sent invitations to participate in the study voluntarily, and based on the response, further iterations of sampling were done. Both mentor and mentee teachers who expressed interest in being part of the study were approached to answer any questions they may have had with

respect to participation in the study. The nature of their participation, time commitment from their end, and the cyclical nature of data collection were made clear at the beginning of the study. All participation in the study was based on self-selection by these sixteen participants and complete confidentiality was maintained, i.e. no information from mentor/mentee teacher interview was shared with the paired mentee/mentor teacher, or any other participant. All interview transcripts were mailed to the participants for member checking.

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Keywords: Teacher Professional Development, Peer Mentoring, Mentoring, Teacher Education, Mentoring Relationship

Life, work and identity of teachers in low-fee private schools

Nilesh Gourkhede

After the structural economic reforms of liberalisation there is a noted change in the arena of education. Government has shrunk its role in imparting education. State encouraged privatisation in education and parents' desire and preference to English education has compelled even the lower income groups to choose English education in private schools. There is this shadow institutional framework often called low-fee private sector emerged as a separate institutional arrangement to educate the children of the lower income groups (Srivastava, 2008). The number of schools in this segment is ever increasing (Kingdon, 2017).

There is a heated debate about private schools in the context of meeting Education For All and Millennium Development Goals (MDGs). But this debate hardly includes teacher as a prime stakeholder in providing education to lower-income families. In fact, one end of the scholarship in the debate downplays teachers' significance and suggest that teachers in low-fee private schools (LFP) perform better on around one-third of the salary of regular teachers.

In contemporary education policy sphere, neoliberal thinking propounds that educational institutions can run along market principles. Kumar (2011) states that the burden of outcome oriented institutional culture which private institutions propel falls more on teachers. Neoliberalism regimes in education have played a prominent role in taking away teachers' autonomy and dignity which led teaching towards de-professionalisation.

It is my ongoing doctoral work. The paper particularly engages with the following questions - what is the nature of teachers' work in LFP schools? What is the social and economic background of teachers and why do they choose to teach in these schools? It also attempts to understand teaching practices and sense of identity as a teacher. The study will also try and understand teachers' subjective experiences and how do they perceive the children coming from disadvantaged background.

There is scant academic scholarship on teachers who work in LFP schools. Drawing from the data collected from 3 months of participant observations in 2 schools, informal interactions with the teachers and in-depth interviews of 4 teachers (2 men and 2 women) who teach in LFP schools in Hyderabad, the paper attempt to understand their life, work and identity.

Owners of the schools were teachers some point. The area was earlier a typical Indian village but the widening of the Hyderabad city resulted into merger of the village. A bunch of central and state government institutions has brought a significant change in the area. Also the Hyderabad city airport which is around 12 KMs from the area turned milestone in sky high land prices and boom in the real estate sector. The demand for land and prices has surged even further because of the proposed IT park. There are around 60 IT companies to be set up in the area. It is going to be an IT hub in the near future. This has resulted into people migrating to this area in the search of work, consequently giving push to the schooling sector as well. Data shows the precarity of teachers work in these schools. It is not their first choice rather they work in compulsion. Their desire was/is to get public employment. The findings suggest that control on teachers is twofold, one from the state prescribed routine and another from the school authorities. This erodes their voice and agency. Majority of the women workforce in the schools work to earn supplementary income for their families leading teaching towards feminisation. Outcome oriented institutional culture consumes teachers' time and energy in testing learning, as a result they are overburdened. Students' deprived social and economic background, lack of parental support at home and in surrounding and academically unconducive environment at home add on to their challenges and burden.

Moreover, English culture in the schools makes compulsory to students and teachers to interact in English. Majorly, teaching-learning happens in English. So the ability to speak in English is important skill for the teachers in these schools. Though it has open up a new job market for the locally and migrated educated, teachers' narratives reveal exploitation and negative experience. Teachers' with professionally degrees work in minimal salary. The paper argues that idea of market in education makes teachers' life measurable and degraded teaching profession to the extent that being a worker constitutes teachers' identity.

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4.4 Teacher capacity building, professional development and inclusion

Frog in the Well *and* in the Sea - The Wonders of Online Learning for Teacher Education

Anusha Ramanathan and Surbhi Nagpal / Tata Institute of Social Sciences

Education is a continuous process that upskills one with the tools and methods to adapt to an evolving world. This is especially true of teacher education. Teachers need to build on their skills to cope with the changing demands of policy and public and enable their students to be 21st century citizens. However, “(m)ost teacher education programmes provide little scope for

student-teachers to reflect on their experiences and thus fail to empower teachers as agents of change” (NCF 2005, p.107). The National Curriculum Framework (NCF) 2005 recommended that teachers’ needs should be taken into account when designing training programmes (p.112). It argued for the “judicious use of technology can increase the reach of educational programmes, facilitate the management of the system, as well as help address specific learning needs and requirements” (NCF 2005, p. 121). It is in this context that one analyses Massive Open Online Courses (MOOCs) as a popular tool for continuous professional development worldwide. The growing demand of online courses and their widespread availability on different platforms can be attributed to its cost effectiveness and its ability to reach a large number of learners who access the learning materials in the comfort of their homes or work spaces.

In the last decade or so the Indian education system has increasingly adopted the use of technology to enhance quality education. One of the major interventions has been the opening of the SWAYAM portal to enable autonomous learners to earn credits online by completing courses offered by teachers from esteemed educational institutions across the country. However, even in this regard in the 1000+ courses offered by SWAYAM, there are just 12 courses tagged under the category of education. These courses are relating to the fields of ICT, general education, inclusive education, instructional design and policy. There are few pedagogy based courses aimed at teachers. The pedagogy based courses primarily target students of higher education. It is this dearth of specific teacher education focused material that needs to be addressed to enhance the domain.

In this context, the current paper will discuss the need for and the design and impact of language courses that are offered by the Centre for Education Innovation and Action Research (CEIAR), Tata Institute of Social Sciences as a part of its Post-Graduate Certificate in *Reflective Teaching with ICT* (RTICT) programme. This is an in-service teacher education programme for professional development of upper primary and secondary school teachers. The Centre currently offers three courses for language teachers namely *Communicative English Language Teaching (S-01)*, *Teaching Literature: Strategies for Short Stories (E-06)* and *Designing Learning Experiences for the English Classroom (E-04)*. All three courses are practice-based courses aimed at improving instructional practice of English language teachers by encouraging them to reflect on their classroom practice. These courses enable teachers to deepen their understanding about second language learning in the Indian context. Apart from this, the team

is currently developing a course for teachers teaching Indian languages called *Teaching Modern Indian Languages (S-05)* based on needs expressed by the teachers from this domain .

The paper will also present reflections and findings from the development and implementation of three language courses. The analysis will focus on the design considerations kept in mind while designing the courses, the nature and extent of participation and teachers' experiences of engaging in an online language course. It will also discuss strategies used by the course development team to improve teacher participation.

The paper delineates the need to stay attuned to the voices of the ground and the affordance of online technology to allow for rapid prototyping and mass piloting with special reference to the *S-01: Communicative English Language Teaching* course that has completed two rounds of implementation and review and informed the design of the other language courses. The inclusion of a robust social platform on Telegram to develop a community of practitioners is a distinguishing feature that goes beyond the traditional MOOC and enables a wider participation of teachers in sharing their classroom practices and concerns.

The need to take courses to teachers and work with them to situate pedagogy within their contexts is made possible using technology. Another aid in this process is the ability to reach a wider range of teachers from rural to urban and across different states and connect them to each other thereby enabling them to share and develop best practices themselves in a collaborative, cohesive manner. The paper discusses the inclusion of teachers of the humanities stream in continuous professional development using online technology.

Keywords: Teacher Education, Continuous Professional Development, Online Learning, MOOC, Language Teachers

Building teacher capabilities as a possible approach for creating inclusive learning environments

Sriranjani Ranganathan / Director, Foundation of Education, Ecology and Livelihood, Chittoor

India has achieved near universalization of primary education with significant investments in school infrastructure and through sustained enrolment initiatives. This has also been strengthened and supported by the Right to Education Act. Greater number of children from

scheduled tribes, scheduled castes, minorities have joined the schools, many of them first generation learners⁴. The number of girl students⁵ has increased as well. Increasing numbers⁵ of students are also entering secondary education.

The learning outcomes, however, present a mixed story of the educational attainments. The ASER report and NAS both report that educational attainments remain low. In a stratified society like India, divided along caste, socio-economic, linguistic lines, these attainments also vary across these divisions. For instance, the literacy rates of ST are lower than that of the general population and the drop-out rates of ST are higher than that of the general population⁶. The UNESCO global snapshot⁷ of marginalization and deprivation further shows that in India over 20% of the population in the age group of 7-16 years is in Education poverty and over 50% of the poorest 20% of the population is also in the bottom 20% of education distribution. And often any discussion of the performance of the marginalized children in education does not take into account the process of marginalization⁸. The processes of marginalization could be rooted in social (caste), economic, ethnic and/or religious differences; gender adds a further dimension to this marginalization⁹. Responding to this challenge requires multiple strategies involving curricular reforms, community engagement and teacher preparation¹⁰. Scope and framework of this paper

This paper seeks to explore how teacher capability building in critical pedagogy and social ecological perspectives can bring about the creation of an inclusive learning environment. This will be based on a comparative study of three different educational contexts – primary schools in tribal villages, government primary and high schools in rural contexts and government high schools in an urban context.

⁴ https://mhrd.gov.in/sites/upload_files/mhrd/files/upload_document/Summary-NAS-Class-3-Final.pdf ⁵ <https://thewire.in/education/india-education-aser>

⁵ <https://pib.gov.in/newsite/PrintRelease.aspx?relid=157926>

⁶ A humane approach to designing a school in and for tribal communities, Sriranjani Ranganathan, http://ncert.nic.in/publication/journals/pdf_files/vtte_feb_2019.pdf

⁷ <http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/ED/GMR/html/dme-4.html>

⁸ <https://unesdoc.unesco.org/ark:/48223/pf0000186608>

⁹ <https://www.hrw.org/news/2014/04/22/india-marginalized-children-denied-education>

¹⁰ “Paper commissioned for the EFA Global Monitoring Report 2010, Reaching the marginalized” For further information, please contact efareport@unesco.org

All the three sites present different dimensions of marginalization experienced by children and call for different strategies. The teachers also differ in terms of their experience and their social and cultural backgrounds in these two sites. The paper will be based on empirical observations from a programmatic intervention in the tribal schools and urban government schools and observations of the working of the rural government schools. Structured interviews will be conducted with the teachers in all the schools.

The paper will draw upon the approaches piloted in the tribal schools and compare it with the government schools to identify possible strands for teacher capacity building (both in terms of pedagogic practices and beliefs).

The focus will be on three strands – pedagogic practices of teachers, the relevance of the curriculum and teacher beliefs. Teacher professional practices will be examined from a critical pedagogy¹¹ perspective. It is understood that culture and context¹² influence learning and learners' participation in a given environment and often it is difficult to separate the contribution from cultural and culturally-led socio-economic factors. The dimension of culture takes on more significance in the context of education of indigenous communities and first generation school goers who feel alienated in a school curriculum that does not validate their knowledge or background. Such a curriculum further destroys the relationship of the human being with the ecosystem¹³ they are a part of, which can lead to further marginalization. The paper will also be interrogating teacher beliefs about education, learners and the process of education.

Implications for equity

One of the challenges that has been observed in creating an inclusive learning environment is the power differential that exists between the students and teachers. A curriculum that disregards the context of the learner further alienates the learner. In classroom contexts¹⁴ where

the teachers and students function without a rigid hierarchy and where the learners' context is valued, the learners feel more empowered to participate. The community and the school

¹¹ https://en.wikipedia.org/wiki/Critical_pedagogy#History

¹² <https://www.sciencedirect.com/science/article/pii/S0887617799000074?via%3Dihub>

¹³ https://en.wikipedia.org/wiki/Social_ecological_model

¹⁴ A humane approach to designing a school in and for tribal communities, Sriranjani Ranganathan, http://ncert.nic.in/publication/journals/pdf_files/vtte_feb_2019.pdf

collaborate in terms of the running of the schools and in the mediation of the curriculum which changes the way the children relate to the schools.

Through a demonstration and comparison of educational practices in the three different school environments, this paper will seek to identify explore pedagogic strategies and curricular development practices that can support learning for the marginalized. Through structured interactions, the paper will also seek to identify teacher beliefs about the aims of education and the role of learners that can support adoption of new pedagogic practices or in the reinterpretation of the curriculum.

Workplace learning and Teacher Professional Development: A study of three schools in Delhi

Surbhi Nagpal / Tata Institute of Social Sciences (TISS), Mumbai

The role of teachers in improving student learning and development is paramount. It is certain that any attempt at school improvement or student learning requires the presence of welltrained teachers in the system. Hence, there has been a constant emphasis on the professional development of teachers in various policy documents since independence.

Although various policy documents have recognized the importance of empowered teachers in the system, the teacher education scenario in India rarely includes teachers' voices and experiences in their own professional development. Teacher education practices are mechanical and removed from the realities of the classroom, aimed at familiarising teachers with curricular reforms (Batra, 2005). Continuous professional development (CPD) of teachers has become synonymous with the in-service training workshops conducted by the state. Teachers have often expressed how some of these workshops are not relevant or useful towards improving their instructional practice (GoI, 2019). The topics and content of such workshops are selected by external experts thereby excluding teachers' views about their own learning (Gregson & Sturko, 2007). Another issue with the current model of in-service teacher training is that school selects teachers who can go and attend the training. Consequently, some of the teachers are excluded from the training process. The schools then try and follow a cascade model, where trained teachers share their learnings with other teachers at the school, which is not very useful (Ramachandran, et al., 2016).

It is widely acknowledged that teachers learn not only through formal workshops and seminars but also through experiences gained in practice. Therefore, there is a need to think about an

alternative model of professional development which encourages teachers' participation in their own learning through reflection and collaboration. Such a model can empower teachers to learn from their experiences and create an inclusive space which provides continued classroom support and a positive work environment essential for growth and development of practicing school teachers (Gregson & Sturko, 2007).

Given this background, the current paper explores the idea of workplace learning of school teachers. Schools can offer a range of authentic activities for learning and growth of teachers. Such a model of professional development is known as Workplace Learning (Malloch, Cairns, Evans, & N. O'Connor, 2011) or Job-Embedded Professional Development (Croft, Cogshall, Dolan, Powers, & Killion, 2010). Workplace learning simply refers to learning at one's site of work, i.e. situated view of learning. Situative theorists see learning as a result of participation in social practices and an individual's role in constructing knowledge within the social practices they participate in. Therefore, it involves both enculturation and individual construction (Borko, 2004).

The idea of schools as spaces for situated professional development of teachers has traditionally escaped policy discussions. The recent draft National Education Policy (NEP) 2019 elaborates upon the idea of school complexes becoming means for support and capacity building of teachers by building strong communities of practice in these complexes (GoI, 2019).

This paper presents findings from my ongoing doctoral research. This study examines if workplace learning of teachers is affected by the school context, larger policy decisions affecting schools, and individual teacher's disposition and agency. The current investigation adopts qualitative methodology and combines two approaches - Phenomenology and Case Study. The study has been conducted in three schools in Delhi - a Sarvodaya School, a Rajkiya Pratibha Vikas Vidyalaya and a Government aided school. The schools differ widely in terms of their background, vision, school policies, the clientele of the school, background of teachers, school management, environment and culture of the school, and school practices.

Detailed biographical interviews were conducted with 18 teachers in these three schools of Delhi to capture the individual dispositions framed by their experiences as well as understanding the workplace learning opportunities and processes in these selected schools. Interviews were conducted with the headmaster/management member of each school in order to understand the context of the school and investigate their stance about teachers' learning and development at their workplace. Meetings/workshops organised at the school level were observed and documented, and meeting notes were examined, wherever possible. The analysis

details out factors within the school which enable learning and growth of teachers. It also throws light on how the prospect of academic support and growth provided to the teachers at the school level translates into improving the quality of teaching-learning, thereby transforming student learning. At a policy level, such an investigation will provide basis for and argue towards developing a systematic model of capacity building of teachers at their workplaces.

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Keywords: Workplace Learning, Teacher Education, Continuous Teacher Professional Development

4.5 Transformation of education in urban settings

I prefer to read at home than going to school: a case study of slum girls in Tripura Fancy Jamatia / Delhi School of Economics, University of Delhi

With the belief in yielding externalities, the reflection and investing priorities in women education received first attention from the World Bank only in 1995. This tells the story of a long-standing and everyday discriminatory development practice under the patriarchal domination and locates them at the bottom of gender hierarchy. Based on the sociological understanding of schooling practices, parental aspiration and the experience of slum girls in Paschim Radhanagar, Agartala, the paper argues that the urban poor is characterised by segregation, class stratification, caste hierarchy, gender discrimination, ethnic conflict and divisive party politics. The experience of slum girls could be translated into the intersectionality of suffering and the complexity of oppression. The unfriendly attitudes of teachers, deprivation of multiple capitals, and sexual discrimination have not only impacted the socio-economic mobility of slum girls, but also hinder their educational aspiration. Furthermore, the dominant mode of evaluation and pedagogical practices have not only alienated them, but also minimised the essence of the creative teaching-learning process. This reflects the multiple realities that the slum girls undergo on an everyday basis. Neither the school nor home could provide a space to nourish their hope for a better life. Thus, the failure to address the challenges of slum girls by educational policymakers, school teachers and parents has pushed them outside the developmental project.

Keywords: Tripura, slum girls, education, intersectionality, pedagogy

Engendering inclusion: Alternative educational practices and initiatives (A comparative analysis of two alternate education schools) Shweta Yadav / Tata Institute of Social Sciences

Introduction: The general perception about school education is that while middle class strata of society is increasingly opting out of state's free education in favour of private education, it is the poorer and dis-advantaged sections that are left behind with no better and affordable option. In this narrative, the growing preference for 'alternate schooling' remains effectively ignored. Paucity of already existing literature in this area led me to pursue my research in

“Alternate School Education”. It is important to note that there exists no set standard definition or understanding of alternate education. It has rather evolved in opposition to the kind of present day private as well as state education that fall under the fold of “mainstream” education. Mainstream here refers to the schools with highly de-contextualized learning practicing discipline, standardization and conformity to fit students into the status quo/existing structures.

Further, the concern of social transformation through schooling raised by theorists such as Bourdieu and Paulo Freire led me to explore the class dimension of these alternate schools. Therefore, this research work goes a step ahead and engages in an exploratory study of alternate schooling through the prism of class identity.

Methodology: The study design aimed at a) understanding the nature of alternate schooling as against mainstream schooling and b) capturing the differences in Alternate schooling imparted to different economic groups. Adharshila Learning Centre and Sloka Waldorf School were chosen for study as part of this research. Adharshila, located in Badwani district in Madhya Pradesh, is designed to empower the Barela tribe, a historically marginalized community amongst Adivasis. Sloka Waldorf School located in Aziz Nagar, Hyderabad has students from economically and culturally well-off family backgrounds.

Towards a well-rounded understanding of reality, inputs have been taken from all the possible stakeholders that is teachers, students, founders, parents. The questions engage in detail with the philosophy, nature of learning and functioning for both the schools.

Field based qualitative research techniques were employed in the form of semi-structured and in depth, formal and informal interviews, focused group discussion and observation.

Conclusion: Both the schools have institutionalized in its organisational and learning design, a careful understanding of child psychology. Structurally, both the schools cater to homogenous class profiles. However, Adharshila performs an additional social function of obscuring class domination by empowering the marginalized Adivasi children. Class homogeneity at Sloka, on the other hand, can be viewed as resulting from a failure to create a melting pot for diverse communities given the philosophy of its founder, Steiner, with equality as one of its core principles.

In terms of future work, the study opens spaces of enquiry for exploration of alternative education movement in India in two ways-

- a) It directs attention towards the growing popularity that alternate schools are gaining amongst certain sections of the society.

- b) The research explores the socio-economic and political fissures emerging within this alternative schools' movement.

The research holds important implications for state education policy with respect to ensuring quality, inclusivity and accountability.

Social Equity and Schooling for Poor: Teacher Negotiation of Social Boundaries in an Urban Middle School

Meera Chandran / Tata Institute of Social Sciences

This paper traces the role of teachers and the nature of social relations in the context of a state driven pedagogic reform. The paper is based on an ethnographic study of teachers' work lives in a government aided urban middle school that shares many similarities with government schools. Using an interactionist approach, rich interview and observational data are analysed to draw out teacher narratives of social boundaries particularly in response to institutional dynamics. Teachers' early socialisation in a traditional pedagogic paradigm was well suited to a period when they were rarely subject to public scrutiny for student performance which was largely a constituent of individual achievement and parental responsibility. Receding enrolment owing to rising privatisation and consequent change in the demographics of the government urban school system, led to the widening of social distance between students and teachers. Pedagogic reforms of the previous decade and the expectations placed on teachers by the discourse of child centred practice, demand further renegotiation of the traditional social relations particularly within the classroom. The neoliberal narrative of outcomes and performative accountability threatens the social relations within the school context which is cause for concern, given the aforementioned demographic changes in the school.

Analysis of classroom observations and teacher interviews reveals the destabilisation of teachers' previously held traditional and moral narratives that framed the social boundaries of home and school. The moral narrative of teachers, fuelled by the narrative of social mobility offered by schooling is undermined by the high rates of school drop outs and unemployment. Students of the middle school, older and more exposed to the vagaries of urban employment were no longer accepting of the authority of the school. Teachers too were rendered incapable of defending the purpose of schooling even from a purely social mobility point of view. Their attempts at responding to the socio economic realities of their adolescent students, by reframing their pedagogies in relational terms, are greatly restricted by the institutional climate of

managerialism. Calls for greater teacher accountability informs the official discourse as much as the discourse of pedagogic reform. The institution of a continuous and comprehensive evaluation is interpreted in managerial terms leading to mere intensification of documentation. Given the limitations of knowledge, preparation and in service support, teachers' struggle in negotiating social boundaries is more acute now than in the past, yet remains unacknowledged in the bureaucratic discourse. Teachers' narratives hold evidence of an emerging social practice in sharp contrast to the institutional narratives of accountability and outcomes. The paper argues for deeper inquiry into the relational terms of teachers' practice particularly in critical school contexts, towards explicit framing of teaching as social practice and teachers' role as transformative agents. Implications of such a characterisation of teachers and teaching for teacher preparation and support are also discussed.

Quest for Equitable Access: Policy Objectives vs. Contextual Realities

Monika Banerjee / Institute of Social Studies Trust, New Delhi

The revised Framework for Implementation of *Sarva Shiksha Abhiyan* (SSA) 2011, which is based on the Right to Education Act 2009, considers *universal access as an essential component of UEE*. It defines access not merely in terms of physical availability of a school, but expects practices linked to it to also look into removing social, economic and linguistic barrier that may limit a child's participation in schooling and learning. Thus, the norms laid down by the framework not only emphasise on building new schools and upgrading existing non-formal schools but also looking into aspects of social access by addressing exclusionary practices in school based on class, caste, gender and special needs. It stresses on conducting school mapping to bring down the number of out of school children and removal of institutional and financial barriers to ensure more and more children from marginalised sections are able to seek education without inhibitions and financial burden. It also proposes transport and residential facilities for children who live in remote areas with sparse population and do not have access to a school in their neighbourhood. Thus, clearly *Sarva Shiksha Abhiyan* attempts to hold a rounded approach to building universal access, which aims to look into all kind of hindrances in the immediate environment that can affect children's chances of accessing equitable education. Taking this view on board, this article aims to highlight the factors that have a meaningful impact on children's ability to gain equitable access to education within a

rural context of West Bengal. By attempting to map and understand the education trends in one village of rural West Bengal it argues that though the policy on education claims to have covered all possible barriers and hindrances that may affect a child's access to education, it has failed to take into consideration the complex situation that the market creates at the local level. Resultantly, it not only overlooks the children who belong to middle class and access private non-affiliated schools at the local level but also the inequality that this differential access to education creates at the level of the working of everyday society; and thus, fails to achieve equitable access for all children.

The paper argues that this unequal socio-economic positioning of different households along with failing government school system and upcoming private alternatives have changed the way practices linked to education access, unfolds in a given context. It hints towards the role that individual families and households play in terms of changing nature of access. It stresses, that one of the most important aspects of this change has been that parents do not consider government school as a viable education option for their children anymore and those who have resources, are moving out of the government school system. This shift in access in terms of children of different households attending different type of schools within a context, calls for a deeper understanding of what choices and decisions are being taken within the family and what determines these choices. The paper thus, aims to probe deeper into the complexities of school choice within an Indian rural context.

Theoretical Framework: This study uses a framework that takes into consideration Stephen Ball's theory of policy enactment as an over-arching theoretical framework (Ball *et.al.* 2010, 2012, 2014; Avelar 2016) along with Bourdieu's theory of forms of capital (Richardson 1986; Ball 2010; Reay 2004) to understand how possession (or otherwise) of different capital and the ability to convert one form of capital to another, influences the chances of an actor to dominate policy translation. Since Bourdieu only discusses economic capital, cultural capital and social capital but does not look into political capital, the concept of everyday state was also used to highlight the role that the local state play in policy practice (Corbridge et al. 2005, Fuller and Benei 2000, Gupta 1995).

Methodology: Ethnographic tools of observation, in-depth interviews and focussed group discussions have been used to collect data from one village in North 24 Pargana district of West Bengal. Apart from in-depth interviews with several school level authorities, interviews were also conducted with 25 families to gain an understanding of how people plan out the

educational trajectories of their children. The paper thus, uses data collected from in-depth household interviews with parents to see which determining factors parents take into consideration while making school choices for their children and also tries to assess if there are patterns in school choices in terms of the socio-economic positioning of the households. A preliminary village household survey was also conducted for collecting basic socio-economic and demographic information on the village.

For a Life Different from Their Own: Educational Aspirations and Negotiations of Working Class Mothers

Sriti Ganguly / ZHCES, Jawaharlal Nehru University

Scholars have pointed out that the term “parenting” often obscures the gendered and classed practices it entails. A seemingly gender neutral term hides the fact that in reality it is the role of the mother that is time and again reinforced and she is held as the most important figure in the household responsible for the day-to-day care of the child and his/her all round well-being. This is visible not only in popular articles, blogs on “good parenting” but also in policy discourses. Scholars have argued that mothering practices, often perceived as something that comes naturally to women actually requires conscious and constant effort and engagement. The ideal mother is expected to work selflessly for her child’s upbringing, an end to which everything else including her own life as an individual, interests and career should become secondary.

Similarly, scholars argue that the values and practices associated with mothering is class specific but often standardized and extended to include all mothers irrespective of race and class categories. It is the image of the middle class mother that is projected as ideal, who mobilizes all the resources, cultural, economic and social, at her disposal to care for the child’s educational, emotional and health needs. In the context of India as well it is the middle class mother who has been held as an “ideal”, as the sole purpose of her education was, at one time, anchored towards becoming a good wife and good mother and by implication contribute in bringing up the ideal citizens for the nation.

On the other hand, working class mothers have been stigmatized for not doing or not being able to do the “right” kind of parenting which results in undesirable peer influence on their children, their low educational attainments and drop outs and subsequent “failure”. This is consistent with the narratives that blame the poor families for the conditions they find themselves in rather than critique the larger structural inequalities that perpetuate advantages for some and

disadvantages for others. Stories of indifference and ignorance of working classes especially with respect to education are not uncommon. However, the researcher's own fieldwork in a poor neighbourhood of Delhi challenged the assumptions about working class mothers. From the in-depth interviews, informal interactions and observation of everyday routines in the neighbourhood it was observed that the mothers were much more closely involved with schooling activities and daily lives of their children. It not only revealed and reinforced the arguments given by different scholars that parenting is often gendered, it also showed how mothers in urban poor households, contrary to popular perceptions, were aspirational and juggling between domestic responsibilities and paid employment to support their children's school routines and activities. These mothers relied on their own past to draw a different vision of the future for their children. Narratives of women about their daughter's education especially showed how they rebelled against the norms and gender roles in general and those set by their own communities.

Based on an ethnographic work, this proposed paper will discuss the educational aspirations of the marginalized, working class mothers living in a squatter settlement of South Delhi and the everyday activities and negotiations they undertake to support their children's education.

Keywords: urban poor, mothering, education, gender

5.1 Tribal Education and Inclusion

Impact of school mergers on tribal communities in Jharkhand

Varsha Poddar / Tata Institute of Social Sciences

India's diversity is often seen as the country's most remarkable feature among other countries that are organised rather homogeneously. A bird eye view reveals the existence of social cohesion amongst diversities of society, culture and economy in India. The view from the top is overwhelming. However, as one delves deeper into this diversity it is rather easy to see the outliers in the huge paradigm of development. These outliers can be found nearly everywhere – in towns, public spaces and work places, among others. Likewise, the exclusion is also apparent in social institutions, particularly in the field of education. Systematic exclusion of marginalised groups manifest itself at almost each step of this development paradigm and is often perpetuated by the neo liberal policies of the State.

The Government of India via its newly constituted think tank – NITI (National Institution for Transforming India) Aayog, announced the SATH – E (Sustainable Action for Transforming Human Capital – Education) project in three states including Jharkhand. The government aims that the three states would eventually become models for other states in the field of education. Under this project the government has hired private consultancy firms to recommend the merger of neighbourhood schools. Starting in December 2017, Department of Education and Literacy, Government of Jharkhand has closed down about 4600 primary schools, which were opened under a universal education scheme in the early 2000s. These schools have been reorganised and merged with the nearby bigger schools.

A closer look at the proposal shows that the Government aims to reorganise schools within one – kilometre radius in the first phase (which ended in September 2018). Along with this, the Government proposes to follow up this reorganisation with a second phase wherein all schools with less than 60 students will be merged. The government has argued that small scale schools have structural disadvantages in delivering quality education, and their mergers will improve efficiency and quality of education. It would also save huge expenditures incurred on these small schools and lead to better allocation of resources. However, not everybody agrees. The policy has met severe resistance from teachers, education activists, elected representatives and civil society organisations. It has had grave consequences for the tribal communities, especially

the Particularly Vulnerable Tribal Groups, whose children have been left out – of – school and alienated. It has not only impacted their Right to Education, but also their Right to Food. The Right to Education showed some political commitment towards equitable access to education for many in this country. The current reorganisation, however, raises doubt about the state's approach to universalisation.

Tribal communities have been the outliers in the developmental policies of the state with altering approaches of different governments to include them in the mainstream narrative. The paper attempts to study the impact of this policy on the children of the tribal communities. It seeks to argue that pro – market reforms and neo liberal policies often disregards the subaltern perspective, systematically excluding them. A stronger move towards decentralisation by the state and civil society can encourage people to take responsibility of their own development.

Village Education Committee for Quality Inclusive Education: A Case Study of Ladakh
Sub-theme: Engendering inclusion: Alternative educational practices and initiatives
Stanzin Nouskit / Department of Education, University of Jammu

Education without the active participation of the community is considered a one-sided activity. Education can act as a powerful tool for reducing poverty and unemployment, improving health and nutritional standards, and achieving a sustained human development led growth (World Bank, 2004). Within the purview of overall education, primary education is recognized as a basic human right, vital both to the development of individuals and societies (UNESCO, 2008). Education is the most powerful tool for development of any country. No country can gain momentum without education. To improve the quality and functioning of government school various initiatives have taken by government of India. One of the initiatives is inclusion of community in promotion of education at various village levels. Village education committee is a regulatory body to ensure community participation in smooth functioning of the government schools. The present study explores the village education committee for quality inclusive education. The overall aim of the study is to contribute to lasting improvements in the effectiveness and inclusiveness of Village Education Committees in elementary schools of Ladakh. Further it will also discuss the various problems faced by the village education committee members in promoting education. It was in Sarva Shiksha Abhiyan (SSA) which strives to achieve community participation through Village Educational Committees (VECs) with specific mandate that include enhancing enrolment and retention, micro planning and

school management and accountability for bringing improvement in the quality of education in elementary schools. But the fact remains that the socio- economic and cultural constraints, lack of awareness among people continue to act as a barrier towards achieving the goals of the Village Education Committees. As community participation remains an important factor in achieving better educational outcomes, a need is now being felt that the Village Education Committees must be made more affective by evolving some ways with which the people could get closer to the quality issues of elementary education in government schools. Ladakh is geographically isolated place in India. 95 percent of population in Ladakh are tribal. There are eight tribal groups who live in Ladakh. Some of them are nomadic. Area is so scattered that sometimes it becomes difficult to reach there. It is totally cut off from other parts of country for almost six months due to snowfall in winter. Condition is very hostile and harsh. So, village education committee members play an important role in promoting the education of this region. As a local they know the difficulties and remedies to these problems. Objectives

of the study

1. To study the role of Village Education Committee Members in Promoting Quality Education in Ladakh.
2. To find out the problems faced by the Village Education Committee Members in elementary schools of Ladakh.
3. To suggest remedial measures for the problems faced by the Village Education Committee Members in elementary schools of Ladakh.

Methodology

The present study is descriptive in nature. Sample consists of 100 Village education committee members from different villages of Ladakh i.e. Leh and Kargil districts. Random sampling technique was used for selecting the villages and purposive sampling technique was used for selecting the village education committee members. A structured interview scheduled was used to collect the data from the village education committee members. Analyses of data were done by calculating the frequencies and then convert into percentages.

Findings of the Study

The findings of the study revealed that majority of VECs organise various programmes like motivating the parents to send their children to schools, programmes related to health and hygiene of the students. Further it also mentioned that they faced various challenges like parents didn't cooperate, not enough infrastructure facilities in school, not sufficient fund, not

sufficient staff members, higher authorities do not visit to the schools, teachers are not trained. They are taking various initiatives to improve the quality inclusive education in Ladakh.

Key Words: Village Education Committee Members, Role, Quality Education, Elementary schools, Ladakh.

We will go to Ashram Shala: Muria Adivasi students and their search of alternative space for education

Pushpam Kumar Jha / Department of Sociology, Jamia Millia Islamia

Describing general purpose of education Raymond Williams argued that every society have their 'social character of education' by which the group lives. The social character comprises system of values, in the field of group loyalty, authority, world view, justice and living purpose etc. Education towards this social character is considered as a natural training which everyone in the society must acquire. The evolution of this social character of education has been rooted in specific social formations comprising division of labour, mode of production, social hierarchy, knowledge system, symbolic world etc.

With the advent of the modern nation-state, the social character of education has never been a localized autonomous process. Modern nation-state, from very starting has been claiming a kind of national character of education in alignment of emerging politico-economic realities with its dynamic totality. For actualizing the national character of education, the nation state has been pushing the agenda of schooling with its mammoth state apparatus including nation policy of education, curriculum, textbook, schools, teachers training etc.

The history informs us that the process of "nation in making" has been far from being an inclusive process and as a result, many communities felt excluded in building of 'national character'.

Countries with colonial past, with their adaptation of 'colonial modernity' which is primarily reflecting the idea of dominant ruling elites, shows more complex social formation in building of 'national character of education'. As a result, many communities, left behind in aligning themselves in 'colonial modernity project, have been bound to mediate with various constellations come along with this national character of education including nationalistic imaginations, idea of development, biasness towards their own communities, culture and so on. The process of mediation with national character push these communities in contestation with

their own specific social character of education and while negotiating with these two the community forms a specific kind of inter-subjectivity and rationality.

The social character of education of Adivasi community in central India are also influenced by the integration processes of nation state and capitalism. These integrational forces are making the traditional institutions of socialization less relevant and forcing communities to change their traditional social character of education. To mediate with these everyday changing realities, communities are witnessing many new social processes in terms of contestations, negotiations, adaptation, and re-invention.

In a forest village of Central Indian State Chhattisgarh, a group of Muria students decided to join the *Ashram shala* for their high school instead of staying at home and pursuing high school from nearby village. For these children their selection of the *Ashram shalaa* is an answer for their quest of alternative place for educational attainment. They realized that the conventional way of Adivasi life is an obstacle for their education.

This paper draws on a community-based school ethnographic study in a Muria Adivasi village in Chhattisgarh elucidate how the multiple social forces lead Muria students to forms a specific kind of subjectivity that lead them to consider Ashram Shala as an alternate space for education. The paper suggests how gender-based division of labour in Muria community reproduces itself in this new form of subjectivity as well.

Keywords: Nation, School education, Social Character of Education, Adivasi, Muria, Subjectivity

Myths and realities of education (from “accessibility” to “adaptability”): analysing the impact & dynamics of social exclusion on tribal women students.

Arushi Kaushik / National Institute of Educational Planning and Administration

Education is one of the instruments of social development. Its role becomes even more important when we talk about socially deprived or backward sections of society especially the Tribal communities. Policymakers look forward to ‘Education’ as an indispensable key solution to mainstream and integrate the tribal societies in the larger socio-economic milieu. The introduction of RTE in India, 2009 claimed to make sure that every citizen gets equal access to education. However, the challenges and obstacles in terms of “equal access” to education become the first major inquiry of this paper. Thus I would seek to analyse it with Bourdieu’s idea of social and cultural capital in the reproduction of “inequality” to access

education. One of the challenges which have been very crucial for the education planners and policymakers is the question on integration/mainstreaming of tribal students. In this established framework, I further wish to understand the dichotomous relationship between this social integration perpetuating “exclusion” also drawing limitations of the Right to Education Act 2009. Further, reinvigorating this contextual analysis equally relevant in the present scenario the paper would then elucidate the multidimensional role of social inclusion as a process as well as the conditions reflecting the outcome of the process. Whereby understanding the dynamic terrain of the process which is progressive, questioning the multidimensional rupturing of the ‘social bond’ at the individual and collective levels. Social bonds located in terms of social relations, institutions, and imagined identities of belonging constituting social cohesion, integration, and solidarity. Exclusion is multi-dimensional, whereas which dimensions are relevant and how they are related vary across time and space. In this perspective, I would incorporate gender, regional and ethnic/cultural variations under the framework of the spatial setting. I would like to draw insights from the literature on the sociology of education, where the study of social equity, status and capital aims to transcend a narrow focus on material distribution but comprehends it with a holistic socio-economic approach. In tracing this trajectory, I would reinvigorate the domains of social exclusion and social capital in relation to education (where both are interdependent and interrelated). Thereby, understanding inequality (in relation to access of education) as a process of progressive social rupture which is comprehensive and a complex conceptualization of social disadvantages.

Keywords: Access, RTE, Socio-Economic inequalities, Capital, Exclusion, Equity

5.2 Middle Class and Educational Aspirations

West Bengal's Urban 'Middle classes' Children and Resistance: Understanding the Colonial and Post-colonial Pedagogy and Pedagogues Engagement.

Trishita Pal / Presidency University

In this paper, I seek to understand about West Bengal's urban 'middle classes' children, how to conceptualize the notion of resistance and also I want to scrutinize the post-colonial pedagogy and pedagogues' engagement. In the first section, I want to operationalize the term "Middle classes" children and then I want to understand the notion of resistance from children's' viewpoint and parents and teachers' angel. After that, I will examine the notion of the colonial and postcolonial pedagogy. Then I will look at the connection between two variables means the postcolonial pedagogy and pedagogues' engagement. Here I want to clarify in this paper pedagogues means teachers and parents both. I also concentrate, according to gender and class perspective, the notion of the resistance. I will examine the notion of resistance on the colonial children advisory books and post-colonial school textbooks. I collected the raw data or primary data from research field (primary school of Shibarampur, a Hindi medium primary school of Rashbihari Avenue and the residence of the children at Behala, Shibarampur). I spent in research field long times. I also collected primary data from children's' Violin class, drawing class, swimming club, Children's park. As a researcher, I used the research techniques like in-depth Interview, observation method. The interviews with children are an informal interview. Mostly, I performed participant-observer to collect primary data. Sometimes, in the interest of research, I used covert observation method. I have juxtaposed the primary data with secondary data. The focus group of this research is West Bengal's Urban 'middle classes' children whose age is mostly 8 to 11. I also want to point out here that I categorize these Urban 'middle classes' children into two categories (rising middle class and middle class) according to their parents' socio-economic position, educational qualification.

Keywords: Middle classes, children, institutions, teachers, parents, resistance, colonial and postcolonial, advisory, textbooks

Middle Classness as a Life Project: Parenting the Middle Class Child

Smriti Singh

Education has long been quintessentially the site of promoting inter-generational reproduction of class advantage among middle classes, across contexts. Education is critical to class reproduction for a class, that has “shared experiences as owner of individual capital assets whether material (consumer goods, homes, small businesses) or cultural (education, social connections, training et cetera)” (Liechty, 2003; p. 254). However, it is the ironical nonconvertibility of these material and non-material bases upon which middle classness is contingent that makes middle class strategies for class reproduction alluring.

In terms of studying middle class strategies for class reproduction, the usual focus of enquiry and research has been on school choices and enrichment activities that the middle class parents choose or acquire for their children as part of “concerted cultivation” (Lareau, 2011: p. 48). This paper seeks however moves beyond mere school choices to systematically capture larger parenting practices tied to the discourse of childhood among middle class parents. These practices are reflective of parental strategies for class reproduction. The paper is based on insights from doctoral work submitted in 2017 and draws upon in-depth interviews and narratives of middle class parents in the new urban context of Gurugram.

The paper highlights the changing parenting practices among middle class towards systematically investing in the children as longitudinal “projects” of class reproduction. This understanding of the child as a project is in direct relation to looking at life as a project where choices and investments must reflect deep rational deliberation and reasoning. The principle of prudent choices informed by research through varied sources such as network reviews (known directly or indirectly), information searches especially what may be understood as epitextual (on internet or any other literary source one can find, statistics, success projections, et cetera), previous success rates of choices being made for other people. The idea that children or individuals may come to be looked upon as projects in some ways is contended as being reflective of increasing individualisation in post-traditional times (Beck-Gernsheim, 2002).

The paper overall suggests that ‘child as a project’ in context of reproducing class advantage through parenting practices is asymptomatic of individualisation, in the manner that BeckGernsheim proposes it.

The paper looks at class as a cultural process, essence of which lies in multiplicity and repeated regularity of practices, instead of being static social category. The paper captures the parenting practices of middle class in Gurugram through the triad of discipline, values and strategies. The findings reveal that performative nature of parenting practices among middle class, in that, these practices collectively and temporally define what it means to be a middle class for the parents and for the children. In addition, these practices simultaneously also maintain their necessary function of ensuring reproduction of middle class advantage.

The paper highlights how the narratives of parents' own childhoods shaped parenting practices through drawing a favourable contrast against the strategies of their own parents. The paper further captures the gendered nature of the making of child's life-project by highlighting the differential roles and values that mothers and fathers espouse towards the common goal of reproduction of class advantage.

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Shadow Education and the Middle Class: A Case Study of a Coaching Centre in a Suburb of Delhi

Shrimansi Kaushik / Delhi University

This paper is a case study of a coaching centre situated in a suburb of Delhi, and is a result of my engagement with the institute in the capacity of a teacher, for a duration of four months.

The main questions this study seeks to explore are:

1. What are the ways in which coaching centres act as sites of violence and exclusion while performing as shadow educators?
2. How are coaching centres marginalized in the mainstream educational discourse?
3. What are the processes through which commodification of education affects the lives of middle-class children?

Through my experience I have observed that coaching centres function at the disjunction of schooling and education; these spaces become the vantage point from where the brutal reality of school education can be seen. School education appears to be following the ideals of equality and inclusion. The coaching centre I studied, however, became the imprint of all the social violence that escaped the school narrative. It was observed that the difference between classes is starkly visible and even encouraged.

The violence and exclusionary side of the education system that remains hidden in the school system reveals itself in these centres. The grid of power and knowledge as explored by Foucault finds its most useful tool, away from the eye of education machinery. It is not a coincidence that the experience of the students and parents tell us that coaching centre has become an indispensable part of their schooling. The interactions between the owners, teachers, parents and students of the institute reveal to us how education can become the ball bearing that allows the easy transition between effects of power and knowledge. Traditional methods of learning such as rote memorization, drilling and practice are deemed to be necessary processes to obtain desired outcomes. Corporal punishment is encouraged and is seen as an inherent component of education, which is now banned in schools. Education in schools is seen as something incomplete that coaching centre must fill, by using these violent and discretionary methods. Exclusionary practices such as disallowing lower-class children to study at the institute are easily justified using the capitalist discourse of profit and loss. Teachers and others are discouraged to go beyond their prescribed tasks, if they even try to fulfil the social goals of education. Thus, it can be seen that the unregulated nature of the industry is not a coincidence but is precisely the thing needed to supplement the schooling, thereby forming the dark underbelly that sustains the neoliberal capitalist form that modern education has taken. Shadow education has often been an underrepresented area in teacher education courses and even research. Bray (2003, 2009) has already drawn the link between inequality and growth of this industry. An example of the marginalisation of coaching centres in research areas is how teacher education programmes fail to provide us with valuable theories and experiences catering to shadow education. Majumdar (2014) reflects on the causes and concerns around the boom of this industry. Current work stems from some similar concerns, in this way, this work is an effort to trace the shadow education in its right context of capitalism and neoliberalism. As education is outsourced to coaching centres, it is then commodified. Education, for the middle class is a weapon in the war against the capitalistic economy. Middle class is eager to take the leap; the struggle is not to merely reproduce its social class but to create an excess. It

thrives on the possibility of this excess. Coaching centres and parents of the students struggle to take that extra leap by forcing them to excel not only academically but also in other fields as well. The frustration of the owners to do something new and interesting is a desire to take that leap. Therefore, a constant pressure remains to hold Olympiads, Spoken English camps, creative writing competitions etc.

Coaching centres create a false idea of merit and reinforce it for their personal goal of surviving in the economy. There is a compulsive obsession with marks as all activities have their desired end as “good marks”. Huge banners outside the institute displaying smiling faces of so-called “toppers”, celebrate the outcomes of this commodification. Students are categorized into performers and non-performers. Also on the basis of who make timely payments and who are the defaulters. Teachers are constantly asked to converge their teaching force and focus on students likely to score well during exams and those who pay well. Parents too, tend to withdraw their wards if they fail to score well during exams.

One can see that coaching centres emerge at the point of failure of school education, but today they are also more or less an extension of schooling itself, they do not just represent a failure of schooling that parents and students believe but a necessary by-product of it.

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School Performance on Inclusion in India: Implications for Policy and Practices
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School as a critical learning space plays a significant role in the inclusion of children with diverse backgrounds. To ensure equal opportunity to every child, the creation of a safe and healthy environment leading to physical and emotional well-being of all learners is the core functions of school. In order to perform at optimum level, school needs huge investments in terms of enabling physical and human resources. The critical role of school in the changing context in terms of its effectiveness and improvement is gaining key importance for providing quality education for all children. The quality initiatives necessitate focusing on school, its performance and improvement. The Performance-based reform is widely used to improve school performance. This study aims to find out inclusive practices in schools at national, state level as well as schools with large number of students from underrepresented categories. This study is based on data from School self-evaluation dash board uploaded by schools in Shaala Siddhi web portal managed by NIEPA. 5.45 Lakh schools across all the states and union territories of India during the academic year 2018-19 have completed and uploaded. School performance on inclusion is measured on the core standards- Inclusive culture, inclusion of children, physical safety, psychological safety and health and hygiene by using School Standards and Evaluation Framework, an instrument for comprehensive school evaluation. Each core standard is evaluated against three levels i.e., 1, 2, and 3. The descriptors are found in a hierarchical order across three levels. A school place itself at a particular level on the basis of its performance also understands the next aspirational level. The school makes collective professional judgment by using different source of evidence. Analysis reveals that 28.87 percent schools in India have placed themselves against 'Inclusive Culture' at Level-3 which represents highest level of performance, followed by 55.68 percent at level 2 and 15.50 at level 1. Level 3 indicates school responds to the needs of all children with varying abilities and backgrounds; values and ensures participation of all children irrespective of their different physical, emotional and leaning abilities; encourages parents from diverse backgrounds to actively participate in SMC/SDMC meetings and school activities. Level 1 indicates that school ensures that no child is denied admission on the basis of caste, gender, language, economic status, disability etc., convinces parents of diverse backgrounds to send their children regularly to the school. At the least performing, Level-1, 'Inclusion of Children with Special Needs' 24.74 percent were found and followed by 52.71 percent at level 2 and 22.55 percent at Level 3. As more schools have placed themselves for the performance of 'Inclusion of Children with Special Needs (CWSN)' at Level-1, these schools must improve by involving community and local NGOs in identification and subsequent support needed for CWSN. The inclusion was

found to vary across primary to higher secondary level of education. The attendance of learners, teachers as well as learning outcomes of students where schools' with large numbers of children from diverse backgrounds were analysed. The case studies of schools operating in challenging circumstances for inclusion were discussed. The study has implications for policy and directions for improving inclusion practices.

Key words: Inclusion, School Performance evaluation, psychological safety

Aspiration of IT jobs and Social Boundary Making - Ethnographic Study in an Engineering College

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Service led economic growth in the past three decades has brought into focus two new components within the overall social mobility narrative of the country. First of them is constituted by 'IT and related occupations' which are typically shown to be the frontrunners of this growth and also as being accommodative of individuals from diverse socio-economic backgrounds. Second is the growth of Engineering colleges, which are the principal suppliers of workforce to these professional and white-collar jobs. Substantive literature however questions this role of IT and related occupations in providing opportunities to a wider section of the society (Upadhyaya, 2007), and show that the pre-ordained ascriptive structures such as caste, class, gender and geography are still salient within these occupations. On the one hand, being connected to the globalized work processes, IT and related occupations create avenues for cultural assimilation by bringing new cultural frames into workplace that tend to uniformly alter the workforce subjectivities (Upadhyaya and Vasavi, 2012). However, on the other hand, the fact that these occupations are still segregated along ascriptive categories point to the persistence of structural barriers to entry.

In an attempt to inquire into such barriers to entry, we position our study in the environment of an engineering college to try and find out the ways by which social boundaries are constructed between students (Wimmer, 2013). Our aim is to track the formation of social networks among students in the college environment. We believe that methodologically, interview questionnaires and group discussions (both structured and unstructured) can only go so far in exploring the dynamics of student networks.

Therefore, we locate ourselves as tutors for conducting sessions on, "Foundations of Data

Analytics and its Industrial Applications”, among the students of Electronics and Communication Engineering (ECE) department of XYZ College of Engineering located in the outskirts of Bangalore. The choice of the college was determined by the fact that it has a good social mix of gender and ethnicity (students from Karnataka, Tamil Nadu and AP as well as from urban, peri-urban and rural areas). One of the co-authors was an alumnus of this College and the College has a reputation of placing its students in the various IT companies in Bangalore. It is observed that a significant majority of the students from this department aspire for IT and related jobs, and more than 30% of them (out of about 100 students) get placed in these jobs every year. Getting a job in the IT industry is a common aim of the students and facilitating such placement processes is among the key missions of the college.

Regularly being present within the premises of the institution, and conducting tutorial sessions to ECE students, we identify some key factors that determine how these students form groups and interact, both physically and virtually, using social media. Using an ethnographic lens, we observe the various boundary making activities that manifest within the environment of this college and try to analyse how both structure (gender, ethnicity, language, region and so on) and culture (aspirations, college norms, taste, fashion, lifestyles) overlap, in a Bourdieusian sense (Bourdieu, 1986). In essence, through our study, we attempt to answer as to whether the cultural practices and norms manifesting within the environment of this engineering college are able to “blur” the former structural boundaries.

Further, we elaborate on the institutional factors which play a crucial role in facilitating such boundary making activities. We will document both the formal processes and the informal norms inculcated by the College, which might aide or hinder such boundary making processes among students. Our aim will be then to attempt to link them up with the possible structural barriers to entry into IT industry in general.

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5.3 Privatization of higher education, inclusion and equity concerns

Public Sphere and Privatization of Higher Education: A Study on the Role of Community Organizations in Kerala

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Public sphere became the realm of social existence that connected society and state. For Habermas, structural transformations occurring in public sphere entail variations in public opinions. Habermas defines the public sphere as a 'realm of our social life in which something approaching public opinion can be formed' (Habermas, 1991, p.49). This ideal is characterized by the idea of inclusive critical discussion, unencumbered by social and economic pressures, where interlocutors treat each other as equals in a cooperative attempt to reach an understanding on matters of common concern. In Kerala, any account of public sphere formation entails economic and political aspiration of its elite social groups that had primary access to the educational transformation in the state. Education has been a major determining factor that brought private individuals to common platforms in a caste ridden society, which is feudal or rather semi-feudal. Needless to say, these private individuals normally belong to the upper strata of the society despite the efforts aimed at universalization of education at later stages. This ambiguity has been haunting the state right from the colonial period whether it is education, politics, literary or media fields as advent of education preceded political and social transformations in the state. The particular elite groups, which enjoyed a greater say in educational transformation in the state, belonged to upper strata of society. This is to say

Brahmins and Nairs among Hindus, Syrian Christians among Christians and local elites in Muslim community got a greater say in the transformation at the initial stage. Within no time, other castes such as Ezhavas and Latin Christians have also become part and parcel of such transformation. These groups continued to play a key role in redefining the attitude of community and political organizations in the state. However, the same groups have been favouring privatizing the public enterprises in general and privatization of higher education in particular. This paper discusses the structural transformations occurred in the debate culture of Kerala in the wake of privatization of higher education since 1990s. The role played by community organization in advancing privatization of higher education is very crucial now. Thus, this paper would reflect upon various initiatives of community organizations in the state to privatize education sector. The role of community organizations like Inter Church Council, Muslim Educational Society, Nair Service Society and Sree Narayana Dharma Paripalana Sangam in advancing privatization of higher education will be explained. The paper would also reflect up on the aspirations for skills and opportunity that the individual members expressed through community organizations in post reform period.

Sub Themes: The following sub themes will be discussed in the paper:

1. Introduction: This section will introduce the concept of public sphere foregrounded in the theoretical framework of Jurgen Habermas and its relevance in India in general and Kerala in particular.
2. Evolution of Public Sphere in In Kerala: This part will elaborate the formation of public sphere in Kerala using the accounts of discussion happened in Kerala's public domain.
3. Public Sphere and Privatization of Higher Education in Kerala: My focus in this part would be to give a detailed explanation of the transformation of public sphere in Kerala took place in the domain of her higher education sector in post 1990s.
4. Role of Community Organizations in Privatization of Higher Education: A detailed discussion on the role played by community organizations such as Inter Church Council, Muslim Educational Society, Nair Service Society and Sree Narayana Dharma Paripalana Sangam in promoting privatization of higher education will be discussed in this part.
5. Conclusion: In the concluding remarks, paper will critically evaluate the impact of privatization of Higher Education in Kerala.

Key Words: Public Sphere, Privatization, Higher Education, Community Organizations

Rethinking Indian Private Higher Education: Inclusion and Equity Concerns

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(NIEPA)

Privatisation is one of the hottest topics currently being debated globally. It is fast becoming a widespread trend in higher education. While privatisation has positive impact on higher education in many aspects, concerns are raised that privatisation harms educational equity due to overemphasis on higher education as a tradable commodity. This can be further discussed in terms of their market oriented courses and higher fee structure. Furthermore, lack of policy measures towards mushrooming growth of private higher education institutions and commercialisation of higher education specifically the professional and technical education, are becoming important factors for exclusion rather than facilitating inclusion in education. In this backdrop, the paper will try to explore the access, inclusion and equity issues in private higher education. This paper will be guided by an important question- Is explosion in private supply translated into greater inclusion or increased exclusion? The paper will be based on the findings of study currently conducted by the author on private universities in India and it will have policy implications towards privatisation of higher education in the country. **Keywords:** Private higher education, Inclusion, Equity

Private universities, institutional ranking frameworks, and the criteria of inclusion

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For long education in general and higher education in particular was as much considered a tool for human resource development as much one for social upliftment and mobility. This approach has been considered particularly necessary in societies like India that has remained deeply unequal over the years as a result of complex operation of caste, class, gender, religion, etc. and their intersections. Therefore, it was considered particularly important to look at higher education as a public good and ensure inclusion of students from different marginalized social strata. In a context like India for many decades after independence most of the higher education institutions were either established or financially aided by state. Therefore, inclusion of the marginalized could be operationalized through state policies regarding reservation of seats and other measures including institutionalization of differential eligibility norms, offering targeted

tuition fee waivers and scholarships, granting special privileges to institutions run by religious minorities.

However, situation started changing from 1980s as unaided private institutions started coming into existence by taking advantage of change in public policy towards private higher education and increase in demand, particularly with economic liberalization, for professional education. While initially the state had compelled the unaided private institutions to also adopt different state strategies for facilitating inclusion, that had to change later on after Supreme Court of India ruled against it through a series of judgments. Over time, economic growth has encouraged establishment of not just private colleges, but private deemed universities approved by University Grants Commission and private universities legislated by state governments. Within a short period of time, growth in private institutions has far surpassed that in statefunded institutions. Particularly in fields like professional education majority of the students in India today graduate from private institutions. These institutions primarily justify their significance along discourses around enhancement of access in general and contribution towards quality education. Inclusion usually does not find any space in this discourse. This naturally reduces the higher educational opportunities at private institutions for socially marginalized groups unless the institutions consciously adopt strategies for inclusion. In broadly neo-liberal policy environments, with the rise in private capital investments across the globe, higher education has evolved as a market where educational institutions, both public and private, needs to compete with each other to attract prospective students. In such a competitive environment, ranking of institutions become an obvious necessity to establish credibility. Private capital has responded to this market gap by developing and popularizing frameworks for institutional ranking. Somewhat along the line of the international private service providers India, in the recent past, has initiated National Institutional Ranking Framework. One of the purposes of instituting this framework is to develop an environment of competition among institutions and thereby promote excellence. Creation of a framework at national level also facilitates in ranking institutions that will mostly not be eligible for being ranked internationally.

While NIRF differs in many ways from different international frameworks, one criteria that makes it particularly distinct is use of measures related to 'Outreach and inclusivity'. This is measured in terms of criteria like percentage of students from other states/countries, percentage of women, economically and socially challenged students, and facilities for physically challenged students. When it comes to a criterion like inclusion, performance of state-aided institutions is expected to be better as they have to abide by a public mandate of being inclusive

and also receive public funding for that, wherever necessary. In comparison, private institutions must raise resources from different sources including tuition fee even to demonstrate their commitment towards inclusion.

In such an environment, it is interesting to observe response of private universities towards participation in NIRF and also understand how their performance in terms of ranks is shaped by their contribution towards outreach and inclusivity. In this broad context, this paper first explores how inclusion has been understood in India with reference to state-governed higher education institutions. After that it attempts to understand the distinctiveness of NIRF with reference to different international ranking frameworks and particularly focus on outreach and inclusivity. Then it analyses the data about institutions available on NIRF website to understand how performance in outreach and inclusivity influences the ranking of private universities on NIRF. Through this analysis the aim is to understand how participation in this ranking framework may influence the interests of private universities in India.

Impact of Privatization on Inequality in Higher Education in India Khalid Khan / Indian Institute of Dalit Studies

Economic policy in India has undergone significant changes during the post- reform period. The role of private sector is increasing in every sphere of the economy during the post reform period. Higher education sector also experienced similar changes in policy. The urge to invite foreign players, reduce subsidies in higher education and hence increase in tuition fees, and invite private players to establish universities are among the few initiatives in the privatization of higher education. Recommendations of committees and commissions in favour of privatization show increasing significance of private sector. It started from maintaining efficiency in resource utilisation and resource generation in educational institutions in Punnayya Committee (Punnayya 1993), and assumed the extreme form in Birla-Ambani Committee report (Mukesh Ambani - Kumaramangalam Birla Report, 2000) which classified higher education as a profitable investment opportunity and finally settling The justification for privatization is generally provided on two grounds namely, on the technical characteristics of higher education with argument that higher education is public good and on the ground of returns to higher education regarding student as a sole beneficiary of higher education. Opponents generally argue that dominance of private sector is likely to affect the accessibility of weaker sections adversely and hence may worsen disparities in higher education. However,

governments everywhere took a pragmatic approach justifying privatization due to resource scarcity. Likewise, policy makers in India also justify privatization for the increasing access to higher education. This paper specifically studies the impact of privatization on access to higher education by different groups which this paper attempts. This study is important due to enormous significance of higher education in the distribution of benefits of development. With the emergence of knowledge based economy the role of higher education is well recognised. It is a kind of investment in human beings and bears a return (Schultz 1960). In fact, university education guarantees class matching (Stephen, Jackie, Miriam and Diane 2002). Therefore, an equitable provision of higher education across groups is pertinent for an equitable distribution of income.

This paper analyses the impact of privatization on access to higher education among social groups in India. Privatization of higher education has taken in two forms i.e. establishing private higher education institution by private entrepreneurs and introduction of market principles into the educational institutions, referred as quasi-marketisation (Ntshoe 2004). In order to analyse the extent of privatization in higher education data on attendance is used for the analysis. It analyses the expansion of higher education in general and private sector in particular with the emphasis on social groups using logit model. The data suggest that ST, SC and Muslims are the underrepresented groups in higher education. The expansion of higher education during the recent period has benefited OBCs the most while marginalised groups like Muslims, SC and ST are the least beneficiaries. Privatization also benefited OBCs most. Publicly financed institutions serve marginalised groups most which shows inclusive character of such institutions. It is to be noted that improving income improves the access of weaker groups also but less than that of privileged groups which indicates that income alone does not determine access to private unaided institutions. The empirical evidences, thus, suggest that the argument of increasing access of weaker access may hold true for relatively well-off groups but those lying at the bottom of the ladder are unlikely to be benefitted from private sector led expansion.

5.4 Higher education in colonial setting

Leather Industry and Institutionalization of Technical Education in Kanpur

Prakrati Bhargava / Central University of Himachal Pradesh

The paper attempts to examine the emergence and development of modern leather industry in the industrial city of Kanpur in the first quarter of the twentieth century and the setting up of institutions to produce a skilled workforce at different levels ranging from the foreman to engineers. The leather industry in Kanpur was established to satisfy the military needs of the British Indian Army and Europeans entrepreneur organized the industry mobilizing local resources i.e. labour (leather working class), finance and raw material. The commercialization of the leather industry resulted in the formation of new economic and social relations that determined the organization of scientific and technical education in the city. The building of scientific institutions in Kanpur was shaped by the perception and attitude of local industrialists, provincial government and the local community. Leather tanning and manufacture was performed by specific caste groups i.e. leather working class (chamars), who were at the bottom of Hindu caste system. The need of a skilled workforce and scientific and technical education led to the establishment of a Leather Working School and a Leather Chemistry section at Harcourt Butler Technological Institute in Kanpur. The present paper is an attempt to examine the process of development of scientific and technical education and its close association with local industrialists, society and government. The courses, pedagogy, student enrolment and employment opportunities were shaped by the efforts for technical education for the leather industry. The organization of technical education at various levels i.e.

from the industrial school to the technological institute not only provided a skilled workforce for the industry but also determined the direction of industrial development.

Keywords: Leather working caste, Leather Working School, Leather Chemistry course at HBTI Kanpur

Technical education in England and India: knowledge production and transfer late 19th - early 20th century

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In my paper I analyse debates regarding technical education in Europe and India in the 19th century. This analysis creates an important context for present day discourses and developments of providing/teaching employable skills to the workable section of India's population. I argue that the focus upon developing employable skills has its origin in the debates regarding the introduction of technical education in the mid-19th century industrial developments of Europe. It is also connected intrinsically to the history of capitalism. The various guilds representing the various occupations in Europe were asking for several kinds of technical education for their members. Several labouring organisations too were asking the state for the introduction of technical education for its labouring populations. These issues were discussed in publications like the Bristol Selected Pamphlets, London School of Economics Selected Pamphlets, Charity Organisation Review, All Ireland Review, and The Journal of Education from the mid-19th century onwards.

The program of technical education was being simultaneously employed in both the metropole and the colony in the colonial period. My paper will focus on the comparison of these simultaneous implementations. As part of my ongoing work on technical education, I have studied the various facets of the discourse on technical education in India, especially, in the context of the artisanal population of the north Indian city of Lucknow. In other recent works about technical education across South Asia, the reactions and responses to technical education from the various labouring populations across the subcontinent have been documented and analysed.

In the post-colonial Indian context, technical education continued to play an important role with vocational training becoming a principal medium of education for the labouring population. However, if one tries to understand these themes and issues then one has to look in

to the nature of the debates that were raging since the mid-19th century. In my paper I attempt to map these various debates and discourses through their continuities and changes.

Keywords: technical education, artisan, industrial arts, skill education

Medical Education in India: Introduction, Standardization and Challenges Ch.

Radha Gayathri / JNU

India is one of the top nations churning out most medical graduates. Unfortunately, the same could not be said with confidence about the quality of medical education due to falling standards in medical education. Globalization of medicine and medical education is increasing with the growing number of migrating doctors and cross-border education providers. This situation accentuates not only the need to define and maintain standards but also to introduce effective and transparent accreditation systems. The passing of the National Medical Commission Bill was a very important and crucial step towards this goal.

Indian Parliament on 8 August 2019 the National Medical Commission Bill which approves the repeal of the Indian Medical Council Act, 1956 and set up a regulatory body called the National Medical Commission in place of the tainted Medical Council of India (MCI). The Bill primarily aims to provide for a medical education system that improves access to quality and affordable medical education, ensures availability of adequate and high quality medical professionals in all parts of the country.

While western biomedical education in a rudimentary form was introduced in India by the Portuguese, it was the British who set up the formalized education system for medical professionals. By the time the Company rule ended in 1857, the Medical Colleges had turned out a large number of Indian doctors, well instructed in theory and practice, to serve the British Indian army. University-affiliated medical education became the norm in the 1850s, after the opening of the first three Indian universities in Madras, Bombay, and Calcutta. As the University system developed, the influence of the Surgeon-General weakened and the Universities grew in the direction of isolation and independence and came to be virtually autonomous, although dependent for maintenance on Government support. Each college was functioning as an independent unit and there was no single co-ordinating body to regulate medical education in India.

While MBBS degrees were awarded by the medical colleges, medical schools granted Licentiate qualifications like LMP, LMS, DMS etc. There was considerable difference between

the standards of the two qualifications like the duration of the courses, the curricula and preliminary qualifications for admission etc. Medical schools in India were under provincial or other local control with little centralizing influence. The staff of one school had no direct knowledge of what was being done in distant schools outside their own province as there were neither uniform standards nor a single coordinating authority to regulate all these schools. There have been stronger centralizing and equalizing influences at work among universities and medical colleges than among medical schools. The history of development of medical education under colonial rule is a long story of struggle of almost 100 years for recognition and standardization. Medical education in post-independent India faced significant challenges. These include the rapid, asymmetric rise in the number of medical schools, the questionable validity of student selection policies, a curriculum that is far removed from national health care requirements, and declining quality of teaching in medical schools.

The present paper charts the introduction and growth of medical education in India during colonial period and the role of General Medical Council and later the Medical Council of India in standardizing medical education. It also raises certain questions like what prompted the British government to look toward establishing a system of medical education in India? What were the kinds of medical trainings available during Colonial period? What attempts were made for standardization of Medical Education? And also in the end it very briefly traces the development in post-colonial era and the current challenges faced by medical education system in today's globalised world.

Keywords: Medical Education, Medical Council of India, General Medical Council

A Review of Trends in Indian University Development from Pre-Independence to Contemporary Era

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The expansion of higher education has been quite radical in the Indian context as it has mounted from nineteen universities at the time of independence to 864 universities in 2016¹⁷. While the emergence of universities dates back to 1857 with the establishment of universities in Calcutta (now Kolkata), Bombay (now Mumbai) and Madras (now Chennai) presidencies. Great demand for higher had been one common factor during the pro-independence and postindependence epoch as it leads to reaching the goal of employability. The first phase for

establishment of universities was from 1857-1887 as due to political and economic motives no new universities were established till 1916. This was supported by the Indian Universities Act of 1905 meant to control the expansion of universities and later Calcutta University Commission, 1919 recommendations led to a changed scenario as a number of new universities soared till the time of Independence. This trend continued post-independence too as the number of universities increased multi-fold as mentioned earlier.

The social, political and economic contexts are diverse during the pre and post-independence era as the later era witnessed the drafting of constitutional provisions based on the need of the masses. It may be pointed out that the development strategies adopted by the Government since 1947 focused on keeping pace with the global trends while witnessing the process of liberalization, privatization and globalization.

The first three universities were modelled on the London University, which, subsequently, enlarged its scope of functioning. Indian universities, however, remained predominantly examining bodies for a long time. Further, as one traces the financial support from the government towards education during the colonial times it becomes evident that there had been no direct involvement of the government in supporting education but it focused more on the grants in aid since the Dispatch of 1854. Such a move was further strengthened by the Dispatch of 1859. The financial responsibility of education on the centre and state shows various trends before 1910 as there had been no proper mechanism for distribution of funds. But the creation of Department of Education since 1910 streamlined the fund transfer as well as distribution of grants for education. Post-independence it is a shared responsibility of the centre and the state where the recommendations of the University Grants Commission (UGC) are detrimental in making financial decisions.

Many issues and challenges witnessed during the colonial period can be traced till date as the progress of education among different sectors point out that the issues are still continuing in terms of the disadvantaged groups as well as the financial support for education. In the postindependence period, the issues related to the education have been approached through the constitutional provisions and the subsequent policy guidelines based on the recommendations of the education commissions appointed from time to time.

Independent India till date has witnessed only two national policies on education one in 1968 and another in 1986. The third is in the process of formulation since 2016 awaited to be finalized and implemented. Two major trends are to be considered while looking at the education development in the country namely, globalization and public private partnership that

gave a different course to it. The trends have also pointed out that at the international platform the country ranking is far from desirable. The liberalization policy during the nineties has made the education sector open for the international players for investment. This time span experienced the funding from the international agencies in the field of education to a large extent. But due to the change in the economic situation globally in the last decade there has been a further change in the education sector with the need to make education context specific. The evolution of the policy and its continuity at various points of time highlights that the diversity of country has played a significant role in providing the stipulated demands of the masses. If examined from the equity lens entry in the university is based on the social and economic background of the student.

This paper attempts to explore the trajectory of the major time lines for reviewing the landscape of higher education in the context of major policies that have shaped it. It also points out towards the rationale of establishing the universities and trends as before independence emergence of universities was due to three kinds of demands raised either by the British Government, Provincial Government or by the people through popular demand. While during the post-independence era it classifies into the central universities, state universities, deemed-to-be universities and university-level institutions. Further there is an effort to establish interlinkages with reference to the issues and challenges in terms of continuity and change since the time universities came into existence in the Indian context.

Keywords: University Education, Education in Colonial India, Higher Education Policies

The Sikhs, Identity and Education: A Socio-Historical Analysis

Yamini Agarwal / Max Weber Stiftung, India Branch Office, New Delhi

The rise in number of Sikh educational institutions in the last few decades across the country and the ensuing debates on ideal Sikh identity makes it pertinent to enquire into the educational thought of this minority community. The Sikhs, besides being valoured for their strength and contributions made to the socio-economic development of the country, have also remained one of the significant communities owing to issues related to the state of Punjab, its bifurcation and debates around the separate state of Khalistan. Yet, there remains an absence of research on the education of Sikhs, the efforts of the community towards building its educational institutions, the funding of these institutions and especially on ways in which attempts are made to create, project and reinforce an 'ideal' Sikh identity through them. It is important to mention at the

onset that there is no one Sikh identity and there is a different construction of who is a Sikh under different social, historical and spatial circumstances.

Despite diversity within the community, established by long and exhaustive academic research, the recent efforts to create a homogenous Sikh identity have been reflected in the educational institutions run by the Sikh. 'Sikh' students are being patronized to baptize, keep uncut hair and wear turban in educational institutions run by Sikh managements. This is being portrayed as an 'ideal' Sikh identity and the movement is being run from Sikh-run schools and colleges. An enquiry into 'Sikh education' also becomes important given the dynamism within the community at the local, national and the global level and the diasporic influences on its key institutions like gurdwaras, political parties and its schools and colleges.

This paper argues that the Sikh educational thought is critically linked with the development of Sikhism over last the four centuries within a changing socio-historical and political context. This paper, part of the larger sociological study on 'Sikh' schools in Delhi, traces the development and shifts in the Sikh educational thought since the time Sikhism was established as a religion. The research is based on primary and secondary sources concerning the development of Sikhism and the emergence of an exclusive education for the Sikhs simultaneously and specifically under the British rule after the annexation of the then Panjab province in 1849. The paper argues that the idea of education for the Sikhs, within schools run and managed by them, has run parallel with the journey of the Sikh religion since its inception in the early sixteenth century. Therefore, for the purpose of analysis in this paper, education and schooling among the Sikh community is divided into three phases beginning with the sixteenth century. The first phase of Sikh education was primarily based on religious texts and the idea appears to be integration of a community. This phase traces the development of Sikhism, the shifts it underwent and the idea of education not only till the times of the ten gurus but also under the influence of the colonial state.

It is in the second phase – studied after the annexation of Punjab province by the British government in 1849 – that identity movement starts to brew among various religious communities. After the Wood's Despatch in 1854, teaching in local languages – i.e. Persian and Urdu -- was made mandatory in the Panjab province despite its diversity in religion and language. At the same time, recognizing the role they could play in its Army, the British constructed the Sikhs as a 'martial race'. The state created a distinct Sikh identity, recognizing a Sikh as one who was baptized and making it mandatory for members of the Sikh regiment to sport outside identity markers. This led to a movement among the Sikhs, where they started to

assert an identity different from the Hindus. The effect of this movement was most reflected in educational institutions and was duly supported by the colonial state. Educational institutions of key significance for the Sikh community emerged during this period. Similar identity movements were seen among Hindus and Muslims, where community identities were reinforced through educational activities. Political events after Independence and collective trauma post 1984 anti-Sikh riots has led to the revival of this identity movement among the community, visible most ardently in its educational initiatives.

Keywords: Identity and schooling History of Education, Colonial Education, Sikh education

5.5 Gender and Minority Education

Gender and education in Adivasi identities in India

Gunjan Wadhwa / University of Sussex

In this paper, I explore the intersections of gender and education in relation to the production and performance of Adivasi identities in an area of civil unrest in India. By focusing on the local village context of the Adivasi Gond community in the Vidarbha region of Maharashtra, I argue that the modernist notions of education install a binary between work and schooling and place Adivasi women in opposition to ideas of the ‘modern’. I engage with community ‘voices’ and illustrate through data excerpts the gendering of education in the village community and its consequences for social inclusion and equity in education. This paper questions the work/school opposition and, in so doing, argues that within the discursive marginalisation, exclusion and othering of the Adivasis, it is the Adivasi women who are doubly disadvantaged. The paper focuses on empirical research that took place through in-depth interviews and focus groups with both Adivasi and non-Adivasi village community, observations and a researcher diary. The analysis is framed by post-structural theorisation of data, informed by postcolonial and feminist literature.

Keywords: Gender education, equity inclusion, Adivasi, modernity, civil unrest, poststructural, postcolonial, feminist discourse

Responses to social discourses on Muslims in India- A Study on the Identity Negotiations impacted by Educational Spaces

Shaima Amatullah, Shalini Dixit / National Institute of Advanced Studies

Background and Rationale

The Muslim community in India is often misconstrued as monolithic (Engineer, 2004; SinhaKerkhoff, 2004; Jahan, 2015) despite the vast heterogeneity in its composition, class divisions, and cultural practices (Talbot, 1995; Fazalbhoy, 2005; Roy, 2005). Despite urbanization, their socio-economic conditions continue to be poorer than other minorities and they continue to face marginalization, in a growing sense (Jaffrelot & Gayer, 2012). Researchers have pointed out to the need for understand the community from within as the existing statistics do not explain why they have not attained their expected improvement (Basanth, 2012) despite policy efforts. The Sachar Report revealed that stereotypes associated with religious identity caused Muslims to perceive that they were being looked at with suspicion in public spaces, experienced hostility and discrimination while trying to access housing, in schools and jobs, and feared being attacked during times of communal tension in any part of the country (Ministry of Minority Affairs, 2006).

Studies focused on examining the how minorities respond to the dominant discourse and negotiate their identities in their daily living have provided useful insights and possible fruitful interventions (Bruce, 1992; Liu, Wilson, McClure, & Higgins, 1999; Ahonen, 2001; Brannon, Markus, & Taylor, 2015). However, in the Indian context, minority communities have not been understood in deep manner. In the current body of literature, there is minimal work that provides an in-depth qualitative understanding of the Muslim identity and the Southern states in India have received very little attention in academia though they house a sizeable population of Muslims.

The distinctive identity concerns and expressions of the community members are linked to how they are popularly represented today. Social representations have potential power of controlling the present reality based on the past (Moscovici, 1988), which is reflected in the current position of the Muslim community given their complex history in India. The very initial imprinting of these representations through discourses begins with the education system (Berger &

Luckmann, 1991) wherein the reinterpretations of the past are an attempt to create a new social consciousness

(Kumar, 2016). Some of these discourses may become dominant over others gaining a more established form due to repetition and especially when endorsed by those in power (Hodges & Nilep, 2007; Raiter, 1999). Children are exposed to official learning about religion, stereotypes, and country's history and also have a first-hand experience of meeting peers from diverse backgrounds at schools. These spaces invariably act, as mediators of social discourses and as sites for interaction and identity negotiations. **Present Study**

The study aims to capture an understanding of how dominant discourses are received by the students at a psychological level and what counter narratives may be produced in response. I explore the types of educational spaces that are available to a Muslim student and develop an understanding of their role in contributing to the discourse and the responses. The study further draws an understanding of identity processes, intra and inters group behaviour, which are in turn manifested in outward behaviours and choices. I pursue a line of enquiry that begins with religious identity, however goes beyond it by looking at identity as multifarious, intersectional, situated yet fluid and negotiated (Howarth, 2002; Wetherell, 2009) so as to develop a holistic understanding of the members of the Muslim Community. **Method**

My field consists of various types of institutes like Government aided and unaided schools, Islamic Schools and Madrasas located in Bangalore. I use participant observation, focus group discussions with students of ages 12-16, and in-depth interviews with parents, teachers and administrators for my data collection. **Findings**

My observations have shown that choices of Muslim parents and children in education are not just based on affordability and geographical location. There is a preference to learn and understand religion and also observe an Islamic dress code, especially for girls. This is complementary to uprising of Islamic schools in Bangalore in the last 6-7 years. Inside a madrasa, I found that female students, across classes, displayed agency and a keen interest in opting for a madrasa as opposed to regular schooling. They developed an assertive, uncompromising religious identity and counter narratives of peace and harmony in response to the dominant discourses. This is different from students who went to schools in the day and madrasas in the evening and further different from students who did not receive any form of religious learning. Results and conclusions will be discussed further.

Keywords: Dominant Discourse, Muslim Identity, Education

Caste, Class and Gender in Educational Access and School Participation: Empirical Evidences from Six States in India

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India has witnessed considerable improvement in access to and participation of children in school education right from pre-school to higher secondary level. According to the recent census in 2011, the Literacy rate in both rural and urban areas has improved substantially. This improvement in literacy rate has increased the demand for school education which has accelerated the expansion of educational facilities with a considerably impact on improvement of educational access of eligible age group (6-14) and their participation in schools. The enforcement of RTE Act, 2009 making education a fundamental right, and ensuring free and compulsory schooling and education for children from the age of six to 14 has given further fillip to this trajectory of educational development and it is known to all that the effective implementation of this act would facilitate the country to reap its much-anticipated “demographic dividend”. As per the current (2016-17) data, there are 1.54 million schools located in 701 districts of 36 States and UTs across the country. As many as 8.9 million teachers are engaged in these schools to teach 253.4 million students, as revealed by this data. Despite above mentioned progress, earlier researches have already revealed that the educational exclusion is a process rather than just a sudden event like the incidences of dropout or push out of children from these schools. It is not only a reflection of a child’s personal life according to the social context they live in but also the kind of educational facilities they receive in schools. It has been experienced and as evident in different researches that the exclusion is primarily caused by four factors which interplay with each other. These are gender discrimination, social stratification caused by caste and religion, locational disadvantage, and economic disadvantage. In this context, the children particularly girls from Scheduled Caste (SC), Scheduled Tribe (ST), and minority communities, children from remote areas, and those belonging to financially poor families find it difficult to secure enrolment in schools, or fail to cope with schooling after enrolment. These children, who are mainly from socially disadvantaged and weaker section of society, are not only denied educational opportunities but also gradually get excluded from the education system. In this process, they become marginalised and unable to participate in decision making process in society. With this context, this paper will examine the linkages between caste, class and gender in the process of

educational exclusion and how to address the issues involved in this process of exclusion. While many government documents and recent researches indicate the impressive growth of schooling provisions and school participation of children, more in-depth analysis is required to assess what is the nature and extent of impact of these developments on improving access to and participation of children in elementary education across the country. While doing so, the paper will deal with some critical questions i.e. are more children irrespective of their caste, class and gender accessing and completing the elementary education cycle and moving to secondary schools? Who are the children being excluded and what factors seem to facilitate them for overcoming their exclusion and addressing their fundamental rights?

Using the secondary as well as empirical data of a recent study conducted in six different states. The empirical data have been collected through two rounds school surveys. In addition, interviews of school administrators, head teachers and teachers have also been taken to collect information related to participation of children in elementary grades in 23 sample schools.

Child wise data have been collected from all elementary grades and competency tests were collected for few selected grades. These data have been analysed to answer those questions mentioned above. Apart from empirical data, content analysis of various documents has also been done to examine different policies and schemes that are pertaining to universal access and participation as envisaged by the RTE Act, 2009. Thus, using qualitative as well as quantitative data, this paper attempts to provide an insight into the process of educational exclusion from social, economic and gender perspectives as in India more girls than boys particularly from socially disadvantaged and economically deprived groups face the threat and challenges of exclusion from educational system. The paper will also make an attempt to explore the strategies and actions required to promote an inclusive education system. **Keywords:** school education educational exclusion gender perspective

RIG 2: History of Education

Special Lecture

Delhi college, English Education and the making of the liberal in the 19th century Prof Mazhar Husain / SL & CS, JNU

A Madrasah established during the reign of Aurangzeb by his courtier Mir Shahabuddin 'Ghazi-ud-Din' in 1692 in the imperial city of Delhi was chosen for the introduction of English education. The Madrasah of Ghazi-ud-Din was rechristened Government Delhi College in the early nineteenth-century. The institution was considered to be the pivot of Anglicism in education undermining the cherished culture of India. English education was perceivably playing the same role in the edification of pursuers as had been envisaged by its initial officialevangelical movers and policymakers. The institution was a significant purveyor of modern values and culture in wider public imagination. English education, extracurricular activities and the overall scientific and rational environment had a profound effect on the way of thinking of students of the college. The post-college careers and public lives of its alumni were proving the contention of the antagonists of English education. These very forces vandalized the college and killed its British principal during the great anticolonial uprising in 1857.

In course of exploring some of these issues, my paper attempts to trace the tedious process of the establishment of the college, its complex trajectory and the formal introduction of English education in the institution. It examines the modern curriculum of the college, foregrounds the scientific atmosphere of the institution, and underscores the rational effect of education on its students. A brief mention is also made of the extra-curricular activities which were responsible, to some extent, for their political socialisation. Besides, it delineates the trajectory of their post-college careers and public lives in order to understand the beneficiality of English education and the values the colonial dispensation sought to inculcate through such education in Delhi. The paper also briefly touches upon the manifestation of cultural-religious prejudices in the college, the antagonism of a section of the conservative forces towards English education, and how the students suffered social ostracism from their respective communities. The focus of this essay is on the role of English education in the making of the liberal mentality.

6.1 Beyond Access: Gender regimes and Equity in Education

Decision Making Ability of Girls in Rural Areas of Uttar Dinajpur, West Bengal Pamela Dasgupta / NIEPA

Education is one of the important constituent units of the social system. Being part of the social system it has multiple roles to play both at the macro and the micro levels for individuals, groups and the societies. In India raising the status of women must be a priority that needs to be achieved through education (Chanana, 2006). Since Independence, educational statistics show that gender gap has decreased but it is also true that it is nowhere near closing. Majority of the out of school children are Scheduled Castes and Tribes, Minorities and from rural inaccessible areas. There is enough data to show that a sizeable proportion of out-of-school drop-outs, working children, non-enrolled children, children of migrants and poor, and the disabled are girls.

Millennium Development Goal 3 reveals that advances over gender equality remains uneven over the past 10 years. The gender gap in educational access is wider between girls and boys due to several challenges- girls experience a 'density of transitions' during their adolescence due to biological changes and societal attitudes. Girls are more likely to marry at an early age

and even if they do not marry they have to bear the burden of domestic responsibilities- often having to care for siblings, extended family members and spending time on domestic chores. The gender gap is much wider among the poor families than the richer ones (ICRW, 2012). Therefore, household decisions have an important bearing on the education of the girls (Sinha & Prabhat 2008). In patriarchal societies, women are constrained by norms, beliefs, customs and values which limit their freedom of choice in every aspect of their lives. If women in patriarchal societies have higher bargaining power, they are more likely to participate in the decision making process-a factor that may be relevant while examining educational decision for girls.

The girls belonging from rural areas have to face community deprivation, negative and suppressive forces. An educational opportunity cannot be limited to bringing the girls to school and leaving them there. It involves removal of mental blocks that bind them to the traditional roles. These mental blocks can be removed through knowledge made available to the girls in the process of schooling (Kumar & Gupta 2008). Recent data indicates that both school and household level variables have a bigger effect on learning outcomes for the empowerment of girls (ICRW Report). The theoretical underpinnings of the study highlights links between girls' education and empowerment. Gender and development approach focuses on marginalization and discrimination of women in society which other framework overlooks. The human capital approach has been used in this study based on the theory of inequality of sex and different elements such as health, education, mobility and political participation.

The present study aims to investigate the decision making capacity of rural girls and how education equips them with attitude and skills to negotiate with challenging situation with their own families, within community, market and work place. Thus decision making capacity plays a crucial role in the development of the girls as an empowered adult in future. The study will examine whether education is influencing change in gender role within and outside household. The study is descriptive in nature. Both quantitative and qualitative approach is used in the study to seek answers to the research questions. Though qualitative approach has been prioritised over quantitative approach. The proposed study was undertaken in Uttar Dinajpur district of West Bengal. The overall literacy rate of Uttar Dinajpur district is 59.07 percent (Census, 2011) which has the second lowest literacy in the state out of which female literacy is 17.63 percent (Census, 2001). In this district, the female literacy rate in rural area is much lower i.e. 49.77 percent than that of urban area i.e. 76.69 percent (Census, 2011). The population of the study will include secondary and senior secondary students and parents

enrolled in schools. Primary data was collected from the schools. Tools prepared to collect data from the primary sources are School Information Schedule, Semi-Structured Questionnaire for the students and parents. The findings of the study give an overview of the educational situation of girls and how they are able to sustain in the education system. It enables us to know the impact of education on their decision making capacity in larger society. **Key Terms**

- **Decision Making:** It can be act or opinion of choice. It can be regarded as mental process (cognitive process) resulting in selection of course of action among alternative scenario.
- **Empowerment:** It is self-governance, self-sufficiency and self-maintenance. It means the development of women capacity to manage their domestic and economic environment efficiently.
- **Gender:** Is a socially constructed phenomenon as distinct from biological ones.
- **Secondary Students:** includes boys and girls of IX and X grade
- **Senior Secondary students:** includes boys and girls of XI and XII grade

Analysing gender socialisation at secondary level in girls only schools in Kerala

Sathya Narendran / Tata institute of social sciences

Education can either reproduce existing inequalities and status quo of the society or it can empower the marginalised and help in their social mobility. In other words, education is a site of reinforcement and contestation of established gender codes. Dr. B. R. Ambedkar saw the link between the struggle for equality and education. He thought of education as an instrument with which the Hindu caste patriarchy could be removed. However, he felt that if education does not go hand in hand with morality and ideals of democracy, then it could turn into another oppressive structure. Hence, we need to critically analyse the processes of schooling to ensure that the education system does not reproduce gender, class, caste inequalities. This thesis seeks to understand the gender socialisation in a private convent girls-only school and government girls-only school at secondary level. Further, their response to the school's regime is also captured.

CONCEPTUAL FRAMEWORK

Schools are enmeshed in gender difference. Barrie Thorne (1993) in her research showed that children during certain activities group themselves along gender lines but in some other, they

override their gender difference thus showing the possibility for gender equality. She argues that socialisation is not unidirectional. Children act resist rework the adult influence and in turn influence the adult as well. Furthermore, David Sancho in his ethnographic study (2018) argues that even schools are not monolithic socialising institutions, but sites within which young people create cultural forms that may contest or accelerate reproduction.

RELEVANCE OF THE STUDY

There have been researches to understand the parental choice of schooling but very few studies have been done from the point of view of students who experience this schooling, who come under the influence of various forces such as the market, neoliberalism, urbanisation etc. (Sancho, 2018). Moreover, Sancho in his study on schools in Kerala highlights that ethnographic study on the students' opinion and experiences in these schools are not well researched upon, more so in the context of Kerala. The dominant accounts of Kerala development known as the 'Kerala Model' has overlooked the production of social hierarchies through education. Women's education and employment have not translated into gender equality as expected of them. In this context, analysing how young women are socialised in schools becomes a relevant study.

METHODOLOGY

The research was carried out in two schools, a government and a convent private girls only school in Trivandrum. My research questions are: 1. How does a government school and a private school socialise girls in terms of their gender identity? 2. How do girls respond to their schooling? Qualitative research methods were used in my study to get a deeper sense of the girls' schooling and their experiences. The tools of data collection are focus group discussions, observations, interviews and secondary data sources.

CONCLUSION

Although in both schools, girls are educated in the basic academic skills, a closer look at these schools reveal that their roles in the schools and their expected behaviour is that of a subordinate gender. However, the data in the research from these particular schools show that, there are a lot of resistance and coping techniques that the girls adopt on the socialisation of the schools. The girls of convent school are socialised to be obedient, subservient and smart with strong values and morals. They embody the elite virtues and feminine qualities. As opposed to this is how the government school girls are socialised. They are given more awareness about outside world and its politics. They are trained to fit into a wide range of career options by providing skills. However most of these training is for a lower middle class and

lower class life. The girls in government schools are considered as less disciplined and rebellious by the authorities. My thesis has tried to capture the experiences of young girls within the strict contour of their schooling and has tried to analyse the possibilities and constraints of girls within the educational system which is a major gap in the existing literature in the context of Kerala.

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Keywords: Girls education, Gender socialisation, Schooling

**College toh model waali ladki aati hai, padhne waali toh ghar pe hi padh leti hai:
Exploring Complexities of Women's Access to Education in Sawai Madhopur, Rajasthan.
Seema Marmath / Tata Institute of Social Sciences**

The question of accessibility is closely tied to women's education in India. This was possible only after gradually an understanding of the importance of women's education was established and accepted across various cultures and societies in India. In this paper, my focus centres around the Meena community located in Sawai Madhopur which enjoys the status of a Scheduled Tribe in Rajasthan. The community has a double-edged sword wherein for official purposes they are a tribe but on the basis of traditional accounts they are a Hindu caste. Thus, as a result of its access to reservations, the community has gained considerable social and cultural capital in the post-Independence period. In the early decades after Independence, the rationale to educate women remained quite low, until after the liberalisation period which spurred the demand for an educated daughter in law within the community. This demand led to an increase in the access of women to institutions of higher learning within Sawai Madhopur. This paper seeks to complicate the question of access to education by critically examining the institutions of family and marriage which hinder women's access to acquiring knowledge. The

key theoretical concepts of this research are Bourdieu's ideas of social and cultural capital along with his theory of habitus in order to understand the complexities embedded within the locations of women. Dr. Ambedkar's work on Annihilation of Caste is also central in this study as it helps to understand how caste identity is consolidated via status production through marriages of young women which has serious consequences for women's education within the Meena community. The fieldwork for this research was done in the first women's college of Sawai Madhopur which lasted from July to September in 2017. This research is a qualitative study. Participant observation and interview method were used to gather narratives of young Meena women and teachers at the women's college. The major sample of this research were final year BA students. The main body of the paper would be divided into three parts which would seek to elaborate the forms access to education acquires and the ways it is negotiated by young women. The first section shall critically examine the space of the college which is considered to be a space of learning. The research findings show how due to the attitude of teachers, lack of basic infrastructure, the phenomenon of fake attendance and the varying meanings of education women from the rural and urban backgrounds have, define access to a college in this region. This results in a clear case of high enrolments and low participation in college. The second section would elaborate on the complexities in accessing education through the narratives of Meena women. In this section, I shall discuss the role of the economic position of families which defines the investment in their education. This clearly emerged from the narratives of women from the rural and urban backgrounds who shared different aspirations and thus had better hopes for their lives in terms of acquiring an employment. A key aspect that emerged in the narratives of women from rural backgrounds were the ways in which they negotiated their lack of access of college which resulted in these young women to acquire different meanings of what education means for them. In other words, education for young women came to be constructed beyond the boundaries of the classroom. The final section shall elaborate on the ways in which the Meena community seeks to use women's education to consolidate their position as a dominant community within Rajasthan. Here, the findings indicate the rise of status-based marriages mediated by dowry rates which control the extent of access of women to education. There is a rise of degree-based marriages which limits women's access to equitable education which has deeper consequences for the work rate participation for women in this region.

Keywords: Meena Community, Complexities of Access to Education, Family and Marriage

Engaging with Sex Education Resources: A Case Study of TARSHI

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Sexuality is undoubtedly one of the most fundamental parts of life but it is still the least discussed domain of life. There is always so much secrecy about sex-related matters at home, school or at the workplace which has allowed filling of the gaps with misleading unauthentic information obtained from peers or suspicious and questionable resources. The stigma surrounding matters of a sexual nature in the Indian society and widespread gender inequality makes it increasingly challenging to attain knowledge on sexual matters.

With the vast scientific advancement in knowledge of human sexuality, it is important to obtain and provide accurate information. But, to the date, there has been no widespread agreement in the country on the suitability of any particular form of sex education or even on the more fundamental question of whether sex-related topics should be a part of public education at all. Those who advocate the need for sex education, debate upon the responsibility and stake holding of various institutions and resources for sex education.

There are various organizations in India which are working in the field of sex education and acknowledge various dimensions of sexuality including biological, sexual health related, social, emotional, and other aspects. TARSHI (Talking About Reproductive and Sexual Health Issues) is one of those few organizations. It is a Delhi based voluntary organization founded in 1996 and aims towards enabling people to live their life free from fear and sexual health problems and to enjoy the sexual and reproductive choices. The aims and objectives of TARSHI's work on sexuality are influenced by the perspective of human rights. The organization has been involved in the conduction of training programs, development of publications, public awareness and education initiatives, running a telephonic helpline, and providing technical support for advocacy initiatives. The organization works with various other agencies involved in projects related to human sexuality and relationships, and provide training to them. It also works indirectly with schools and colleges, and provide training to the instructors for conduction of sexuality education sessions.

This paper is based on research which was done as a part of the dissertation in a postgraduate program. The paper explores the Red Book, a sex education booklet designed and published by TARSHI in 2015 for the children of age 10-14 years to understand how the booklet addresses the diversity among its target audience by focusing on questions such as which social groups can be seen as the target/potential audience for Red Book (2015); how the needs of

diverse audience with varied sociocultural, religious, regional, linguistic and economic backgrounds and of people with different sexual orientation, illness, physical appearance, and disability are taken in consideration and up to what extent.

The analysis includes an in-depth study of the content, layout, language, and tone of the booklet to comprehend the idea of inclusiveness in the text. Keeping in consideration the descriptive nature of data, the methods of text analysis used are content analysis and discourse analysis. The content analysis helped in the subjective interpretation of the textual data through the systematic classification process of coding and identifying themes or patterns and establishing links of similarities and differences between the categories formed. Discourse analysis focused on the constructive and functional aspects of language used in the text. Reading of text was focused on action orientation (what is this text doing) rather than reading for meaning (what is this text saying) and required to adopt an orientation to text as social action to understand how the language of the text, as a discourse, implicitly constructs knowledge in different sociocultural contexts.

The paper attempts to present the expression and significance of a sex education resource in particular social context and their consequences.

Keywords: Sex education, diversity, inclusion

6.2 Elementary Education: emerging challenges of inclusion and equity

Distance, Access and Neighbourhood Schools in Rural West Bengal

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The distance between habitations and school has important bearings on accessing school facilities. It has pointed out that students residing out of daily commuting distance have less likelihood to attend school and continue education. The situation becomes worse for disadvantaged sections of the population. In the context of the unequal spatial distribution of schools and variations in quality, it may be expected that parents will rationally choose schools for their children. Parents are free to select any school depending upon availability and affordability in the absence of 'fixed catchment policy'.

Over the years, the number of government schools has been increased. The main focus has been to expand the coverage to bring 'out-of-school' children within the ambit of school education. The availability, as well as access to school in the neighbourhood is a long cherished

idea, since Kothari Commission (1968). Approach of neighbourhood school has been used as allocative norm for establishment of schools. The Right of Children for Free and Compulsory Education Act (hereinafter RtE Act.), 2009 has delineated various distance bands for the availability of primary and upper primary schools in neighbourhoods. The recommendation is to have a primary school within one km and an upper primary school within three kms. distance from habitations. Every state government has modified this recommendation slightly as per local conditions. In West Bengal, the modified recommendation is to have a primary school within one km and an upper primary school within 2 kms. distance.

In this article, an attempt has been made to study the distance between households and nearest available school as well as the school where the students are currently attending among elementary students in rural West Bengal using quantitative and qualitative methods. The influence of various socio-economic factors (SES) on school choices has been measured also. Under the broad context of spatial inequality in school availability and quality, this chapter looks into how students (or parents) are exercising the choice of school in the rural setting of West Bengal.

The following analysis uses secondary as well as primary data from household survey. At country and state level, data from national sample survey (71st round, 2014) has been used. For in-depth analysis, primary survey has been carried out at 10 villages in Nayagram (Jhargram district) and Bolpur-Sriniketan (Birbhum district) community development blocks (CDBs).

Simple cross-section methods as well as binary logistic regression (simple as well as biased reduction variants) have been used here. Though this study is primarily focused on elementary level, this analysis has also included secondary level also. This is because availability of secondary school always has impact on motivation to participation in primary and upper primary level.

An overview of availability, access, and determinant of school choice in the context of neighbourhood schooling has been presented in this article. The coverage of primary school has reached to majority of the population. The primary school network is very close to making universal coverage in school education while there is a need for improvement in the upper primary level. A maximum share of students is attending neighbourhood nearest to home. Students are bypassing neighbourhood school for quality education. The demand for the combined school is visible in rural West Bengal. This is for the smooth transition from one level to another level as well as for the quality education. All socio-economic factors such as social groups, religion, gender of children, education level of households' heads and parents,

occupation status and households' financial status have statistically significant influences on choosing a particular school in rural India. Students from socio-economically well-endowed households have more likelihood to attend the away school by passing neighbourhood school. However, a deviation has been found from the primary survey results in rural West Bengal. Results show that the location of villages becomes a significant factor in determining the selection of school. In villages where good quality government combined school and also private unaided schools are available in a communicable distance but not as Neighbourhood School, people tend to ignore neighbourhood schools and attend that combined school. In this case, locational influences overtake the limitations in socio-economic status.

School Based Management and the influence of politics in its implementation: A case of West Bengal

Dipendra Pathak / National Institute of Educational Planning and Administration

Decentralisation in education accelerates the rate of effective organisation as both these processes lead towards the same goal-empowerment. In the context of education reforms through School-Based Management (SBM), decentralisation and delegation of authority occur at the school level, which empowers the school community to perform most of the functions. SBM can be viewed conceptually as a formal alteration of governance structure, as a kind of decentralisation that identifies the individual school as the main unit of improvement and relies on the redistribution of decision-making authority as the principal means through which improvement might be excited and sustained (Malen, Ogawa, and Kranz, 1990). Conceptualisations of SBM make one visualise the school becoming a fully self-administering unit, wholly detached from external authority and influence. But in reality, this is never so. The school continues to be seen only as one level, the last layer in a hierarchically organised arrangement for management of the school education system. In theory as well as in practice, the term 'school autonomy' is to be understood within the context of the prevailing political-administrative framework in each country (Govinda, 2000).

SBM aims at decentralising decision making by transferring authority and resources from state education agencies and school district offices to units such as governance councils, committees, or teams located at an individual school level. SBM is an approach to educational reform that allows an individual school to make its own decisions related to finances and curriculum. A school council, which typically consists of the principal, teachers, parents, and other

community members, determines the policy direction for the school (Carlos, Lisa & Mary Amsler 1993) SBM has been implemented in different ways for different reasons and in different settings. However, the common thread in all forms of SBM has been an increase in authority and responsibility at the school level, but within a centrally-determined framework that ensures that a sense of system is strengthened. SBM eventually produces better school management that is more aware of and responsive to the needs of those users, thus creating a better and more conducive learning environment for the students.

SBM succeeded in building block for school and community partnership in school administration. Through SBM community comes closer to school and participates in school functioning. SBM has created higher levels of participation of other stakeholders, which lead to reduce student's absenteeism as well improvements in student achievements (Chubb & Moe, 1988; Wohlstetter et al., 1994).

The study situated in Burdwan and Purulia district of West Bengal. West Bengal is known to be the politically active state in India. After the implementation of RTE and RMSA in state of West Bengal. All government schools in the state of West Bengal have formed School Management Committee (Under RTE) and School Management and Development Committee (under RMSA). In secondary school of WB there is a confusion of having both the committees because schools are getting fund under RTE and RMSA both the policy. So, school forms one committee and send the members name for both the committees. The composition of both the committees prescribed under RTE and RMSA policy documents (As available on WESED website) were different as exist in the sample schools. However, Block Education Office and District Education office (DEO) did not have any problem with that. The president of the committee is nominated by the DEO and other members except teacher members were selected by the president.

The members from parent community and other community members were selected by the nominated president of SMC/SMDC. The selection of the members from parent's category as well as the members from community has been politically motivated. In both the cases of the selection of members, all members were related to the ruling political party. The decisionmaking process in the SMC/SMDC meeting also were influenced by the president. Community members never object or register their dissent on any matter proposed by the president. However, if the subject of discussion is proposed by the Head Teacher and president have any objection all community and parent members support the president on the issue (As observed by the researcher).

Keywords: Decentralisation, School-Based Management, Politics, Decision-Making

Equity and quality in education and the multi dimensionality of exclusion

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The role of education in bringing each student to their minimum level of skill and enabling them to be self-sufficient and active contributors to the growth and development of the country and most importantly, instilling in them the right values and political correctness are inevitable. Thus education becomes the key factor in a country's economic growth and social development. A successful schooling in turn benefits education system and societies as a whole. The far reaching consequence of the lack of proper education includes lower initial and life time earnings, less adaptability towards changes in knowledge based economies; higher risks of unemployment which limits the capacity of economy to produce, grow, and innovate; increasing the issues of equity and exclusion. The quality of education in India and the access to it by all is still a matter suspicion in India in spite of the existence of legislation for free and compulsory education here. Any attempt to address the challenges regarding the implementation of educational policy should mandatorily consider the issues of equity and exclusion in the education field.

This paper mainly focusses on the dimensions and issues of quality of education and its cause and effect relationship with equity and exclusion and how equity and quality in education can promote equality. It also tries to get a better understanding of the factors that stand as hindrances for better quality of education and the multidimensionality of exclusion from educational service. Though there is little empirical research on the determinants of quality of education, the process of combining equity and quality definitely can improve the performance of education system which will strengthen individuals and societies and, therefore it argues that all children must have opportunities for good quality of education despite of their social background. In the promotion of education both equity and quality in education are a need as well as a right which will provide students equality of opportunities. A Serious reflection upon the relationship between quality of education and exclusion is very much needed considering the number of children who are not able to access the education facilities and number of children who are not able to transfer their schooling experience in a productive way even though they managed to be in an educational institution as students. Through this study the reasons for the inability of students to develop their learning skill in academics as well as

efficiency in it is also being analysed along with the socio-economic cultural and family backgrounds and lack of infrastructure facilities or teaching inefficiencies or factors such as gender, caste, geographical area, disability that contribute to the problems in the educational sector. A mixed method involving qualitative and quantitative styles will evaluate the connection of issues of equity and exclusion with the quality of education.

The need of investing in primary and secondary education especially for the children in the disadvantaged background is very much important and can be achieved only through a deep understanding of the intricate education scenario. There are many children out there in rural and urban areas who don't enjoy the privilege of education and many more who form another group of children who are not fortunate enough to get quality education which help them to develop their skills or recognise their aptitude and heighten their aspirations just because of poor social conditions. The challenges rose by social exclusions and issues of equity are inseparably related with the gaps in the implementation of educational policies framed so far. The paper elaborates more on the topic with case studies and quantitative data which will provide a greater level of comprehension of themes which deals with the quality of education and its relationship with equity issues which is considered to be a major reason for school failure both in systematic perspective and individual perspective and it also reminds the significance of education in breaking the link between socio-economic background and life prospects. The understanding of social exclusion not as an event but as a process is essential because there are several preceding events which will make an individual excluded from the educational system and the degree and nature of this exclusion largely depends on how a social institution functions and the existing social relations with different groups in the society. The paper also explore on how exclusion operates in education sector while looking attentively at the scope of equity and quality in education as an offset against inequality and how it could be made evident in sustainable development. It also calls attention for the requirement of education expansion more equitable and new ways to ensuring the quality of education which finally led to enjoy the fruits of an inclusive educational system.

Keywords: quality of education, equity, exclusion

Inequality in Intergenerational Transfer of Education across Social groups in India

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In this paper we have tried to examine whether inequality in human capital in today's generations reflects very unequal opportunities that individuals inherit from their parents due to their belonging to a particular social group or caste category. In order to do so, here we specifically examine role of parental education on child's educational attainment. We have taken India Human Development Survey data (2011-2012) in this paper and tried to find out the effect of father's / mother's education on the educational attainment level of son / daughter particularly for different social groups, General Caste(GC), Other Backward Castes(OBC), Scheduled Castes(SC), Scheduled Tribes(ST) in India. Intergenerational transfer takes place in three ways : Persistence (Same level of education between generations) , Downward Mobility (if education level falls from one generation to another) , Upward Mobility (if education level increases from one generation to the other).We focus particularly on upward mobility and persistence because only through these mechanisms human capability formation takes place .We further analyse this upward mobility to identify which pathway(Father-Son/ FatherDaughter/ Mother-Son/ Mother-Daughter) is playing more significant role in this transfer mechanism, whether father's education or mother's education play same or different role, whether son's level of educational attainment is same or different for that of daughter to capture any gender differential in the transfer mechanism.

Keywords: Intergeneration, Education, Transfer, Mobility

A study on Low Fee Private Schools of Delhi

Richa Dang / NDMC

School is the central organisation through which education and educational commitments are fulfilled. It then becomes necessary to understand the nature of this central entity called 'school'. Our country has a whole spectrum of schools, which provide variety of schooling experiences to the children. Neither the schools nor schooling as a process are homogeneous entities or experiences. It then becomes necessary to understand the nature of this central entity called 'school'.

It is interesting to note that while on the one hand it is the state's responsibility to provide free and compulsory education to all the children from 6-14 years of age as per the RTE Act; on the other hand, there is constant increase in the number of private schools which charge fee, albeit low fee, for providing education in most of the Indian states (ASER, 2014).

Low Fee Private (LFP) schools and their proliferating numbers in more recent times, give the primary impression that our existing education system has something amiss and hence the need for such provisioning of schooling. This may not be an erroneous impression alone. It also reflects a superficial understanding of the larger complexities involved with the presence and functioning of LFP schools.

Scholars have identified several reasons for the expansion of LFP schools. A few of them being parental choice (Bush, 2013), global advocacy (Nambissan and Ball, 2010) and costeffectiveness (Tooley, 2009; Dixon et al., 2010). Although, there is a need to develop a more nuanced understanding of each of these aspects in order to assess the specific reasons that could have led to the growth of LFP schools, and to analyse their proliferation vis-à-vis the larger educational landscape.

In this exploratory study of LFP schools, such schools were identified in the Zone of Narela in the NCT region of Delhi. These schools were visited and data was collected from them to form a general understanding of the LFP schools. Methodology used for this research falls in the Interpretivist paradigm of research. For the purpose of data collection, respondents from the schools identified and visited were engaged in a semi structured interview. The response from these semi structured interviews were collected to gain basic school information such as number of classrooms, grades offered, learning processes; and infrastructural and administrative information about the functioning of the schools.

Later, two schools were selected to understand the finer nuances of a typical LFP school in its various dimensions. The selection of these two schools was made on the basis of the information collected from LFP schools in the first phase of data collection. The intent was to choose two somewhat contrasting schools running in a common neighbourhood, so as to bring to light the range of differences prevalent in an LFP school. Although, this could not be done as one of the schools withdrew the permission granted to the researcher to visit the school.

One of the key findings of the LFP schools is that there is no fixed template of the LFP schools. The range of schools available create a wide spectrum of parameters that characterises these schools in terms of facilities, resources, compliance with government rules and other such parameters. The sheer range of this variation makes it difficult and complex to treat the LFP schools as a singular entity. On the contrary, it warrants that each one of the LFP school be considered individually. The subjective understanding of the different schools holds the key to develop a stronger and reliable discourse on these entities which posits differences along with similarities that define LFP schools. Sweeping statements and generalizable results can run the

risk of overlooking the nuanced details that characterises these schools. This variation also renders useless the arguments which are built on studies of LFP schools in a particular place and are then treated as universal features of all the LFP schools.

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Keywords: Low Fee Private Schools (LFPS), Right to Education (RTE), Schooling

6.3 Social exclusion and Education

Social exclusion in Char areas of Assam: Challenges for school leadership Subitha.

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The study discusses the social exclusion of the char dwellers generated due by geographical, social and economic factors that negatively impact their participation in the society. Secondly

the study discusses how the geographical, social and economic factors is impacting the education of children in char areas of Assam.

The social exclusion of children and the role of education are of particular concern to society for moral reasons and because of the long-term impact on social stability and prosperity (Klasen 1995). Schools have been identified as playing a critical role in reducing vulnerability to social exclusion by paving the way to productive employment and by developing pupils' sense of self efficacy, self-worth, and sense of belonging (Hills, Le Grand, and Pichaud 2002; Munn and Lloyd 2005; Raffo and Gunter 2008; Sparkes and Glennerster 2002). Education provides the capacity for social participation and attending school is itself an important participatory process (Klasen 1995, 9).

Individuals or groups are socially 'excluded' when they lack effective participation in key activities or benefits of the society in which they live (Hills, Le Grand and Pichaud, 2002; Klasen, 1995). Social exclusion denotes the inability to participate effectively in economic, social, political and cultural life leading to alienation and distance from mainstream society. The study is positioned within the context of flood prone areas (Char areas) of Assam and analyses the nature of social exclusion of the dwellers in the char areas and its impact on children and their education. The social exclusion of children and the role of education are of particular concern to society for moral reasons and because of the long-term impact on social stability and prosperity (Klasen 1995). Schools have been identified as playing a critical role in reducing vulnerability to social exclusion by paving the way to productive employment and by developing pupils' sense of self-efficacy, self-worth, and sense of belonging (Hills, Le Grand, and Pichaud 2002; Munn and Lloyd 2005; Raffo and Gunter 2008; Sparkes and Glennerster 2002). Education provides the capacity for social participation and attending school is itself an important participatory process (Klasen 1995). To this effect, the study discusses the leadership challenges faced by school heads, the constraining factors and the supporting factors as they attempt to empower children, improve learning while developing in them a sense of purpose and worth.

The Char areas of Assam are the riverine areas of the Brahmaputra river, where the extremely braided channels of the river along with its unique gradient, suspended particles and bed load combine together during floods to give rise to 'almond' shaped alluvial formations known as chars. "Char/ Chapori", as it is called by the local people, cover about 3.60 lakhs hectares of land and population of approx. 24.90 lakhs. Constant erosion and floods affects the geometry and location of the chars almost every year. These remote areas have not seen the fruits of

development in any significant manner, because of limited accessibility and consequent administrative and other constraints. Char areas are characterized by virtual absence of communication facilities with the main banks, reliable means of intra and inter char mobility, inadequate growth of transport and basic infrastructure like surface roads, health and drinking water, delivery systems for farm inputs, marketing, agro-services electricity and education. 80% of the Char population lives below poverty line. The char dwellers are landless peasants, mostly Muslim immigrants and Hindu refugees who have migrated from erstwhile East Bengal (present Bangladesh) and the Nepalis from Nepal during the British rule and have settled in the char areas. Branded as ‘illegal foreigners’, they are excluded from multiple streams of life from mainstream Assamese society. Schools in char areas are faced with challenges that include lack of drinking water and toilets, lack of transportation facilities, educational backwardness, lack of upper primary schools, frequent flooding, poverty, teacher absenteeism, migration of children, early marriage, child labour and lack of awareness among parents on importance of education and increased dropout rate among children. The falling literacy rate has an impact on social health also.

The objective of the study is

- a. To analyse social exclusion in the char areas of Assam along three central features of exclusion namely relativity, agency and dynamics
- b. To analyse leadership challenges faced by the school heads in schools in char areas of Assam
- c. To analyse the leadership strategies/practices adopted by school heads within Char areas schools to reduce vulnerability of children to exclusion and further to empower the children

The paper is based on an empirical research study of the primary schools in the Char areas of Dhubri district in Assam. The study is qualitative by nature. Observations, Interviews and focus group discussions will be the method of data collection.

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Social & Political Conflict of Jammu & Kashmir and its impact on Educational Exclusion, Inclusion & Equity

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Chancellor Willy Brandt of Germany had said, “Peace is not everything, but without peace, everything is nothing”. Jammu & Kashmir is passing through a similar situation where lack of peace has led to a collapse of societal values, growing intolerance, low literacy rate, lack of trust on democratic institutions, terrorism, drug trafficking and stone pelting have become an alternative way of life. Social & Political conflict of a state lead societal values to become collapsed. Social conflict means people are more prone towards social complexes like social intolerance towards other cultures, other religions, suppressing women rights & other weaker sections of the society. Whereas, political conflict means lack of faith on democratic institutions, lack of selfless leadership qualities among politicians & selfless devotion towards politics & ultimately practicing the politics of hate. When this happens anywhere in the world social & political conflicts tends to rise on its own. Social & Political conflict in Jammu & Kashmir is caught in a social, political, psychological, economic and theological web. We need to ask some hard questions like as to where are we heading in this conflict? Prolonged conflicts often create unbridgeable gap and close the avenues of reconciliation, compromises and concessions. Are we winning in Kashmir? If no, what are the reasons?

People of Jammu and Kashmir practice Hinduism, Buddhism, Sikhism, Zoroastrianism & Islam. Kashmir provides some of the clearest instances of shared religious and social identities, examples of which are to be found anywhere in the world. In spite of the multi-cultural, multilingual and multi-religious society, clash of faith, culture and ethnicity did not take place in Jammu & Kashmir till the recent past. In the last century the conflict in Jammu & Kashmir

took place and it has internal and external dimensions. The situation prevailing in the state has led to destabilization which ultimately lead towards ignorance, illiteracy and low literacy rate. The exclusion of few from education sector is the main reason for their backwardness and so many other psychological complexes like conservatism, fundamentalism that ultimately lead them towards unemployment, less skilled, low happiness index, low quality of life & lower socioeconomic status. All these factors lead them towards terrorism, anti-state & anti nation activities. State is equally responsible in educating its citizens & citizens are equally responsible to abide the rules of the state and country where they are living in.

Such conflicting situation would give rise to exclusion of few groups from educational purview like tribal, women& other weaker sections of the society. Social & political conflict would lead these groups towards more & more backwardness instead of their educational advancement. The investigators would try to highlight the ways through which these groups may become in a position to get themselves acquainted with modern education. The investigators would highlight the factors responsible for educational exclusion of few and inclusion of others. They would try to highlight the ways through which educational equity would be ensured for those who are outside the educational purview. Recently the union government has passed the bill regarding abrogation of article 370 & 35A. The investigators would try to highlight whether these amendments of the union government would have an impact on educational exclusion, inclusion & equity. The probable outcomes of the present investigations would be that it is not a conflict that can be fought with weapons and security forces, but a conflict of mind and perceptions. It must be understood that ideology is important to a conflict. Shared beliefs create a sense of group identity, specific targets of hostility and enable coordinated actions. Understanding ideology is key to effective conflict resolution and management. Within the domain of education, nation-states globally attempted to address issues of exclusion of both individuals and social groups. Some nations are more focused towards inclusion of their citizens in the educational purview. The Draft National Education Policy (2019) is an attempt by the union government which had various provisions and incentives for access to education and work for marginalized groups.

Keywords: Social, Political, Exclusion, Inclusion, Equity, Jammu & Kashmir, Psychological, Economic, Theological, Conflict, Complexes, Bill, Amendments, National Education Policy.

Status of Education in urban poor: Insight from a study of slum children in Chandigarh

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Education is a powerful mean to overcome individual uplift hurdles and the only way to overcome inequalities in the society. It surpasses the barriers of social exclusion and prejudices. With the advent of independence, more than six and a half decades ago, India undertook the arduous task of building a system of education in tune with the goals and aspirations of its people. In societies where the schools are accessible to all members, the school system represents a social elevation moving from the very bottom of the society. The institutions of education and training have always been channels of vertical social circulation. In the Indian urban context, the education system itself has become the culprit of dividing the society in socio-economic lines instead of integrating it. The large urban centres present almost unimaginable extremes of affluence and poverty. The fast growth of urban centres also brings forth a need to examine whether or not there has been a parallel growth or decline in educational facilities in cities, and if so, to what extent. The present article is based on an exploratory study makes an attempt to map the status of education and extent of the learning achievement of urban poor children it also intends to examine the situation with respect to home factors, school environment and adequacy of educational facilities in the school. The association between these factors and learning outcomes is also examined within the stipulated constraints. The study is conducted on a sample of 200 children studying in the class VIII of Government School situated in rehabilitation slum colony at the periphery of Chandigarh city. Learning achievement of the children is studied through adequately prepared achievement tests in three major subjects i.e. Mathematics,

Hindi and Science. Further, to explore the factors which determine the learning achievement, the detailed interviews with teachers, parents and children were carried out and presented in the form of their narratives. Findings reveal that the learning achievement of children disappointingly low in all the three main subjects. Majority of children scored less than 40 percent and merely 4 percent could get above 60 percent of the score. The information related to the factors for the dismal status of learning achievement of the urban poor children shows that bleak home conditions, low socio economic status of the parents, lack of interest in studies, unattractive teaching pedagogy, poor educational facilities, defective pedagogic methods and disengaging school practices in the school are important factors behind poor learning outcomes. Most of the children were working part time as helpers in dhabas, shops or engaged in own

household activities that compromise their opportunities for education. This study infers that how people living in the outskirts of a well-planned smart city are at the margin and lack behind in availing the opportunities of life. Children forced into work to help their families make ends meet face elevated risks of getting trapped in a cycle of deprivation. Evidence presented here clearly indicates that Government policies and scheme like RTE, mid-day meal, SSA etc. could not ensure the quality of education to the poor disadvantaged sections of the society. The project like Smart City and Smart School seems to be just an illusion until and unless we are put the attention towards the quality of education in urban society.

Exploring the Marginalization of the Marginalized in the Government Elementary

School: An Ethnographic Reflection

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In this paper aim is to understand the underlying processes of government school that happen in everyday life of school. I am trying to explore the nature of reality of this processes as well as their possibility of knowledge in context of marginalization of marginalized participants in school setting through their ethnographic accounts. This paper is also taking into cognizance the existing literatures and studies attempts to understand the functioning of school processes that affect the teaching and learning of marginalize (Malvankar 1988, Talib 1992, Sayed et al. 2007, Nambissan 2010 etc.). Now days the participants of government schools are mainly coming from marginalized and most vulnerable section of society. They have not capable to send their children in any fee paying schools and have not capable to do any educational expanses on their children. In my study I had found most of parents are manual unskilled daily waged labourer, even they have no time to care their children. Here, some important question is raised. Who will care the students belong to them? How can the teacher's perspective reflect that the educability of these students is responsible for their poorer educational outcome? However in the contemporary situations, the government schools play a key role as inclusionary institution for most marginalized and socio-economic and culturally deprived section of society at instrumental level for sake of applying liberal policies (UEE,SSA, MDM, RTE Act provisions RMSA and now government drafted SAMAGRA SHIKSHA) but at the same time the school contextual construction of reality in day to day practices advocates different story of deprivation and exclusion of students in the educational system . In my classroom participant observations, I found that there are many structural issues emerged in

day to day school practices that influenced the learning experiences of students. Such issues are the stigmatized perception about government school as free schooling (Khairat Shiksha), role distance (distance between prescribed role and role performed by teacher), social distance: between student- teachers class position, teacher's perspective of low IQ children (inper mehnat karna bekar hai), managerial system of school is failed to meet their routine activity structure, for stance Upper primary math teacher take leave for a full session for their PhD requirement by which not a single math classes are gone in full session. School management did not arrange the alternative math teacher that is a big problem. This process is identified as non-standard and non-official school procedures. This procedure is developed in day to day functioning of school. MDM related issues by which children feel deprive by style of food serving and quality of food, as well as MDM has not been completing at time of lunch by which classes have to begin 1 or 2 hour late after lunch break time. All that issues could be a factor of marginalization of marginalized participants of the school, that is the reason for the consideration about the underlying process of school. in which trace the negative teacher's attitude and stereotypes regarding marginalized participants that influence their teaching and learning in school settings. At functional level government school make problematic for marginalized students, to produced them as failure or non-compatible for upper level of educational transition, after that they fill deprived in educational system and finally drop-out from it, there is one of the reason of dropout in secondary and higher secondary level. This situation is reflected in different national surveys that show the decreasing rate of upper educational transition of lower socio-economic background people that participated in these government schools.

Some oblivious interrelated themes are explored in the fieldwork done by researcher in sake of their PhD work to understand the contextual learning in both government and private school in Varanasi for nine months. These themes that could be culprits of the exclusionary processes are: non competitiveness approach of government school it's major cause could be fixed salary of teachers, social differences between teacher and students, differences in class positions of teacher and students and lack of reciprocal responsiveness between school and community such as PTM type meetings. Methodology of this study is constructivism and interpretative approach to deal with thick descriptions of the field --. The proposed work was approached through ethnographic method. The rationale for selection of ethnography is due to contextual nature of teaching and learning. To understand the everyday life practices in the school which is contextual in nature and ethnography is one of the best method to understand the context of

learning. It was conducted with the help of class room observation and semi-structured interview schedule. Classroom observation became an important tool to understand the nuances of learning inside the class room where social and scholastic factors were an important factor to determine the learning of students. Semi structured interview schedule was used to understand the approaches of teachers about education, learning, aims of education and related topics which have direct or indirect impact on learning and overall understanding of education. Apart from that, school documents were also collected to have a clear picture of socioeconomic and cultural background of the participants. The idea about the underlying processes are vague but I am trying to explore this as a factor of marginalization of marginalized. Key words: underlying processes of school, ethnography, marginalization of marginalized, role distance and social distance, stigma with government school, social exclusion.

Keywords: ethnography, social distance, social exclusion, role, distance between role prescribed and role performed, social distance, distance between teacher and student, class position.

Shadow education: scaffolding mechanisms or instruments of deepening inequalities?

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Overview of the research

India follows a principle of providing mass education. There have been many debates addressing the concern for 'Education for All' at the national and international platform. With access of primary education as not an issue anymore, access to quality education for all levels of schooling and for higher education are the two major areas of concern. The major question while discussing quality education is the nature of teaching learning experience we are providing to the students; can it be termed as 'education in the real sense'? This teaching learning experience has many forms in India: provided by different organizations, some of which are state run or aided and others privately funded. The private learning experience is provided in formal setups such as- schools and colleges; and through informally run private tutoring classes. Private tutoring has been deep-seated in the Indian schooling system for over three decades now. Private tutoring derives its principle from being an activity for private gain, especially financial gain for the tutors. The word 'private' is also used because it is a personal 'choice' to provide and receive classes in a location agreed upon by both parties i.e. the tutor and the tutee/s. In a country where the state is mandated to provide free, compulsory and quality

education to all children up to the age of fourteen years, parents still chose to send their children for the private tutoring in hope of high academic achievement and acquiring skills that cannot necessarily be provided elsewhere. This shows a supply and demand gap. What is provided (in schools) is simply not enough for fulfilling the consumers (parents' and students') demands. This demand is not intrinsically generated for the love of education, rather it is an outcome of the examination system and the incapability of schooling setup to help student receive requisite knowledge and skills to pass the examination. This examination may be school's internal examination, state examination to clear a particular level of schooling (like the Xth and XIIth board exams) or the entrance examination for entry to higher education institutions. Data shows that the access to private tutoring increases as the student goes up the educational ladder (Sujatha & Rani, 2002) i.e. almost all class XII students access some form of private tutoring since they need to clear entrance tests to enter professional higher education institutes. The private tutoring bodies use the anxiety of parents and students to make huge profits that are often left unaccounted for. The stress and additional burden that tutoring exerts on students, rips off their teenage experiences and often takes away the fun of entering college life. The financial burden that tutoring has on parents has often been discussed through research on the household expenditure of education. Even though, there have been repeated reference to the adverse effects of this shadow system of education, students still continue to access these services. Rather, there is a sudden rise in demand of this private tutoring services with the massification of school education. Specially at the secondary stages, which are considered most crucial for a student, defining his eligibility in global job market at this early stage itself. The study insists that private education comes with its problems, but considering that it has now become an intrinsic part in the Indian education system, it needs to be recognized and regulated so as to overcome the unstructured, overpriced, unregulated and at times poor quality of teaching-learning experience that it provides. We cannot simply turn a blind eye to the existence of the system by negating it, rather more empirical evidence is needed to build upon a policy of private tutoring which is till date absent from the Indian education system. The nature of the policy can only be informed by the research studying the benefits and lacuna of this system.

Methodology

The current study is an outcome of the findings from the M. Phil dissertation work of the student where she studied the phenomena of demand of private supplementary tutoring. It was a phenomenological inquiry into the perspectives of the consumers i.e. parents and students,

on their perception towards need and impact of tutoring the students accessed in XIth and XIIth grades, last two years of schooling. It was a qualitative study using purposive sampling technique to collect data from 40 government and private school students (including the ones from Economically weaker sections), their parents, teachers and tutors. The students included participation from male and female students who belonged to all streams offered in the schools i.e. non-medical, medical, commerce and humanities. A semi-structured Interview schedule was the tool and the site was a government and a private school in North West Delhi.

Findings of the study

The results are presented without any bias from the researcher, as it was purely based on how parents and students presented their views on accessibility, affordability and acceptability of tutoring in urban households. The choice of accessing private tutoring was similar in case of both private school students and government school students. Similar patterns (in terms of subjects for private supplementary tutoring, gendered decisions, hours of tutoring etc.) were observed irrespective of the fee paying capacity of households. The major difference observed were the location and quality of tutoring accessed. The students with greater affordability accessed tutoring in big tutoring institutions which had franchises all over Delhi, these institutes had an organized time-table, a staff dedicated for administrative duties, qualified teachers (mostly graduates from elite engineering colleges or PhDs), pick and drop facility, regular test series, organized and printed course material etc. The other form of tutoring that students with greater fee paying capacity involved was home tuitions. The fees for these were highest and the rate of satisfaction amongst the consumers was most for home tutoring. But, the students who came from lower socio-economic backgrounds went to institutes with teachers having no professional qualification. Students were often cramped up in dingy single rooms of houses or small establishments. Often multi-grade teaching happened in these institutes; this seldom affected students as they felt some help is better than no help. Almost all students irrespective of the school type or its fee structure accessed private tutoring of some or other form. Private supplementary tutoring where a student majorly received additional training to clear entrances was undertaken by students pursuing science stream (medical or nonmedical) or commerce students (B. B. M or B. B. S aspirants). Private supplementary tutoring refers to additional help for entrance examination preparation; whereas private tutoring is usually accessed for conceptual clarity of school syllabus itself. The study also revealed that the tutoring market is quiet unregulated in most parts of India due to absence of any policy on this subject. There was almost no transparency of these huge private supplementary tutoring chains and the tutors often

worked without paying tax. There was no proper channel to guide parents to choose the tutoring institutes and the choice of institute was mainly done based on references from teachers, friends and family or intensive advertising. The aggressive promotions mainly made fake promises to parents and students on the pretext of securing a definite rank in entrance tests. Some tutoring centres promised classes from 'star tutors' and later provided college students or primary school teachers as tutors. Instances of cheating and being duped by the marketing staff of private tuition centres were reported by parents. The low teacher salaries were the biggest factor why mainstream teachers joined as part time tutors in these institutes. Thus, blurring the boundaries of shadow education and mainstream school education and leading the high levels of school corruption.

The examination centric learning provided in the private supplementary centres further distorted the purpose of school education. It made the low achievers and economically disadvantaged students lose faith in the system and in themselves. The entrance examinations as screening processes to admit only the best students in premier institutions due to shortage of seats had no positive benefits to students across schools. The entrance tests were fundamentally only testing the rote memorization and capacity of students performing under airtight conditions of high pressure. Attempts have often been made to reduce the academic pressure on students at higher secondary level and add personality development and extra-curricular activities. This often is a mismatch between the loaded entrance examinations, reduced time to take academic classes at school and heavy school curriculum.

Until proper regulations on the market are not made the parents cannot be prevented from getting duped, facing abuse and deception. The unfair business practices of the tutoring centres cannot be regulated unless proper legislation is passed addressing the mandates of a tutoring institute including the fee structure and qualification of teachers. Official channels need to be created for parents and students to obtain information about the private supplementary tuition centres before they enrolled. Also, there have been no attempt to help parents address their dissatisfaction from these institutes and report frauds. The consumers need to be empowered by telling them ways to gather correct knowledge of institutions to take rational and informed decisions. The fear of entrance examinations and the peer pressure around accessing to tutoring services have been two major determinants of increasing demand for private supplementary tutoring. Teachers can play a very important role in creating awareness related to the need of private supplementary tutoring for a child. But, unless teachers themselves are benefitting from

this industry they are less likely to discourage students' access to private supplementary tutoring.

Keeping all the above factors in mind, the interviews with parents, students and teachers also reveal how private tutoring has come to enhance the children's abilities. It brought out experiences from first generation learners who believed that private supplementary tutoring assisted them to acquire skills which would help them in being 'successful'. Here success refers to getting admission to professional courses and becoming desirable in the job market. These skills include filling the entrance form, choosing the desirable course and college, basic English, confidence building, problem solving etc. The parents of these students felt quite confident by sending their children for private tutoring. The comfort and confidence that a private tutor provider their children was their expectation from school teachers. They said that they were aware that the teachers in schools were overburdened with work and administrative responsibilities. The children mentioned that even to ask teachers for extra help they felt guilty of increasing their workload further. The tutoring institutes helped them by guiding through the step by step procedure of the entrance. This made their transition to the higher education institutes smooth. Children and parents shared experiences of an older sibling accessing tutoring and being able to get a government job. The tutor mentored the student throughout his graduation and even later. Also, often the tutor was a community member whom children associated with and this made learning a more rigorous process. Unlike in schools where the teachers were mostly unapproachable. To conclude, the first generation learners felt motivated by accessing the tutoring classes and often also got some conceptual clarity; experiences the school was unable to provide.

Conclusion

The paper opens a debate on private tutoring by bringing two contrasting perspectives to the table. Private tutoring leading to deepening inequalities that are already existing in the society versus private tutoring as scaffolding mechanisms for the 1st generation learners who do not have any assistance or guidance from any other source and lack in any social or cultural capital. It urges the academicians and policy makers to study the phenomena through an unbiased perspective and engage in the debate for making informed policy decisions.

Keywords: privatisation, private tutoring, shadow education, equitable access, entrance examination

6.4 Aspiration, Access and Activism: Identity Resistance in Higher Education

Missing Contestations in Shrunken Spaces: Gendered Struggle for Muslim girls to Access Higher Education

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Present paper is based on a qualitative study conducted to understand the construction and reconstruction of aspirations of Muslim adolescent girls, who are at the verge of completing their school education. This paper explores the transitional phase from school to life after school for twelve Muslim girls living in a Muslim dominated habitation of North East Delhi. The capital city with three central universities and one state university offers high aspirations to enter into college life but the spatial trajectories originating from ghettoized neighbourhood offers no 'college going culture' in the community for these girls. The paper is based on indepth interviews with 12 Muslim girls who completed their schooling from a neighbouring two government funded schools, one government school (all girls) and one government aided coeducational school. The unstructured interviews were carried out by keeping the interaction around the change or no change in their aspirations related to education and work, after finishing school education and what is their future course of actions. The girls' responses reflect at girls' gendered struggle within family and neighbourhood to reconstruct their aspirations in confirmation with familial ethos of preserving social prestige in the community. Amongst, only four girls could make up, two girls got enrolled in a distance learning programme while two girls had applied for a regular graduation programme in the University of Delhi at the time of the interviews. The two girls who had applied for regular course from university of Delhi were the students of government aided school with commerce stream background. The study observed that class followed by gender as two most influential factors affecting girls' aspirations and the decisions made for the girls. It is because the contestations over exercising 'choice' remain a class as well as gendered struggle within household and neighbourhood spaces for Muslim girls in the study. The paper also reflects on the larger discussion on the spatial and socio-economic factors contributing to the poor representation of Muslim girls in higher education. It is further followed by discussion on the contemporary state's thrust on offering vocational courses to 'empower' Muslim women, whose families have already been engaged in small scale skilled businesses for ages. This idea further encourages the poor

community members, and so Muslim girls to opt for learning some skill rather than going for higher education. The study finds reproduction of class and gender for these Muslim girls when it comes to adhering to the state's projected idea of empowerment. The entry into a university, especially for a regular graduate programme, remained an elusive goal for most of the girls interviewed. The paper thus finally concludes by stating that university still remains an exclusionary space for many girls belonging to the largest religious minority in terms of access to higher education.

Key Words: Muslim girls, Higher Education, Class, Gender, Aspirations, Choice

Culture of Resistance among University Students in Kashmir Ruhail Andrabi / JMI, Delhi

Since the last few decades Kashmir has been a conflict zone and witness to massive uprisings, insurgency, bloodied confrontations, and constant shutdowns. In recent times, the bloody summers of 2008, 2010, 2016 and 2019 epitomise suffering, pain, destruction, death and genocide in the minds and imagination of the Kashmiri people. From killings to detentions, violence has now become a norm in their everyday life affecting its quality very severely. In fact, it has created a kind of war hysteria in the region. However, despite the sustained violence they have been up against, the Kashmiri youth have been eager to challenge this repression by engaging in different modes and cultures of resistance like Facebook propaganda, wall graffiti, and through writing novels and making documentaries, songs and music, besides stone pelting. The death of the young local militant commander Burhan Wani in the summer of 2016 has made a huge impact on the teenage Kashmiris who have since become increasingly militant in their tone and tenor. Hundreds among them have joined militant ranks in the recent past. While many of them have lost their lives in military operations, it has not stopped others from following the suite. Not just that, the youth in Kashmir have increasingly begun to invoke charismatic figures like Malcolm X and Che Guvera in their slogans and narratives, seeking inspiration from these personalities and their militant struggles. Kashmir has also witnessed the emergence of a café culture as a new public space where these youth assemble and engage in conversations on the Kashmir issue and its multiple dynamics. The youth have increasingly begun to identify their political struggle as similar to that of the Palestinians who are resisting against Israel, renaming their opposition to Indian rule as the new *intifada*. However, despite

its obvious significance, there has been very little academic scholarship on some of these above themes, even while Kashmir continues to be written about voluminously.

The paper in the making seeks to address this lacuna by not only reflecting on these new modes of resistance but it also attempts to understand the influences behind these acts of resistance.

At the same time the proposed paper seeks to reflect on Kashmiri youth's notions of selfidentity that appears to have been transformed over the last decade or so, as is evident from some of these new practices of resistance. In other words, the paper explores the role of the conflict zone (that Kashmir is) as a dynamic and a creative space in reshaping the identity of the Kashmir youth. The paper also seeks to question the Indian media's easy representation of these resistance practices as simply terrorism and *jihad* reinforcing a false understanding of the identity of youth within the mainstream population of India as Islamic radicals, Pakistani sponsored terrorists, paid troublemakers or psychopaths, even while it needs to be admitted that the role of religion and religious symbols in the resistance discourse of Kashmir cannot be overlooked.

The paper will be based on interviews and ethnography, besides various reports and contemporary write-ups. The interviews would be conducted among the Kashmiri youth both in Kashmir and outside the region. The paper would also draw from established academic methods like Sociology of youth, Conflict studies and Media anthropology.

Cultural Politics of Caste among University Students in India and Abroad Gaurav

J. Pathania /George Washington University

University spaces in India have emerged as key sites of dissent, cultural resistance and ideological expression of collective identities. In the recent past, student activism on campuses have made headlines that have sparked widespread public debate. Dalit students' (former untouchables or Outcastes of Hindu society) and OBCs (Other Backward Classes) in elite institutions of higher education, have formed a generic ideological identity as "Ambedkarite", and have constructed new narratives to counter the "mainstream" narratives established through Hindu mythology within the "sacred" spaces of higher education. While invoking their cultural history, some call themselves '*Moolnivasi*' and '*adi-Hindu*', that is, the original Hindus, the autochthones of the subcontinent. Others call themselves *Anti-Hindu* by boycotting the God Rama, Krishna and many others. This has created conflict with upper caste students as well as those lower caste students who believe in Hinduism. They started rejecting goddess of

education, Saraswati; and the official teachers' day and instead celebrate Savitribai Phule to resist gender and other types of oppression. How should we understand their activism? Though such activism is not new. In 1873, Jyotiba Phule also vehemently condemned the Vedas, the ancient holy scriptures of the Hindus and formed the Satya Shodhak Samaj (Society of Seekers of Truth). He undertook a systematic deconstruction of existing beliefs, myth and history, only to reconstruct an equality promoting version. On December 25, 1927, Dr. Ambedkar in his form of protest, burnt Hindu text, *Manusmriti*. The opposition to "Hindu hegemony" was part of their larger activism for an egalitarian society. Starting with an historic account, the present paper attempts to make a comparative analysis with the present day activism of Dalit-OBCs students and raises some critical questions to understand the meaning, nature and emergence of identity based movements and it as part of identity resistance politics.

The paper describes Dalit students' activism in general and also discusses issues of gender within Dalit students' movement. It presents a conceptual debate on Dalit Feminism to understand the ongoing cultural politics on campuses. Based on an ethnographic observation across six campuses in India, and of three international Dalit organizations, the paper analyses anti-caste activism as counter-cultural; explores its "global" linkages (with Black activism) in the form of Dalit Lives Matter, Dalit Diva, Dalit Hip-Hop; attempts to de-historicize caste and gender intersectionalities; and critically interrogates the processes through which students' activism shifts to identity resistance politics on campuses. The paper presents an analysis of the data collected through ethnographic data, interviews, online materials and narratives from activist networks and protests. The goal of the paper is to critically unfold the students' ideological nuances and conceptualize Dalit-OBC students' activism and their anti-caste consciousness.

The paper centres its argument around the cultural understanding of caste. To understand the identity movements approach is important to understand what Hall (2017: 259) describes as the "cultural character of the revolution of our times." "Culture has historically been the handmaiden of casteism", according to Natrajan (2018: 3). Culture, education and learning, like the other 'commodities' of our society, have accreted to themselves a social value in a hierarchy of status symbols (Halls, 2017: 38). Using Stuart Hall's notion of culture, this paper highlights how the lower caste students' activism centres on the cultural contentions that can be understood as counter-culture. Hall further says that "cultural politics and ideological struggle are the necessary conditions for the forms of social and political struggle" (Hall, 2017: 190). Hall would suggest that cultural power should not be seen as an institution or a structure.

Cultural power emerges out of historical, political, and social understandings of a particular social group. By raising debates on campus about mythological anti-heroes, marginalized students assert a counter-hegemony of these 'sacred' spaces (of higher education). As hegemony is established through culture and politics, counter-hegemony involves reculturizing the existing student politics.

Keywords: Ambedkar, Caste, Cultural Politics, Dalit-OBC Student, Gender, Higher Education, Intersectionalities, Savitribai Phule, Ethnography, Stuart Hall.

6.5 Sexuality, Exclusion, Inclusion in Education

Critical Sexuality Education: Girls map everyday spaces

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The dichotomies of public-private, work-leisure, or geographical-imaginary are not absolute in terms of what ‘space’ could mean – for space is understood to be a non-homogenous concept (Butalia, 2012). It is not only defined through physical demarcations or structures, but shifting social, political, cultural and subjective meanings. The questions of personal safety, experiences of desire, or claims to casual loitering come to be conditioned by one’s intersectional social positions (Phadke, Khan and Ranade, 2011).

This paper is a part of a Ph.D. study about Critical Sexuality Education (CSE) and children’s agency. Building on the frameworks of critical pedagogy (Sanjakdar et al, 2015; Freire, 2005) and participatory research (Siry, 2015), ideas of access, equity, democratic participation, voice and agency are being engaged with through one example. The attempt is to explore the role gender has to play in the lives of school going adolescent girls as they relate to spaces - familiar and imagined. This group lives at a Shelter Home for street children in Delhi. They developed a mapping exercise around their Home to identify locations and civic facilities that mark their everyday engagement and navigation through these spaces with hostility. The girls surveyed and analysed spaces not only from the standpoint of ‘safety’ or ‘risk’, but also from the perspective of desire – as a “right to leisure” (p.4, Butalia, 2012), or simply for comforting purposelessness and to have ‘fun’ (Menon, 2012; Phadke, Khan and Ranade, 2011). They questioned the uneven and biased access that men in comparison to them draw in a society which ought to treat everybody as an equal citizen. Such an intervention had pedagogical and research implication for evolving a more ‘comprehensive’ and ‘applied’ understanding of CSE

- closer to children's lived realities. Significantly, the control over content and manner of engagement lay with the children. They not only actively participated in the process of research, but also defined their own learning (Rampal, 2008).

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Keywords: Critical Sexuality Education, Gender, Critical pedagogy, Participatory research

Exclusion of Transgenders in Higher Education: A Tale of Discrimination, Marginalization and Apathy

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Growing up back then in the seventies in a seemingly affluent neighbourhood in Delhi, it was not uncommon to see 'hijras/kinnars' being either invited to sing and dance on the birth of a male child or them coming uninvited themselves and clapping loudly along with congratulating the parents on being 'lucky' to have become proud parents of 'the' male child. It was also observed that post their impromptu group singing and dancing, with accompanists enthusiastically playing the Harmonium and Dholak(dressed in Kurta and Pyjamas with bright make up on faces) very often they bore the onslaught of insults, heckling or being thrown out

if the deal settled on account of being paid for entertainment was not acceded to by the family .On the other hand the 'Hijras' were seen resorting to blackmailing the family for whom they sang and danced, with aggressive posturing such as lifting their sarees up or hurling the choicest of abuses, much to the amusement of the audience who enjoyed this as mere theatrics. Back then many of us as small children who were witness to this spectacle used to think and be troubled as to what prompts these 'Hijra Aunties' dressed so colourfully and dancing apparently so happily to accept the hostile and inconsiderate treatment by an audience comprising men, women and children who insult them mercilessly with offensive and sexually coloured comments and abuses on their physicality, singing and dancing thus in turn making 'Hijra Aunties' angry, scornful and abusive in the end. These were constant questions as to why do these 'aunties' embrace this lifestyle replete with threats, indignation and constant fears on account of being different than the rest of us? Gradually as conversations at home opened up on raising questions about 'Hijra Aunties' the children now adolescents, understood that for their 'Hijra Aunties 'choices are hardly there, thus they engage in entertaining 'Us' to make both ends meet. This then was followed by engagement in fights in Public buses, with conductors, on observing 'aunties' being insulted by them on account of their sexuality and gender both, while ticketing was done for 'aunties' in a disturbing environment wherein the entire lot of passengers seated in the bus either stared mockingly or laughed on the exchange or sat shamelessly watching 'aunties' being ridiculed. , making it a difficult and lone fight. Not much has changed on ground even after four decades, but yes it is noteworthy that lately awareness and education of some lucky crusaders of the transgender community being referred to as 'Kinnars or Hijras' in northern parts of India has led to efforts by governmental and nongovernmental organizations to understand the urgent and emergent need for their inclusion in the mainstream such that their exclusion is to begin with recognized and subsequently addressed. Lately with the passing of the bill on Transgenders with subsequent amendments of course at least some headway has been made at last. However, looking at the researches on transgender education especially focused on Hijras and Kinnars it is not an exaggeration that they face brutal discrimination and apathy from peers, their own parents (often forcing them to leave homes), teachers, administrative staff and the community as a whole, making them feel unwanted, deviant and over ambitious while they try to pursue or have successfully pursued Higher Education. The journey to Higher Education and in Higher Education is but a very painful memory for them .After an exhaustive review of researches on this excluded group and reflecting on the India Exclusion Reports (by Centre of Equity Studies, New Delhi) a detailed

case study of two individuals belonging to the Kinnar and Hijra community was undertaken through open ended interviews and questionnaires to understand and document their journey in Higher Education .The findings clearly revealed that they fought against all odds to achieve what was their human right in the first place and battled all kinds and different manifestations of discrimination ,marginalization and apathy from different quarters except for few individuals who did ‘recognise’ them as human beings and not ‘others’ alien to those around them. The Case studies undertaken also reinforce the findings of the reviewed literature that pursuing Education itself, leave alone Higher Education as a person who is a sexual minority and thus considered to be an outcast most of the time is a Life of Struggle, Hardship and Marginalization at every step. This research paper is an attempt to build a case for inclusion of this excluded community in Higher Education, often commonly referred or addressed as Hijras and Kinnars in Northern parts of India in particular.

Keywords: Marginalisation, Exclusion, Education, Gender Equality, Human Rights, Inclusion

Awareness of child sexual abuse among teachers: a global and Indian perspective Renu, Geeta Chopra / University of Allahabad

Child Sexual abuse is the most heinous crime against children. Child sexual abuse is a form of abuse which leads to lifelong grave consequences for the individual. According to a report by MOWCD (2007), in India 53.22 percent children have reported having faced sexual abuse. The present review paper is a deliberation on awareness of school teachers about child sexual abuse. Many reports and articles have been searched through Delhi University Library System, Google search, and Google scholar. Afterward selected articles and reports have been carefully reviewed for the present study. It was found that the present area is understudied and there is a great dearth of information on this issue in India, particularly. It seems that teachers across world and in India understand the term child sexual abuse, but they have very limited knowledge on laws related to child sexual abuse. In addition, teachers are not acquainted with the knowledge on what can be done to protect children from any form of sexual abuse. Primarily from Indian perspective as sexuality is considered as taboo, it is clearly evident that people do not want to talk about child sexual abuse in public. Here teachers can play significant role in protection of children, especially because children spend a major chunk of their waking hours in school. This paper presents the situation of awareness of teachers on child sexual

abuse. And this will eventually help in the development of base for re conceptualize teacher education in Indian context.

Key words: Child Sexual abuse, Teachers, legislations on CSA

Gender and Caste Intersectionality: Beyond Historical Development Approach Anjali Tiwari / Department of Education, University of Delhi

During 19th century, most of the historians and sociologists used to see gender and caste as two different social entities (Rao, 2003), but later on many intellectuals and reformers tried to comprehend the intersectionality¹⁶ (AWID, 2004) between these two social entities. They tried to look beyond the historical developmental approach¹⁷ of understanding caste and gender, as it is not sufficient to understand the vitality of caste and gender based hierarchy prevalent in contemporary neo-liberal and globalized world. A historical development approach sees gender and caste only in unitary and static ways, and we need to move beyond this singular articulation to create a wholesome understanding of the relationship between gender and caste in contemporary society.

In this era of neo-liberalism, and globalization which creates an aura of “equality of opportunity” (Apple, 1990), caste and gender is still getting “reasserted, reconstructed” (Mohanty, 2004) in different arenas of our socio-political and cultural systems. If we see in contemporary Indian society, then at one side of these reassertions and reconstructions are females like Kumari Mayawati¹⁸, Kalpana Saroj¹⁵ and Tina Dabi⁵ etc., who are trying to question gender and caste based ¹⁶hierarchies, discriminations and inequalities and are creating

¹⁵ She is a Dalit women entrepreneur who worked in the field of constructions which is predominantly perceived as a masculine field. Presently, she is the chairperson of Kamani Tubes.

¹⁶ She is a Dalit girl and topped in Union Public Service Commission (UPSC) Examination in 2015 in her first attempt.

their own niche in the society. But on the other side, females like Bhawna Yadav¹⁷ and Babli¹⁸ are throwing light on the dark and brutal side of these gender and caste based hierarchies,

¹⁶ Intersectionality explains how an individual or group's gender identity intersects with other aspects of their identity such as race, class, age, caste, ethnicity etc., to create unique experiences of power and oppression. It is important in the struggle to advance women's rights.

¹⁷ According to this approach, academicians and writers try to trace the history of relationship between gender and caste and how it kept on changing as per changes in the socio-economic and cultural situation during different time periods.

¹⁸ She became the first Dalit Women chief minister of any Indian state (Uttar Pradesh) in 1995. Presently, she is the head of a Political Party i.e. BahujanSamaj Party.

discriminations and inequalities, which are represented in the form of lynching and honour killing. So, on the one hand, there are females who are defying caste based differences and are achieving success in life. Simultaneously, on the other hand there are females who are losing their lives in caste based violence. These examples show that there are a lot of factors ingrained in the amalgamation of gender and caste and a nuanced understanding is required to comprehend the actual and complex process going on behind these intersectionalities (Deshpande, 2007). In order to do so, we need to move away from unitary historical developmental model of gender and caste relationship and need to resort to ideas and theories of other prominent thinkers, philosophers and laureates in order to create a deeper understanding of the various perspectives of caste and gender intersectionality.

There are different views and perspectives to understand the intersectionalities between gender and caste. On the one hand, we have the ideas of economists and political thinkers like Amartya Sen, who explains that it is futile to imagine that there can be one form of social justice and we need to appropriate our definitions of social justice as per the socio-economic and cultural spaces. He also sees social justice as a process rather than as an end product. Whereas, on the

¹⁷ Bhawna Yadav was a 21 year old Delhi University Student, who was strangled to death by her parents, just three days after her marriage, because she tied the knot against her parents' wishes in November 2014. She was allegedly killed by her father Jagmohan Yadav and mother Savitri Yadav at her house in south-west Delhi's Dwarka North. According to reports, after killing their daughter, the parents took the body to Alwar in Rajasthan, and set it on fire. Bhavna had married 24-year-old Abhishek Seth on November 12 against the wishes of her family members.

¹⁸ Manoj and Babli, from Karora village in Kaithal district, were brutally murdered by Babli's relatives in June 2007. The cruel act was carried out on the orders of a khap panchayat, for marrying in the same gotra. On June 23, two decomposed bodies were found from Barwala branch canal in Hissar. According to reports, the couple was asked to accept each other as brother and sister. They refused, and then were forcefully fed pesticides. They were then strangled to death, and the bodies were thrown in the canal.

other hand we have the ideas of pedagogues and educational thinkers like Paulo Freire, who see education as a process of conscientization and emancipation and identify it as a way to develop critical consciousness among the people about their oppression. Both ideas help us in understanding that gender and caste based inequalities are multi-faceted and we need to acknowledge that. Besides this, we also need to generate consciousness among the masses about this, so that an equal and just society can be created. If we try to trace the praxis¹⁹ part of these ideas, then we can see it in the forms of post-structural, post-modern and Dalit Feminists, who also follows the same line of thoughts and explains that „one size doesn't fit all“. In the academic field, all these perspectives boil down in creation on „Phule-Ambedkarite Feminist Pedagogy“. It tries to amalgamate the ideas of Friere, Ambedkar, Phule and different Feminist scholars, so as to create a democratic space in the classrooms where teachers and students can together question the caste and gender based hierarchies, discriminations and inequalities and find the answers for these social discrepancies.

If we try to sum up these different arguments and perspectives, then we can refer to Ambedkar's famous quote “Educate, Organize and Agitate”. i.e. firstly, we need to understand different perspectives with regard to gender and caste based hierarchies, discriminations and

inequalities. After that, we need to organize those thoughts and share it with other members and stakeholders of the community. Only after completing these two steps, we can think of agitation, i.e. movement to create an equitable and just society, which is free from any form of caste and gender based inequality.

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¹⁹ This term is referred to amalgamation of theory with the actions. It is commonly associated with the efforts taken by oppressed groups to challenge socio- economic and political hierarchies, discriminations and inequalities.

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6.6 Disability, Inclusion and Education

Evolution of inclusive education: an analysis of out of school children in India Twinkle Panda / NIEPA, New Delhi

Education should be the stepping stone of every human life irrespective of caste, creed, gender, socioeconomic status as well as disability. Universalisation of Elementary Education and Education for All is the policy discourse today. But disability is considered a stigma in the typical Indian context for which till 2001 disabled were not included in census. In India Medical model of disability has taken place violently which is disgrace. The crux of this paper is to look into the evolution of special education in real terms. Also, it is important to glimpse on the proportion of the disabled population in both rural and urban India vis-à-vis social

category and gender. In India, whether inclusive education has actually been taken place or not analysed by the proportion of school attending children and out of school children. Again, the state-wise data on school attendance has shown to measure the out of school children in both rural and urban populated states in India. The paper is descriptive in nature and secondary data from the Statistical Report for Disabled in India, 2016, Census 2011, SDR report 2016 etc. data have been used. The paper came out with two major findings through which it can be estimated that inclusive education which meant for equity as per PWD Act,1995 still has not taken place properly. This paper has also dealt with some major areas of concern in inclusive education which are the reasons of out of school children. In addition to that, it attempted to suggest some probable remedies; which may fascinate government to pave the way of addressing the issue of out of disabled school children.

Key words: Disability, Special Education, Inclusiveness, School Attendance, Out of school children

Gender differential in disability among school going children and its impact on school enrolment in India

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The target of the Sustainable Development Goals (SDG) recognizes disability as one of the factors which influence equity and inclusion in the social, economic and political dimensions of development. It builds and enhances existing education systems across countries in such a way that would allow the disabled population to access educational institutions with greater ease by 2030. India has the majority of youth population suffering from single or multiple disabilities for whom pursuing education is a major challenge. Children with disabilities are widely believed to be less likely to attend a school or access health care, and more vulnerable to poverty.

Objectives

This study aimed to understand the gender differential in disability and assess the effect of various disability on school enrolment in India.

Data and Methods

The study used data from the Unified District Information System for Education (UDISE 201617) which is provided data by States and UTs through the annual Census of schools and teachers. National Institute of Educational Planning and Administration (NIEPA) is involved

in data collection as such and therefore the accuracy and truthfulness of the data rest with the States/UTs. To identify the disparities and nature of association between disability and school enrolment, bivariate and multivariate analysis were performed.

Results

For the present study, we are using various types of disability such as blindness, low vision, hearing impairment, speech impairment, locomotor impairment, mental retardation, learning disability, cerebral palsy, and autism. Most of the students (22.3%) were facing with Mental retardation followed by low vision (18.9%) and Locomotor impairment (15.8%). Almost 1% percent of students suffering from Autism which was lowest as compared to other disabilities. Considering school enrolment, out of total enrolment, 1.1% of children having any disability where almost one-fourth of the children (0.25%) were mentally retarded followed by low vision (0.21%). The lowest percentage of enrolment was found among autism children. We also found gender disparities in the level of enrolment of children with disabilities. Overall enrolment of children in class I to VIII with disability among boys was more likely (1.3 times) than Girls. We found in class I to V, the enrolment of children with disability among boys were 1.38 times higher than girls. It was similar to class VI to VIII where boys were more likely than girls in terms of enrolment. It was also varying by states. In all the states enrolment of children with a disability were more likely among boys as compared to their counterparts except Arunachal Pradesh where in class VI to VIII were showing the reverse.

Conclusions

Our study pointed out that the percentage of children enrolment with a disability was very low and there were huge gender disparities in terms of enrolment with various forms of disability. It can be argued that this focus on the redistribution of resources and access is desirable and important, as children with disabilities. Evidence of a study aimed at educating the girl child has highlighted that while ensuring basic conditions for ensuring girl's access to education such as infrastructure is essential, there is also a need to focus on transformations in the pattern of study and the method and practice of teaching. The influence by medical understanding of disability further reinforces this gap, so it seems convenient to distinguish between children who can access educational opportunities available to the majority, while others by their own restricted (disabled) abilities, and therefore must attend special schools with little regard to a possible lifetime of existence at the fringe of society.

Keywords: Disabilities, Education, School enrolment, DISE data

A STUDY OF MENTAL HEALTH OF ORTHOPAEDICALLY IMPAIRED AND NORMAL CHILDREN IN JAMMU.

Raspreet kour, Minakshy Sharma / University of Jammu

India is thriving hard for the betterment of person with disabilities since long. In this direction, India has signed with UN conventions regarding the rights of these children. Every individual whether any child or youth in this world has the right to healthy and happy life. Sound mental health is pre-requisite in this fast changing world. Sound mental health means a person can adjust properly to his environment for the progress and well being of his family and society. Mental health is a pressing part of individual's comprehensive health. It has an interactive connection with their physical health and their capability to flourish at school, society and work place. One of the key characteristic of mental health is the adjustment. The greater the unit of blissful adjustment, the greater will be the mental health of the person. A mentally healthy individual can translate any new circumstance and adapt positive and liberal attitude towards life. Individual with good mental health is aware of the fact that problems and difficulties visit almost everyone's life and is capable of solving the difficulties by facing them courageously. However there is direful amount of unmet necessities of effective care and access to sound mental health in children and youth whether they are living in low income or those with have any physical impairment. Physical impairment is classified as orthopaedically impairment and health impairment. This study primarily deals with the Orthopaedic impaired children. Orthopaedic impaired children are those who have grave difficulty in performing day to day activities and the demands of their environment (particularly restricting the activities related to locomotion or moving). In other words, an orthopaedic impairment involves the impairment in the skeletal system- bones, joint, limbs and associated muscles. The study is an attempt to explore and visualize the mental health of the orthopaedic impaired children and normal children of Jammu city. The sample of the study involves 8 high schools including 4 special schools and 4 normal schools. For the purpose of present study 100 children were selected, 50 were orthopaedic impaired and 50 were normal children. **Purposive Sampling Technique** was used for the present study and standardized mental health questionnaire constructed by H.P Magotra was used. The questionnaire consists of seven areas like Security- insecurity, Neurotic Behavior, Depression, Inferiority, Frustration, Anxiety and Adjustment. The analysis is based on the empirical study undertaken on the orthopaedic impaired children and normal children of Jammu city. The findings of the study revealed that there were no significant

differences on Security-Insecurity, Depression, Inferiority, Frustration, Anxiety and Adjustment among Orthopaedically impaired and normal children on mental health questionnaire by H.P Magotra. It was found that the orthopedically impaired children have more problems in daily life that affect their mental health. This is likely to have negative effect on the social and emotional development of these children whereas the normal children have good mental health and positive outlook for life. The present paper further discussed the various problems faced by the orthopaedic impaired children that affect their mental health and provide suggestions to overcome these problems. This paper is an attempt by the researcher to help orthopaedic impaired children to adjust in the normal environment with good mental health and boost their progress and achievement in various aspects of life. It is the contribution of the researcher to bring normality in thinking whether there exist any impairment in functioning.

Keywords –Orthopaedically impaired, mental health, adjustment

Educational Opportunities and Access for Persons with Intellectual and Developmental Disabilities

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Disability is one of the many factors that led to inequalities in India. Irrespective of the kind of disability, persons with disabilities face numerous obstacles in their daily lives (Finkelstein, 2001). Within educational spaces, the lack of adequate facilities for persons with disabilities has resulted in their exclusion from mainstream educational institutions. For example, Singal (2006), in her multi-layered study on understanding of inclusive education in Delhi highlights the lack of understanding of the concept of inclusion among practitioners resulting in them being unable to incorporate appropriate teaching-learning practices for students with disabilities. The study also discusses lack of resources and support available to teachers to cater to the educational needs of students with disabilities in the 'inclusive schools'. Similar findings were also reported in a study carried out by among teachers working in government-run schools of Ahmedabad (Shah, Das, Desai & Tiwari, 2014). A study carried out by Sawhney (2016) in private inclusive schools across Hyderabad reported screening procedures adopted by the schools to ensure enrolment of students with specific intellectual and developmental disabilities that the school felt it could cater to. The study also emphasizes the lack of opportunities and access to education for students with intellectual and development disabilities in the sample schools when compared to students with physical disabilities.

Drawing on a larger study that aimed to understand the link between education and employment of adults with disabilities the present paper focus on the different schooling experiences of persons with intellectual and developmental disabilities and the employment opportunities that were then available to them. The study was carried out at a case study organization that provides vocational training and employment to persons with intellectual and developmental disabilities. The case study organization located in Bangalore, India was selected as the case as it was identified as an organization that worked exclusively with people with intellectual and developmental disabilities. Additionally, this organization was the first among many reputed organizations to respond to the request to be a case for this study. The sample for the study comprised of three trainers, ten trainees and four employed alumni. Data were gathered through semi-structured interview schedules for the trainers, trainees and alumni of the foundation. Further, focus group discussions were conducted with the trainees.

Primary findings show the trainees and alumni of the foundation had varied experiences with respect to schools ranging from not having attended any school at all to negative experiences at school such as being beaten in school and/or teachers disregarding their progress in the classroom. In certain instance, trainees with mild intellectual disabilities had the opportunity to attend school up till 12th grade. However, access to educational institutes ceased beyond 12th grade. In essence, the experiences of the trainees and alumni reflected exclusionary practices in some form or the other eventually forcing them to look for alternatives opportunities to access education thus leading them to Diya Foundation. It was also found that trainees and alumni had multiple positive experiences after joining the Foundation. These experiences range from friendly inclusive environment to opportunities for independence, confidence-building activities and being able to contribute at home as well as the workplace.

The paper concludes by highlighting the lack of supportive environments within mainstream schooling system and the schools' limitations in terms of providing adequate resources for students with intellectual and developmental disabilities. Thus significantly contributing to exclusion of persons with intellectual and developmental disabilities from mainstream schooling opportunities. This lack of early opportunities for inclusion in regular school settings results in students with intellectual and developmental disabilities struggling to cope in mainstreams society later in life too. The lack of inclusive schooling also restricts the development of adequate skills that would otherwise make them employable hence leaving a large number of them dependent on their caregivers even into their adult lives. The paper among other alterations in the mainstream school system argues for amendments within the

regular school curriculum to enable vocational training for all students which could then provide an inclusive environment for diverse learners. References

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doi:10.1007/bf03173413

Keywords: Intellectual and Developmental Disabilities, Education and Employability, Inclusive Education

RIG 5: Methodologies and Methods in Educational Research

Usages of theory and classification of empirical studies in education

The good, the popular and the bad: different shades of 'theory' use in educational research

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'Theory' has been used in multiple ways in educational research. It is particularly meaningful in contributing to the conceptual framework – which further leads to the development of research questions and methodological approaches. Largely Positivist approaches do not place

emphases on understanding and bringing to the fore researchers' underlying assumptions. However, such a premise leads to problematic approaches and designs, research methods and inferences. Ethical considerations under such a worldview are deemed trivial - and if acknowledged, secondary to the goal of addressing the research problem in all its entirety, in an extreme sense. However, reasons for the actual use of theory in educational research are quite varied. In this paper I will lay out some broad ways in which theory has been used – terming them the good, the popular and the bad, with examples to support these different ways. 'Theory' could refer to the system of ideas, principles or frameworks which are overarching, and serves as an anchor to understand and generalise about particular instances and experiences. It lays out researchers' assumptions while planning, and also provides an analytical framework and explanation while addressing a research problem. There are several examples which could be cited to understand this relationship. A case could be made for the use of such frameworks in science education. Feminist and critical perspectives provide refreshing lenses to think about questions of exclusion in education (Barton, 1998). In science education, the question of sufficient and meaningful participation of children from marginalised communities and girls, is often typically reduced to a lack of opportunities or problems in children's understanding. This could in turn be owing to the inadequate content knowledge of teachers as well as infrastructure in schools, leading to compensatory or special programmes addressing these deficits. While these programmes often focus on the content of science, and are meaningful in their own ways, it does not acknowledge an important contributor – which is the representation of science and the production of values in the curriculum, and pedagogic practices in the classroom. An analysis of underlying values in the curriculum foregrounds privileged ways of knowing. It can also be traced to historical antecedents, such as to the social backgrounds of individual scientists as well as discourses and contexts within which a scientific discovery was made, and communicated. Hence, providing special education programmes alone for women and marginalised communities, focused on the content of science alone, maybe short-sighted. This example illustrates how different conceptual and theoretical understandings can contribute to multiple approaches and research methodologies, and the need to lay out researchers' prior assumptions.

There are other studies which consider this relationship between theory and data as merely attempts to 'force-fit' theory with collected data. The entire exercise is simply an effort to conform to disciplinary conventions. Verification of theory though a worthwhile attempt, could also easily slip into making unwarranted inferences from the data. It could also ignore

contextual irregularities which lead to a better understanding of the research problem than sweeping generalisations which match the theory. For instance, the assessment-driven culture which we are now part of, reduces learning to narrowly conceived questions in paper-pencil tests, the associated performance of students in the form of marks, and the exclusion of ‘weak’ students from the system. However, this prevalence reported in research studies, is often taken to imply that testing or any form of assessment is problematic, and should be avoided at all costs. It could lead to teachers and children viewing assessments as though it could be dispensed with – while assessments of different kinds are central to understanding whether the objectives of the curriculum have been met. Further, assessments for children with special needs are critical to ensuring that they are included within the system through provisions for additional support.

Then there are studies which allude to theory because it is commonly used (particularly in the Western world!) and cited. There are very few meaningful relationships that are drawn, since it is a convention to introduce theory – particularly that which is being used and debated about. Both these described attempts to ‘force-fit’ as well as use theory simplistically, could be termed ‘popular’, even with varying degrees of usage of this term.

Of course all of these attempts are better than not using any theory at all – which could then be termed ‘bad’! This includes not clarifying one’s assumptions and minimal attempts to move beyond particularities or instances to understand overarching patterns. In a certain sense they comply with Positivist leanings, and the requirement to make unbiased observations liberated from subjective values.

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The shift from government to private schools in India: Towards a theoretical understanding

Sukanya Bose, Arvind Sardana / National Institute of Public Finance and Policy, Eklavya, Madhya Pradesh

One hears news of public-school closure or school merger citing low enrollments regularly from across the country. There is a policy consensus on it. That it has been naturalized can be seen in the absence of opposition or little political resistance on the ground. The State has clearly given up to market forces and distanced itself from state-run schools, except the elite

class of public schools. From the macro-perspective, the hollowing out of the government schools or the exit from government to private has been in the making for several decades now. A comparison of the data on children attending in 2014-15 from the last NSSO educational rounds with an earlier round, 1995-6, shows that the proportion of children attending government schools declined sharply over the period. Further, the decline is not limited to the top quintiles and the elite, though they have been the first to exit.

In the popular narrative, the government run schools are clearly losing the perception battle. Market choice is based on perception. The government school is viewed as dysfunctional whereas the low cost private school is seen as efficient & working ...school lagta hai...padhai hoti hai. One must acknowledge that there is a clear difference in observable functionality. There are teachers present and teaching in the private schools across the board, whatever may be their methods. As a contrast often the comparable government school doesn't appear to function either because of teacher absence or some of them coming late, going early. Very often teachers appear to 'engage' children with irrelevant tasks, such as copying, rather than teach. Often they are busy completing clerical tasks. The impression of functionality for people comes from these lived or observed experiences to some extent. These stories circulate. Together with this when people with resources at the village move out their children from government schools, it sends a clear signal to all.

This paper uses these contemporary movements and experiences as a point of entry to understand the phenomenon of exit more systematically. How does one conceptualize and theorize exit and its implications is our central question. Which of the existing theories is relevant to understand the Indian reality? A better grasp of theory is essential to face up to the challenge of exit and to reform the government schools so as to ensure social justice, equity and quality for all. To build a strong counter narrative and base for public action, it is important to sharpen our arguments.

The idea of competitive markets is the sine qua non of modern economic theory. However, market competition has hardly been able to improve the lot of the government schools, particularly in India. Why have competitive markets not served their roles? Just the opposite, it has encouraged a downward spiral that may not bottom out.

In social science, older ideas often come back to provide a perspective on contemporary problem. A useful framework to conceptualize the exit from government schools is Albert Hirschman's framework of exit and voice. In August 2015, the Allahabad High Court had passed an order directing that all the government servants, elected representatives etc. have to

send their children to primary schools run by the Uttar Pradesh State Education Board. The judgement clearly echoes the spirit of Hirschman's suggestion to exercise a tight monopoly and reinstate voice in schools. This is a far-reaching idea. Hirschman had looked at the responses to the decline in quality through the lens of exit and voice. The economist thinks of exit as the best available option. This is the underlying idea of the school voucher system by Milton Friedman. With vouchers parents could buy educational services that would be supplied in competition by private schools. The voucher system assumes that parents have full information and are rational agents (a point contested by Stiglitz). In contrast, voice is defined as any attempt at all to change rather than to escape from an objectionable state of affairs. Voice is by nature political and at most times confrontational. Voice is fatally weakened by exit of the rich and the powerful. Hirschman went on to suggest a tight monopoly could be preferable, preventing parents from moving in this and similar fields.

Hirschman also discussed the conditions wherein exit would be the easier choice. Presence of close substitutes is one such condition under which exit will be the preferred option. We contend that the low fee private schools have emerged as a close substitute for government schools wherein a large section of the people are sending their children. The non-functionality of the government schools has found a market response in low-fee private schools, with low regulatory standards allowing a steady expansion. The phenomenon of informality –large presence of unregulated private schools, particularly the low fee private schools and private coaching centres – is distinctive of the Indian story of exit.

The paper ends with a discussion of possible alternatives such as can voice find a political base or a legislative path to manifest?

Keywords: public schools, voice, exit, competitive markets

Empirical Studies of Education in India: A Selected Survey and Critique

Suraj Jacob and Rahul Mukhopadhyay / Azim Premji University

Empirical studies can be usefully categorised along two broad dimensions: approach (positivism, interpretivism, etc); and data collection and analysis method (qualitative, descriptive / inferential statistics, etc). From these emerge empirical claim-making (description, pattern-finding, explanation). The paper explores these dimensions for empirical studies of education in India. Note that, confining to empirical approaches, the paper does not survey studies that are primarily conceptual critiques, methodological critiques, or about classification / concept-formation. Approach of empirical studies: While positivism and

		Nature of schooling		Consequences of schooling	
		school	system	school	system
Understanding of issue from perspective of citizens / clients	Micro				
	Macro	Governance			
		Structural			
Understanding of issue from perspective of providers	Micro				
	Macro	Governance			
		structural			

interpretivism come in degrees and often studies have elements of each, the key distinctions pertain to (a) critically engaging with underlying categories and (b) acknowledging and exploring the (often hidden) ideological, positional and other subjectivities of the researcher vis-à-vis claim-making.

Data collection & analysis methods in empirical studies: While studies now increasingly go beyond the distinction of “qualitative” / “quantitative”, much of the empirical literature on education in India continues to a hard boundary. Based on the specific methods used, quantitative studies can be distinguished into those using (a) descriptive statistics (numerical/graphical summaries, cross-tabs) and (b) inferential statistics (significance tests, regression). Within qualitative studies, it is useful to distinguish studies that primarily use (a) ethnographic observation, (b) interviews, and (c) archival and documentary analysis.

Note that approach and data collection/analysis do not map out neatly onto each other. While some like Mahoney and Goertz argue that it is a tale of two cultures, we argue that some qualitative empirical studies of education in India tend to be positivist and hew to the prescription of King, Keohane and Verba who sought to extend the logic of the quantitative approach to qualitative data.

We also explore ways in which studies have tried to combine qualitative and quantitative approaches, and how that may or may not increase claims of validity.

To make the exercise tractable, we focus on the following simple classification of the empirical literature on education in India – summarised in the table below – which, we believe, is expansive enough to incorporate much of this literature.

One categorisation (table columns) distinguishes studies focusing on the nature of education (the ‘what’ and ‘how’, including determinants of education quality) and those that focus on the consequences of schooling. Such studies can in turn be characterised by the units of empirical data collection/analysis: individuals and schools vs. system. Another categorisation (table rows) distinguishes studies focusing on recipients vs. providers of schooling. We further divide both of these categories based on whether inference is at the micro (individuals, schools) or macro (system) level – and within macro, whether the focus is on governance or structural conditions.

We categorise selected studies in the extant empirical literature on education in India based on the two dimensions of approach and data collection/analysis as well as the categorisation sketched out above. The paper asks: what is the nature of empirical claim making that emerges from particular choices regarding approach and data collection/analysis? We find that:

- (i) there are several instances of questionable claim-making in this literature;
- (ii) there is often insufficient self-awareness of the epistemological/methodological approach taken and its limitations, with implications for claims made; and
- (iii) there are some important aspects of empirical claim-making that extant studies simply do not allow for want of appropriate methodological tools (for instance, process tracing).

Why Doesn't Educational Research Solve Educational Problems?

Habibullah Shah / University of Kashmir, Srinagar

When we speak of an umbrella term called education, the first thing we need to do is to widen up the horizons of our mind-set so that it will open up new vistas for humankind. Education as discipline has been evolving for so long and has, over the years, been significantly influenced by the works of a number of philosophers, sociologists, researchers and scientists. During the last 100 years, the history of education discipline and educational research has been marked by enduring contests among different academic groups, especially scholars of education, scholars in other fields and disciplines, like social sciences. In this paper, we have made a humble attempt to present the status of educational research along with the reasons why it has failed to

solve educational problems. The subject 'Education', in common with other social sciences, suffers from a double lag: slow progress in fundamental research and delay in using research findings. More than this, the identity of the subject has been restricted to teacher education in maximum parts of the world. Education has conventionally taken second place to teacher education. The article also considers the role of the other disciplines in stimulating a pluralist and diverse approach to the study of education.

Key words: Education, research, status, method, theory and quality.

7.1 Educational debates during colonial period

History of teacher education in India: Reforms and Debates during 1882 – 1947

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Unlike the fields of Medicine, Arts or Engineering, Teacher Education was not able to garner support for it to be recognized as a professional programme. The need for training of teachers was hugely debated and by the time such debates decreased, India had varied programmes for teacher training in place; not only for teaching at different levels but also for teaching at the same level. The confusion pertaining to whether it is about the relevance of the teacher training programme, duration of it, qualification, its curriculum or the salaries of the teachers; further exacerbated the status teacher training had as a professional course. With the present paper there is an attempt to study the trajectory of teacher education starting from normal schools to

its culmination into the teacher training institutes and colleges. The paper tries to present the debates and reforms in the history of teacher education. For the purpose of this paper, the education reports, policy documents and newspaper articles belonging to the period 1882-1947 are studied using historical method. The attempt is to bring the historical debates and reforms concerned with the area of teacher education to the fore.

The period of 1882-1947 is remarkable for the study of reforms in history of teacher education as in 1882 with the Hunter Commission Report the existing scenario of teacher education was reviewed and it also provided a road map for its expansion. By 1882 the teacher training programmes were debated to be critical for the development of right attitudes and knowledge among the masses of India. Teacher training programmes already existed in some of the provinces. However, it largely functioned through the system of normal schools which often admitted candidates right after secondary or sometimes even after completing primary schooling. The quality of these normal schools was lamented and efforts were put in improving the system. Some of these normal schools were later developed or converted into teacher training institutes/colleges and some new teacher training colleges were opened up. These expansions however differed according to different provinces. Madras was one province which advanced the most in the expansion pertaining to the teacher education. Some colleges instituted certification like L.T., some instituted degrees in B.T. and some other B.Ed degree for teaching at the same levels. Later some of the colleges started degrees like Master in Teaching for its research students but this degree is also known through different connotations at different places. Except, Master in Teaching programme, the number and the kind of subjects that the students had to study for B.Ed, B.T or L.T. differed according to the name of the degree, college and province. Further, some got degrees even after 6 months of course, some after one year and some others after two years. These disparate structures of teacher training unveiled a confused understanding with respect to the need and requirements for one to become a teacher. The focus on the teacher training simultaneously brought forth in focus the inadequate salaries of the teachers. The primary school teachers were the worst paid category among all school teachers; however, the salaries of the aided school teachers were also not adequate enough. The Government then brought a resolution for improving the salaries of the primary and public school teachers but this led to the discontentment of the aided school teachers due to ignoring them in these resolutions. There was a widespread call from some of the educationists of the time to eliminate these disparities in the teacher education programmes through bringing in mechanism to standardize the teacher training programmes at each level. After the second

World War the need for training teachers for the practical problems and acquainting them with the culture of the countries other than its own was emphasized. There was effort to standardize the teacher training programme at each levels as a result of which new departments/institutions of teacher training were then opened.

So, the major reforms in the teacher education were witnessed in four broader areas ; the conception of a teacher, the subjects of study in a teacher training programme, the duration of a teacher training programme and salaries of teacher. Each of these reforms are brought by and brought in a number of opinions, discussions and debates which continues even till date.

Keywords: normal school, principles of teaching, discipline and moral teaching, school inspectors, women teachers

Funding of Schools: Experiments in Payment by Result and Self Supporting Schools in the Bombay Presidency during 1854-1884

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The years between 1854-1884 is crucial for understanding the education policy adopted by the colonial government. This was a period between the adoption of the Wood's Despatch and the adoption of the recommendations of the Hunter Commission. During this period numerous experiments were made in the field of school education. This paper looks at three such experiments done in the Bombay Presidency. On 19 July 1854, the directors of the East India Company sent a Despatch to Dalhousie, the governor-general of India. This Despatch drafted by Charles Wood, is also known as the Woods Despatch has been hailed as the *magna carta* of Indian education, as it introduced the system of grant-in-aid and proposed for the establishment of universities in Bombay, Calcutta and Madras.

However, even before the arrival of the Woods Despatch, the government of Bombay introduced a type of grant in aid system. On 16 May 1854, it issued a notification stating that 'the government is ready to receive applications from the inhabitants of all towns and villages for establishing the vernacular schools.' The government offered 'to pay half the salary of the teacher, provide and keep in repair a suitable school-house and ordinary furniture and defray all contingent expenditure.' This was different from the grant in aid system suggested by Wood.

Besides this, the Bombay government introduced two other schemes- the Payment by

Result adopted from an experiment implemented in England and Self Supporting School System which was entirely an innovation. This paper analyses the working of all the three systems during 1854-84 in the Bombay Presidency.

Introduction of Printing and the growth of Libraries in India

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When written records were unfamiliar to humankind, the main mode of transmitting both religious and secular knowledge were through oral narratives- people lived in a traditional society where knowledge was handed down orally by the previous generations to the younger generations. The tradition involved a strict disciplinary regime in the reproduction and transmission of religious knowledge orally and through performances. But the advent of printing brought massive revision in the existing format of dispensing knowledge in India. Introduction of print has been a vital agent through which Indian society underwent massive transformation with respect to dissemination of knowledge. Through this technology, mass production of texts was made possible and libraries became the medium through which the pattern of reading was inculcated. Before the introduction of printing, libraries were just a store house of knowledge and the roles of libraries were confined to collection and preservation of the written records. The absence of printed text rendered libraries just a store house of knowledge and these libraries were mostly owned by royals, priestly classes, and religious institutions and monasteries. Therefore, common people could not get access to the early libraries and there were not many libraries due to the non-availability of books. It was only after the introduction of printing in India that common people came in contact with printed books and functions of libraries assumed dynamic. The modern concept of public library as a service institution started due to the introduction of print and subsequent proliferation of printed text led to the establishment of several public libraries in the later period. The significant importance of libraries as educational institution came to be recognised only with the introduction of printing. Printing was brought to India in 1556 by Portuguese Jesuit missionaries when they set up the first printing press in Goa, and was initially used for missionary's enterprises. It was the Christian missionaries who appealed for printing presses to be despatched to the mission stations for evangelizing purpose. Printing press was needed for multiplying of the Bible and other Christian literatures and also for translating in different

Indian languages. For missionaries realised that translation of gospel in their own native languages would be more effective in understanding the gospel in the most meaningful and in a personal way. Through printing text, the gospel was spread to wider social class. It could pervade to places where physical presence was not possible at times owing to various reasons. Printing thus, became the most vital instrument in spreading the gospel among the Indian natives. In the later decades of nineteenth century India witnessed a surge in book markets and the rise of indigenous printing presses, this however, did not provide the privilege for the masses to afford and own books. This is where libraries filled in the gap, by providing materials for general readers from different socioeconomic strata for free. Therefore, libraries began to fulfil responsibilities in areas of education as much as formal schooling catered to intellectual development of a person. During the years when development of libraries was still nascent, the arrival of printing marked the beginning of a prosperous era for the growth of libraries in India. The growth of libraries was hampered by the non-existence of adequate written literature before the advent of printing. This paved the way for a renaissance in library movement with remarkable extensions and innovations, both in building and in service. This paper analyses the advent of printing presses and its role in the proliferation of libraries in India.

Keywords: Oral tradition, Printing, Knowledge, Libraries, Transmission

Gokhale's Elementary Education Bill: An analysis of the debates

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The Right to free and compulsory education was granted to the children of the nation in 2009 when The Right of Children to Free and Compulsory Education Act 2009 was enacted by the Indian Parliament. This Act was not devoid of shortcomings, yet it was a victory of an almost hundred years' long battle started by Gopal Krishna Gokhale in 1911. The notion of equality in education calls for equal access to educational facilities to all the children of the society. The hierarchical Indian society dominated by the caste-based graded inequality deprived the mass of children belonging to lower and depressed castes from even the rudiments of education. The colonial rule reinforced this inequality through its policy of Downward filtration, according to which the state chose to provide modern education to the upper caste and landed elites and assumed that these educated elites, in turn, would spread knowledge among the masses. This, however, did not happen. The first government document to admit State's obligation towards the education of masses was the despatch from Court of Directors,

popularly known as Wood's Despatch of 1854. It did not, however, require the government to take full responsibility for educating the masses but introduced the system of grants-in-aid. Reformers like Jyoti Rao Phule raised their concern for the neglect of education to the masses and Brahminical domination in education and government jobs. He submitted before the Indian Education Commission of 1882 that the 'primary education of the masses should be made compulsory up to a certain stage, say at least 12 years' (Bhattacharya et al 2003, 113). Despite opposition from the landed elites the Commission turned its attention towards the State's responsibility towards the education of masses. The most important recommendation of the Hunter commission was regarding the inclusion of legislative means to ensure the expansion of primary education. It noted: 'an attempt be made to secure the fullest possible provision for an expansion of primary education by legislation suited to the circumstances of each province' (The report of Indian Education Commission 1883, 113). However, it was also the most neglected recommendation in terms of implementation. Gopal Krishna Gokhale made several attempts in his budget speeches for free and compulsory education, during the period 1902-1910. In 1910, he introduced a resolution for compulsory education. When these efforts did not yield concrete result, he introduced the Elementary Education Bill in the Legislative Council in 1911. Bill provisioned for four years of compulsory education. Gokhale made the Bill highly permissive in character by including several safeguards such as exemption of certain communities from compulsory attendance, non-inclusion of girls within the purview of the Bill, exemption from attendance due to seasonal needs of agriculture etc. These safeguards were the chief reason behind the support the Bill could garner. However, despite these safeguards, the Bill failed to pass into an Act. What factors were responsible for its failure? This question has remained underexplored. The available literature (Saiyadain 1943; Desai 1953; Nurullah & Naik 1974; Ghosh 2000) points to the official opposition of the Bill for its debacle. However, the official opposition was not the only factor but one of the several factors. This paper attempts to uncover the other underlying causes for Bill's collapse by an analysis of the debates pertaining to it through an examination of archival documents, newspapers and periodicals of the period. **Keywords:** Gopal Krishna Gokhale; Elementary Education Bill; Right to Education Act; free and compulsory elementary education

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History of Arya Samaj Gurukul Schools and their Contemporary Status Payal Yadav / Department of Education, University of Delhi

Schools are important formal institutions of learning. Explaining the importance of schoolbased research, Stenhouse (1975) has focused that for development in the field of education, schools must be transformed as sites of research and development and not merely the consumer of research and development. Equivalent to the diversity of India, there is wide diversity in schools as well. There are different types of schools, run by different administrative institutions. Like recognized schools, aided schools, unaided recognized schools and so on. National Curriculum Framework 2005 also highlights the point that there are ranges of schools in our country.

With this background, the focus of the present study is to understand the historical development of Arya Samaj Gurukul schools. The genesis of these schools lies in the socio-religious movement of Arya Samaj. Although this movement has emerged as a socio-religious movement in 19th century colonial India but later on engaged in educational work of considerable importance to supply the shortcoming of colonial education gaining momentum at that time. The agenda of Arya Samaj educational work started with the idea of establishment of Dayanand Anglo Vedic (D.A.V.) schools but later on, this academic community was divided into two streams, one of which was called Gurukul stream.

This stream is staunch and more traditional in the sense that they believe in the ideal of Vedic education. Rai (1992) while discussing this divide explained that some of the founders of Arya

Samaj initially took part in starting of D.A.V. college but later they found that the system of education followed was not after their heart and it is not the system which was imagined by Dayanand Saraswati.

Arya Samaj as a movement has been studied extensively from its larger socio-religious and philosophical point of view. Its historical development, mission and purpose have also been explained in some researches (Dua, 1970; Rai, 1992). Some studies have also discussed its reforms and contribution to Indian Hindu Nationalism (Jones, 2006). However, the Gurukul institution of Arya Samaj as a course of study has been studied at a very minimal level. Presently a good number of these schools are running in different parts of the country and spreading a distinct kind of 'religious education' based on the teachings of Swami Dayanand Saraswati.

The objective of this paper revolves around two themes. First is related to the socio-historical contexts which led to the emergence of Arya Samaj Gurukul schools and second is related to the status of these schools in contemporary educational regimes. The paper is divided into three parts. First section discusses the origin of Arya Samaj movement, its founding principles, religious ideals and aims. The second section of the paper is devoted to understanding the sociohistorical contexts which resulted in the development of the Arya Samaj Gurukul schools. This section also analyses the content and processes which were part and parcel of Gurukul school teachings like shuddhi work, legitimate sources of knowledge, the performance of yajna and other philanthropic activities. The last section of the paper tries to locate these schools in contemporary educational regimes. For this section, primary data gathered from a Gurukul is used to understand the current status of these types of schools.

To illuminate the data, a wide range of primary as well as secondary sources have been used. Like original writings of founders of Arya Samaj movement, unpublished manuscripts, Gurukul annual patrikas, interviews from Gurukul *Acharyas*, official reports, case study based field data from a Gurukul school. It has been revealed that historical development of the Gurukul schools has developed in a complex context of multiple ideologies related to group consciousness and overt expression of a distinct kind of Hindu identity. This is also manifested in the current and day to day practices of contemporary Gurukul schools in India. Hence the study of such educational institutions is significantly relevant to understand the complex construct of the schooling system in India.

Keywords: Arya Samaj, socio-religious movement, Gurukul Schools, Religious Education

7.2 Inequality, Social mobility and Education

Inequality, Social Mobility and Education

Alfenomarie S, Indira Vijayasimha / Christ University

The study investigated the influence of various factors like family characteristics, socioeconomic background and educational opportunities on the educational achievement of slum children from Bangalore south. The study was conducted in 4 slums from 2 wards, where 2 of the slums are notified slums from Bysandra ward and other 2 slums are non-notified slums from Siddapura ward. A sample of 90 urban slum children in the age group of 6 to 14 was interviewed regarding details of socio-demographic characteristics, family background, schooling and educational achievement scores. Interviews with parents were also conducted to get information about income and occupation.

Karnataka State Board Syllabus was followed in all private, private-aided and government Kannada, English and Urdu Medium schools where the majority of the slum children were enrolled. There was one exception in the case of a school run by an NGO exclusively for children from poor social and economic background. This school followed the CBSE syllabus. Schools followed the state government norms of examination pattern and children were not made to repeat any grade between grades I to VIII. The school year consists of 2 terms; each term carried two formative assessments and one summative assessment. Consolidation of Term I & Term II marks of an individual student were considered for final grade report. In the CBSE school a similar pattern of assessment was in place, although no consolidation of I term and II term examination scores were done to make the final exam result of the student. The marks scored at the annual exam were considered as the final one. Question paper analysis across schools indicated that the student achievement scores could be taken to be broadly comparable. There was no significant difference in the academic achievement of the children from different slums. Findings indicated that caste, religion, mothers' qualification and mothers' occupation do not have an impact on the academic achievement of the urban slum children. However, fathers' qualification, fathers' occupation had a small impact on the academic achievement of slum children. Interestingly, family income had a clear impact on the academic achievement of slum children. We speculated that this could be because of parents' ability to send children for extra tuition. Surprisingly, our results showed no significant difference between the academic achievements of the slum children going for tuition and not going for tuition. The mean scores of students attending tuition was slightly lower than that of students not going for tuition.

For further comparison, the data was collected from 100 non-slum children studying in the same schools where slum children were also enrolled. As in the case of slum children, for the non-slum children also there was no significant impact of caste, religion, mothers' qualification mothers' occupation on academic achievement. Father's qualification and occupation had a small effect on academic achievement. Once again, the family income was related to achievement. There was a more or less linear relationship between income and academic achievement that held true for both slum and non-slum children.

Teachers' perception on socially and economically disadvantaged children were examined by giving teachers a detailed questionnaire that had to be filled by the respondents. It was administered to the teachers working in the different types of schools, where slum children were enrolled. Thirty-six teachers from 7 different types of schools returned the filled in questionnaires. The results indicate the following: (i) 86.1% of teachers say they can identify the socially and economically disadvantaged children through their physical appearance, behaviour, attitude, body language, daily activities, way of dressing and living, classroom behaviour and the expression of language in the classroom. (ii) 58.4% of teachers say they did not find any difference in the academic achievement of boys and girls come from socially and economically disadvantaged background. (iii) 55.6% of teachers did not find difference in the academic achievement of boys and girls come from low socio-economic status and high socioeconomic status. (iv) 97.2% of teachers says these children are deprived from the basic needs, less clean environment and they lack proper nutritious food. No good home environment. Poverty and illiteracy is also the other major concern. These children are helpless to meet their needs. (v) 100% of teachers says providing better platform to these children can help them to shine good in future. Classroom observation showed that there were some differences in the way teachers responded to slum and non-slum children. At this point it is not possible to say whether these differences impacted students' academic achievement. However, since the majority of teachers clearly seemed to be able to distinguish between slum and non-slum children and also had somewhat different expectations from these sets of children, some sort of expectancy effect may be at work in the classrooms.

Key-words: Urban Slum Children, Educational Achievements, Socially Disadvantaged Children, Economically Disadvantaged Children, Teachers' Perception, Classroom Observation

UGC Graded Autonomy Regulation (2017)-An instrument for Exclusion?

Neeru Snehi

University governance is gaining significant attention over the last few decades. This may be due to the changing external environment of universities and colleges. The impact of globalization, technology, the massification of tertiary education, the emergence of knowledge economy, the intrusion of market forces and other drivers into the sector has resulted in universities growing rapidly, becoming larger and diverse. The onus of managing the universities thus lies on the governance structures and mechanisms. The role of university governance is also becoming significant due to its role in bridging or fusing academic mission and executive capacity. University governance has gotten more critical as the demand for higher education gotten greater with changes in the world economy. Globally, higher education has placed enormous stress on national capacity, and this has turned led to a transformation of public and private institutions, to issues of quality assurance, various accreditation schemes, educational borrowing, centralization, decentralization and recentralization of the governance process and so on. In Indian context too, the structure and processes of management of higher education institutions are undergoing transformation. It is also recognized that autonomy of higher education institutions is central to their governance and gives greater academic freedom to them. The UGC's Graded Autonomy Regulation introduces a three-tiered system of graded autonomy for universities and colleges, based on their National Assessment and Accreditation Council (NAAC) scores and ranks. For Tier-I (universities and colleges with a NAAC score of 3.51 and above), it insists that all new courses, degree programmes, and centres will have to be run in a self-financing mode. It gives freedom (not needing UGC's approval) to such institutions to charge fees at will and "open constituent units/off-campus centres within its geographical jurisdiction, without the approval of the UGC, provided it is able to arrange both recurring and non-recurring revenue sources and does not need any assistance for the same from the UGC or the Government" (clause 4.3 of

"Dimensions of Autonomy for Category-I Universities" in Part III, section 4 of the The Gazette of India: Extraordinary Notification, 12 February 2018). Additionally, it recommends heavy and intensive use of digital information and communication technology (ICT) to enrol, teach, and evaluate students. Massive online courses (MOOCs) developed by the SWAYAM portal are recommended. The regulation recommends that up to 20% of the faculty may be contracted foreign faculty with variable pay and incentives, however, the resources for this variable pay and incentives have to be generated by the institutions themselves. Similarly, it recommends

that up to 20% of student seats may be reserved for foreign students who are expected to benefit from the credit-transfer mechanism. For Tier-II institutions (NAAC score of 3.26 and above, up to 3.50), much of the same is repeated; the only exception is a required periodicity of peer review and assessment through an assessing agency approved by the UGC. For Tier 3 institutions. Institutions which have either scored Grade A in AAA accreditation (score 3-3.5 on a 4-point scale) or which ranks among the top 150 institutions in the NIRF rankings for the year, will fall in this category. These institutions will not need to approach the UGC for starting new courses and undertaking curricular reforms. They will, however, be reviewed by the UGC's expert committee every 5-7 years. This article will attempt to explore the impact of the Regulation on the governance of institutions to which this autonomy has been granted. It is perceived that this regulation drives towards the privatization of higher education, and will mean the exclusion of economically and socially disadvantaged sections.

Rising Enrolment, Falling Labour Force Participation: Trends and challenges of women in India

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In India, women comprise of almost half of the population. Their participation in the labour market, thus, becomes the driver for the potential growth of the economy. Despite the increase in their literacy rate over the decades, the labour force participation rate for females has been on a decline. According to an ILO report, the female participation rates declined from 34 percent in 1999-00 to 27 percent in 2011¹², which has further declined to 23 percent in 2017¹⁸. This is a decline of 11 percentage points for females, while the male labour force participation rate did not change significantly over the same period. The decline is more in rural areas as compared to urban and more for lower income sections. This essentially means that the economy is losing out on the potential growth that it could have witnessed with greater female participation. Given this backdrop, this paper, based on empirical data, tries to look at the variations in participation rate of women in terms of social class, caste, level of education and economic background. It would also delve into the reasons behind the declining female participation rate despite rising enrolment in education sector. The paper primarily uses NSS, including the latest periodic labour force survey (PLFS 2018) data along with other data sources for this purpose.

One of the explanations of falling female labour force participation rate (FLPR) is the U-shaped hypothesis. This hypothesis depicts the movement of FLPR with development of the economy (usually measured in GDP). According to the hypothesis, low-income countries exhibit highest female participation rate, while middle income countries have lower female participation rate. Women in low-income countries are engaged in subsistence work, while in middle-income countries, with the transition of the economy, the men mainly do the industrial jobs. As the economy grows further, the education level rises and fertility rates declines, women join the labour force to take advantage of the growing employment opportunities and rising incomes in the service sector. In terms of a single economy, when the level of growth is low, women are engaged in the primary sector thus having high female participation rate. As they acquire education and skills, their productivity increases and so does their earning power, thereby earning more in less time, also giving them more time for work at home and leisure. Another explanation could be that highly educated women marry into high-income households, inhibiting their participation in the labour force. With further economic development, the highly skilled and educated women join the labour force in the service sector, hence increasing the female labour force participation. This forms the U-shape of the female labour force participation. However, the hypothesis is not robust to econometric methodologies and different data sets, it is a stylized fact. On analysis of available literature, it was found that some countries follow the U-shape, while a number of labour markets do not follow this relationship. According to Gaddis and Klasen (2013), “feminization U hypothesis as an overarching secular trend driving FLFP in the development process has little empirical support”. They add that the empirical support of the hypothesis depends largely on the data sources used.

Another factor that might hinder female labour force participation is lack of or low levels of education. However, with the implementation of RTE in the country, the enrolment level has been on a rise. According to census report, female literacy improved from around 40 percent in 1991 to 65 percent in 2011. However as stated above, the female work force participation rate declined in the same period. Other factors that influence women’s participation in the labour market include fertility rates, level of economic growth, age of marriage, economic and social background and employment opportunities. These and other potential reasons are discussed in the paper along with the trend in the recent years using the PLFS data and earlier NSS rounds. The existing literature shows the decline in FLPR and argues for a plethora of causes for the same. This empirical data based paper would be an addition to the existing literature, analyzing the latest NSS data and an attempt will be made to plug the gaps in terms

of the factors that have led to the decline. It will analyse the differences in FLPR for different age groups, level of education, social caste, area of residence (rural/urban) and economic background. This will aid in understanding the differences within women in terms of their participation in the labour market.

Inequality, Social Mobility and Educational Inclusion: Evidences from the Socioeconomic and Political Mobility of Marginal Sections in India

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Evidences of social history, suggests that the social exclusion takes place on the basis of caste, race, religion and gender. Accessing to the resources perpetuating inequality and deprivation of education, experienced by the Scheduled Castes, Scheduled Tribes and religious minorities of India is one picture of educational exclusion in India. This paper draws special attention to the educational inequalities differentiates system of Indian higher education. In this regard, this paper deals with the problems of higher education which can address the social exclusion and lower attainment of marginal sections of society. Contextualising the problem this paper tries to explore how the National Fellowship Programme in Higher Education turned into a Cultural Capital and determined socio-economic and political changes of the Scheduled Castes (SCs) in India. The main objective of this paper is to understand and transcend the phenomena for policy evolution on the issues concerning the higher educational inclusion and social mobility. Moreover, this paper focused the practical part of the higher educational inclusion policy. More interestingly, it's trying to extract the space of inclusiveness in educational administration and National Fellowship Programme in higher education. This paper is a primary research paper which employed the descriptive statistics, case study and observation techniques and the secondary data are collected from different reports journals and from national policy of education. The major findings are highlighted; how socially backward peoples are deprived of higher education. Finally, it raised questions about the practicability of inclusiveness of higher education. It was identified that educational policy can be changed by strategies involving the management legislation and the way resources are allocated. The studies showed that such measures were carried out in perceived social contexts of instability and uncertainty in order to provide inclusive higher education to the excluded students. The National Fellowship

Programme is meant for social mobility, however, it is also contaminated with social stigma and negative perception of academic sphere.

Keywords: Marginal Sections, Higher Education, Mobility, Inclusive Educational Policies, Inclusive Policy.

7.3 Engaging with Inclusive Education

The Portrayal of Disabilities in Children’s Literature: Exclusion and Inclusion

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As is well known, India is a signatory to the UN Convention on Rights of Persons with Disability (UNCRPD) in 2007. The eighth principle of UNCRPD stresses on raising awareness levels to foster respect for the rights and dignity of persons with disabilities, in addition to combating stereotypes and prejudices related to them.

In the field of education, this is reflected in the concept of inclusive education, which implies that all learners, with or without disabilities, are able to learn together through access to a common educational system that would include a diversity of abilities and backgrounds. Statistics show that an increasing number of disabled children, with various and varying degrees of disability, are now in regular schools. The Preamble to the CRPD recognises that “disability is an evolving concept and that disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others.” The educational setting would include textbooks in schools and children’s literature in libraries and perhaps in home settings as well.

The presentation of disabilities in children’s literature is rather uncommon, due to the widespread misconception that children’s literature should be all about flowers and trees and cute animal characters, and more importantly, a happy ending; by default, physical, cognitive and mental impairments would not fit this scenario. Moreover, even when disabled characters were portrayed, they were shown as villains, or as objects of pity, or as helpless victims. Only recently have authors of children’s literature attempted to show disabled characters as complete people, shattering the belief that their disability is the primary concern of such characters.

It is therefore important to acknowledge disabilities in children’s literature and in school textbooks; such texts are, quite often, a child’s first encounter with disability.

This paper examines the portrayal of disabled characters in textbooks and in children’s literature: the nature and the extent of the portrayal, and their potential impact on young readers, including those affected by some form of disability.

Disability and Education: The Challenge of Inclusion and Access

Manasvini Abhyankar, Chanya Kapoor / St. Xavier's College, Mumbai

Disability as a discipline has evolved across times. The models and perspectives adopted to view disability have evolved and transformed not only the idea of disability, but also the attitudes followed towards it. The biopsychosocial model of disability agrees upon the interaction of the environment and the attributes of the individual. This model brings to notice the concept and importance of inclusion, which is vital to ensure access to resources and maintaining human rights of all. This argument had been emphasized by the United Nations Convention on the Rights of Persons with Disability (UNCRPD), acknowledging rights and freedoms which each person deserves, whether with or without disability.

While India has been a signatory and acknowledged the vision of UNCRPD, it has brought in provisions to create an inclusive environment in educational spaces with policies such as Right to Education (RTE) Act, 2009 and Rights of Persons with Disabilities (RPWD) Act, 2006. RPWD has envisioned an inclusive educational space where students with or without disabilities learn together with teaching style adopted meeting different needs of the child. Education contributes to the holistic development of the child and thus, in order to ensure a system of inclusive education, creating infrastructure needs to be complemented and supported by other factors such as classroom environment induced by teachers and the attitudes held by them towards the attributes shared by different children. This helps to build better nondiscriminatory and inclusive education systems. Further, to bring the concept of inclusion to reality, it is important to look into: accessibility, affordability and availability of the facilities to each child and ability to cater to their different needs. Thus, inclusive education is not a job that could be fulfilled by holding the policy alone in place, but, it requires modification in the approach and attitudes that would give the opportunity and the freedom to participate without making the disability a hindrance to the life of children.

Through this study, we want to examine the changes and developments in infrastructure and facilities provided within institutions and schools in Mumbai city.

A combination of both primary and secondary data sources would be used to get literature and facts and for the data collection. The aim is to analyse: (i) concept of inclusion and attitude towards it; (ii) socio- cultural dynamics influencing the mind-sets of both parents and teachers; (iii) availability and sustainability of provisions and facilities including: resource centres,

special educators; and (iv) how successful the policies have been in creating an inclusive curriculum to meet the needs and challenges of all. For this purpose, we will select a sample of 30 (sample size: n=30) schools in Mumbai city. We will visit these 30 schools for survey and data collection. A method of qualitative survey technique via structured and semi-structured interview would help us gain necessary information about: the number of children with disabilities enrolled in these schools, available facilities and provisions, techniques of teaching that have been adopted, spread of awareness and so on. The responses will be compiled and documented. Certain variables would be then quantified and tested for their significance (at 95% level of significance) using basic statistical tools and techniques, on MS Excel and R software respectively. Conclusions and interpretations would be drawn based on the above results to check our aims and hypotheses.

Here, much emphasis has been given to inclusion in education, as education marks as a milestone of every individual's life and is a key player in driving and developing the cognitive, social and cultural skills. Thus, we believe that to create a conducive social system, and to understand the different dynamics, it is crucial to change perspectives concerning disability.

Keywords: Inclusive education system, Socio- cultural dynamics, Non-discriminatory system, Children with Disability, Right to Education

Inclusive Education in Assam: A study with special reference to children with special needs in elementary school education

Mousumi Saikia / Assam University, Silchar

India has enacted the fundamental right to education in its 86th Constitutional Amendment Act. The 86th Constitutional Amendment Act, 2002 have since provided the basis for legitimizing the lacunae of the Sarva Shiksha Abhiyan (SSA 2000) and later of the consequent RTE Act 2009 framed under Article 21-A (Sadhgopal 2010). Right to Education provides a source for making Inclusive Education a reality. The National Policy on Education, 1986, Rehabilitation Council of India Act, 1992, The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 and the more recent Rights of Person With Disability Act 2016 laid emphasis on the need to provide free and compulsory education to all children in an appropriate environment up to the age of 18 years old. Salamanca Statement, UNCRC, and UNCRPD describe Inclusive Education using a human rights approach (UNICEF). This study focused on Children with special needs in attaining elementary education in the mainstream schools of Assam. After the implementation of Right to Education Act 2009,

inclusive education has become an integral part of every educational institution. Inclusive educations try to break the boundaries of exclusion among children with various disabilities through proper training and education. Right to education is termed to be the basic human right of a child under the age of 18. In India, 16% of the world population resides among which 10% are found to have some form of disability (Gulyani 2017). The present study focuses on the objectives of understanding inclusive education of Children with Special Needs (CWSN) in the government elementary schools of Assam and tries to analyse the issues and challenges faced by the children with special needs and to know the role and responsibilities of schools in implementation of inclusive education and also most importantly the role of parents in providing education to their child with special needs. The study adopted the qualitative research method using semi-structured interview guide and focus group discussions in the purposively selected ten elementary schools of Tinsukia district in Assam. The secondary data was collected from journals, articles, books and other e-resources relevant to the study. The study found that in Assam 90% of the total CWSN are getting enrolled in the schools and the rest 10% are getting the home-based services as reported by Sarva Shiksha Abhiyan for the year 2017-18 (SSA). The schools are found to be developing infrastructure as per RTE but are seen to be less maintained and unorganized. The enrolments of CWSN in the schools have increased in recent times but the schools are facing challenges in the retention of those CWSN students up to the completion of elementary schooling. Parents are found to be more concerned regarding the quality of education received by their CWSN child. Inclusion is paving its way towards the mainstream society but there are numerous challenges faced by the child, parents and also the teachers. With the help of this study, the researcher tried to get an in-depth understanding of the conditions prevailing in the schools.

Keywords: CWSN, Inclusive Education, Right to Education mainstream school issues and challenges

7.4 Gender and Identity in Educational Spaces

Privatization of Public Universities in India: Can We Afford It?

Manzoor Ahmad Parey / Higher Education Department, Government of Jammu and Kashmir, posted at GDC Ganderbal, Kashmir

Privatization of education especially Higher Education is among the fiercely debated phenomenon in India, with people on both sides arguing emphatically. Disagreements apart we must accept the fact that privatization in Higher Education is not something which is yet to happen rather it has already happened and whether we accept or not it is a reality now and we can gauge it from the fact that over sixty per cent of Higher Education institutions in India are directly or indirectly controlled by private players. The current piece is not to discuss privatization parse but what we intend to discuss is that which unfortunately is not usually taken note off, that is how public institutions especially universities are gradually being converted into private entities-what we refer as the privatization of public universities in India. After the liberalization of the Indian economy to the international market, the contours of privatization have changed in many ways. In recent times what we are visualizing is a step ahead of privatization that is corporatization of education in the country more especially the Higher Education.

Take the case of the creation of Higher Education Financing Agency (HEFA). HEFA is a joint venture of Canara Bank and the Ministry of Human Resource Development (MHRD). It is supposed to provide financial assistance for the creation of educational infrastructure and Research and Development (R&D) in Indian [universities](#). The curious case of funding by HEFA is that it will replace the current grant assistance by the Government of India (GOI) for infrastructure projects in Higher Education institutions. Where from HEFA is going to get its funds, we are being told that this particular agency will mobilize resources from the market by way of equity from the individuals/corporate and by the issue of bonds to finance the requirement of educational [institutions](#). Now when we try to understand this phenomenon what we see is that public universities will be pushed to borrow from this particular agency by

signing contracts wherein universities will need to give some mortgages in the form of space or buildings to this agency. Now the question arises how this loan will be repaid and what will be its modus operandi and isn't it a sophisticated form of privatization of public spaces. In the process, if a Principal or a Vice Chancellor of the university want their institution to look great and borrow a huge amount of money, the institution will end up having a huge liability which will, in turn, be collected from increasing students' fees.

Another important development is self-financing courses. Although the introduction of self-financing courses in public universities is not a new phenomenon but from quite some time we have been witnessing the enhanced emphasis on the creation of self-financing courses in our universities by increasing the [fees](#). This is being done to increase the percentage of internal resources in the universities. When universities like JNU have started self-financing courses in the areas of engineering and management, we can only imagine the fate and direction of other central and state universities in India.

Autonomy for universities has been debatable for quite some time. The word autonomy has always been a buzzword on the university circles and can we really imagine a university without an autonomy. Last year government came up with a proposal that those universities and colleges which have performed very well consistently over a period of time especially on National Assessment and Accreditation Council (NAAC) will be provided complete autonomy, and this is not a bad idea but it has come up with a pinch of salt. This autonomy primarily means self-financing where-in institutions have to raise the money they need on their own and this will be done by charging very high fees from students and also through a public-private partnership. When we seriously look to what this autonomy entails for public universities in India is nothing but an enhanced push for the commercialization of public institutions more particularly [universities](#).

Apart from above measures, earlier MHRD had come up with a new formula of 70:30, whereby Central Universities were asked to generate at least 30 percent of the funding on their own, though formally rolled back in letter but actually operating in spirit as the essence of fund generating and sharing remains there, but not necessarily as indicated in the earlier [regulation](#).

We believe that all the above-mentioned measures and many more are steps towards the privatization of public universities in the Indian context. When we look to the impact of these measures we are of the opinion that these are helping our institutions increasingly becoming

commercialized which actually takes a serious toll on equity and access of high-quality higher education to the millions of young aspiring children of this country. Whether it is repayment of loan or introduction of self-financing courses ultimately this all will boil down to an enhanced increase in the student fees across different public universities which will, in turn, become serious deterrent for those who cannot afford [it](#).

Having taken these steps, we believe whatever little success this country had achieved in terms of diversity of campuses will no longer be seen and only those who are coming from affluent class will be able to make to these public universities which will be a big question mark not only on accesses and equity but on quality of Higher Education too. Having seen the consequences of privatization in Higher Education we believe any step which a particular government takes must be in consonance with constitutional provisions of the state and we have to make sure that the marginalized are not further pushed to wall(s) while framing the policies. This is the least we can do for younger generations.

Moreover, corporatization of education will mean that the market will decide which courses to be offered and which not, that essentially means courses like humanities and social science will barely find any space in Indian universities as the job oriented courses with high placement chances will be given more importance in future, which to me is a terrible idea, and needs to be contested.

Last but not the least, a state which considers itself democratic and welfare in nature cannot and must not shy away from taking on the responsibility of educating its own people.

Missing Women in Business Schools: Educational Policy Issues in Gender Diversity K
M Baharul Islam / Indian Institute of Management Kashipur, Uttarakhand.

The Companies Act, 2013 and guidelines issued by the Securities and Exchange Board of India (SEBI) made it mandatory for all listed companies to have at least one woman on their boards. But, according to a KPMG survey (2017)²⁰, the proportion of women directors in the National Stock Exchange (NSE) listed companies stands at only 13.7%. The Global Gender Gap Report

²⁰ KPMG India (2017). Towards gender balanced boards. New Delhi: KPMG India

(2017)²¹ of the World Economic Forum found that while women worldwide are closing the gap in critical areas such as health and education, significant gender inequality persists in the corporate sector. It is often suggested that a supply chain of well-qualified women managers needs to be created from our business schools. The issue of missing women in our corporate boardrooms, therefore, also relates to the gender composition of our management classrooms.

In spite of a pro-women admission policy adopted by top management schools in India like Indian Institutes of Management (IIMs) whereby bonus points are awarded to the female applicants, the number of women participants in management classrooms is strikingly low.

Against this backdrop, this phenomenon is studied from three angles: comparative national policies on women and education, corporate response to gender diversity and the presence of women students in top management schools in the country. The underlying questions are: Are women choosing different pathways, and if so, why? In India, it is a matter of great concern that at a time when the government is trying to take steps to include more women in corporate boards, the number of women at B-schools is going down. Can our business schools work with companies to build a pipeline of highly qualified women through specific academia-industry partnerships?

The number of female students in the country's top B-schools has decreased despite ongoing efforts of these institutes to shore up gender diversity in classrooms. Only around 649 women are part of the 2016-18 batch at the top six IIMs of Ahmedabad, Bangalore, Calcutta, Lucknow, Kozhikode and Indore - an almost 19% drop from 2013 high when close to 800 women were admitted in these institutes.³ While diversity levels have improved since 2012, what is worrying is that despite no lack of effort, overall gender diversity percentages at these six IIMs have been on a downward slide since 2013: from 32% then to 28% in 2014, 27% in 2015 and around 26% this year. The same scenario also seems to prevail in other new IIMs, as the percentage of women applicants for admission to IIMs has remained more or less the same. IIM Lucknow has seen the representation of women plunge from 46% in 2014 to 32% in 2015 and 25% in 2016. IIM Kozhikode, once the flag bearer of the gender diversity push with 54% female students in 2013, the institute got just 26% women in the 2016 batch, down from 35% in 2014

²¹ World Economic Forum (2017). *The Global Gender Gap Report – 2017*. Geneva: World Economic Forum. ³ Basu, S. D. & Khosla, V. (2016, August 27). Women losing strength at IIMs, down to 26% in 2016 from 32% in 2013. In *The Economic Times*. Retrieved from <http://economictimes.indiatimes.com>

and 27% in 2015. The top management institutes are struggling for an answer to this disappointing trend.

This paper presents the findings of an examination of various policies²² undertaken in the management education sector for increasing the number of women in business schools. The paper highlights major challenges in addressing the gender diversity issue at the policy level in academia. It underlines the lack of gender diversity in management classrooms as seen through the stakeholders. Based on the data available in public domain and various government agencies and academic institutions and outcomes of a series of ‘future search’ workshops

conducted (at two partner institutions) the paper argues that the policy directions at the tertiary level have only a limited impact and the lack of gender diversity in management institutions is a reflection of socio-psychological perception that permeates across the society. The study indicates that though significant progress has been made over the past decade, we still have a long way to go, especially when it comes to the participation of women in top management levels.

Doing and undoing gender in school: An ethnographic study from Kerala

Vishnu Prakash Kareepadath / Tata Institute of Social Sciences

Since independence Indian state made very less progress in girl’s education. The state is not yet realized the primary goal of universal education. The girl’s enrolment in India is varied across the state. Large number of studies on schooling in India discusses the issues around the access to the schools. The analysis of educational statistics by Bandhyopadhyay and Subramanian (2011) shows that there is a positive trend in the enrolment of girl’s in Indian schools. However, social structures like caste, class, religion, and regional disadvantages and disabilities push out the girl child from the school. Hasan and Menon’s (2004) study of Muslim women’s education India explain financial constraint as the major reason for Muslim girl’s access to schooling India followed by marriage and family restrictions. In rural areas domestic work and distance from the school is making it difficult for girls to access the school. Pattanaik and Gundemeda (2016) study of rural Dalit girls in Odisha village also shows the intersection

²² This exercise was undertaken at IIM Kashipur under a collaborative research grant from the Shastri IndoCanadian Institute, New Delhi and in collaboration with other partner universities.

of caste, class and gender division of labour in the society stops girl children's education. Still's (2011) ethnographic study of upper strata of Dalit community in rural Andhra Pradesh explains the contextual circumstances that restrict girls from their education. The girls' families believe that sending their children to education is a threat to female sexuality.

However, the gender problems in education are more complex and it needs attention beyond the issues of access and the quantitative explanation of access. The debates on curricular and pedagogic issues raise another set of questions on schooling. Kumar (2009) points out the problem of quality in Indian schooling system. He says, "We are accustomed to seeing the tables of enrolment figures stacked up to defend the system of education against even a hint of charge of fall in standards" (2009, p.42). The quantity debates in education based on educational statistics takes our attention away from the deeper issues of justice, equality and excellence. The state of Kerala gives us an opportunity to understand and examine the schooling process beyond the first generation issues like access to school. The education sector

of the state displays indicators such a high literacy rate and higher percentage of girl's enrolment¹. Feminist scholars (Eapen and Kodoth, 2002; Devika and Thampi, 2012) raised serious questions on women's life in the state. The political participation remains as a big question till today. From 1957 to 1991 the women's representation to Lok-sabha was not more than 1%. In legislative assembly it seldom crossed 6% mark. The phenomenon of 'housewifization' is pervasive in Kerala. It is true that the state weakened the barriers of class, caste, religious factors which prevents girls from participating in the schooling process. Nonetheless, the quality of education in addressing the gender pattern in Kerala society is not yet explored, especially in the context of schooling in the state.

Following NCF-2005, Kerala Curricular Framework, 2007 identified gender discrimination as a major challenge in achieving social justice in education process. Learning is identified as reflective process that engages with contemporary life for a better tomorrow. This explanation of learning provided by KCF is particularly important when the curricula is addressing social issues of class, caste, gender and any other oppressive tendencies in society. What is important is the identification and strengthening of critical abilities of child in order to help her to engage with social hierarchies like gender. Present study recognizes this challenge and assumes that gender knowledge needs specific attention in curricular and pedagogic process. This needs analysis of epistemic character of gender getting constructed in the schools.

The following questions were raised during the study:

What is the character of gender milieu in the school?

In what way curriculum (official and hidden) of the school express gender?

In what ways children express gender in school?

What are the gender notions that children bringing into the schools?

What is the nature of gender expression by the children?

How do children un/learn gender in school?

In what way the curricular transactions (pedagogy) address the existing gender notions of the children?

How do the children understand and reflect/react on the curricular and pedagogic construction of gender?

An ethnographic method is used to collect data. A village aided school selected considering the access to the cultural worlds of society and children. The permission to access the classroom

process also considered in the selection process. Research observed the children in the village and school in the academic year 2018-19. Equal number of boys and girls (not more than 20) from a middle school classroom were selected as the participants for the study. Detailed observation of schooling process is used to collect data. The adult stakeholders of the school were interviewed and frequent visit the families of the students were made to understand the children's life in family settings from a gender perspective.

The primary analysis of data from the interview of students and observation of schooling gives following insights on the gender and schooling in the village. Gender binary as a common-sense/hegemonic understanding in everyday schooling: There is a hidden curriculum and pedagogy that operates in school to promote the hegemonic gender norms in the society. The normalization of girls-boys' binary operates through schooling practices. It works through everyday interactions in assembly, classroom and playground. The temporal and spatial understandings of the children are gendered. Boys and girls experience a polarized life-world and their learning is mostly mediated through a gender biased social pedagogy. However, children's meaning making is more complex; they resisted the hegemonic gender norms in various ways.

Children's gender expressions and meaning making:

Most of the incidents and interviews prove that children are active meaning makers of everyday life. They locate themselves in the power dynamics of social interaction and place themselves. Their gender expressions were fluid. There were subjective dimensions to these gender expressions. Their expressions vary according to the situation and presence of adults. There were incidents of strong resistance and rebellion to change the gender dynamics of the situations. The girls in the school showed collective rebellion with boys and adults in the school to resist the masculine domination. Boys celebrate the hyper masculine culture of young adults in their community. They prove their presence through violence and rebellion in the school. Nonetheless, there were exceptions among both boys and girls who deviated from the hegemonic masculine and feminine definitions.

Democratization of school and opportunities for critical and feminist/gender pedagogy:

There is a complete absence of gender pedagogy in school. No conscious effort to implement most of the suggestions in KCF-2007 to achieve the gender justice in schools. However, the 'extracurricular' events and activities and child friendly atmosphere generated through post KCF interventions helped to develop a gender neutral occasions (rare) in school. These occasions helped

the children to freely express their selves without many restrictions of adult hierarchy and norms. There is a need for democratic, critical and feminist interventions with teachers and schooling practices to develop a gender neutral and counter hegemonic gender education in schools.

Keywords: Gender, Pedagogy, Hegemony

7.5 Education and Conflict

Effects of Armed Conflict on Children's Education in Jharkhand

Antra Khurana / Jamia Milia Islamia

Children are especially vulnerable to the predominant discourse of grievances and anger in the communities which are involved in the conflict. They are most susceptible to loss; not only of their present but a dark shadow is cast on their future due to psychological trauma and lack of access education. This increases their chances of being pulled further into the ongoing conflicts. UNICEF terms education as “the key to opportunities”. Education can assist children in battling the discord they experience. But attaining education in areas of armed conflict presents its own unique set of challenges.

The field study was undertaken as explore the impact of armed conflict on children’s education. The aim was to gauge immediate and long term effects of armed conflict on children’s education as well as to study can education can be a factor in peacebuilding.

Methodology

The field study was qualitative in nature and was conducted in the state of **Jharkhand** to explore the effects of armed conflict on children’ education. For the study, through random sampling technique, **12 schools across 6 districts** were chosen and a **sample of 252** stakeholders was selected across urban and rural areas of the districts. They were a mix of government, private and missionary run schools. The study consisted of **interviews** and **observations** with all stakeholders (like students of standards 8th-10th, teachers, principals, parents, out of school students and government functionaries). All questionnaires were divided into 2 parts – 1st part was filled by the participant (on a Likert scale) and the 2nd part where specific questions were posed to them in a one-on-one informal setting. The aim was to gauge immediate and long term effects of armed conflict on children.

Non-participant observation method was employed to observe the schools and the facilities available to children, ease of access to the school, students’ interactions amongst their peers and with the parents and teachers.

Main Research Findings

Majority of stakeholders in the study **highlighted** drop in school enrolment, travel restrictions during bandhs, loss of school days, displacement of school-going children, threats of violence to

teachers as the effects that they face due to armed conflict in Jharkhand. Along with these effects, majority of stakeholders believed in education as a medium for peace in the state.

Keywords: Children, Education, Armed Conflict, Jharkhand, Field Study, Teachers

Social Conflict in the process of educational exclusion in a city: a case study of Mangalore city in Karnataka

Sundaresha D S / JNU

Social Conflict in cities is a common phenomenon in the present day world and cities are increasingly becoming sites where social conflicts are taking the shape of unrest and violence. World Bank report of 2011 reiterates that most of the conflict erupts in urban centres. In this context, the present paper attempts to explore the varied forms of exclusion in educational arenas that play a crucial role in initiating, sustaining and strengthening the social conflicts in its various forms. For this purpose, it focuses on Mangalore as the site this exploration. Mangalore is a conflict-prone city in Karnataka for the last three decades. What requires an intensive inquiry is that why and how a city like Mangalore despite its high literacy rate and the presence of eminent and distinguished intellectuals is highly communally sensitive. This paper looks into the roles that schooling process, civil society, and media play in creating and sustaining education based exclusions in Mangalore and as result of which it turns out to be a high social conflict zone. Most importantly, it brings out the role of educational institutions that are formally recognized as a centre of imparting education and aim at inculcating social and ethical values as well as ability of critical thinking and self-reflection. The paper raises the question that the very centres of learning that provide the foundation of citizenship education become the major perpetrator in arising the social conflicts and thereby, communal violence across the city. They not only legitimize exclusions at various levels through subtle practices but also keep them alive through various ways. To understand and analyse social conflict in Mangalore city, theoretical perspective of political economy theory has been employed for the ethnographical study of the city. **Keywords:** Social conflict, city, education exclusion

Ethnic conflicts and Educational Exclusions in North East India

Anjali Sharma / School of Education, Central University of Rajasthan, Kishangarh

The northeast region of India consists of eight States-Assam, Arunachal Pradesh, Manipur, Mizoram, Meghalaya, Nagaland, Tripura and Sikkim and is poorly connected with the mainland of India only through a narrow corridor of 23 kilometers – Siliguri Corridor, known as Chicken Neck. Earlier North East India was called the land of seven sisters having seven states, after 36 amendments of Indian constitution Sikkim was declared an independent state. North East India is the land of multi-ethnicity and multilingual society that is the unique characteristic of the region, unfortunately nowadays mired in ethnic conflicts. The entire region is a home of internal discord and conflict which not only disturbs peace and serenity but has also transforms the region into a land of destruction and ruination.

Assam, the state of North East India, has been witnessing the ethnic conflicts for more than five decades and have resulted in the form of uncounted lives losses, destruction of property worth crores of rupees and ruined the lives of those, who fled from their home and spoiled their generations in terms of educational exclusions. The conflict between the two communities is one of the greatest tragedies in human civilization. When an ethnic clash occurs, many people have to leave everything behind and have to run for their life with just the clothes attached to their body. The study is focused on the ethnic conflicts occurred during the last two decades in the state of Assam and its impact on their lives and educational exclusions. The objectives of the study are as follows;

- Studying the various ethnic conflicts occurred during the last decades in the state of Assam.
- Finding out the root causes responsible for these ethnic clashes in the state.
- Analyzing the results of ethnic conflicts occurred.
- Establishing the relationship between ethnic conflicts and Educational Exclusions. As defined in Collins dictionary, ethnic are people who belong to a particular racial or cultural group, clothing, music, or foods are the characteristic of the traditions of a particular ethnic group, and are different from what is usually found in modern culture. It's a group whose members belongs to the common culture, religion, and language

and has a common ideology which comprises of unique heritage. Ethnic group in the state differs in terms of strengths, political propensity, socioeconomic status and communal cohesion which leads to clashes among these groups, governed by the feeling of political, social economic and cultural insecurities and apathy. The relations between the ethnic groups are of distrust, disagreements, competition and inharmonious that arouses the feeling of deprivations and aggression too.

When an ethnic clash occurs, people are forced to leave their heritage and habitat, called internally displaced persons. Whoever belongs to this group, become deprived in every sense and have to sacrifice their children's' future because the number is increasing in millions every year but their rehabilitation seems to be zero in comparison to that. Unfortunately, Assam is a big producer of internally displaced persons. Assam had the highest conflict-induced Internally Displaced Persons (IDPs) in the world nearly over 3, 00,000 during the year 2014. (Asian Centre for Human Rights, 2015).

In this scenario, we need to think of Sustainable Development Goal 4 and Incheon declaration 2015 which talk about ensuring inclusive and equitable quality education for all need. The World Humanitarian Summit, Istanbul, Turkey (2016 Agenda for Humanity calls on global leaders to commit to five core responsibilities, out of which the third responsibilities are "Leave no one behind". This means reaching everyone and empowering all to be agents of positive transformation. Therefore, ethnic conflict is a serious issue and needs to study in terms of its impact on educational exclusion.

To achieve the objectives, the analytical and descriptive method will be used. The information has been analysed and discussed in the context of the focal themes through research paper, reports, articles, newspapers and the stories narrated by people as well as the study will include the field survey of an area affected by ethnic clashes between Bodos and Santal groups. That is one district (Chirang) of Bodoland Territorial Area District (B.T.A.D), under the Govt. of Assam, created vide notification No. GAG (B). 137/ 2002/ Pt/ 117 dt. 30/10/2003 within Assam under Clause 6 of Article 332 by the 90th Amendment Act, 2003 of the Constitution of India under the provision of the Sixth Schedule which is an area under the jurisdiction of Bodoland Territorial Council (BTC)

in Assam and consisting of districts; Kokrajhar, Baksa, Udalguri and Chirang and considered as most disturbed area of Assam.

Key Words: Ethnic Conflicts, Educational Exclusions, Internally Displaced Persons (IDPs), Bodoland Territorial Area District (B.T.A.D)

7.6 Dynamics of Social Exclusion

Newer Forms of Exclusion in School Education: Making to Suffer in Silence G.C.

Pal / Indian Institute of Dalit Studies, New Delhi

In recent years, there is enough literature to show that exclusion in the educational institutions has been pervasive. The SSA-RTE framework also identify children from certain social groups as possible victims of discrimination in our education system. The issue of caste-based exclusion in education has however drawn wider attention. This paper, while makes an attempt to provide a review of existing literature on the prevalence of exclusionary bias against lower caste children/youth at different levels of education and variations in its nature and forms in Indian context; aims to reflect on some newer forms of exclusion and discrimination that children from low caste groups experience in school both at personal and structural levels; and its consequences on wellbeing and educational outcomes. Evidence are largely drawn from lived experiences of children as reported in recent times by national media on day to basis and an empirical work. It is widely recognised that children experience exclusion structurally through institutional practices whereas at personal level through various unfair treatments from others- peers and teachers. Irrespective of differential nature of exclusion, the core issue is that both are barrowed from public discourses. However, the question that remains further exploration is, ‘do they reinforce one another?’, and which have larger impact on well-being of children. While many exclusionary practices are quite explicit such as negative comments, standalone activities, limited exchanges, deprived of opportunities and resources one is entitled for, etc., some others are conveyed as normal social practices without recognising and respecting institutional rules and guidelines to accommodate and respect diversity in the public institutional settings. However, there are behavioural manifestations such as undervaluing individual potential and devaluing family’s cultural elements or preconceived negative assumptions about family lives; that convey deficits in low caste children, and low expectations of children’s potential; sometimes, prompting to more

discriminatory practices. Caste bias sometimes is also manifested in different ways giving rise to symbolic form of exclusion. For example, it is not providing learning materials or learning support to low caste students but also not accepting any offer from them when it is available such as teacher not showing interest to accept a book from low caste children when he/she requires from children for specific purpose, and also not acknowledging questions or suggestions of these children. Many stigmatized labelling against lower caste children take place in implicit manner that children not in a position to react rather suffer silently. Creating disabling conditions for lower caste children is another form of exclusion indirectly denies rights and entitlements in multiple spheres, leading to deprivation with adverse consequences on the social, economic and psychological domains of children. Exclusion in school education is particularly more damaging when children are in the process of developing a sense of self such as in early years of school life. It is being more likely to make children to foster negative connections to the external environment and affect the way children see themselves as learners, in turn, negatively affecting children's academic trajectories. In view of this, there has been a demand from different corners to build strategies to create 'zone of zero discrimination in education'. To this end, there is need to focus on orientation of teachers to encourage more varied and culturally sensitive learning experiences to all children. Schools need to forge more equitable and reciprocal relationships with parents across social groups. The paper argues that schools by and large fail to address the discriminatory social norms that gain access to institutional set up, further perpetrating norms and values that are often exclusionary in nature.

Keywords: School education, caste, newer forms of exclusion

A social capital framework to understand how caste affects education related choices in a few villages of Gandhinagar

Isaiamudhu Ss/ IIT GN

The discourses on school education in India in the past decade has focused on the poor performance of rural India in arithmetic and reading; something that the ASER trends over years' highlights.

India's position in PISA (Program for International Student Assessment) ranking, conditions of public schools, private vs. public schools, RTE and so on, are some of the topics in focus in recent times. There have been huge debates on why India continues to perform poorly in standardized tests such as PISA. The complex nature of Indian society with its myriad divisions and stratification need a holistic understanding of the factors affecting education and education-related choices. The focus of this research is to understand the role that caste plays in deciding education related choices such as what school a child studies in and how long the child pursues schooling etc., through a social capital theoretical framework. The research attempts to understand the role caste and community networks play in developing social capital which directs education related choices in a few villages of Gandhinagar. The study is a concurrent mixed method study involving both quantitative parts (analysed from secondary data available through a national level test, IHDS II) and qualitative parts (intensive fieldwork in few villages of Gandhinagar (Palaj, Basan, Lekewada, Dolukuva, Prandhya). The results represent a significant influence that caste plays in forming social capital which in turn affect major choices related to education and schooling. The research highlights the contributions that bridging capital and bonding capital does in making education related choices in different households. The results of the research underscore the contradictions between aspirations and realities of different communities and the role caste related social capital plays in meeting ends and making decisions, it also tries to understand the influence that a caste group that the household belongs to can have on acquiring information resources and even directing bridging social capital and benefits there on.

Dynamics of Educational Exclusion: Contemporary Realities of Dalit Children in Rural Punjab

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The age old caste dynamics continue to underlie social and economic relations where Dalits occupy the lowest position in the structured caste hierarchy in terms of social, cultural, political, ritual and educational status. The children born in Dalit communities and brought up in the deprived rural set up face multiple disadvantages. It is not easy for such children to avail the equal opportunities of life. The social identity shapes their routine school experiences through which the child finds

her space. This paper is based on the empirical study carried out through primary field survey to examine the contemporary realities of school life of Dalit children. This paper presents the structural experiences of Dalit children with regard to their school participation. Through qualitative data based upon in depth interviews, observation and focus group discussions with children and their parents, an attempt has been made to understand how a Dalit child carries his/her caste identity in school and perceive everyday acts of school practices and the way they handle the world around them. The total sample of 42 children including 34 school going children of 8th grade comprising 20 girls and 12 boys and 8 school dropout belonging to Dalit community residing in villages of Mansa district in Punjab is used in the study.

The study finds that once the child enrolled in school, discrimination in the school and class continues to obstruct their access to schooling. The forms of discrimination, separation, and humiliation that Dalit children face in the society and in schools are so stigmatizing that they are often forced to drop out of school. Dalit children experience various forms of prejudices related with their socio-economic conditions, culture, seating arrangement in class, neglect, forefront absence in teaching learning process and co-curricular activities.

The structural school practices of discrimination give rise to detachment and silent exclusion. It is further concluded that the discrimination on the bases of caste, not only compounds the gross injustice with the Dalit children in terms of inferior educational facilities, defective pedagogic methods, lack of participation in school activities but also pauperize to develop stigmatized identities. It is emerged that the silent oppression and suppression through discriminatory school / classroom practices usually go unnoticed rather invisible. For a Dalit child the multiple reasons act as push and pull factors to dropout from the school. Also the poor quality of education in rural schools, the parental illiteracy and lack of awareness play significant role in the educational exclusion of Dalit children. The study also indicates that it is not just an act of discrimination with Dalit children but also the wider phenomenon of social exclusion that needs to be examined. Unfortunately, Caste-based discrimination in school practices has been neglected by education policies, pedagogic discourse and educational research. Unless and until the fair treatment and justice for the disadvantaged children within the school is ensured, the policies of inclusion and universalization would prove to be nothing more than an illusion.

Key Words: Dalit Children, Discrimination, Inequalities, Exclusion, School Experience

The Pedagogical Gap of Caste and the Strengthening of Exclusionary Practices in School

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Caste is the reality of Indian society. This reality is socially constructed. The process of schooling isn't bereft of the social construction of caste. The practice of caste system in schools has strong implications for the process of schooling within the larger ambit of education. The practices of a traditional institution like caste in the urban space, and particularly a space like school has to be theorized and accounted for. This practice of caste has newer forms. From the very admission process to the attitude of the teachers, from the curriculum framework to the nature of pedagogy employed by the teacher, from the depiction in textbooks to the peer relationship, from the power relations between the teachers of various caste to the ideological bent of the authorities of school; exclusion based on caste has its dynamism.

The nature of social conflict changes with the social setting, as do the nature of exclusion. The theoretical foundations of caste are intact in the sacred texts of Hinduism. The practice of the same in various forms is reflected in all the religions and sects. Communities aren't bereft of it. Is it possible for institutions of modernization such as school to escape it? Not really! How is then, the ideas of modernization like liberty, equality, fraternity, and justice within a school interacts with the caste? What happens to them?

Transformation of the enlightenment ideas, in contrast with the reinforcement of caste! The power carried by the caste of the majority of the teachers in the school determines its very nature.

If the majority of the teachers belong to upper caste, Goddess Saraswati's statue finds a prominent place in the staff room. The calendar announcing the dates has Goddess Lakshmi. The chants of "vande matram" and "bharat mata ki jai" are employed to control the students during the assembly. The Hindu warriors are valorized as upholders of the Hindu Dharma. The stories of Maharana Pratap, and Chatrapati Shivaji are linked with nationalism of Hindu character. They are shorn of their secular credentials. Cultural practices are given a religious colour. Ambedkar's birth anniversary is hushed over.

Solidarity amongst teacher is not founded on professionalism, nor on fraternity; but on caste. A Brahman Principal or Head of the School employs a set of Brahman teachers to discharge the

affairs of the school. The caste affiliation forms the basis of unity among the teachers. There is a division of space, with the Scheduled Caste teachers preferring to sit in another room, than in the staff room. This room is called 'Doklam' (reference to the disputed territory on the border with China) amongst the upper caste. The upper caste teachers are addressed by their caste, and not by their name. And, it's the reverse for the OBC and Scheduled Caste teachers.

Is there place for science and reason in the caste, and consequently in the school? Not really! For the teachers, whether the upper caste, the OBCs or the SCs, caste has its reason in its practicality, and in its certainty. They don't locate caste in the school, but school in caste. The pedagogical gap of addressing the caste continues, and so does the school in caste!

Research Methodology will be of Participant Observation. I am working as a guest teacher in a Delhi government school that allows me ample opportunity to observe how democratic principles of equality, liberty and fraternity are transformed within the super structure of caste. If there is equality, it is among the teachers of their own caste. If there is liberty, it is for the teachers of their own caste, for the rest totalitarianism has justification in the 'need of time'. If there is fraternity, it is exclusive to one's own men of caste.

Exclusion has a dynamic nature practiced by various actors involved in the process of education. The beginning of exclusion could be in the very attitude of the state that gets reflected in the policy initiatives. Even if the policies have well intentioned aim of eliminating exclusion, the very administration of a school could at various levels provide dynamism to exclusion. For instance, the very first process of admission becomes a way of exclusion. If the administration of the school is concerned about the merit of the student getting admitted, there is a high probability that lower caste students are barred from entering the school altogether. Exclusionary practices are strengthened through various means and through various ways. The paper will strive to bring out those various means and ways.

8.2 Issues of Equity

Theoretical Understanding of Upward Mobility through Education among Mahashas (SC) of Jammu and Kashmir

Amithy Jasrotia

This paper is based on 8 case studies of educated Mahashas who have experienced mobility in their life due to education. The process of power and resistance is very well emerged in the study which has been thoroughly studied and understood with the application of certain theories.

Study revealed that they had to face multifarious difficulties and unfavourable circumstances in achieving what they have been able to achieve. In Michel Foucault sense there can be two types of freedom underline in the individual's life i.e., metaphysical as well as political. Behavioural scientists focused more on metaphysical freedom and according to them this freedom is something all humans possess. They suggested that people, who are politically liberated, often do not gain or lose any of their metaphysical freedom. They are simply displaying an ignorance of how to utilize this metaphysical freedom in the service of their newly gained political freedom. Whoever is able to understand their underlying ignorance can upgrade his/her social positions in the society. Hence, in Mahashas it is seen that the constraints which they were facing historically are not metaphysical rather it was politically driven. Foucault emphasized that these kinds of political constraints can only be overcome when we come to know what they are, their origins and consequences.

Parents' Strategic Investment in Children's Education: A Study of Structures and Concerns
Gayatri Panda, Centre for Women's Development Studies, New Delhi.

Family environment, material support, planning, parents' engagement and motivation together guide children towards educational success; while failing to do so tends to adversely impinge educational experience and outcome, and often apparently results in untimely termination of schooling. Family being the primary agency of socialization is a site that generates critical resources for children's education through a range of micro practices. Given the location of the family in a hierarchized socio-economic structure, parents' involvement with schooling is also likely to vary leading to inequalities in educational attainments. Bourdieu and Passeron's (1997) succinct findings show familial inculcation of cultural capital and advantages are only exclusively restricted to its respective children. David Drury's (1993) concept of 'family sponsorship' and Nita Kumar's (2007) 'citizen family' reckon the important role of family in regulating and distributing the necessary material and moral requisites among its children, and strategizing for further education and career paths.

The importance of extracurricular activities in building cultural capital and in supporting school participation has been extensively acknowledged. Bourdieu emphasises the importance of extracurricular activities which, "although not taught in school, are highly valued in the academic market. Such activities generate a form of cultural capital which yields high symbolic profits" (as cited in Reay, 1998:134). Reay (1998) observes that a range of organised, out-of-school activities is crucial for the generation of cultural capital. Along with academic support, parental encouragement for several extracurricular activities is seen to boost students' morale and shape their all-round personality. Lareau's (2003) study on class related differences in the 'cultural logic of childrearing' in the United States illustrates the way in which social class informs the 'texture and rhythms of family life'. She identifies the 'cultural logic of middle class parents' as emphasising 'concerted cultivation'¹ of their children. On the other hand, lower class parents' childrearing strategies emphasise on the 'accomplishment of natural growth'²

The present paper attempts to explore parents' everyday engagement with school-going children, parental understanding about motivating and encouraging children for learning beyond the routine curriculum for educational accomplishment. The strategies and decision of parents for investing in co-curricular readings and activities are to be studied within a varied socio-economic context characterised by diverse caste/community socio-economic structures in a village setting. Micro familial activities contributing to children's schooling across caste/community, class, and gender divisions will be explored.

Educated and involved parents belonging to the socially and economically well-off backgrounds persuade their children for several extra-readings and co-curricular activities at home with a view to provide an additional edge for the present schooling success, while simultaneously looking forward to future career prospects. These extra-curricular activities are considered important for all-round personality development in the long-run, while improving school attainments as well. However, such practices are less observed amongst the scheduled caste and Muslim families who are underprivileged in terms of the required socio-economic and educational resources. These parents are too pressurised to afford the minimum household necessities, and lack the world-view of looking forward to any supplementary activities for their children's educational purposes. They rather lack the understanding of appreciating or valuing the role of continuous encouragement which is critical for children's educational development and attainment though, they do not want their children to get into the same kind of occupation like them.

¹ The concerted development of children through organised leisure activities is considered as an essential aspect of good parenting among the middle class parents, unlike the working class. The middle class parents through several out-of-school, organised leisure activities make a deliberate and sustained effort to stimulate children's development and to cultivate their cognitive and social skills. From this, a robust sense of entitlement takes root in the children. From the experiences of concerted cultivation, they acquire skills that could be valuable in the future when they enter the world of work. Thus, they appear to (at least potentially) gain important institutional advantages (Lareau, 2003: 2- 257).

² In the accomplishment of natural growth, children experience long stretches of leisure time, child initiated play, clear boundaries between adults and children, and daily interactions with kin.

The working class and poor parents view children's development as unfolding spontaneously. In these families there is a "taken for granted" character to daily life that focuses on natural growth rather than concerted cultivation (Lareau, 2003: 2-257).

Embodiment and Equity in Student Well-being

Neha Miglani / University of Southern California

With the global trends around health moving to a more expansive idea of well-being, educational policies are prioritizing wellness initiatives for students. Governments are increasingly implementing initiatives relating to student well-being, such as, inclusion of Social and Emotional Learning (SEL), contemplative practices like mindfulness, and curriculum around ethics, happiness and peace education (Dewan, 2018; IndianExpress, 2017; GoI, 2019; Gupta, 2014; HindustanTimes, 2019). With techniques like mindfulness, well-being now is not simply an expected outcome of general overall education, but an explicit and compulsory bodily curriculum and pedagogy. This raises questions about the kind of pedagogic relationships forged through teaching and learning of well-being. How do students embody, or negotiate well-being teachings? How do these negotiations refract the broader issues of inclusion and equity in government schools?

I focus on a specific intervention, the "Happiness Class", implemented in the Directorate of Education schools, Delhi, and aimed explicitly at student-well-being. The Happiness Class is a compulsory daily period for students in grades 1 through 8 and includes practicing mindfulness, discussing stories and other activities with students around values, ethics, and harmony. This ongoing ethnographic fieldwork includes – 1) document analysis of related policies and curriculum, 2) observations in two schools, focussing on grades 6 and 7 over a period of 9 months, 3) depth interviews with teachers, curriculum designers, teacher trainers and policy makers. Within schools, scholars have highlighted historical, social and cultural constructions related to physical and health education, particularly around post-colonial, national subjects and citizenship (Bénéï, 2008; Srivastava, 2005; Zhouxiang, 2011). However, few have paid attention to the adoption of more expansive ideas of well-being in schools and its implications (Wyn, 2009).

Recent anthropological and sociological work around well-being theorizes its social, cultural, and political purchase on several dimensions. Scholars have pointed to the morally laden conceptions of well-being (Fischer, 2014; Walker & Kavedzija, 2015), its relational and institutionally embedded nature (Calestani, 2013; Jackson, 2011; Snell-Rood, 2015; White, 2016), its' sometimes coercive promotion (Ehrenreich, 2009; Haney, 2010), and well-being as a form of socio-political belonging and change (Adelson, 2009; Chua, 2014; Fischer, 2014). In conversation with these conceptions, in this paper I note the constructions of well-being within institutionalized educational settings.

Additionally, scholars have acknowledged the undeniable centrality of body in the act of knowing (Freire, 1970; Montessori, 1949), teaching and learning as forms of human labor (Hooks, 1994), and body as a site for both oppression and liberation in education (Freire, 1970; McLaren, 1998; Shapiro, 1999). Scholars paying attention to social relations have consistently reflected on the concerns of social reproduction and (in)equity through human bodies (Foucault, 1984; Bourdieu, 1980; Bourdieu & Passeron, 1977). However, much of the discussion on body remains theoretical, with students' actual bodies considered as "absent presence" in the empirical descriptions of social processes of schooling (Coffey & Watson, 2014; Shilling, 2003; Watkins, 2012). With inclusion of well-being in the official policy and curriculum, student differences (and potential deviances) might radically expand based on their behavioral, affective, moral and spiritual sensibilities. This project explores such potential differences and students' embodied negotiations and agency while practicing well-being techniques.

Emergent findings reveal critical insights around individual, institutional aspirations and contradictions of "the good life", and the specific role of education in it. On the one hand, I note the promise of happiness, and an underlying moral imagination in the "progressive" educational reform that points towards holistic and regenerative possibilities of schooling.

Noting the transnational, transcultural and migratory trends of these ideas, I explore the continued significance of spiritual and somatic practices for, what Srinivas (2015) calls, the "contemporary utopias". Student well-being, imagined through contemplative practices, could be an attempt to envision alternate possibilities for future generations. On the other hand, I observe how the conceptualization of 'happiness' in the curriculum and everyday classroom encounters, unfolds through making student bodies an explicit site for well-being. Well-being here becomes an individualized, bodily pursuit where students are expected to "perform" and work for their

(imagined) happiness (Ahmed, 2010; Ehrenreich, 2009; White & Blackmore, 2016). Certain teacher-student negotiations in the class reveal an orientation towards disciplining student bodies and practices that may not be inclusive of all students. I continue to explore how the pedagogy of well-being aims a certain kind of self-fashioning among students and teachers.

Keywords: Student Well-being, Embodiment, Ethnography, Inequity, Socio-cultural theory

8.4 Emerging issues in Tribal Education

Tribal Identity as a Form of Resistance Against Hegemonic Regional Forces: Case of the Mishing Tribe of Assam

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The Scheduled Tribe people of India have had a very troubled relationship with the Indian state. Hitherto independently living communities have experienced a loss of their sovereignty and traditional rights over their land and resources when they got integrated into an alien state structure. This process had begun since the time of British control over the region. Of course, the state (both colonial and post-independence) has tried to rectify this through various corrective measures in accordance with the rights enshrined in the constitution for every citizen of India, but the public

always seems to be in a state of historical amnesia regarding the root cause of this problem. One such right that has been ensured for such groups is political rights, i.e., the right to represent themselves in the political domain. Socially and economically vulnerable tribes have used politics as a tool for expressing their grievances and to fight for their socio-economic and civic rights. Tribal politics in Assam revolves around a distinction that tribal communities there make by projecting themselves as the *plains tribes* people, a move associated with their emphasis on difference with the hill tribes of the neighbouring states and the adivasi tea garden labourers of Assam. One of the first tribal associations that had representatives from almost all the *plains tribes* people of Assam was the Tribal League that was formed in 1933. Apart from issues of land alienation and cultural protection, another issue that was fervently discussed and taken up by the Tribal League was that of education. These demands were articulated in a language that was directly influenced by the colonial construction of tribes as uncivilized savages. Tribal leaders emphasized on their ‘backward, uncivilised, weak, ignorant’ brethren and demanded that they be uplifted from that state of darkness. These discourses of backwardness still prevail as the entry of modernity into the villages of these tribal communities in the form of modern transport and communication systems and modern schooling have only proceeded to further these colonial constructions. In spite of strong political mobilizations along identity lines (tribal identity), tribal leaders still haven’t been able to shake off the strong sense of backwardness that form a significant part of the consciousness of the tribal masses. As pointed out by Virginius Xaxa, this is where a rupture can be seen between the articulation of tribal identities by the elites or scholars of tribal studies and the actual consciousness of the tribal masses. According to him, the politics of identity has more to do with safeguarding the community’s interest through the provisions of the state than the actual consciousness of the tribal masses.

My study involved the Mishing tribe, a Scheduled Tribe community from Assam, which has a population of about 6.8 lakhs in the state. Narratives were collected from college-going students regarding their engagement with modern education in the backdrop of a strong political mobilization that has been happening along identity lines for decades now. Education has resulted in an educated class who have found space in the constitution to democratically fight for their civil, political and social rights. The educated Mishing elites have been engaged in an eternal struggle to protect the cultural and linguistic rights of their communities. There is a constant reimagining of tribal identity happening at all times at the level of the educated class. This reconstruction of

Mishing culture happens in various ways. While earlier, social mobility could only be achieved through the process of Hinduization, there is now a change in people's attitudes as they have started emphasizing on the differences between them and the larger community. This is due to the entry of modern education into their lives, which has accorded them alternate avenues for social mobility and the opportunity therefore to distinguish themselves from the dominant regional community. While in one of the narratives taken from the college-going students, the invoking of Mishing cultural icons (the fictional *Janki* and *Panoi*) from literature was seen, whose stories were rewritten with a modernist twist, in another case, the mythological/historical figure of *Abo Tani* and his land (from where all the *Tani* tribes, of which the Mishings are a part, are believed to have originated), were recalled. There is therefore a constant reimagining of tribal identity as a tool of resistance against the dominant regional groups.

Educational marginalization of tribal communities: A Case study of Buddhist minority in Kishtwar district of Jammu and Kashmir

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Department of Education, University of Jammu**

Marginalization is the universal phenomenon of all the societies in the world. In every society there is marginality in any form. However, the core bases of marginalization differ from society to society. In Indian society, division of population on the bases of birth as per the preambles of Varna system in which distinctions are governed not merely by conventions and laws but by rituals and birth. Varna system became the core base of marginalization. It is a multidimensional process that denies opportunities and outcomes to those living in the margins while enhancing the opportunities and outcome of those who are at the centre. Caste and class prejudice in many society across globe, exclude many communities and hinder their effective participation in economic, social and educational development. Indian society after Independence has committed itself to its all-round development. It has started taking measures for its social and educational development along with its political and economic development. It is striving to eradicate whatever inequalities exist between its different social groups. In India, some social groups have remained backward for centuries and the scheduled castes and scheduled tribes are most backward among them. There are

various reasons for their backwardness. Educational backwardness among these groups is also one of the reasons for their backwardness. Because that group is not getting proper education and lack of guidance they are not selecting or choosing appropriate career according to their ability and interest. Moreover, as we see in Indian society parental occupation is one of the major factors in determining the careers. It is very often seen that son of the doctor would become doctor and a farmer's son would like to keep with farming and likewise. Through education, there should be provisions to prepare all the individuals for different vocations in order to imbibe confidence so that they can earn their living. Still some marginalised group of students are not able to make appropriate career choice due to number of factors that affect their career development process such as educational, physical, economical, etc. sociological factor is one of them which greatly affect the career making choice of the students. So that success and welfare of the society depends upon the goal or career oriented individual. Unsettled goal oriented individual creates hindrances in the way of societal development. Therefore, starting from the school level, parents, teachers, administrators all desires for heavy interest for their children. Thus, it is the foremost duty of the parents, teachers with the help of counsellors to provide necessary guidance to the students which will help them to choose appropriate career according to their interest. The present paper is an attempt to know the reasons why the students go for that particular kind of career. A Standardized tool: **Career Preference Record by (Dr. Vivek Bhargava and Dr. Rajshree Bhargava)** was used for students and a **Self-Prepared Interview Schedule** also prepared for parents to collect data. A sample of 200 girls where 100 girls belonging to scheduled caste and 100 girls belonging to scheduled tribe were taken from the higher secondary schools i.e. Government and Private of Jammu district and sample of 50 parents were also taken for the present study. Random sampling technique was used to select the sample. Percentage technique was used to analysis the data. The present study will help the students to choose right kind of career and this study will also help the teachers and parents for guiding their children in selecting suitable career which will prove appropriate for their children in their future life.

Key Words: Marginalized Group, Sociology, Career Orientations

Excluding the Excluded: A Situational Analysis of Hard-to-Reach Schools in Kalahandi District of Odisha

Rajalaxmi Behera / Action Aid association

Hard to reach areas can be defined as those parts of the country that have physical, communication, security, social and economic conditions that make them receive a level of public service that is relatively inequitable. The present study explores how the people living in hard to reach areas lag behind in getting universal access to good quality basic education opportunities. Hard to reach areas excludes masses from access to good quality education due to circumstances such as location in areas that do not receive adequate services and those facing discrimination. Based on the above definition, sixteen schools are selected randomly at Kerpai cluster of the Th. Rampur block of the Kalahandi district of the state of Odisha. The education department of Kalahandi, school teachers, CRC, BDO, PRI members, parents, and students were interviewed by using both the open-ended and close-ended questions. Also, Focus group discussions were done to identify the gap and corroborate with the findings arrived through the standardised tools.

In this paper, I explore the dynamics of access to schooling in Kalahandi district of Odisha. Kalahandi is lived by majority of the tribal population where access to public welfare systems is extremely poor and minimal. Building on my exposures during extensive field work in the district and working with the district level administration in education and health sector, I bring in my insights, experiences and interactions with various stakeholders of both public (govt.) service delivery system and private (mostly NGOs) service providers into the perspective of access to basic education among Adivasis. In particular, my study focuses on the hard to reach areas and the dynamic of policy and practices around providing education in those remote tribal hamlets in Kalahandi district.

The study found that the education department of the district does not have any specific programme or plan to reach these hard to reach areas. Wherever, there is a school being established, the department does not have any monitoring mechanism to monitor these schools. The study also found that the schools are only open during some special events or observation days, and only during that time only the mid-day meals were distributed to the students. It was also observed that the teachers attend each and every block-level or cluster level meetings and collect the study materials from the blocks but do not distribute in the schools. Also, teachers received the MDM

rice from the distributor and give it to the cook but never monitor whether the children are getting the MDM or not. It was found that the CRC never visited the schools and but report to the higher authority.

Interestingly the teachers maintain the school register which indicates that they come regularly to the school but the villagers told they only come during some puja, independent day or to celebrate the observation days. Also, there is a list of the School Management Committee, but when we asked during the FGD then they told that they even do not know what is SMC. When we discuss the situation with the BDO, he told that he never visited the areas and don't get any complaint about the situation of the schools. Similarly, the BEO and DEO also responded that they do not have any idea about the situation.

The FGD with the parents found that the parents were not usually, and in some cases are not at all, involved in their children's schools and knew little about the education system or what their children were doing in school. It was also very apparent that the parents were not 'difficult', 'obstructive', or 'indifferent'—the kind of behaviour 'hard to reach' implies. The paper therefore considers that rather than parents being 'hard to reach'; it is frequently the schools themselves that inhibit accessibility for certain parents. PRI members are concerned problem and many a time they give written complains to the Block Education Officer but not any action taken to solve the problem.

Keywords: Hard to reach area, MDM, CRC

Exclusion and In-Equity in Higher Education and Salaried Employment: A Study

Amongst the Tribal Youth of Jharkhand

Nilanjana Moitra / NIEPA, New Delhi

Tribes in India have been historically the most disadvantaged and victimised community. Presently, they stand at the crossroads of an odd paradox. While inclusive educational policies have ensured their participation and success in school education, their transition to higher education remains extremely low. Similar is their situation of exclusion in salaried and aspirational jobs. While educational policies addressed towards the economic development of tribes have transformed their livelihoods to some extent, it majorly remains an urban phenomenon. The

achievements of tribal youth are also not uniform across states, clans, regions and areas. On the other hand, those who are getting educated undergo significant changes in their aspirations, belief systems, communal life and self-identity as recourse into the modern education is seen as the only means to fight their way up the dominant culture.

The inter-play of several barriers and enablers at different levels have in-equal influences on tribal youth leading to exclusions in higher education and employment. The present paper is based on an empirical field research using in-depth interviews, observation in natural settings and Focused Group Discussions with higher educated tribal youth of Jharkhand, a left-wing extremism affected tribal state in India. The snowball sample consisted of youth between the age group of 23-35 who were at least graduates and either employed in organised sector or unemployed. The paper analyses secondary data to triangulate primary data collected in four tribal districts of Jharkhand. The major findings of the study present barriers into more or less overlapping categories of barriers at the social level, institutional level and individual level. Social barriers comprised of discrimination that took place at government institutions, educational institutions and work places. Institutional barriers are access to governmental policies and market opportunities in education and skill trainings, procedural inefficiencies in dissemination of government benefits for students etc., access related barriers to information about career and job choices, in-access to quality education, in-access to English and Hindi language training, in-adequate support system and lack of access to affirmative action policies. Individual barriers comprise of notional preference for government jobs and a negative self-image perpetuated by the native community's fatalistic attitude and the mainstream education imbibing an attitude of worthlessness regarding tribal ethnicity. The enablers can be classified into three overlapping categories, namely: access to services, availability of resources and networks. The employed respondents accepted to have received a constant mentorship from extended family networks, neighbours and teachers in schools and colleges. A well-informed peer group and good socio-economic status of families was an enabler. Migration by choice and not distress had strong positive effects, especially on the second and third generation. Christians and *Oraon* tribe as per this study fare better than Sarna and other tribal communities. Secondary statistics on Jharkhand also re-enforce this finding. Higher educated and salaried

employed fathers and educated as well as employed mothers who partook in household decision making acted as enablers.

Education, despite its inherent barriers has led to a significant enhancement in their socioeconomic status, communal and social life and broadening of their world view. However, issues of discrimination were found to be common for all tribal youth, higher educated or not. This exclusion from mainstream society has led some higher educated youth to distance themselves from their ethnic identity by emulating the ‘modern educated’ lifestyle while seeking to remain a tribal at heart. Some on contrary, assumed a greater loyalty towards their ethnicity and cultural rigidities to fight such discrimination. This phenomenon has been analysed using Albert Hirschman’s theory of *Exit, Voice and Loyalty* which explores a wide range of possible actions by individuals associated with any firm, organization or a state in times of predicament. In situations of dilemma, the members of an institution either withdraw (exit) or attempt to improve the conditions of the institution by voicing (voice) their concern about what is going wrong. Another phenomenon is loyalty which could be a fallout of strong cultural, emotional, moral or other affiliations that the individual has with the institution (here their tribal ethnicity). It could be a dormant, lack of resistance towards injustice also. Tribal youth are at loggerheads with the issues of fighting exclusion and discrimination in education on one hand and ‘de-tribalization’ and ‘ethnocide’ on another. The research explores how enhancing ‘voice’, a middle path should be the objective of educational policy makers to resolve this dichotomy and lead to their inclusion in higher education and employment.

Keywords: Higher Education, Employment, Tribe, Exclusion, In-equity

8.5 Curriculum, context and equity

Constructing the Environment: A Study of School Curriculum and Pedagogy in an Industrial Town

Parul Dubey / Tata Institute of Social Sciences

The environmental consequences of industrialization in countries across the world have become a matter of increasing concern especially over the last few decades. Environmental protection is now a formally stated international and national goal, finding expression in national constitutions,

international organizational agendas, election manifestos, laws and policies and the stated objectives of several non-governmental organizations. Given this heightened environmentalism, one would expect a parallel change in consumption patterns, environmentally sound legislations and lowered environmental degradation. However, the years following the 'environmental decade' of the 1970s, have seen continued and increasing levels of environmental pollution, continued exploitation of natural resources, declining forest cover, and an alarming water shortage crisis. Therefore, an important question to ask is this: how is such a coexistence of greater environmental consciousness and continued environmental exploitation being sustained? The question demands unpacking the term 'environment' which seems to be used widely by a variety of fields and their actors as though there were an overall consensus over what the term universally meant and signified.

Within the environmental discourse, however, there are multiple voices, visions and meanings, each of which have varied underlying conceptualization of man-nature relationship. The environmental discourse is fragmented and contradictory, comprising of claims and concerns of a variety of actors (Hajer, 1995²³). A large part of how we act towards the environment is based on how we see the environment, how we relate to it and what we think it means. How we see and think of the environment, in turn, is shaped by what we know about it, on what can be meaningfully

said about it. How we experience the environment is largely determined by how we talk about the world, and the environment, in that sense, is a social creation (Cantrill, 1996²⁴).

Given that, there can be multiple such constructions of the environment and the constructions that are made available to us may shape our actions and behaviours.

²³ Hajer, M. A. (1995). *The Politics of Environmental Discourse: Ecological Modernization and the Political Process*. New York: Oxford University Press.

²⁴ Cantrill, J, Oravec, C. L. (1996). *The Symbolic Earth: Discourse and Our Creation of the Environment*, Kentucky: University Press of Kentucky.

One of the most important channels through which we access knowledge about the world is through education. Environmental education, its conceptualization, curriculum and pedagogy are an important medium through which the child can be exposed to the various possible constructions of the environment. The paper seeks to explore the role that schools play in the dynamics of environmental politics by analysing whether the school curriculum on the environment fosters an ecological consensus (and what this consensus is, if it does) or brings out multiple environmental voices and understandings of the environment that often find unequal representation in the larger environmental debate.

As a response to the ecological crisis, educational institutions across the world have introduced 'environment' as a topic of study and 'environmental Studies' as an important component of the School curriculum. India too brought in curricular reforms to introduce environmental studies in its primary school curriculum. The paper seeks to explore how the concept of environment is constructed and the knowledge about it transacted in school through curricular and co-curricular means. In doing so, it first traces, through an analysis of secondary literature, the various ways in which environmental problems have been framed in the current scholarship on this topic. It then locates these framings in the Primary class EVS textbooks through an analysis of how the environment is presented to a child. Finally, by locating the textbook analysis in the setting of an industrial town (Jamshedpur, Jharkhand) and through interactions with teachers of environmental studies in schools set in the physical space of industrial operation and pollution, the paper highlights in what ways and how the state textbooks problematize industrial pollution.

Curriculum and Graphic Novels- The role of Graphic Novels in the Representation of Margins

Somanand Saraswati / Pandit Deendayal Petroleum University, Gandhinagar

Over the years, there has been extensive debate on how margins should get an appropriate space in the syllabus. Margins were wiped out from the syllabus. It was difficult to find margins and their narratives in the school syllabus. Although the things are now changing and representation of marginal voices can be seen in university syllabus. Still it appears that there is a lack of representation of marginal narrative in the mainstream school syllabus.

Graphic literature could play an important role in this. Graphic Narratives have paved a new way for the visual culture in India. ‘Graphic Narratives are a major shift in Indian writing in English, as it became a social commentary and cultural critique of the nation’s flaws’ (Nayar 2016). It accesses history in a new way through verbal and the visual modes. As Basu analysed the Indian Graphic Narratives and says that “by focusing on the microcosm, that is, individual suffering, the graphic narrative flows up into the crisis in the macrocosm, that is, the national, social crisis.” (Basu 2017).

The paper argues that graphic novels could play an important role in the representation of the marginal voices. Graphic Novels is different from its *predecessor* Amar Chitra Katha who promoted an idea of nation which didn’t have any voice of the margins. Graphic novels as a genre of literature has a constant theme of representing the voice of the margins. After the emergence of the Graphic novels in India in 1994, it has been observed that they deal with a lot of issues related to margins. These books gave voice to different issues, like

Homosexuality (Homosexuality in a heteronormative society- e.g. Kari), Kashmir (e.g. Munnu by Malik Sajad), Riots (e.g. First Hand Vol 1 Comic series on issues like Gujarat Riot), Naxalism (e.g. Amar Bari Tomar Bari Naxal Bari by Sumit Kumar or Vrica: Ascension Protocol by Chariot Comics). All these narratives also create the idea of nation like Amar Chitra Katha was creating, but here the idea of nation was to not be worshiped, but to be questioned.

There have been many researches which shows case studies, of use of graphic novels in school syllabus increases the interest of students (Will 2013). It has been observed that graphic literature is one of the most engaging way to teach English. The paper will explore the genre of graphic novels, and its relation with marginality. It would also examine graphic novel’s significance in teaching.

Study of popular culture in India as caste-based cultural labour and its pedagogical implications from Phule-Ambedkarite Feminist Standpoint.

RajaRajeshwari T

The study of the ‘popular’ in India is inextricably tied with the colonial discourse and its relation to the conception of modernity. Through this paper, I analyse the popular cultural forms and practices in India by situating them within the social and material conditions of caste-based cultural labour of the Dalit-Bahujans and analyse its pedagogical implications for educational discourse. In a post-colonial context, situating the culture in caste-based practices allows examining its representation and linkages with power within the economic and political structures of its creation. Documentation and discursive analysis of historical and contemporary cultural forms situated within the structures of social and material production of Dalit-Bahujans, and its significance in the expression of dissent, helps in conceiving caste as a phenomenon embedded in the construction of modernity in India. Such a conception, in turn, offers a rich plane for situating Dalit-Bahujan ‘imagination’ and ‘knowledge’ within the present educational discourses in the country. The proposed paper aims to address the gap in academia to study caste and its implications in the social and cultural production through the discourses of participation and politics of every day. Such analysis, I believe, would enable in reframing the educational ideal that works towards the acquisition of agency for the marginalised. Through the course of the paper, I seek to understand and explore how is Dalit-Bahujan imagination and history conceived and represented within their cultural practices? How does a popular form situated in the caste-based practices of Dalit-Bahujans forge solidarity and create collective identity through its practice? How can the popular forms be used for theorizing critical pedagogy practices for social sciences curriculum? The mainstream social science discourses in contemporary India predominantly frame caste as one of the variants in the fabric of the Indian society. This raises important questions about the situation of DalitBahujan imagination and knowledge in the hierarchies of knowledge within social science practices. It also questions the nature of power present in the precise strategies and methods that are used for theoretical abstraction to create an empirical study and representation of the subalterns

(Pandian, 2008). The “academic purity” is maintained by theorising caste, gender, and ethnicity as objects of enquiry without any claim to these identities as a living phenomenon in a day to day life. An educational ideal within this lacuna further strengthens the cultural production of hegemonic knowledge systems in schools. Within the colonial hangover, Indian education system grapples with multiple issues pertaining to the construction and recognition of knowledge; its dissemination for curriculum theorizing; and framing its grounds for social legitimacy in quality discourses focusing on student achievement that enables domestic and global economic production.

Keywords: Caste, Critical Pedagogy, Popular Culture

Language marginalization in Higher Education: Psycho-social impact on educational experiences

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In the discourse concerning language and education, the medium of educational exchange is an issue that requires a keen understanding of the historic, social, political and economic context, in the absence of which it becomes a point of contention, as the effects range from educational access to the survival and perpetuation of linguistic diversity. Therefore, there have been a number of conceptualizations with which the medium of higher education in the Indian context has been perceived. The paper begins with an enquiry into these diverse contexts and conceptualizations to build an understanding of the language diversity in education, specifically higher education, it then attempts to explore a comprehensive picture of the linguistic marginalization that the students encounter during their educational experiences in the Indian higher educational institutions by the means of a field study.

Education has been regarded as an agent for socializing and equalizing since a long time, and language is one of the mediums of exchanging and imparting education. Languages are not only means of communication and knowledge exchange, but also carry a depository of culture.

Languages act as co-construct mechanism for identity formation. In specific contexts

Languages are also used as “mechanism of power” (Bourdieu, 1991). Multiple spheres of language use therefore have cultural, sociological, economic and psychological repercussions for the stakeholders.

In the Indian context, having a wide spectrum of languages, the promotion of multilingualism being widely accepted as one of the goals of the Indian education, the marginalization and discrimination against the native languages continue. As we move towards higher education, the linguistic diversity is sacrificed and the courses and degrees in central higher educational institutions, including research, are conducted in English medium, with the exception of Hindi in some domains or the degrees specializing in languages.

English language is seen as a tool of systematic oppression, or the West’s “patronizing perception” as Edward Said would say, but other perceptions exist that regard English as a language and as a medium of instruction in a more positive light. Activist Kancha Ilaiah, for instance, views it as a tool of equality and liberation. The Dalit discourse sees English language as an emancipator as it does not come with the burden of the past (Ilaiah, 2011). English medium education is also regarded, by the lower economic classes as well as the middle class, as an important instrument of social and economic mobility, due to its exchange value in the job market. Another perception, which posits English medium education as an attempt to transform the established structures of power, authority, and hierarchy, by subverting them through the very knowledge and exposure that the language offers due to its dominant position, also exists.

Thus, conflicting theoretical perspectives exist when one tries to understand the issue of English language as medium of educational instruction. How does one understand then, the process of language marginalization in the field of Indian higher education institutions?

The paper presents an analysis of the negotiations that take place in the higher educational institutions due to language marginalization and find out what conceptualization of marginalization do the students undergoing language marginalization have?

The paper draws insights from a field study aimed at understanding the educational experiences of higher education students coming from native languages background. It elaborates on some of the psychological and social impacts of the language divide they face both inside and outside the classroom, and tries to build an understanding of how these interact with language issues and affect the educational experiences of such students.

Some of the facets of interaction with language in educational context that have been located through the field study (and will be elaborated upon through the paper) are-

- Listener's perception regarding hierarchy of languages and the student's awareness of the perception.
- the social and geographical background of the students and how it affects educational reflections in English language, in terms of time and familiarity.
- the self-identity in the student's mind in relation to language and where do they locate themselves in the social system.
- the access to other students from native language educational background and their collaborative efforts.
- the experiences of social and economic mobility deprivation due to language.

Virtual Learning Environment in Academic and Research Institutions

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Virtual Learning Environment is a technology-enhanced learning (TEL) approach that has been considered as an alternative tool to traditional education system. It imparts education as key driver of running higher education globally. Applications of ICT in academic, research and training institutions has completely transformed the teaching, learning and research during the last two decades. Its teaching pedagogy is equipped with blended learning and integration of online materials that has perceived multiple benefits to students and teachers. It engages students more and more and save the time, energy, and resources of students. In virtual learning environment (VLE), delivery and transaction of the course content is accomplished with the Internet in hybrid or blended mode. At present, a number of proprietary and open source learning management systems (LMSs) are prevalent in the virtual education world, imparting academic and professional education such as Blackboard, MOODLE, Sakai, etc. Along with traditional education system, it has created its own space in higher education and research.

The paper investigates and explores MOODLE – an open source VLE used in academic and research institutions to achieve the organizational pursuits. MOODLE stands for Modular Object Oriented Dynamic Learning Environment that facilitates create, add, transfer, use, reuse and construct knowledge among the faculty and students on/off campus. Its open and constructive approach benefits millions of learners for innovative teaching and learning; it encourages and attracts the stakeholders and educational planners on how the VLE can be implemented effectively and efficiently to harness the creative and innovative technology-enhanced learning at National Institute of Educational Planning and Administration (NIEPA) (Deemed to be University) in national and international educational programmes. NIEPA was setup by the Ministry of Human Resource Development, Government of India to strengthen capacity building and research in planning, management and administration of education in the country. The main intention behind using Moodle at NIEPA is to enhance the blended teaching learning approach among faculty, students, scholars and participants of diploma and training programmes by introducing more flexible, cost effective and less technical support needed VLE to support effective and efficient organizational learning in national and international programmes.

Blended mode of teaching learning environment gives an opportunity to teachers to keep themselves up to date to counter face-to-face discussion as well as keep e-resources update for online teaching learning activities. It basically amalgams the teaching learning process face-toface and online with integrated technologies and resources. It can be used successfully in all disciplines – arts, science, applied sciences, design, etc. Most of our new generation of learners use Internet and social media on a daily basis, mostly for email, chat with friends and entertainment purposes. They can make use of these tools and media to make teaching learning more meaningful, effective and entertaining. Successfulness of VLEs largely depends upon the interest, active participation, technical support and commitment of both students and teachers towards teaching and learning in blended form. This article presents the true picture of problems encountered by teachers, students and participants of diploma and training programmes while using Moodle blended learning approach in the university. It is world's most popular VLE being used by 165 million users (166,610,500) of 225 countries as of August 31, 2019 [<https://moodle.net/stats/>].

Transformation from a traditional classroom approach to a web-based VLE, NIEPA faculty has confronted with several challenges for the acceptance and non-acceptance of new teaching and learning environment. Now key priorities in front of NIEPA faculty are: capacity building, capabilities to use new VLE for teaching, learning and research, explore more possibilities to make effective and efficient use of MOODLE for academic and research activities. Being an open source VLE, MOODLE is growing rapidly than other proprietary VLE and adopted by big and prestigious educational institutions around the world. VLE requires more and more focus on quality subject content and resources to attract and engage students for meaningful learning. Blended learning can be made effective, efficient, encouraging and entertaining with the integration of SWAYAM MOOCs that offers an opportunity to the students of all educational institutions globally to access quality education at all levels of tertiary education. Online quality learning resources such as open educational resources, NPTEL, MIT Open Courseware, Shodhganga, NDLTD, Digital Library of India, DOAJ, DOAB, etc. can be utilized and publicized widely in VLE through blended learning mode. Students can choose and access quality educational resources of any university of any country at any time. At the initial stage of launching of VLE in any educational setup, more and more coordination and staff support is required to win the trust of students to maximize the positive impact of blended learning. Students require a variety of learning experiences, quality resources and their interest, problems and time should be considered as important and addressed on priority basis. Faculty must be encouraged to develop a wide range of learning resources to make successful blended learning for the benefit of students as well as organization.

8.6 Community, family and educational choices

Reflections on Educational Choices in Manipur: An Analysis of Three Select Villages

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Education is one of the most essential factor in socioeconomic development in India today. The quality of education decides the quality of human resources in a society. Education has emerged as the most important singular input in promoting human resource development, achieving rapid economic development and technological progress in the form of virtues of freedom, social justice and equal opportunities. Besides that, education plays a vital role in the present world, not only for raising the standard of living but also as a mechanism to prevent conflict situation in the society (Singha, 2013). It is evident that the objectives of education differ from one community to another. However, a comparative study of the objectives of the education system of different communities highlights some relevant sociological insights and significance of its functions.

Social structure, policies and goals influence education sector while education sector becomes a key to economic and social development. Education becomes the main important factor to change the socio-economic and cultural life of the people and to abolish poverty (Biswas, 2008: 18). Social progress is indicated by the level of educational development of the people. Educational backwardness is the main factor of social degradation. The role of English education introduced by the British led to bring social change in the twentieth century in

Manipur. In fact, western education in Manipur was introduced mainly with the initiative of the then British political agents posted in the region (Shanti, 2001:151). For some sections of the population, education is the agency to overcome their caste base confinement of low status occupations by promoting occupational mobility and improving their living standard. In short, education is the foundation and the vehicle for the emancipation of the society. Similarly, the reflection on educational choices is an indispensable factor to deal with the occupational mobility as well as the economy of the family.

This paper seeks to study the educational trends in three select villages in Manipur by focusing on the choices of subjects and preferred occupation in the family. This paper will examine the changes occurred in educational attainment in three different villages (scheduled castes villages) by examining the interlinkages between educational choices and socioeconomic mobility in order to understand how household economy reflects on their choices of subjects and occupation. Among the scheduled castes community in Manipur, there were no adequate educational facilities. Due to their social position, these sections of population were kept isolated. On the other hand, being Meitei, the attention of the Christian Missionaries was also less directed to them. However, in the past few years, these section of populations are trying to improve their social and economic status through various safeguards and provision like reservations. Education acts an agency to empower the weaker sections of a society. For them, education is the tool to uplift socioeconomic mobility.

Key words: Education, Educational Choices and Socioeconomic mobility.

The effect of family background on nursing education in Kerala

Shilpa Krishnan

There is a dearth of qualified nurses in India though tremendous efforts have been taken to improve nursing education in India. There is an increase in the number of courses, institutions and enrolment of students in nursing education. Considering the social stratification of the Indian society, a general approach to develop nursing education may fail to include the poor and weaker sections in getting adequate access to medical education and training. An inclusive approach is essential to expand accessibility of Medical education and training for weaker social groups and population. The cost of nursing education is increasing over time. It is becoming increasingly difficult for the government to fund education. Fees poses a big hurdle for socially and economically disadvantaged students to get access to education. With the rising costs of education, it is difficult to achieve access with quality. The increasing costs of medical education can lead students in a debt trap. From the student's angle, if a significant proportion of students take loans to pay for their tuition, what would be the effect of their borrowing on their satisfaction while they

study and their future professional functioning? Another question is whether the low income families get access to sufficient loan funds from public institutions?

This study focuses on the socio-economic background of the nursing graduates and the graduate students in Kerala using the data from Nurse Migration Survey in Kerala -2016. The survey was conducted by Professor Irudhaya S Rajan, Centre for Development Studies, Thiruvananthapuram, Professor Hisaya Oda, Ritsumeikan University, Japan and Professor Yulo Tsujita, Institute of Developing Economies, Japan for their study on '*The Migration of Nurses: The case of Kerala, India*'. It examines how social and economic background of the students influence their sources of financing. The paper seeks to analyse the major sources of financing made by students and graduates from low, middle and high income families. The main source of financing is categorised into three groups: formal, informal and family savings.

The student's dependency on informal resources may be due to the lack of access to formal institutions like banks. Though no collateral is required for educational loans up to 4 lakhs, students from poor backgrounds may not be able to get loans. There are only 6 government nursing colleges in Kerala. Less than 500 students can find admission to BSc nursing in government colleges. The rest have to depend on private and private – aided colleges. The educational endowment of the family plays a major role in the entry of students in nursing field.

The first generation graduates may have less social capital compared to students from educated families. The differences in the quality of schooling can affect the academic achievement and the ability to get admission to good colleges. In Kerala the selection of students to nursing is based on the marks scored in the qualifying examination i.e., higher secondary. The admission to government colleges are purely based on merit. There is a relaxation of marks for the reserved categories. Reservation is provided for admission to BSc nursing. The presence of a nurse in the family helps students to have better knowledge regarding courses and institutions. The valuation of nursing profession by the community also affect the entry of students in nursing education. They have to pay enormous fees to get admission. The economic and social factors may influence the satisfaction of students and nurses. The economic and social background and the sources of financing affect the happiness at the time of admission. The social and economic pressures may affect the students positively or negatively. This may change at the time they complete their studies. Once they are employed, their satisfaction from the job can be influenced by the extent to which their expectations meet the reality. It is also influenced by their working condition, salary

and migration opportunities. It is also important to know why students choose nursing as a career option. Non-economic factors also play a role in their decision to go for nursing. The differences in the fee structure across different institutions providing graduation in nursing, the geographical spread of the students, composition of students who enrol in private and government institutions are also analysed. The data is analysed using simple econometric tools. The descriptive analysis shows that 67 per cent of the students who were dependent upon informal sources of financing were very happy at the time of admission and 33 per cent were happy at the time of their admission. 46 per cent of the students who utilized family savings for financing their education were very happy at the time of admission. 9 per cent of them were unhappy at the time of admission. 11 per cent of the students who used formal sources to finance their education were unhappy at the time of admission. There is no variation in the happiness of students who were dependent upon informal sources in their final year. Whereas the dissatisfaction declined for those who were dependent on formal sources of financing and increased for the students depend on family savings. Majority of students joined for nursing due to job related reason irrespective of their social and economic backgrounds, this is followed by altruism. None of the students who were dependent on informal sources joined nursing due to an improvement in their social status.

Analysis of the Decision-making Process of Social Science Students

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Higher Education serves as a tool for specialisation which enhances social mobility and improves the skill of students. According to All India Survey of Higher Education (AISHE 2015-16), highest enrolment at Post-Graduation (PG) level is in the social science stream. Increasing share of research is devoted to technical and vocational education but few studies focus on non-vocational general higher education. In the Indian context, massive expansion of higher education and labour market mismatch have become prominent issues therefore, one needs to understand the perception and expectations of students who are affected due to the same. It is assumed that education will always enhance the productivity (Becker, 1964). All fields and disciplines are categorised under a single variable of human capital. Qualitative differences in

education, training and skills are not considered (Blaug, 1975; Marginson, 2016). It is vital to study the decision making process of students who pursue higher levels of education in courses which do not have clear cut occupational status. Literature is inadequate in explaining the demand for such courses. This paper seeks to understand the social phenomenon of the growing demand for social sciences at the post-graduation level.

The paper reviews various neo-classical theories (human capital theory and signalling theory) to analyse the demand for social sciences and understand the perception of the students. The aim of the paper is to critically analyse the assumptions of human capital and signalling theory and see how they are insufficient in explaining the growing demand for social sciences in central universities. Empirical studies (Blaug, 1972; Psacharopoulos 1981, 1994; Tilak, 1987; Menon, 1998; Duraisamy, 2002; Dutta, 2006; Agarwal 2011; Singhari and Madheswaran, 2016; Jacob, 2017) use Mincer equation to determine rate of return, these studies focus on ex post earnings function. They fail to explain what is guiding the choices ex-ante in the preliminary stage when expectations are formed. Theories are built on monetary expectations, but literature has failed to describe the formation of monetary expectations. Family background, social networks, migration, individual factors (self-assessment) and perception about the job market influence these monetary expectations. The paper highlights the role of expectations and perception in explaining the decision making process of students.

The paper follows a positivist framework and uses quantitative methodology to explore the factors that influence the decision of pursuing post-graduation among social science students. The results are based on the primary survey conducted in two arts colleges of Delhi University.

It is observed that the perception of students about the course content and labour market influence their decision of pursuing post-graduation in social sciences. A logistic regression model is constructed to explore the effect of perception and belief on the decision of pursuing postgraduation. The results suggest that students give more importance to the course content while making a decision, this shows that the consumption aspect is giving rise to the investment in education. New variables like interest in the subject and consumption aspect of education are influencing the decisions of social science students.

The paper concludes that both human capital and signalling theory help in explaining the demand for social sciences at higher levels of education. Both theories frame the belief and perception of students about the linkage between education and the labour market but one cannot solely rely on

them as other individual and social factors also matter in the decision making process. **Keywords:** Higher Education, Expectations, Human Capital Theory, Demand and Social Sciences.

Educational Choices: An Ethnography study of urban Gujjars of Delhi

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The current research is an exploratory study aimed at understanding the educational choices of the urban Gujjars. The theoretical framework of the theory is formed on the basis of Rational Choice theory, John Ogbu's Cultural Ecology theory and Pierre Bourdieu's concepts of Cultural Ethos and Cultural Capital. These theories, in very simple terms, state that educational choices are impacted by the socio-cultural context and exposures of the parents defining the perception of parents towards education in a positive or negative light.

In practical terms, the multi-dimensional approach has been taken for operationalizing the concept of educational choice. The concept covers structures and processes ranging from the opting for the schools to the course selected at graduation level, medium of instruction, fees payment, gender dimension, aspiration and the kind of jobs or works preferred by the students. The study aims to answer the following, who is making the educational choices? What are these educational choices? What are the factors or forces responsible for the education choices? The study aspires to add to the scant literature on urban Gujjars through the lens of sociology of education.

An ethnographic approach has been selected for the qualitative study of two urban villages of the metropolitan city of Delhi. An urban village is identified as 'a village-like setting in the city.' The urban villages of Delhi are the result of the settlement of nomadic tribes in Delhi areas, expansion of the boundaries of the city of Delhi and land acquisition policy of the Britishers, which began in 1916. It is interesting to note that these villages break the dichotomy between the rural and the urban.

The study looks at how policies and social structures have impacted education choices. Gujjars are a pastoral community that used to have a nomadic life but now is largely a settled community throughout India. They have a history of being labelled as a criminal tribe during the colonial

period. Presently identified as Other Backward Caste in Delhi, the community in Delhi has a strong representation in politics even with significant under representation in education.

In recent times, changes have been observed in the educational choices made by the community especially in their desire to pursue higher education. The data had been collected from two villages since 1915 using families to understand shifts in the educational choices. The data has shown the role of systemic and community forces as well as the cultural ethos of the parents and the community in determining the educational choices of the Gujjar community. Moreover, the study finds a significant relationship between education and the material benefit which has downplayed the importance of education for overall growth. Further, the stereotype attached to the community plays a significant role in hindering the process of smooth acceptance of the community members in the institutions of higher learning. The research shows that educational choices which seem to be individualistic are influenced by cultural, social and structural forces.

Keywords: educational choices, cultural ethos, cultural capital, urban Gujjars, community forces, system forces

Lessons from Gram Panchayat Math contests

K. Vaijayanti

This paper is an empirical study of Gram Panchayat (GP) level Mathematics contests organised for children across different districts of Karnataka. The paper demonstrates the possibility of a unique community strategy to empower community to take up issues on learning levels in public schooling system within the framework of participatory democracy.

Despite significant efforts in the education sector by the state, a sizeable number of children remain not only out of school but also without grade-appropriate learning skills. Surveys like the Annual Status of Education Report (ASER) 2006-2018 and studies on learning outcomes at the national level have noted that the learning levels of children are far too below the grade appropriate levels. It has been realised that effective community participation may contribute significantly to enhance that.

Some of the international experiments like PRONADE (Program Nacional de Autogestión para el Desarrollo Educativo -National Programme of Educational Self-Management) in Guatemala, and Programa Hondureño de Educación Comunitaria in Honduras emerged as a direct response to the

serious gaps that exist in access to quality education in rural areas, the GP Mathematics Contest experiment was a first of its kind in primary education in India to empower the community by creating a platform for discussion. It involved all concerned stakeholders of the community, thereby exerting 'collective will' towards enhancing the quality of teaching and learning in primary government schools. The effort shed light on the promise and potential of participatory democracy. The GP contest was a community driven experiment that focussed on the debates around government school children's status in Mathematics learning. The experiment, facilitated by Akshara Foundation, involved a publicly held, grade-appropriate tests, followed by the announcement of results, which sparked a discourse around children's learning outcomes. This event is being conducted with the help of local, educated youth volunteers under the leadership of the Gram Panchayats in Karnataka.

Key words: Participatory Democracy, Community Participation, Grade-appropriate competencies, Decentralisation, Quality Primary Education, Accountability, Empowerment.

