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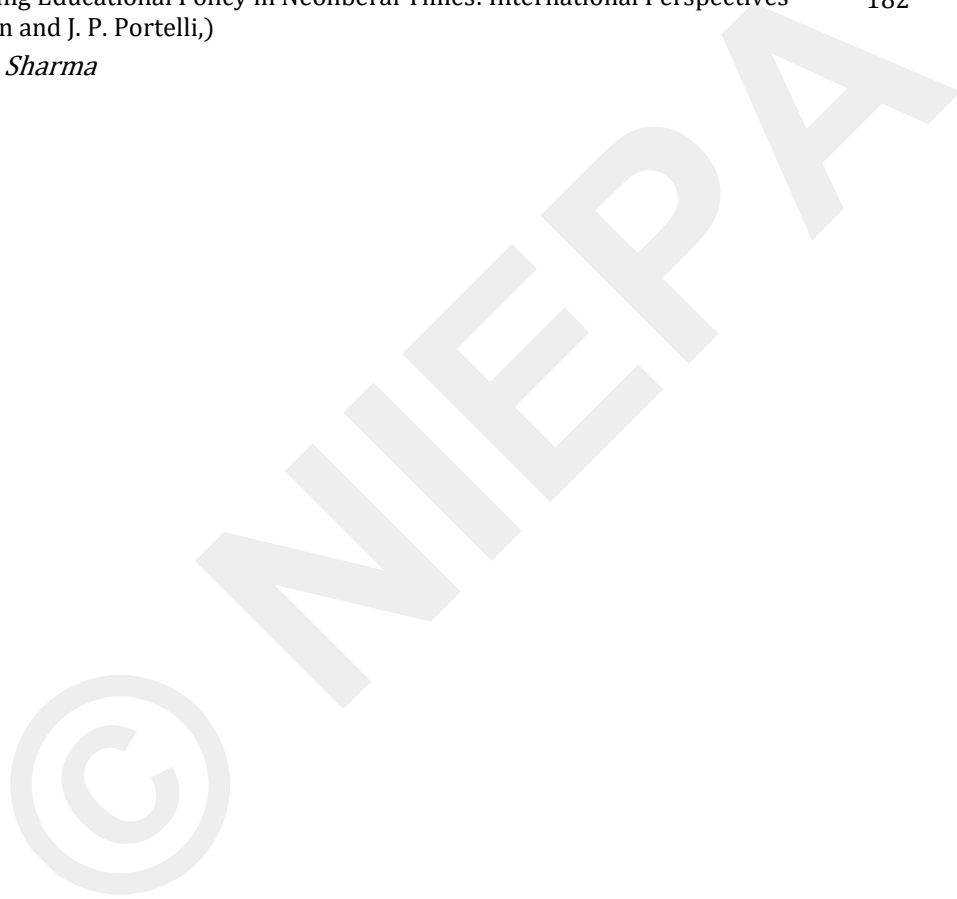
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On Dialogue and Art of Listening: Rethinking our Classrooms[#]

Avijit Pathak*

I am grateful to Vice-Chancellor, N. V. Varghese, for giving me the opportunity to deliver the 13th Maulana Abul Kalam Azad Memorial Lecture. Before I begin to share my views with you, let me invoke Maulana Azad. Yes, he was a leading figure in the freedom struggle; and he was closely associated with Mahatma Gandhi, Jawaharlal Nehru and Subhash Chandra Bose. He was the first Education Minister in Nehru's Cabinet. And of course, he was an extraordinary scholar, theologian and philosopher. He was an embodiment of what I love to regard as ideal Indianness — its cultural pluralism, its spiritual quest, its religious syncretism. He saw the turning point — India traumatised by the Partition and the psychology of the 'two nation theory,' and yet filled with the spirit of decolonisation and a new dream of progress and self-reliance. At this dark moment when all sorts of walls of separation have been erected, when our consciousness has been ghettoised, and religion has lost its religiosity or become just an 'identity marker' — a loud assertion of militant nationalism, or toxic fundamentalism — I invoke Azad with deep reverence and gratitude. He was carrying a lamp of illumination; we should not allow it to be extinguished.

Classrooms as Sites of Silent Revolution

As I reflect on the theme of the lecture I have chosen to deliver, I cannot negate my personal experience—the journey I have passed through as a teacher for more than three decades. Yes, I have enjoyed this journey, and I have celebrated the spirit of the vocation of teaching. If every morning as I walk through my classroom with the abundance of intellectual and creative life-energy, and find immense joy in seeing the curious eyes of young students, the reason is my firm conviction in the possibility of the pedagogy of hope. To me, a vibrant classroom is free from the pain of disenchantment and alienation. Instead, it is a realm of possibilities; it is a garland of relationships; and in a dialogic classroom,

[#] Edited Version of the NIEPA's Thirteenth Maulana Azad Memorial Lecture, delivered on 11th November 2022 at India Habitat Centre, Lodhi Road, New Delhi-110003

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students and teachers as co-travellers walk together, and make sense of the world. It is this realisation or hope which, as I introspect, enabled me to enter my classroom for more than three decades without the slightest trace of boredom and nausea. In a way, the classroom was my temple.

However, this is not just my personal story. The reason why I have chosen to speak on this theme is that all those — from school teachers to university professors — who love this vocation and feel that the act of teaching need not remain confined to the delivery of diverse packages of information and knowledge capsules, I feel, would see my point. Yes, in a truly alive classroom youngsters learn not just physics and history, or geology and sociology; they learn something more; they learn the faculty of questioning and debating; they learn to value the worth of dialogue, compassion and mindful listening; and they acquire the courage to dream of, imagine and strive for a better world. Democracy dies if vibrant classrooms disappear. In other words, as educationists, we cannot escape from reflecting on classrooms.

I know some of you are wondering why as a university professor I am bothering about classrooms and pedagogy. A university faculty, you might think, should concentrate primarily on research, projects and publications. The primary identity of a university faculty, many believe, is that of a researcher. And it is assumed that schoolteachers alone need to bother about teaching and pedagogy. To me, this is a dangerous idea. In fact, I have no hesitation in saying that the art of engaged pedagogy in the classroom is deeply related to the spirit of meaningful research. If as a teacher, you are truly convinced that your task is not just to complete the syllabus, conduct exams, and give grades to students, you realize that you have a higher purpose; you are a catalyst; you arouse their curiosity; and you take them to the fascinating world of ideas. And this is impossible unless you are a researcher, and constantly expanding your horizon with new ideas, new questions, new debates and new possibilities. Likewise, if, for you, research, far from being reduced into the assembly line production of routinised 'academic papers,' is a genuine urge to raise new questions and expand the frontier of knowledge, your classroom becomes truly enabling. Because when you are in dialogue with fresh/young minds, the questions they ask might inspire you to think differently, read new literature, and experiment with new ideas. I have always felt that there is a symmetrical and organic bond between teaching and research. Furthermore, how can you nurture good researchers if there is no meaningful teaching? After all, researchers do not come from a different planet. In fact, to take a simple illustration, when in a college/university, a teacher goes beyond the 'syllabus,' and encourages her students to watch and debate on, say, Satyajit Ray's *Sadgati* or Bimal Roy's *Sujata*, she is possibly helping to create a new researcher probing into the caste question in Indian cinema.

Hence, I insist: Don't devalue the power of engaged pedagogy; don't undermine the role of the teacher in encouraging the cultivation of young minds who dare to think differently, raise new questions, interrogate the dominant commonsense of the age, and reimagine the world; and don't deny what a vibrant and dialogic classroom can do. Indeed, classrooms are sites of silent revolution.

Three Dangers

Even though I am a strong proponent of the idea of a living classroom filled with the spirit of a creatively nuanced critical pedagogy, I am equally aware of the socio-political context in which I am speaking. And I have no hesitation in saying that we are living in

dangerous times, and the idea of emancipatory education is in deep crisis. In this context, I will draw your attention by referring to three constraints.

First, think of the global trend: the neoliberal assault on education. As the market with its purely instrumental rationality colonises the domain of education, techno-managers begin to dictate us what is worth teaching or worth learning. In a way, as Henry Giroux has been arguing with immense clarity and conviction, education seems to have been reduced into mere 'training,' or a set of 'skills' the corporate culture needs in order to sell its products. Instead of cultivating the moral imagination and critical capacities of students, the market-driven education seems to be promoting, to use Henry Giroux's words, 'technically trained docility.' The ideal of the university as a place to think, promote dialogue, and learn how to hold power accountable is viewed as a threat to neoliberal modes of governance.

At this juncture, it would not be inappropriate to share with you the gorgeous ad of a private university in the country. The ad seeks to attract the potential consumers by narrating the 'success story' of the university — the 2 crore 'package' that a 'product' from the university has been offered by a big 'brand' — a leading multinational corporate house. No wonder, from television channels to newspapers, or from billboards to YouTube ads — we see this mythology of 'placement and salary package': the promise of information technology, business administration, hotel management, fashion designing, and all sorts of 'market-friendly' courses. As I see the increasing popularisation of this idea of education among the aspiring class, and subsequent devaluation of government schools and public universities, I see a great danger: the assault on critical pedagogy or on the idea of a university that sees beyond 'instrumental' thinking and cherishes the spirit of epistemological pluralism. As the newly emergent education shops function like training centres for producing the 'skilled' workforce for the corporate, the classroom culture I am celebrating, I fear, is bound to experience severe threat. The reason is that once you internalise the neoliberal logic that what does not sell and bring money is useless, a student ceases to be a wanderer or a seeker; instead, he/she is transformed into a consumer in search of a 'product,' and proud of his/her purchasing power. Furthermore, for the traders who sell education and wine with the same logic of profit-making, the culture of learning is not about raising new questions, cultivating the hermeneutic art of understanding the world with its many layers, questioning the dominant discourse of power, and reimagining the world. Is it that in the age of marketisation, all these universities are looking like fancy 'show rooms' — almost like shopping malls — where all sorts of 'counsellors' seek to convince the students and their parents about the 'market value' of different degrees and diplomas? And a teacher is compelled to play the role of a 'service provider' whose only task, it seems, is to sell the 'skills' the market demands. In this purely instrumental and calculative transaction, there is no surplus of imagination, no ecstasy, no organic bond between teachers and students, and no classroom that seeks to touch the sky. I feel like recalling Martha Nussbaum's reminder that not everything about education is for profit. If in the name of technical/vocational education for economic growth, we neglect the entire domain of humanities, arts and social sciences, as Nussbaum argued passionately and convincingly, we would not be able to keep democracy alive. Without dialogue, compassion and education for human development and democratic global solidarity, as Nussbaum fears, it would be increasingly difficult to resist barbarism, irrationalism and narrow instrumentalism.

Second, the assertion of hyper nationalism in contemporary times poses a severe threat to the spirit of critical pedagogy; and it is by no means conducive to the growth of a free and

dialogic classroom culture. As the dominant political class or the ruling regime defines what it means to be a 'nationalist,' it leads to a taboo on free thinking or enquiring spirit. In fact, in our times, any dissenting or critical voice is often castigated as 'anti-national.' Furthermore, as the religious identity of the majority community becomes a marker of this sort of hyper nationalism, it becomes exceedingly difficult to interrogate the normalisation of the ugly politics — often legitimised in the name of 'saving' one's religion. Imagine in contemporary India Karl Marx saying that religion is the 'opium' of people or Friedrich Nietzsche declaring that 'God is dead.' In this toxic environment, when 'sentiments' are hurt so quickly, how can there be a culture of civilised debate and dialogue, or the courage to interrogate the 'taken-for-granted' world? The cacophony of the catchy slogans of religious nationalism tends to suppress the language of sanity. No wonder, we are witnessing some sort of reckless engineering with the curriculum, or, say, the act of deleting select portions from school textbooks. When the propaganda machinery adds a new word *tukde tukde gang* in the dictionary to categorise the entire bunch of students and teachers who think differently, you can imagine the intensity of the symbolic violence many of us as students and teachers have experienced in recent times. In fact, as a teacher, I feel the plight of a young Assistant Professor of Political Science in a private university in NOIDA who asked his students to enquire whether a relationship could be established between the assertive *Hindutva* and the politics of authoritarianism. The UGC intervened; the university administration set up an enquiry committee to find out the reason for this 'lapse,' and the teacher was suspended. In other words, the message is conveyed to us: 'What you speak in your class, the way you teach, or what you write is observed and monitored. And never cross the boundaries as defined by hyper nationalists.' In other words, as the psychology of fear (the fear of being demonised as 'anti-national,' or the fear of being expelled or suspended from the job) enters the corridors of schools, colleges and universities, it becomes exceedingly difficult to celebrate the spirit of free enquiry. It is not easy to encourage the culture of debate, dialogue and listening in the classroom.

I am raising this issue because, as history has demonstrated, the discourse of hyper nationalism is inseparable from the cult of authoritarianism. And those who refuse to be restricted by the dogma of nationalism, dare to cross all sorts of walls of separation, embrace the world as a whole, and critique war, militarism and every form of injustice, are seen as the 'enemies' of the nation. Is it the reason why anti-intellectualism is inseparable from totalitarianism? It is sad that in the age of competitive discourses of 'deshbhakti curriculum' and demonstrative 'patriotism,' it may not be possible for a teacher to encourage her students to broaden their consciousness, and, for instance, appreciate the Pakistani cricket team if it plays well, or understand the pain of a Muslim woman in Kashmir seeing her only son being killed in an 'encounter.'

The dogma of hyper nationalism — like any other form of orthodoxy — blocks the flow of creative life-energy; it restricts one's vision and thinking; and it causes the fear of the 'other.' It promotes the 'crowd behaviour': accept even immoral acts in the name of worshipping your nation. Possibly, Rabindranath Tagore was trying to remind us of this 'menace' in *Crisis in Civilisation*. And if you and I agree that the goal of education is to broaden one's consciousness and activate the critical faculty, we ought to see this danger: the assault on education and creative thinking in the name of hyper nationalism. Furthermore, the quest for knowledge transcends all boundaries. Will it be wrong on the part of a teacher if she encourages her students to sing the songs of John Lennon or

Bob Dillon or Faiz Ahmad Faiz in the school assembly? Or, for that matter, will it be wrong on the part of a teacher to work with her students on a project on the aesthetics of Islamic architecture in India? Think of it.

Third, these days there is yet another kind of anxiety that has begun to haunt me. Will coaching centre strategists and ‘gurus’ eventually replace pedagogues and teachers with creative imagination? Or, will the one-dimensional emphasis on examinations and all sorts of standardised tests diminish the significance of emancipatory education? Sometimes, I wonder whether it would ever be possible for a child growing up in contemporary India to experience the joy and ecstasy of a living classroom — a teacher taking her to the world of science and poetry, or history and carpentry, and activating the faculties of learning: the reasoning of science, the imagination of art, and the vital/physical energy for doing things with hands and legs? Or, is it that for most of these children, physics and mathematics would be reduced into what branded coaching centres teach? Is it that they would read a poem by Kamala Das or Pablo Neruda only to memorise two/three quick points for the mythical success in board examinations? Is it that a teacher will be increasingly pressurised to deliver ‘success manuals,’ and teach in a way that sees nothing beyond weekly tests, monthly tests and mock tests? Is it that every town in India will like to become yet another Kota — the notorious town in Rajasthan that sells the dreams of ‘success,’ hypnotises the aspiring class, enhances the lucrative business of all sorts of coaching centres, and causes acute stress and anxiety among the youth? Is it that in the age of Ed Tech companies, we will forget the earthly smell of a living classroom — its creative joy and garland of relationships? Or, is it that the mental landscape of young students will be increasingly invaded by guide books, or materials produced by coaching centres, and it will have no space to accommodate sunrise and sunset, Tagore and Premchand, and Satyajit Ray and Charlie Chaplin?

I want you to think of these issues. Even though this has become the dominant commonsense or the popular meaning of education, we ought to interrogate the normalisation of this pathology. Otherwise, it will be really difficult to save education, and reclaim our classrooms. And those who are engaged with university education too need to think about it. If meaningful school education — I mean education beyond the ‘technique’ of cracking the MCQ-centric standardised tests — is destroyed, how can we retain the spirit of university education? And particularly, in the domain of liberal arts and social sciences, students need to sharpen the hermeneutic art of understanding the diverse ways of looking at a text, activate the power of listening and conversations, and the skill of rigorous reading and writing. If you find students — with inflated marks in board exams and the required score in the MCQ-based CUET (Common University Entrance Test), but devoid of creativity and critical thinking, it will be exceedingly difficult to invite them to a classroom that demands their active presence, and intellectual and artistic imagination. Or, is it that in the coming years the National Testing Agency will deprive us of our autonomy, and begin to formulate the pattern of examination and evaluation in colleges and universities? The point I am trying to state is that education is not just about examinations and testing; it is essentially about the cultivation of a mind that is sensitive and compassionate, dialogic and democratic, and creatively skilled and ethically responsible. And a living classroom is not for instructing the young minds how to enhance one’s speed in ticking the ‘correct’ answer in the OMR sheet. Instead, it is a space that activates critical thinking, creative imagination, and power of empathy and listening.

The moot question is whether this idea of the classroom is in danger amid these three constraints I have just referred to.

Dialogue, Art of Listening and Engaged Pedagogy

Even though this harsh reality cannot be overlooked, you and I as students and teachers ought to resist this pathology through our experiments with the pedagogy of hope. We ought to renew our faith in the creative possibility implicit in a vibrant classroom. We should not allow the prevalent darkness to cripple the idea and practice of emancipatory education. Every positive effort, irrespective of its scale, has its significance. To use Antonio Gramsci's words, I regard it as the 'optimism of the will.' In this context, let me refer to two key components — dialogue and mindful listening — without which we cannot imagine a living/vibrant classroom culture.

For nurturing a dialogic culture in the classroom, a teacher is required to undergo an intense process of self-introspection. She too is a student — a wanderer learning and unlearning with her students. Her task is not to silence the voice of the young learner through her power — the power of knowledge and scholarship, or the power to discipline, hierarchise and objectify the student. Quite often, it becomes exceedingly difficult to resist the temptation of this power. And then, the classroom becomes non-dialogic — almost like a celebration of the teacher's monologue. Paulo Freire was not wrong in characterising this culture as some sort of 'oppressor' vs. 'oppressed' relationship. Democracy is about dialogue; liberation is about the celebration of active and creative agency of people; and critical consciousness is about one's ability to problematise the uneven and exploitative world, and strive for emancipation. Hence, the pedagogy of the oppressed, as Freire said with great conviction, has to be dialogic; it must assure that students do not exist as just empty vessels; they too have their agency; their experiential knowledge and their understanding of the world matter, even though they have to continually grow, evolve, learn and unlearn. A dialogic teacher resists the cult of narcissism as her knowledge and experience become enabling. And together with her students, she reflects on the world and raises new questions. Yes, a democratic/non-exploitative/egalitarian culture needs dialogic education: the kind of education that promotes critical questions, and activates the power of imagination.

You and I can engage in a dialogue only when we acknowledge the living presence of each other. If I negate your humanity or agency (think of the violence of casteism, patriarchy and racism), or if I objectify you, and see you as a 'thing' to be exploited (think of techno-bureaucratic capitalism), there cannot be any dialogic relationship. Dialogue is the negation of instrumental reasoning. Likewise, no dialogue is possible without humility — the moral and spiritual courage to acknowledge that my understanding need not necessarily be always perfect, and it is possible to alter, amend and correct my position, if I am open and elastic enough to learn from others. In other words, dialogue is the art of possibilities. Hence, dialogue is not like the typical 'debate competition' we see in schools and colleges. In this binary — 'for' or 'against' the motion — there is no meaningful conversation; there is no willingness to learn from others; instead, it is just an egotistic/narcissistic urge to 'defeat' the opponent. Dialogue does not mean that we necessarily agree on every issue. You and I can engage in a dialogue, and yet differ. However, every act of dialogue leads to the possibility of the expansion or fusion of horizons. In a way, a meaningful dialogue is a transformative process. You and I know the way Dr. B. R. Ambedkar interrogated Mohandas Karamchand

Gandhi on the caste question. Yet, these differences notwithstanding, any careful student of history would say, Gandhi's notion of caste didn't remain static. In fact, as Rajmohan Gandhi reminds us, it was becoming increasingly radical. In 1935, Gandhi wrote an article titled "Caste must Go" in the *Harijan*. Furthermore, the practice of inter-caste dining in the inclusive ashrams Gandhi nurtured, or his constant plea for inter-caste marriages revealed the dynamics of a mind continually 'experimenting' with truth.

Furthermore, dialogue demands the ethic of civility. This means that even when I disagree with you, I do not demonise or castigate you. There is no 'hate campaign' in a dialogue. To take yet another illustration from our history, let us reflect on the engaged relationship between Mohandas Karamchand Gandhi and Rabindranath Tagore. They didn't agree on many issues — say, the politics and philosophy of 'non-cooperation.' Yet, as historian Rudrangshu Mukherjee has revealed, these differences did by no means affect their relationship: the way they loved and trusted each other. Not solely that. The differences notwithstanding, they continually learned from each other. In fact, whenever I see the famous archival picture — the poet and the satyagrahi sitting under a tree at Shantiniketan, and conversing — I feel the grace and beauty of a civilised debate. And it looks so refreshing, particularly at this moment when the toxic troll army and 'prime time' television noise pollute our collective psyche.

As a university professor, I have realised that there cannot be any meaningful dialogue if the burden of 'certainty' conditions our minds, and makes us incapable of unlearning our dogmas. Yes, without deconditioning, openness and continual wonder, we cannot expand our horizons; we cannot receive the vibrations of a new idea or a new vision. Beyond reductionism, beyond the burden of certainty — truth, Jiddu Krishnamurti reminded us, is a 'pathless land.' At this juncture, it would not be inappropriate to refer to my own teaching/learning experience. I often urge my 'Marxist' students to read — and read with openness and mindfulness — Karl Popper's critique of Marxism as articulated in *Open Society and Its Enemies*. They are young; they are wanderers. Why should they stop their enquiry, and exist with a dogma that there is nothing worth learning beyond Marxism? Likewise, I ask my 'Ambedkarite' students to engage with Gandhi's *Hind Swaraj* and *My Experiments with Truth*, instead of arriving at the final conclusion: 'Gandhi was a *savarna* casteist.' This is not the fetish of 'value neutrality,' nor am I asking my students to be 'apolitical' and live without any 'position.' Instead, I ask them not to be entirely paralysed by a fixed doctrine or ideology, particularly when as young learners, they are required to expand their mental landscape. A university, I tell them, is not a 'party school' and the goal of engaged pedagogy is not to breed dogmas. Instead, it is about wonder and quest; it is about reflexivity and dialogue; it is a wonderful play of learning and unlearning; and it is about the cultivation of a mind that is courageous, compassionate and dialogic. And once it is developed, you and I learn to resist the recurrence of injustice and inequality in our society. The culture of the classroom reveals the moral health of the society we live in.

And we can be dialogic only when we cultivate the art of listening. You can listen to me only if you generate trust, and succeed in assuring me that you are genuinely interested in understanding me, and you are not using me, castigating me, condemning me. In other words, for truly meaningful listening, we need empathy and compassion. Take a simple illustration. You confess, and articulate your fear, anxiety and guilt in front of a good psychiatrist or counsellor because you feel that instead of moral condemnation, he is there

to listen to you, and help you to be free from the psychic burden you are carrying, and move towards the process of healing.

In this context, it would not be inappropriate to refer to Thich Nhat Hanh — the Buddhist monk who sought to enchant us through his teaching of loving kindness and compassionate listening. The violence we see around is the breakdown of communication. With the inflated ego of the nation or the individual, we erect walls of separation. In a violent world, Thich Nhat Hanh's engaged Buddhism is a refreshing departure; it is about love and understanding, and art of listening and conflict resolution. In other words, without empathy, compassion and endurance, it is not possible to listen to others. The question is: Can a teacher listen to her students? Yes, she can, if she redefines power: the power of compassion rather than the power of surveillance and moral policing. It is also important for her to redefine the meaning of 'discipline' — the discipline that emanates from inner realisation and concern for others, but not from the fear of authority. A truly dialogic classroom, as I am repeatedly emphasising, radiates the waves of love, understanding and active conversations and debates rather than the gestures of physical and symbolic violence. As students and teachers, we need to work ceaselessly on the art of listening. In this context, I derive my inspiration from "bell hooks" — the extraordinary thinker, teacher and pedagogue who was influenced by Paulo Freire as well as Thich Nhat Hanh. With her engaged pedagogy, she continually interrogated the practice of patriarchy and racism. And her classroom was a domain of possibilities. Far from reducing the academic enterprise into a soulless and abstract demonstration of the 'intellect,' she redefined scholarship and teaching. In a way, her classroom was truly a transformative process — a praxis of healing. Yes, in a white-dominated classroom, a black female student could acquire the courage to bring her own trauma, pain and experiences, find her voice and agency, and contribute to the process of critiquing 'white supremacist capitalism.' It was possible because her teaching was therapeutic, and her scholarship was filled with the ecstasy of love and compassion.

Well, I know that in a society like ours that has not yet emancipated itself from caste/patriarchal prejudice, and the violence of majoritarianism, it is not easy to find dialogic classrooms. Om Prakash Valmiki's autobiographical text *Joothan* has familiarised us with the violence he experienced as a Dalit child at his school. The way the 'forward caste' headmaster with his caste prejudice and brute instincts humiliated and physically assaulted him was not just a thing of the past. Even today, as many studies have shown, this violence has not withered away. How can we forget what happened to a nine-year-old Dalit child in Rajasthan's Jalore district in recent times when the nation was in a mood to celebrate *Azadi Ka Amrit Mahotsav*? The child didn't know that the earthen pot that he drank from had been kept separately for the forward caste teacher. The teacher abused him and physically assaulted him. It led to internal injuries; and eventually, the child died. Moreover, the recent Hijab row in Karnataka reveals how the act of humiliating and stigmatising the minority community is polluting the culture of our educational institutions.

However, the fact that we confront these difficulties is the reason why, as educationists, we need to remind ourselves time and again of the redemptive power of dialogue and compassionate listening, and its ability to transform our classrooms into transformative spaces, and sharpen the practice of the pedagogy of hope. Yes, in a dark world, the striving for a teacher carrying the lamp of love to illumine young minds acquires special significance. Are you and I willing to transform this hope into a living practice?

How not to Fall into the Trap of Despair

I am equally aware of the structural constraints that often cause despair and hopelessness. The pedagogy of hope, or the possibility I am seeing in the role of a creative teacher, might sound utopian — a fantasy or a dream. You might allege that I am expecting the impossible from the teaching community. If the ‘system’ is not conducive, how can they teach meaningfully and intensely? Even some of my students who have just begun their journey as college/university teachers express their despair. They remind me of the circumstances under which they work — the heavy load of courses to be taught; and the never-ending process of examining and evaluating tutorials, assignments and examination papers. Moreover, in the age of ‘ranking,’ ‘branding and associated logic of concretely ‘quantifiable and measurable data,’ they are reminded time and again that what really matters is the number of publications or the mathematics of the ‘citation index,’ not the quality of meaningful teaching or engaged pedagogy (yes, as it is thought, since the qualitatively enriched experience of participating in an academically and ethically spirited dialogue initiated by a passionate teacher is beyond measurement; it need not be seen as important for the ‘ranking’ purpose). This sort of academic rationale — quite often internalised by even young teachers — tends to devalue what a sincere teacher with her engaged pedagogy can do in the classroom. Is it that in this age of demonstrative CVs, you have to be apologetic if you devote yourself to the silent act of teaching, or intensifying the spirit of what Martin Buber would have regarded as ‘communion’ with students? Likewise, see the pathetic state of the average schoolteacher in India. From the poor teacher-taught ratio in noisy and overcrowded classrooms to the reduction of a teacher into a petty clerk managing the mid-day meal, or performing all sorts of official works like the election duty, or collecting the census data: we witness the devaluation of the vocation of teaching. Moreover, as we often come across all sorts of disturbing news like massive corruption in the recruitment of teachers or the political appointment of vice chancellors, it becomes exceedingly difficult to retain hope in the vocation of teaching. Indeed, there are reasons for falling into the trap of despair.

However, it is equally important for those who still love this vocation to realise that even under extremely difficult circumstances, one’s creative agency is not altogether dead. It is possible to overcome the ‘pessimism of the intellect’ and, to use Antonio Gramsci’s words, celebrate the ‘optimism of the will.’ Even if the structural constraints limit our possibilities, the exercise of our creative agency or the ‘optimism of the will’ initiates the process of structural transformation. Don’t forget that the dark cell of Mussolini’s prison could not prevent Gramsci from exercising the ‘optimism of the will;’ it gave us his brilliant commentaries on politics, culture, civil society, intelligentsia and the praxis of counter-hegemonic struggle. In other words, the ‘objectivity’ of structural constraints is challenged and transcended by the radical praxis of creative subjects. And it is this creatively nuanced and dialectical interplay of ‘structure’ and ‘agency’ that can transform what appears to be ‘impossible’ into what educationist Ronald Barnett regarded as a ‘feasible utopia.’ Hence, as a teacher, I have always believed that classrooms are sites of silent revolution. And yes, even amid these difficult circumstances, we can find — provided our eyes are truly open — the kind of teachers Paulo Freire and bell hooks would have liked.

Think of the society we are living in. We witness the steady erosion of the democratic spirit amid the cult of narcissism. And then, there is techno-hallucination in the age of instantaneity — say, the belief that Internet, Wikipedia and YouTube can replace a living/vibrant/face-to-face/interactive learning community; or the instant messaging through WhatsApp, Facebook and Twitter can replace the meditative and contemplative thought and language of, say, the likes of Franz Kafka, Fyodor Dostoyevsky and Leo Tolstoy. In the age of seductive consumerism, the restless generation is ceaselessly striving for what Erich Fromm regarded as some sort of a 'having mode of existence.' As we ghettoise our consciousness and erect walls of separation in the name of caste, religion and nationality, we experience the all-pervading violence.

Friends, there are two options available to us. We can accept it as 'inevitable,' and we can entertain a fatalistic belief that 'there is no alternative.' Or, else, we can reimagine a just, compassionate and democratic world, and initiate a politico-cultural/economic/social movement for our collective emancipation. If you and I choose the second option, we have to play an important role as students/teachers/educators. After all, it is the spirit of emancipatory education that enables us to critique the logic of domination, and give us the moral and intellectual capital to strive for a better world. And in the development of this art of resistance, democratic and dialogic classrooms, as this lecture emphasises, will play an important role.

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Regional Disparity in Access to Higher Education and the Desperation for Migration: A Study of Higher Education Migration from Ladakh

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Abstract

Traditionally, higher education has been an exclusive domain of the elite and privileged sections of the society. India's urban-directed higher education expansion has deprived the rural and far-flung areas from higher education facilities. The present study aims to examine the impact of India's urban-directed higher education expansion on the higher education development in Ladakh, a tribal-border region in India. The study also tries to understand the scenario of out-migration for higher education from the region and Ladakhi student's experiences in the urban centres. The descriptive-explorative study used both primary and secondary data to realise the objectives. The findings revealed that Ladakh had been a victim of India's urban-directed higher education expansion, and hence higher education development has been very slow in the region. This has left Ladakh with minimal higher education facilities, which is the primary force that pushes Ladakhi students to the urban centres. The out-migrated Ladakhi students come across various academic and emotional challenges in Indian cities; at the same time it also helps them to formulate new opportunities and aspirations. The paper also reports that the quality education available in India's major cities are accessible only to the financially well-off and male Ladakhi students, thereby depriving the female and financially disadvantage section of Ladakh of the same. The study concludes that forced migration for higher education, besides putting the students to immense educational and emotional challenges, also results in a further deepening of the disparity to access to higher education. The paper highlights the need for a balanced inter- and intra-regional higher education expansion in the region.

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Introduction

Post-independence, the massive improvement of India's school education system has led to a tremendous rise in the social demand for tertiary education. This resulted in the vast expansion of India's higher education system in the past decades. India's higher education has expanded from just 1.5 lakh enrolment with 20 universities and about 500 colleges at the time of independence to a GER of 23 per cent, 4,600 colleges and standalone institutions, and 10,000 universities in the year 2017-18 (Tilak, 2009). This massive expansion of the higher education system resulted in the country's 'massification' of higher education (Varghese, 2015).

However, despite the vast expansion of higher education, there are many disparities in access to higher education among the different religions, regions, and social groups, which a growing social concern (Tilak & Choudhury, 2019). The gap in higher education is evident at the state and district levels in terms of region, religion, economy, gender, and social groups. Inter-regional disparity and the widening rural-urban gap in the inaccessibility of higher education have been identified as the most significant causes of students' internal migration, particularly for higher education in India (Chandrashekhar & Sharma, 2014; Thorat, 2008). The Census 2011 discloses that there is a rise of 7 lakh internal migrants for business-related migration and 20 lakh increase in education-related migrants in the country during the last decade. Educational migration, which was 3 million in 2001, has increased to 5 million in the year 2011. The National Sample Survey (2007-08) disclosed that there is an increase in migration rate with an increase in the educational level of the individual.

Ladakh, a tribal-border region, faces immense challenges in terms of access to higher education, resulting in vast out-migration of students, particularly for higher education. The improvement in school education system in the past few years has reinforced the aspiration for a better quality higher education among the youths. However, the unavailability of proper higher education facilities has left the Ladakhi students with no option but to move out for higher education. Outside Ladakh, urban centres such as Jammu, Srinagar, Delhi and Chandigarh are the preferred destination among Ladakhi students (Williams-Oerberg, 2016; Ozer, 2013; Smith & Gargen, 2015; Norberg-Hodge, 1997; Vasani, 2017). However, even moving out to India's urban centres is not the end of the challenges for Ladakhi students. Studies show that Ladakhi students face harassment based on their race and ethnicity, and are questioned about their belongingness to India because of their ethnic identity in the Indian cities (Vasani, 2017; Smith 2017). The new subjectivities that they developed by changing their personalities, language and dressing senses to adapt to Indian cities, in turn led to being criticised back for losing their "Ladakhiess" when they go back home (Smith, 2017; Vasani, 2017). This makes the Ladakhi migrant students go through an endless reconciliation to fit into the two totally different worlds that they inhabit. So the phenomenon of out-migration for higher education from Ladakh is quite a complex issue when we delve deeper into the experiences of Ladakhi students in the urban centres.

This phenomenon, which seems to be very significant in the context of higher education in Ladakh, has gone unnoticed by the government as well as academicians. There is a scarcity of academic research concerning the issue. Hence the present study digs into the higher education development in Ladakh in the light of India's urban directed higher education expansion. It tries to understand the scenario of higher education migration from

the region by looking at the reason for student migration, how they manage in urban centres and their future prospects in the destination spaces.

The paper is sequenced in the following manner: The following section provides a brief profile of Ladakh regarding its socio-economic and educational landscape. It is followed by an explanation that explains India's urban-directed expansion of higher education through the existing literature. It also tries to connect regional disparity in higher education with educational migration. The section also delves into the argument of distance disadvantage in higher education migration. The next section outlines the conceptual framework of the study and presents the research questions. Then follows a discussion of the research methodology, the study's findings, their elaboration and recommendations.

Situating Ladakh

Ladakh is the northernmost territory of India, situated at around 9,800 ft. above the sea level. The geographical positioning of the region makes it a strategic location for India as it shares India's international boundaries with Pakistan in the North West and China in the North East. The region, though tugged amid the world's most dreadful mountain ranges, has been a hub for trades for centuries (Rizvi, 1983).

This cold desert has a population of around 3 lakh and is very diverse in terms of religion, culture, and ethnicity. The major religious sects are Muslim (46 per cent) and Buddhist (40 per cent), while religions like Hindu, Christian, and Sikh forms the other 14 per cent of the population (Census, 2011). It is home to eight tribal communities: Balti, Beda, Bot, Brokpa, Changpa, Gara, Mon, and Purigpa. Tribe makes up around 80 per cent of Ladakh's total population (Census, 2011).

Ladakh comprises two districts: Leh and Kargil. In 1995 the Autonomous Hill Development Council (LHDC) status was given to Ladakh, which in 2003 split into LHDC-Leh and LHDC-Kargil. On August 5th, 2019, Ladakh was changed into a Union Territory along with Jammu and Kashmir with the revocation of Article 370.

Until very recently, Ladakhi society was entirely an agro-pastoral economy. After Ladakh was connected to the rest of the world with both airways and roadways and following the deployment of a large number of troops in the wake of the Sino-India war (1962) and the Indo-Pakistan war (1999), there is a shift in the developmental policies and practices in the region (Beek, 2000). The opening up of Ladakh for tourism in 1974 and the creation of the Ladakh Hill Development Council in 1995 initiated considerable development in the social, economic, political, and cultural scenario of Ladakh. These changes transformed the Ladakhi agro-pastoral based economy into a cash-based economy (Norberg-Hodge, 1991).

The socio-economic changes in society, in turn, brought changes to the region's education scenario. The literacy rate of Ladakh, which was just 22.03 per cent in 1981, jumped to 74.3 per cent in the year 2011.

TABLE 1

Literacy Rate in Ladakh: 1981, 2001 & 2011

<i>Year</i>	<i>Male</i>	<i>Female</i>	<i>Persons</i>
1981	34.45%	Not mentioned	22.03%
2001¹	76%	48%	63%
2011	85%	60%	74%

Source: District Statistical Handbooks, Census 2001&2011

There is an increase in the literacy rate for both male and female. The gender gap in the male-female literacy rate has decreased from 28 per cent to 25 per cent in the year 2011.

The latest UDISE data exhibit that there are 946 schools all over Ladakh functioning under the Jammu and Kashmir Board of School (JKBOSE) and the Central Board of School Education (CBSE). The decadal growth in the Net Enrolment Ratio in Ladakh had increased by almost 20 per cent for the Primary level and 15 per cent for the upper primary level (UDISE, 2007-2016). The improvement in school education system led to a rise in aspiration for higher education among the Ladakhis. Besides, the increase in privatisation of school education because of the improvement in the monetary resources of households and better performance of private schools in the exams (Stahal, 2014; Williams, 2006) further reinforced the aspiration for a better-quality higher education. However, the unavailability of higher education institutions is a significant setback in Ladakh.

Review of Literature

Mapping India's Urban Directed Higher Education Expansion

India is in the stage of 'massification' of higher education because of the accelerated higher education expansion in early 2000 (Varghese, 2015). The access in terms of institutional capacities has led to an enormous expansion in access to post-secondary education in the country.

However, higher education development has not been an inclusive one. India's higher education expansion has been urban-centric from the initial stage (Varghese, 2015). The first three Presidency universities, which were established in 1857, i.e., the University of Bombay, the University of Madras, and the University of Calcutta (Bhatt & Aggarwal, 1969), were installed in the main urban centres of the time. So the country adopted a top-down rather than bottom-up approach in order to expand higher education. Cities and urban centres were preferred to establish higher education institutions rather than rural and far-flung areas.

The extensive demand for higher education in the late 1980s and early 1990s put pressure on the public sector to expand its fund for higher education. The reliance on the government sector regarding funds for higher education doubled from 49.4 per cent in the

¹ Census 1991 was not held in the erstwhile state of Jammu and Kashmir, of which Ladakh was then a part, because of political turmoil.

year 1950-51 to 75.9 per cent in the years 1986-87 (Rani, 2003). In the backdrop of these challenges, the private sector came into play in the 1990s, which was further backed by India's economic liberalisation in the 1990s (Tilak, 1999). So, higher education in India which was controlled by the government sector until the 1980s has seen trending towards the private sector (Agarwal, 2006). This approach of higher education expansion with the help of the private sector has led to the massive development of the Indian higher education system. Today in India, more than 60 per cent of the enrolment is in private institutions (AISHE, 2018-19). However, at the same time, the private sector is criticized for being accessible to only the rich and the urban dwellers (Angom, 2015). Since the private sector is market-oriented and thrives on profits (Gieger, 1988), urban areas which have people with higher paying capacity attracted more private institutes (Varghese *et al*, 2018). This phenomenon further reinforced the urbanisation of higher education in the country.

Regional Disparity and Higher Education Migration

The rural-urban divide in access to higher education is the main exclusionary divide in higher education in India (Raju, 2008). Inter-state disparities in higher education expansion are not just wide; they are even increasing year by year (Tilak, 2009). Unlike social inequalities, which continue to be higher, regional disparities in access to higher education widened in the past years (Varghese *et al*, 2018). There is a widening difference between rural-urban habitations and among regions regarding the availability of higher education institutions and the availability of other infrastructures (Thorat, 2008). Those attending higher education from rural areas have to travel a comparatively longer distance, which is 4.1 km, compared to those attending from urban areas, which is 3.7 km (Borooah, 2017, as cited in Varghese *et al*, 2019).

This unavailability of higher education facilities because of the inter-state disparity in higher education has forced a large number of students to migrate in search of higher education to the urban higher educational hubs (Chandrashekhar & Sharma, 2014; Thorat, 2008). A study conducted by Chandrashekhar & Sharma (2014) reports that as many as 11 crore youths of the age group of 15-32 years migrated within the country for higher education, and inaccessibility is one of the primary reasons. However higher education migration is not a linear process, various factors such as the socio-economic background, geographical proximity, family network, economic benefits of better job prospects etc. also comes into play as various push and pull factors for higher education migration (Jha & Kumar, 2017; Sapra, 2014; Frenette, 2004; Mazzarol & Soutar, 2002; Biene & Ragot, 2014; Khimani *et al*, 2008). Among all the factors, geographical proximity of the college one of the is a determining factors for higher education migration as the flight for higher education is also affected by the 'transaction cost' that is larger the distance to a university, the higher the transaction cost of higher education (Spiess & Wrohlich, 2008). For those students who belong to the disadvantaged group, this distance obviously becomes a significant constraint in their access to higher education, and the urban business of higher education, in turn, makes higher education a domain of the elites (Varghese *et al*, 2018).

Distance as a Barrier to Higher Education Migration

Geographical distance to higher education has been identified as a significant barrier to higher education participation (Gibbons & Vignoles, 2009; Frenette, 2004; Spiess & Wrohlich, 2008). Lack of institutions in the host area makes participation in higher education less likely, particularly among students from low-income groups. International researchers such as Gibbons & Vignoles (2009) and Frenette (2004) have highlighted that students from lower economic background are more likely to attend low-quality higher education institutions as they are more sensitive to distance. Denzler & Wolter (2011) analysed the linkage between distance and the decision to attend a college of education instead of a university in Switzerland. The study concluded that the longer the commute from home to the next university, the higher the probability of students to attend colleges of education despite a university. So besides the factors such as parental income and gender, distance is a significant determinant in accessing higher education. Individuals who are living farther away from universities are a disadvantage in accessing university. Linking this process to the 'transaction cost' argument, Spiess & Wrohlich (2008) conclude that the larger the distance to the university, the higher the transaction cost of higher education which is a disadvantage, particularly for students from the lower-income background. Not only economically disadvantaged section, studies (Sahni & Shankar, 2011) also show that lack of higher education intuition and because of disparity in higher education expansion significantly effects female student participation in higher education. So, distance is a barrier to higher education not only for the economically weaker section but also to the female students.

Discourses on Migration among Ladakhis

According to the Census 2011, the intra-state migration among the Ladakhi people increased from 1,035 in the year 2001 to 2,469 in the year 2011. Srinagar has the highest number of Ladakhi migrants within the state, and it has doubled compared to the 2001 census. People from Ladakh are migrating more to the urban than to the rural centres. The proportion of intra-state migrants of Ladakhi people is higher for males than females (Census, 2011). Within Ladakh, the movement is more towards Leh district than Kargil district. The out-migration from Kargil to Leh has doubled from the census years 2001 to 2011.

The urban centres where the Ladakhi students migrate for their studies confront them with challenges like harassment based on their race, and alienation, and they are questioned about their belongingness to India even though they consider themselves 'faithful citizens of India' (Vasan, 2017). Besides adapting to the alien landscape, lifestyle, and culture, Ladakhi students also encounter various academic difficulties. They are considered unequal among their classmates because of their admission through reservation and face difficulties in language and communication (Williams-Oerberg, 2016). This also corresponds with the study conducted by Sabharwal & Malish (2018) which discloses that within higher education institutions, students from disadvantaged groups also differ from their non-disadvantaged peer groups in terms of academic performance, academic transition, and opportunity for upward mobility.

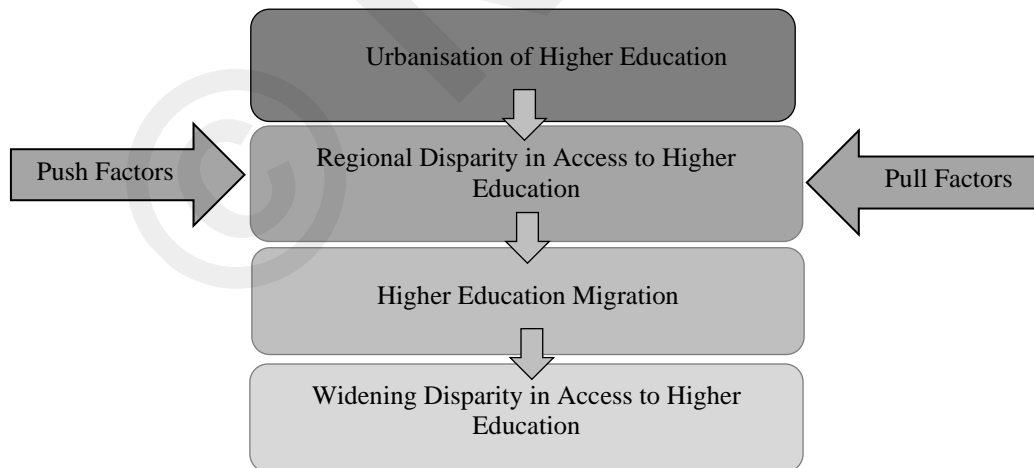
However, besides the challenges, the urban centres are also acknowledged as sites for developing new subjectivities among the subaltern Ladakhi youths in terms of developing their personality, communication skills, and aspirations (Smith, 2017; Smith & Gergan, 2015).

Conceptual Framework and Research Questions

Thus, going through the literature unfolds a step-by-step exclusion of rural and far-flung areas from the ambit of higher education expansion in India. This has been illustrated in Figure 1. Literature exhibits the historical exclusion of rural and far-flung areas in the process of India's higher education expansion. The urban biasness in higher education development which is further reinforced by the coming of the private sector, resulted in urbanisation of higher education, making higher education a domain of the geographically and economically privileged sections. The phenomenon of urbanisation has resulted in a regional disparity in access to higher education by widening the rural-urban gap in the availability of higher education institutions. Lack of higher education has become a compulsion for the students of educationally disadvantaged regions to migrate to the educationally advanced urban centres. The various push and pull factors that come into play in higher education migration cannot be denied in the process. However higher education migration because of the lack of higher education institutions in the host area further intensifies the disparity in accessing higher education, particularly when we take into account the distance disadvantage argument.

FIGURE 1

Steps Leading to Migration for Higher Education



Source: author's own

Geographical distance to higher education institutions has been identified as a significant barrier to higher education. Proximity to higher education institutions in particular impacts the higher education attendance of disadvantage students such as the lower financial background students and female. Since students from the lower economic section are more sensitive to distance because of the cost, they are more likely to attend low-quality higher education institutions. It also significantly impacts the participation of women in higher education institutions because of the obvious reasons of safety and gender prejudices also. In this regard, rather than solving the issue of higher education disparity, higher education migration further intensifies disparity by adding to the opportunities for those who can afford it and leaving behind the once with lower financial backgrounds with poor quality higher education facilities.

Research Questions

With the above discussion in background the question the present study tries to explore are:

- How regional disparity in higher education expansion impacted the higher education development in Ladakh?
- What are the forces that results in higher education out-migration among the Ladakhi youths?
- What are the experiences of Ladakhi out-migrant students in Indian's urban centres and what are their future prospects in the destination spaces?

Methodology

The present study followed a descriptive-explorative design to understand the educational development in Ladakh and the phenomenon of higher education migration from the region. The quantitative data collected from a secondary source, AISHE (All India Survey on Higher Education), has been used to depict the scenario of higher education in Ladakh. The qualitative data collected with the help of in-depth interviews with 15 sampled students and four of the Student Union heads have been used to understand the experiences of the Ladakhi students in the Indian urban centres.

Since there is no official data available regarding the number of out-migrant students from Ladakh, the Student Union heads were interviewed to get a general idea about the number of out-migrant students from Ladakh in the cities. The Student Unions operating in Jammu and Delhi continuously engage with the Ladakhi students by organising fests, annual programmes and helping them during emergencies. Because of these reasons, the point of view of the Ladakhi Student Union heads becomes significant for the study.

There are two student unions operating each in Jammu and Delhi, which cater to the student's needs from the two districts (Leh and Kargil) of Ladakh.

TABLE 2
Details of the Student Unions

<i>Jammu</i>		<i>Delhi</i>	
<i>Leh</i>	<i>Kargil</i>	<i>Leh</i>	<i>Kargil</i>
All Ladakh Student Union Jammu (ALSJ)	All Ladakh Student Welfare Association Jammu (ALSWAJ)	Ladakh Student Welfare Society Delhi (LSWD)	All Kargil Student Association Delhi (AKSAD)

Source: Author's own

These four student associations work for all the students concerned with each district regardless of religion and ethnicity.

Sampling Size and Sample

Jammu and Delhi were selected as sample sites because of the reason that Jammu from the erstwhile state of Jammu and Kashmir is the most preferred destination among Ladakhi students because of the political stability compared to Kashmir, and Delhi being the national capital, is the most preferred destination outside the erstwhile state of Jammu and Kashmir. Students were selected from two urban-located Government Degree Colleges, each from Jammu and Delhi. One Co-education College and one Women College each were selected from both the sites.

TABLE 3
Sampled Colleges

<i>Sampled Area</i>	<i>Sampled College</i>	<i>Affiliated University</i>	<i>Type of College</i>	<i>No. of Students</i>
Jammu	Govt. Maulana Azad Memorial College	Cluster University Jammu	Co-Education	3
	Govt. College for Women Gandhinagar	Cluster University Jammu	Women	5
Delhi	Karori Mal College	University of Delhi, North Campus	Co-Education	4
	Daulat Ram College	University of Delhi, North Campus	Women	3

Source: Author's own

The colleges selected from Jammu are affiliated to the University of Jammu until they became the constituent colleges of Cluster University in 2016. The selected colleges in Jammu are also urban located major colleges of Jammu just like the selected colleges from Delhi.

With the help of non-probability snowball sampling, in-depth interviews were conducted with fifteen students, eight of them were from Jammu and seven were from Delhi.

Since finding Ladakhi students in the colleges in urban destinations was challenging, the researcher used the initial respondents to establish further contact with the other students. Snowball sampling is especially effective for small-scale projects as it helps in building up a reasonable sample size (Denscombe, 2010)

Profile of the Respondents

All of the fifteen respondents belonged the Scheduled Tribe (ST) category. This is because of the reason that around 80 per cent of Ladakh's population is of the Scheduled Tribes.

TABLE 4
Profile of the Respondents

Sample Sites	Sample Size (N)	Gender		District		Religion		Locality		Father's Occupation	
		Male	Female	Leh	Kargil	Muslim	Buddhist	Urban	Rural	Employed (Govt./Private/Army)	Farmer/Labourer
Jammu	8	3	5	2	6	6	2	2	6	6	2
Delhi	7	4	3	4	3	3	4	3	4	4	3
Total	15	8	7	6	9	9	6	5	10	10	5

Source: Author's own

There were an almost equal number of male and female participants, however the number was slightly higher from district Kargil and they were Muslims. A majority of the respondents belonged to rural areas. A majority of the respondents' fathers were employed and only 5 of them stated that their fathers were famers or labourers.

Data Constraints

The researcher came across massive data constraints because of the unavailability of secondary data regarding student migration. The National Sample Survey did not cover the Leh and Kargil districts of Jammu and Kashmir State in its 64th round survey. The data given in the Census of India were limited in terms of out-migration from districts to different states. The intra-district migration is also limited in terms of age and reasons for migration. Hence the present study relies majorly on primary data to describe the scenario of outmigration from Ladakh.

Data Analysis

The quantitative data have been presented in tables and figures, calculating the sums and percentages. The qualitative data were analysed thematically. Thematic analysis is a method of identifying, analysing and reporting patterns within data (Braun & Clarke, 2006).

The data were first transcribed and thoroughly checked, and codes were identified to form the themes. Three major themes were identified, which are: Forced Migration, Navigation through the Urban Spaces, and Desire to Go Back Home. The main themes were further divided into the following sub-themes derived from the codes:

1. Reasons for Migration
 - a. Poor higher education facilities back at home
 - b. Good 'academic environment' at the destination places
2. Navigating the Urban Spaces:
 - a. Difficulty in adjustment
 - b. Opportunities and aspirations
 - c. Help from the student unions
3. Desire to go back home soon.

Each meaningful unit was labelled and put into the above major themes and sub-themes for the transcript. All the coding was done manually.

Findings and Discussion

Higher Education Landscape of Ladakh

There are eight higher education institutions working in Ladakh. Among them, four are degree colleges and the other four are standalone institutions which include two Polytechnic Colleges and two DIETs (AISHE, 2018).

TABLE 5

Degree Colleges in Ladakh with Number of Departments and Enrolment

<i>S. No</i>	<i>Name of College</i>	<i>No. of Department</i>	<i>Enrolment</i>		
			<i>Boys</i>	<i>Girls</i>	<i>Total</i>
1	Eliezer Joldan Memorial College (Leh)	13	214	669	883
2	Govt. Degree College (Kargil)	19	469	1048	1517
3	Govt. Degree College Nubra (Leh)	1	10	42	52
4	Govt. Degree College Zanskar (Kargil)	9	15	31	46

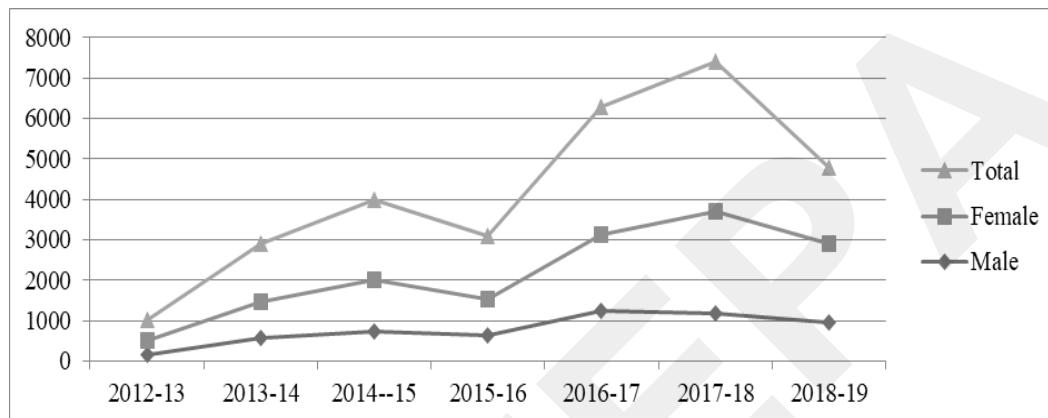
Source: AISHE 2017-18

Among the four Degree Colleges, just two provide degrees in maximum courses, while the other degree colleges, especially Nubra, have only one department (Table 5). The student enrolment is adequate in the Degree Colleges of Leh and Kargil; however, it is very little in the other two degree colleges. The Degree Colleges of Nubra and Zanskar do not have the availability of Science streams on campus.

The overall college enrolment is higher in district Kargil compared to district Leh. Enrolment in these higher education institutions has been rapidly increasing in the past several years, and the improved socio-economic condition of the family cannot be denied as

an important reason, as the economic standards of the family positively determine students' participation in higher education (Tilak, 2015).

FIGURE 2
Trend of Student Enrolment in Colleges in Ladakh, 2012-2019



Source: AISHE, 2011-2019

Although it is surprising at first glance that the enrolment of female students in the higher education institution is relatively high compared to the male student, it is not very encouraging when we link it with the pattern of student migration for Ladakh. The migration scenario from Ladakh exhibits that female migrant for higher education is quite low compared to male. Moving miles away from home to cities that are demographically and topographically different from Ladakh becomes quite difficult for female students because of the obvious reasons of safety, security, and others. Sahni & Shankar (2011) confirms the impact of regional disparity in terms of institutional expansion and institutional presence on female participation in higher education. A plethora of research also highlights that proximity to higher education institutions is a significant barrier to higher education, particularly among the disadvantaged section of society (Gibbons & Vignoles, 2009; Frenette, 2004; Spiess & Worhlich, 2008). This phenomenon can be seen among the Ladakhi youths if we look at the parental occupation of the sampled Ladakhi migrant students (Table 4). It exhibits that most of the respondents' fathers are employed either as govt. employee or private employee or in the army, and at the same time, it is just a few students whose fathers are farmers or labourers, which means to a large extent, only those students are migrating who have the financial capacity to do so. The finding is also in line with the studies conducted by Gibbons & Vignoles (2009) and Frenette (2004). They also found that the lack of higher education institutions in the host area makes the participation of students from low-income groups to attend low-quality higher education institutions as they are more sensitive to distance. In Ladakh also, those students who cannot afford to migrate have no other option but to deal with the poor educational infrastructure of the region. So students being sensitive to distance because of the family's financial background can also be observed

among the Ladakhi students. However, since the sample size is quite small, a large sample study needs to be conducted to explore the phenomenon further.

Examining the higher education development in Ladakh, it has come to light that higher education development has been very slow in the region.

Another fundamental feature of higher education development in Ladakh is that there is a massive gap in the establishment of higher education institutions in the region.

TABLE 6
Number of Colleges and Year of Establishment

<i>Year of Establishment</i>	<i>Institutes Established</i>
1994-95	Two Degree Colleges
2004-05	Two Polytechnic Colleges
2011-12	Two Degree Colleges
2015-16	Kashmir University Campus

Source: Author's own

It was only after around fifty years of India's independence that the first two colleges were established in Ladakh. After that also there is a gap of around 15 years between the establishment of the first two degree colleges and the next two degree colleges in Ladakh. Degree colleges, Zanskar and Nubra, were sanctioned after the two districts of Ladakh were identified as educationally backward districts for the implementation of the 11th Five Year Plan.

The delay in establishing higher education institutions in the regions exhibits administrative negligence in improving higher education facilities in Ladakh. Higher education institutions take years to fully establish, the evidence of which can be seen within Ladakh in the form of the non-availability of enough departments in the newly (2011-12) established colleges even after around six years of their establishment.

However, just recently, a Cluster University was established in Ladakh in 2019, and the union cabinet also approved a National Institute for Sowa-Rigpa in district Leh in 2019 as an autonomous institute under the Ministry of AYUSH. There is a Central Institute of Buddhist studies with a status Deemed to be a University in the Leh district of Ladakh. The Union Budget 2021 also proposed to establish a Central University in district Leh. The government's attempt to provide higher education institutions in the region is noteworthy; however, these interventions appear to give the lion's share of higher education facilities to the Leh district while denying the same to the Kargil district.

In a study conducted by the Centre for Policy Research in Higher Education, NIEPA (Varghese *et al*, 2018) recognized Kargil as the district with a low concentration of higher education facilities while Leh as a moderate concentration. The study also identified the Kargil district among the list of the first priority districts for opening higher education institutions. Besides, the Kargil district also has a higher enrolment of students in higher education compared to district Leh (Table 2). So it is crucial to consider the intra-regional balance in the distribution of higher education facilities at this initial stage.

Out-migration for Higher Education from Ladakh

Since there are no data available on the student's out-migration from Ladakh, Student Union heads of the two sampled areas were asked about the scenario of out-migration from Ladakh. They estimate that 12,000 Ladakhi students are studying in Jammu and Delhi, which forms 16 per cent of the population of 18-28 years of Ladakh who reside just in Jammu and Delhi.

The number of students from Ladakh is more in Jammu as a destination of migration than in Delhi. Geographical proximity and economic affordability are the main reasons.

"As we know, Jammu is economically a very viable option for students from Ladakh because of which students prefer Jammu to Delhi or Chandigarh"

— President, All Ladakh Student Union Jammu.

However, in both the cities, the number of female students is relatively low compared to the male students:

"Unfortunately, the number of female students coming outside of Ladakh is very less. So, we have a marginal number of female students compared to the male students here in Delhi"

— President, All Kargil Student Association, Delhi.

The very high enrolment of female students in higher education institutions of Ladakh (Table 3) also verifies that lesser female students are out-migrating from the region.

The student union heads called this sweeping migration for higher education a "forced migration". Williams-Oerberg (2016) in her study also reports that the Ladakhi students call themselves "educational refugees" because of being forced to leave Ladakh to attend higher education in India's urban cities. The unavailability of higher education facilities within Ladakh and affiliation of colleges of to the University of Kashmir are the primary reason for the 'forced migration.'

The conclusion emerging from an analysis of the students' interviews further elaborates the reason for students' migration, how they manage in the urban centres, and their prospects for migration.

Understanding the Reason and Future Prospect of Migration

The analysis of the interviews conducted with the Ladakhi migrant students studying in Jammu and Delhi helped in giving a deeper nuance of higher education migration from the region. The thematic analysis of the data allowed for an in-depth understanding of the primary reason for their migration, how these students are managing in the urban centres, and their prospects for returning home. The findings exhibit three major themes, which are further divided into sub-themes and discussed in detail in the below discussion.

Reasons for Migration

Human capital does not flow from underdeveloped countries to develop countries; it rather flows from countries with poor quality higher education to a region with higher quality higher education (Berzis & Soueri, 2016). 'Poor quality higher education back at home' have come out as a significant push factor for students' out-migration from the region.

Good 'Academic Environment' in the destination places emerged a significant pull factor for their out-migration. The themes are further discussed below:

Poor higher education facilities back at home: As discussed above, India's urban-directed higher education has deeply affected higher education in Ladakh, resulting in poor higher education facilities in the region. The student has also expressed the same reason for their migration. Calling the migration a 'forced migration,' President of the All Ladakh Student Union, Jammu said:

"As we can see, education infrastructure is a complete zero in Ladakh. There is a forceful migration that continues to be happening even after Ladakh becomes a Union Territory....."

So, the availability of higher education in the destination places is the apparent reason for Ladakhi students' out-migration.

The poor higher education facilities in Ladakh have a strong connection with the unstable political situation of Kashmir. Because Kashmir remains in a state of constant unrest because of the military uprising, which causes political instability, this instability further manoeuvre its impact on the higher education system of Ladakh. Since colleges in Ladakh are affiliated with the University of Kashmir, the unrest in Kashmir is causing a delay in the timely conduct of exams and the announcement of results of the colleges in Ladakh. Almost all of the respondents interviewed stated the delay in exams and results as a significant educational challenge in Ladakh.

"In colleges in Ladakh, as we know, a three-year undergraduate course takes four years or five years because exams do not happen on time. That is the main reason for me to come here"

— Chorol (student in Delhi).²

"If I take myself as an example, here in Jammu this year, I have completed my graduation, but my classmates who took admission in Kargil are still in their last year of Bachelor Course"

— President, All Ladakh Student Welfare Association, Jammu.

Thus, the lack of basic avenues for higher education in Ladakh is the major push factor that forces students to out-migrate for higher education. The affiliation of colleges in Ladakh to University of Kashmir is a major cause of higher education backwardness in the region. Students with the fear of losing their academic years, are migrating to cities like Jammu and Delhi.

Good 'academic environment' in the urban centres: Facilities such as coaching centres, bookstores, and libraries in urban destinations give the Ladakhi students a good 'academic environment' in the urban centres.

"If a student wants to prepare a project or a model in Leh, he won't get all the material he wants for preparing the model in Leh, but here (Delhi), everything is very easily available"

— Rinchen (Student in Delhi).

² Names of the students have changed to preserve their anonymity.

While recounting the reasons for migration, Stanzin Lhamo studying in the Women's College in Delhi maintains:

"In Leh, there are no good teachers for Commerce subject; neither is there good coaching centres particularly for Commerce subjects.... here even if one does not understand everything in the classroom, the coaching centres are excellent to help cope."

Sajid studying in one of the colleges in Jammu, while talking about the academic environment in Jammu, expressed:

"I have just recently completed a computer course, and now I am doing a course on banking from a coaching centre.... courses like English speaking, personality building courses, etc. are also available in Jammu, which is not available there in Ladakh."

The cities play a significant role in enabling the new and self-consciously global subjectivities among the subaltern Ladakhi youths, thereby creating new horizons for them (Smith, 2017). So, beside education the cities give Ladakhi students horizons to explore themselves. Access to the basic facilities makes the urban spaces a good 'academic environment' for the Ladakhi students who come from rural Ladakh.

Navigating the Urban Spaces?

In the urban centres, the Ladakhi students face many difficulties, particularly at their initial stage in the urban destinations. The over-crowdedness and extreme temperature of the urban centres become significant challenges for students. Academic challenges in terms of comprehending the lectures because of language problems and coping with their classmates in urban spaces are cited as the most frequent academic challenge. However, at the same time, they also appreciate the opportunities and aspirations they gain in the urban centres. Besides, the students also acknowledge the Student Union working in the respective cities for assisting them whenever they need.

Difficulties in interacting with fellow classmates: Since Ladakh has a language entirely different from the rest of India, the Ladakhi students migrating to the urban centres of mainland India face quite a lot of difficulties in their classrooms. According to the students, they find it challenging to comprehend the lectures in the classrooms as the teachers teach in the English language.

"If there were good colleges in Ladakh, it would be the best, there would be our own teachers, teaching in our own language, which would be easier to understand"

— Zakir (Student in Delhi).

The UNESCO Global Monitoring Report (2019) also revealed the linguistic barriers along with legal and administrative barriers as their major educational constraints.

Besides, students also feel inferior to their class fellows because of their lesser understanding of the subjects and they are not able to easily mingle up with other students because of their lack of confidence. According to them, the students in the urban centres are far ahead of them academically. While expressing his academic difficulties, Rinchen (Student in Delhi) stated:

"During the initial three to four months, it was quite difficult for me to cope up with my studies...first of all, we Ladakhis are very shy. The other students may understand everything, but for us, even if we do not understand the lecture, we do not have the confidence to ask the teacher.... I have never asked questions in the class thinking, what if the other students laugh at me or what will the teachers think about me...."

Rinchen further said:

"...We in our 10th standards study only the syllabus of 10th standard, students here go to tuitions and studies the syllabuses of 11th and 12th standards and then in their 12th standards they prepare for JEE Mains etc. and we on the other hand only study the syllabus of the same standards we are in ... so compete at their level is quite challenging, particularly at the initial stage."

Chorol (Studying in Delhi) referred to the same challenge, saying that this challenge pushes them to work harder:

"...but academically, we remain a little behind compared to the students here because our concepts are not very clear regarding various topics. But here we get a lot of competition, so we push ourselves for better".

The Ladakhi students are come across various academic challenges in the urban centres because of their poor academic background and it becomes difficult for them to compete with their class fellows. Sabharwal & Malish (2018) also reported that within higher education institutions, students from disadvantaged groups differ from their non-disadvantaged peer groups in terms of academic performance, academic transition, and opportunity for upward mobility.

However, the students maintain that they are 'working hard' to cope with the academic challenges and some students even see those challenges as a way to push themselves to work harder.

Opportunities and academic aspirations

However, although students face challenges in the destination spaces, urban centres like Jammu and Delhi also provide various opportunities and develop new academic aspirations among Ladakhi students. Exposure to a new place, people, and culture helps Ladakhi students develop new subjectivities (Smith, 2017). Students specifically appreciate that they get to know people with diverse cultural and linguistic backgrounds in the urban spaces. It helps students develop language and communication skills, which further enhances their confidence.

"In Ladakh, as we are at home, we do not have much of people to know, while here, we come in contact with various people and come to know about their culture, e.g., north-eastern classmates and classmates from other places also, so we get to know about all of them"

— Chorol (Student in Delhi).

"Another thing is that coming here helps us improve our communication skills as now we can speak fluently in Hindi and English language as we interact with different people, which further helps develop self-confidence"

— President, All Ladakh Student Welfare Association, Jammu.

Besides, urban centres like Jammu and Delhi, which are essentially educational hubs, make the Ladakhi students aware of the 'academic competition' in the outside world. The urban spaces help them understand the broader scopes of their courses and broaden their career aspirations. Talking about the academic exposure in Delhi, Dolma studying in Delhi, says:

"In Ladakh, by commerce, we mean one can join banks or go for competitive exams. But here, one comes to know about many broad scopes of the subject. It was only after coming to Delhi that I learned that there is a thing called CA (Charter Accountant). My friends here have already given the exams of CA in their 12th class and preparing for the next level. But in Leh, we did not have any idea about CA"

— Stanzin (Student in Delhi).

Zahida (Student in Jammu) also mentioned the same:

"Here I get to know the competition in the outside world about academic excellence. In Ladakh, I didn't know anything about this competition."

So the urban centres are crucial spaces for the Ladakhi students to develop skills like confidence, communication, and overall personality development. These social and cultural capitals that the students learn in the destination spaces gets convert into economic capital when they enter into the world of work (Brooks and Walter, 2011). The Ladakhi tribal students are particularly appreciative that these urban spaces are also exposing them to the academic competition of India and the broader scopes of their courses which further broaden their aspirations.

Help from the student unions

Students' bodies, such as the Students Unions operating in Jammu and Delhi help the Ladakhi student in various ways. The Student Unions organise multiple functions for the students in the form of meets and cultural and religious celebrations. The Student Unions profess to try to help the Ladakhi students in every possible way.

"We do a range of things.....counselling sessions for students, and celebration of various functions...we are a community of students. We celebrate Eid, Diwali, and other religious functions. We come up with the yearly seminar, student magazine etc..... we also organize various annual sports meets, talent hunt programs, counselling sessions, etc."

— President, All Kargil Student Association, Delhi.

"So our student Union formed a Women Wing in 2010 to look into the problem of eve-teasing among the female students, but in 2014, we had to stop it for some reason. Now in 2019-20, the Union has again reactivated the Women Wing. The wing listens to the harassment issues faced by the Ladakhi female students and takes necessary actions..... the Union collaborates with various NGOs like Lamstan and tries to give carrier counselling to the student here"

— President, All Ladakh Student Union, Jammu.

The researcher also witnessed the activities of the Unions during the field study. Some interviews for the study were taken during a football competition organised by the Ladakh Student Welfare, Delhi, in one of the college playgrounds in the city. The students were playing with huge enthusiasm, and some of the female students were preparing a dance for the upcoming fest by the Union. The students acknowledge that those kinds of functions help to ease in the urban centres and interact with each other, which gives them a sense of homeliness. Students also fully acknowledge the works of the Student Unions:

"They make us feel homely....we get to interact with other Ladakhi students"

— Stanzin (Student in Delhi).

"If we face any kind of problem, we know that we can discuss them with the Ladakhi society"

— Rahila (Student in Jammu).

"Yes, they give us a sense of belongingness. The Union also celebrates Losar and other functions; it provides a homely feeling...."

— Chorol (Student in Delhi).

So, the Student Unions functioning in places Jammu and Delhi provide guidance for the Ladakhi students in the urban centres. These student bodies bring to ease Ladakhi students in the urban centres and make the cities legible to them. The functions they carry out help make students comfortable at the destination place. The Unions are also the first place the students go when they face problems of harassment and other difficulties related to academic, accommodation, and medical matters.

Desire to Go Back Home Soon

After interviewing the students and student union heads, a unique finding that came to light is that almost all the students want to go back home once their education gets complete.

That Ladakhi students desire to return home soon, is in complete contrast with the various studies which found out that migrant students settled down in the destination spaces; if not, their current destination of migration becomes a stepping stone for further migration leading to the more severe issue of brain drain (Young, 2007; Johnson and Regets, 1998). Speaking about the future plans of the students after the completion of their education, the head of the All Kargil Student Association, Delhi said:

"That is a unique thing about Ladakhi student migrants..... I have not seen it in any migrants from any other region. The Ladakhi youth who have studied here are being satisfied with a not-so-high-profile job back at home rather than a very high post job in Jammu or Delhi. So all of them wishes go back home to get employed."

Zakir, who is studying Urdu at one of the colleges in Delhi, elaborated on his desire to go back home in the following way:

"...I feel one should not get settled in these cities. We need to go back home and work to uplift our society.....example, Sir Syed Ahmed Kahn, however, studied in England, he came back to India and established the Aligarh Muslim University in 1875 and served his nation.."

Almost all students expressed that they would 'definitely' go back home once their education gets complete.

"I would definitely go back home because I do not like any other place as much as I like Ladakh. Though quality education is a challenge there, but I would go back home after my study gets complete," so said Stanzin, studying in a College in Delhi.

The sentiments expressed above illustrate the attachment Ladakhi students have with their homes. All students desired to go back home as soon as their education gets complete. Students' desire to go back home once their education gets finished in the urban centres depicts two things; firstly, their sole reason for migration is to pursue higher education. Secondly, the urban centres are not attracting students to stay longer in these cities. If we look through tribes and tribal character lenses, this phenomenon can be considered a tribal

characteristic. Around 80 per cent of the population of Ladakh are Schedule Tribes, and all of the students interviewed belonged to this very social category. Tribes have a strong link to their territories and are shy of contact with other communities (Majumder, 1958); this characteristic can also be considered as a reason for students' strong attachment to home. That is why they want to return home soon their education gets complete.

So, the administrative negligence towards the expansion of higher education in Ladakh cannot be ignored as being the main reason for students' forced migration from the region. This forced migration is a disadvantage, particularly for the female and the economically weaker section of Ladakh, as they have no other option but to deal with the poor-quality higher education in the region. Although it cannot be denied at the same time that Ladakhi students thrive in the urban spaces because of the exposure and good academic environment, however at what cost? They are forced into a demographically and topographically strange place where everything is alien to them, from language to ethnicity. After all these struggles, a quality higher education is accessible only to the financially strong, mainly male students.

Conclusion and Recommendation

India's urban-directed and private-centric higher education expansion has deeply affected the higher education system of boarder and far-flung Ladakh. The top-down approach in higher education development has left Ladakh with no proper higher education facilities impelling large number of students to migrate to pursue higher education.

Voluntary migration for higher education is acceptable; however, when migration for higher education becomes forceful, it further intensifies the disparity in access to higher education. Forceful migration makes the disparity deeper among the disadvantaged groups particularly among females and economically disadvantage section, in the case of Ladakh. And those disadvantaged students have no choice but to encounter the unfortunate challenges of losing academic years because of late examinations and late results in Ladakh. This forceful migration can also be understood from tribal students' desire to return home as soon as their education is complete. So Ladakh needs to be provided with higher education facilities sooner than later as the study also shows that it takes a very long time for higher education institutions to get fully functional. At the same time, it is also the need of the time to take into consideration the intra-regional balanced distribution of higher education facilities. Studies like Varghese, *et al* (2018) and Sinha (2008), which have conducted a district-level analysis of the distribution and backwardness of higher education in India, need to be consulted to develop balanced higher education facilities in Ladakh. Policymakers should focus on a bottom-up approach considering the regional context factors rather than relying on one-size-fits-all policies.

The findings also revealed that out-migration for higher education could never be the solution to the problem of higher education access. Even after migrating miles away from home, Ladakhi students' struggle doesn't end. The higher academic competitions and the difference in language and culture in the destination spaces put the Ladakhi students under tremendous academic, emotional and social pressure. The study also suggests the teachers to give special attention to students coming from regions like Ladakh as they face difficulty in comprehending the lectures initially and face academic pressure. However, the academic environment students get in the destination spaces in terms of understanding the broader

scope of their studies, availability of coaching facilities etc. are few of the perks of being in the metropolitan cities but that cannot replace the fact that sheer unavailability of higher education facilities back at home is the primary reason for their migration. The tribal students of Ladakh do not want to stay any longer in the urban centres once their education gets complete.

The works of the student bodies in Jammu and Delhi in assisting students in coping with emotional and academic pressures in the urban centres need to be appreciated. These student bodies should be strengthened, acknowledge, and their representation should also be considered in policy-making for higher education.

Finally, the UT administration of Ladakh needs to keep track of student migration from the region. Some data regarding the outmigration of students are necessary not only in understanding student outflow but also helps in policy-making for both the migrated and non-migrated students simultaneously.

Notes

The secondary data used in the study were from the All India Survey on Higher Education (AISHE). These data are available in public domain, though user login is required. The link for the relevant website is <https://aishe.gov.in/aishe/dataUserReportHome>.

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Acceptance and Use of Digital Technology in School Education

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Abstract

The present study examines the acceptance and uses of digital technology by school teachers working in the government schools. To validate it, the study followed the Venkatesh's model of Unified Theory of Acceptance and Use of Technology (UTAUT). School teachers (n= 197) participated in the study on qualtrics survey platform. The study used Smart PLS-SEM to re-validate the behavioural intention of teachers with the help of six predictors which determined use behaviour in the future. Teachers adopted the digital technology for online teaching; behavioural intention to use the digital technology led to continuance usage intention; facilitating conditions and perceived cost emerged as strong predictors which had a direct linkage to the use behaviour, meaning that teachers would continue using technology in future irrespective of situation; social influence was less effective to predict behavioural intention; habit had no direct linkage to the used behaviour as expected; and perceived cost had direct linkage to the used behaviour showing that teachers acknowledged the affordable cost of digital tools for teaching. Based on the path coefficients, the study by and large, confirmed the significant effects of latent constructs on behavioural intention (BI).

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For the last few years there has been a sudden upsurge in the usage of digital technology and open learning resources by school teachers for improving teaching practices. Emerging literature on the usage of digital technology in India has largely focussed on its perceived efficacy and its ability to improve teaching-learning outcomes. It is one of the promising options of personalised and customised learning (UNICEF, 2022). In a recent study, it was observed that school teachers had a fair behavioural intention to continue the usage of digital learning resources even in the post COVID 19 period (Singh, 2022). Moving from Information Transfer System (ITS) to Information Communication Technology (ICT) was a compulsory but successful arrangement to continue teaching during school closure. Later on, teachers gradually adapted to digital technology for e-learning. Taking a lead from previous findings, the study adopted Venkatesh model (2012) to validate acceptance and usage of digital technology in school education. The objective of the study was to (a) examine behavioural intention of usage of digital technology by school teachers and (b) identify functional linkage of predictors accountable for actual behavioural usage of it.

Review of Literature

The emergence of Education 4.0 concept (Kin *et al*, 2022; UNICEF, 2022) followed by the National Education Policy (2020), has necessitated both the digital technology and digital infrastructure for transformational change in pedagogical procedures of school education. Teachers require being digitally equipped with e-learning contents for quality delivery in the classroom transaction. Many educational portals and apps have been developed to facilitate e-learning programme. Though the OECD Centre for Educational Research and Innovation (2007) had already addressed the upcoming issues of the digital learning, India responded to the need for digital technology late during school closures since 2020. National Digital Education Architecture (2021), for instance, is a vision to create a unifying digital infrastructure to energise and catalyse the education ecosystem. NROER (National Repository of Open Educational Resources), SWYAM (Study Webs of Active Learning for Young Aspiring Minds) and DIKSHA (Digital Infrastructure for Knowledge Sharing) are some of the portals that stimulate teachers' "digital first" mindset for planning and governance of teaching.

To step on the digital learning landscape, behavioural intention is a prerequisite phenomenon. It results in actual behaviour, when reinforced. Behavioural intention refers to users' evaluation resulting in positive feelings with any product or service (Bhattacharjee, 2001; Chou *et al*, 2015; Fang, Chiu and Wang 2011; Mouakket, 2020; Zhang *et al*, 2015)). The Venkatesh's structural model traces some cognitive factors influencing continuance usage intention of the digital technology during the post-COVID 19. Some identical models support the basic tenet of the UTAUT. Self Determination Theory (SDT) of human motivation, for instance, explains that people often take decisions on many issues without outside influence (Han *et al*, 2018; Lazar *et al*, 2020). Technology Acceptance Model (Davis, 1989) deals with two key factors of continuance usage intention: (a) its perceived usefulness and (b) the perceived ease of use. Perceived usefulness refers to "the degree to which a person believes that using a particular system would enhance performance" and perceived ease of use as "the degree to which a person believes that using the system would be free of any complication." The Expectation Confirmation Model (Bhattacharjee, 2001) lays emphasis on the relationships between perceived usefulness, confirmation, satisfaction, and ultimately

continuance intention to use. Previous studies explored users' continuance intention to use various digital technologies such as digital textbooks, teaching blogs, computer-based assessments, mobile social learning and mobile Web 2.0 learning (Singh, 2022).

A few studies have been traced in the field of educational setup (Abbad, 2017; Kocaleva, Stojanovic and Zdravev, 2015; Mostafa and Rachid, 2017). Gupta, Dasgupta and Gupta (2008) examined the UTAUT in the context of e-governance adoption in India. Other studies have focussed more specifically on teachers and students (Chao, 2019; Pynoo *et al*, 2011) and physicians (Chang *et al*, 2007). Similarly, a few studies have tested only the main effects (e.g., Chang *et al*, 2007), whereas others attempted to ascertain a sub-set of the moderation effects on use behaviour (e. g., Gupta, Dasgupta and Gupta, 2008).

The Unified Theory of Acceptance and Use of Technology (UTAUT) developed by Venkatesh (2012) has extensively been applied to measure users' adoption and diffusion of the digital technology in various settings (Dwivedi, *et al*, 2011, 2017; Lai, 2017; Olushola and Abiola, 2017; Venkatesh, *et al*, 2003; Venkatesh, Thong and Xu Xin, 2012, 2016; Wang *et al*, 2022). The UTAUT model explains behavioural intention and actual usage of the digital technology with a set of potential predictors across settings. The behavioural usage intention and actual use of the digital technology are presumed to be a function of a set of determinants such as performance expectancy (PE), effort expectancy (EE), social influence (SI), facilitating conditions (FC), hedonic motivation (HM), perceived cost (PC) and habit (HB). Researchers across the world have applied, integrated and extended the UTAUT to validate acceptance and use of technology (Venkatesh, Thong and Xin Xu, 2016). The study was undertaken to empirically test the main effects of the model on school teachers by partially modifying indicators of the latent constructs.

Basic Constructs of Venkatesh Model

Performance expectancy (PE) refers to the degree to which the digital technology provides benefits to teachers in performing teaching activities; effort expectancy (EE) is the degree of ease associated with teachers' usage of technology; social influence (SI) is the extent to which teachers evaluate education experts' advice on the usage of a particular technology; facilitating conditions (FC) explain teachers' perception of the resources and support available to perform teaching behaviour. Performance expectancy, effort expectancy and social influence are postulated to influence behavioural intention to use technology while facilitating conditions determine actual usage of the digital technology. Venkatesh, Thong and Xin Xu (2012) added three more constructs, viz , hedonic motivation (HM), habit (HB) and price cost (PC) to estimate the effect on behavioural intention (BI) and use behaviour (UB). Hedonic motivation reflects teachers' excitement and enjoyment while accepting technology during teaching whereas, perceived cost refers to price value of usage to be borne by teachers for the digital technology in addition to the digital set-up available in the schools. The perceived cost (price value) is positive when the benefits of using a technology are greater than the monetary cost. The perceived cost has a positive impact on behavioural intention. It is a cognitive trade-off between the perceived benefits of the applications and the monetary cost of usage. Habit is defined as the passage of chronological time (experience) that results in a pattern of behaviour depending on the extent of interaction and familiarity with a target technology. The structural linkage between constructs is displayed in figure 1.

Hypotheses

A set of seven predictors were taken into consideration to formulate the study's hypotheses.

H1: There will be a significant effect of performance expectancy (PE) on behavioural intention (BI).

In the changing perspective teachers evaluate future benefits of the digital technology. The education system will also help teachers who intend to gain in job performance. Hence, adoption of tech-based pedagogy will determine behavioural intention to use technology in the classroom teaching.

H2: There will be a significant effect of effort expectancy (EE) on behavioural intention (BI).

Effort expectancy explains the ease related to the use of the technology by teachers. While accepting and using the digital technology, they made some sincere efforts. They made group efforts to develop the e-contents for learning (Singh, 2022). In case efforts are sincerely made, there will have a behavioural intention to use it in classroom teaching.

H3: There will be a significant effect of social influence (SI) on behavioural intention (BI).

Social influence plays a significant role in forming an intention to use new technology (Venkatesh, Morris & Ackerman, 2000). They get influenced by opinion leaders or experts and tend to follow their advice. Teachers place more values on social influences as they have positive experiences of using the digital technology (Morris and Venkatesh, 2000).

H4: There will be a significant effect of facilitating conditions (FC) on behavioural intention (BI). Teachers who have access to the facilitating conditions will have more behavioural intention to use the digital technology. Facilitating conditions serve as the proxy for actual behavioural control and influence behaviour directly (Ajzen, 1991). Teachers tend to face more difficulty in processing new or complex information, and this affects their learning of new technologies. They are willing to exert more efforts to overcome various constraints to peruse their goals and place more emphasis on external supporting factors (Venkatesh *et al*, 2003).

H5: There will be a significant effect of hedonic motivation (HM) on behavioural intention (BI).

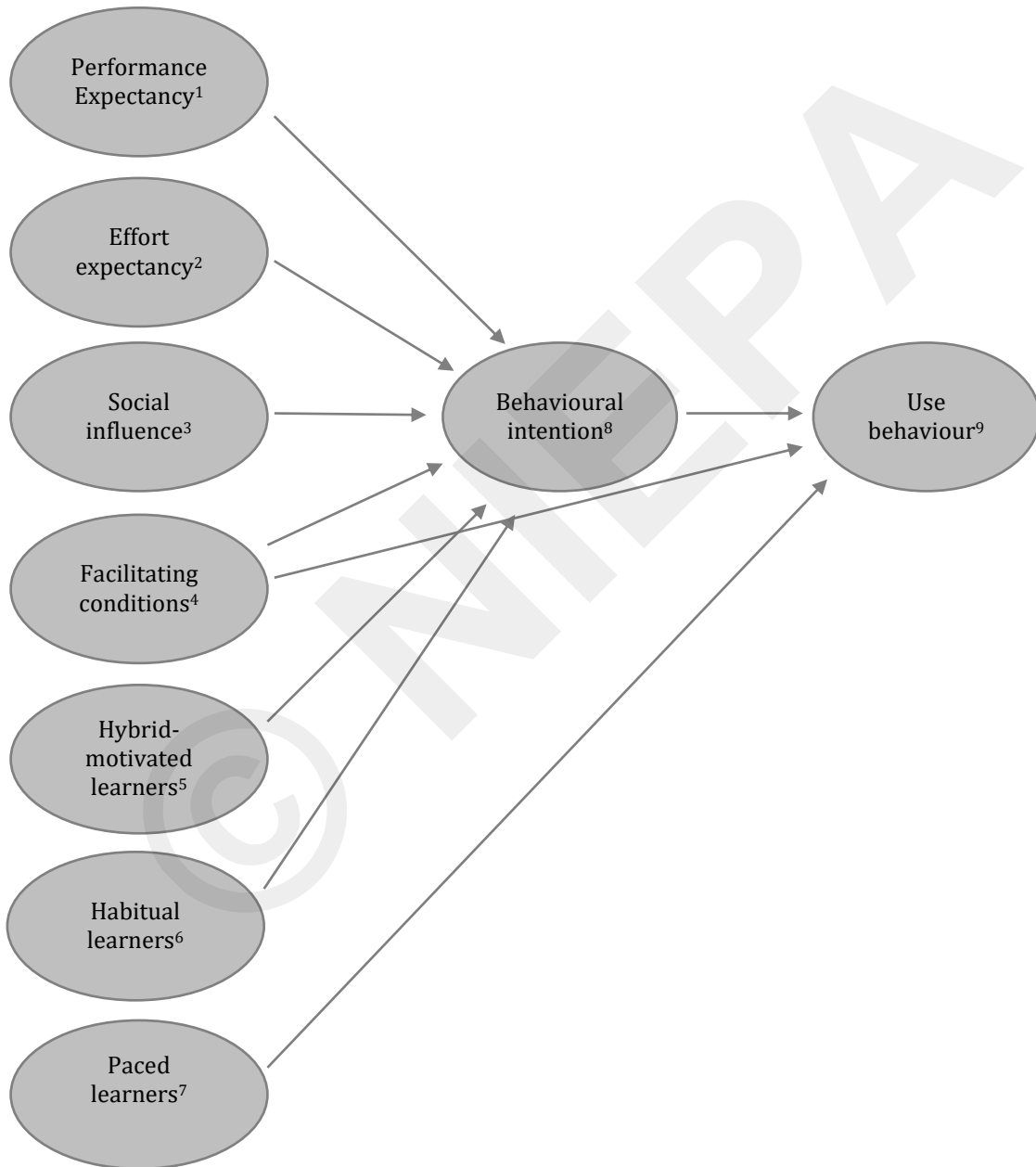
As a rule, it is a tendency of an individual to find out novel information or stimuli. Such innovative tendency and novelty seeking behaviour are basic ingredients of hedonic motivation that can be used for any product. When teachers begin adopting the digital technology, they would like to pay more attention to its novel features (Holbrook & Hirschman, 1982).

H6: There will be a significant effect of habit (HB) on behavioural intention (BI).

Teachers need to perceive and process the contextual cues from the environment. Once familiar cues are observed, the association between the cues and its responses will be automatically established. Once established, the subsequent effect of habit leads to either behavioural intention or actual usage of behaviour.

FIGURE1

The structural Linkages to Constructs



The Method

The Setting and Coverage

The study focussed on the current users of mobile internet technology for online teaching. The digital technology refers to tools and techniques that can be used for developing e-contents for students of higher secondary or secondary classes. Mobile Internet supports an assortment of digital data services that can be accessed using a mobile device over a wide geographical area. Mobile Internet enables teachers to develop, upload and share e-contents with colleagues and students for the digital teaching. The study was conducted in Bihar with a support of State Council of Education Research and Training (SCERT) and Bihar Education Project Council (BEPC), Patna, towards the end of 2021. Teachers from the government schools were screened at three levels. At the first level, 296 respondents were shortlisted; they had exposure to the digital technology at various levels. At the second level, those teachers (n= 259) who had valid e-mail addresses and mobile numbers were identified for the study. When they were contacted through either e-mail or mobile, sixty two respondents did not reply to the investigator despite several reminders. At the final level, 197 respondents (male 125 and female 72) showed their willingness to participate in the study. Teachers selected for the study represented 114 public schools (38 middle and 76 higher secondary/secondary schools) from 21 districts. About 78 per cent respondents (n= 154) hailed from higher secondary /secondary schools. Their age ranged from 30 - 43.5 years.

The BEPC (2019) launched an in-house website — www.teachersofbihar.org — for sharing the educational initiatives and best practices of teachers in Bihar, and designed various portals for its teachers and students. At the same time, they had formed various mobile and app-based learning groups using social media such as YouTube, Face book, Whats App group, Blog, LinkedIn, e-magazine, etc, for a comprehensive growth of students and teachers. The BEPC developed e LOTS (Electronic Library of Teachers and Students), with e-books and many other e-contents in audio-video modes for a better understanding the concepts. Catch up courses were also initiated to retrieve the lost learning.

The Tool Used

Digital Technology Scale (DTS)

The study adapted the scale developed by Venkatesh (2012). It had eight constructs: performance expectancy, effort expectancy, social influence, facilitating conditions, habit, hedonic motivation, perceived cost and behavioural intention. All items were measured on a five point scale. The scale was developed after several rounds of workshops with the help of a group of teachers who had participated in the development of e-contents for students (appendix I). For measuring the use behaviour construct, a list of four popular mobile Internet applications was provided to the respondents. They were asked to endorse their usage frequency with each application.

Procedure

It was a qualtrics survey platform. Tools were uploaded on the BEPC web-site — www.teachersofbihar.org. At the same time, respondents were individually approached as well, through e-mail and mobile. During this process, many respondents contacted the investigating team and promptly mailed their responses in due course. It took over approximately three weeks to complete the process of data collection. Besides a group of teachers who were working with technology in education extended their support to ascertain various innovations created by teachers during COVID 19. They explained the processes of Whats App group formation, development of e-contents for telecast and podcast, uploading e-contents on YouTube, Face book and other digital platforms. They narrated many cases of community mobilisation where there existed no internet connectivity or no android mobile facilities.

Results

The study used Smart PLS-SEM (Partial-Least Squares-Structural Equation Method) to re-validate the Venkatesh's model. It consisted of two parts: (a) measurement model analysis and (b) structural model analysis.

Measurement Model Analysis

The confirmatory composite analysis was computed to reconfirm the latent constructs proposed by Venkatesh (2012). Table 1 to 4 show the results of measurement model including information about reliability, validity, correlation and factor loadings. The obtained loadings on each indicator of the construct were more than .70. The internal consistency reliabilities (ICRs) of the scale were more than .83. The average variance extracted (AVE) ranged between .63 and .80 in all cases and was more than the squared loadings of each indicator ($>.71$) suggesting convergent validity of the scale (Table 2). The pattern of loadings and cross loadings supported internal consistency (Table 1). HTMT was computed to estimate discriminant validity of each factor. On an average HTMT ratio was .72 showing discriminant validity of the scale (Table 3). Technology Use which was modelled by using four reflective indicators had weights between .56 and .62.

TABLE 1

Confirmatory Factor Analysis: Partial Least Square Loadings and Cross-Loadings

<i>Construct</i>		<i>Factor1</i>	<i>Factor2</i>	<i>Factor3</i>	<i>Factor4</i>	<i>Factor5</i>	<i>Factor6</i>	<i>Factor7</i>	<i>Factor8</i>
Performance Expectancy	PE1	.85	.17	.15	.11	.16	.08	.11	.10
	PE3	.83	.20	.14	.21	.10	.11	.09	.17
	PE4	.81	.17	.18	.22	.13	.09	.17	.14
Effort Expectancy	EE1	.15	.79	.27	.16	.19	.16	.07	.20
	EE2	.07	.83	.23	.17	.16	.17	.09	.15
	EE3	.13	.84	.24	.14	.14	.24	.04	.24
	EE4	.16	.77	.30	.14	.15	.25	.08	.15
Social Influence	SI1	.11	.26	.81	.15	.08	.14	.10	.16
	SI2	.11	.30	.78	.17	.15	.15	.07	.17
	SI3	.17	.30	.76	.15	.15	.16	.09	.19
Facilitating Conditions	FC1	.19	.30	.17	.80	.08	.17	.14	.23
	FC2	.18	.22	.23	.79	.21	.19	.20	.14
	FC3	.16	.14	.17	.82	.21	.20	.17	.15
	FC4	.15	.15	.16	.85	.24	.14	.18	.15
Hedonic Motivation	HM1	.21	.14	.15	.17	.86	.24	.15	.25
	HM2	.26	.16	.15	.15	.82	.21	.06	.28
	HM3	.27	.19	.19	.15	.79	.10	.11	.25
Perceived Cost	PV1	.28	.14	.05	.30	.15	.72	.04	.10
	PV2	.09	.17	.08	.30	.04	.74	.05	.17
Habit	HT1	.24	.15	.16	.21	.09	.09	.85	.24
	HT2	.08	.09	.07	.19	.09	.06	.83	.11
	HT3	.19	.12	.11	.23	.08	.07	.81	.21
Behavioural Intention	BI1	.11	.23	.22	.13	.15	.08	.11	.86
	BI2	.17	.21	.22	.14	.21	.07	.16	.85
	BI3	.14	.19	.21	.19	.24	.11	.21	.84

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TABLE 2
Composite Reliability and Convergent Validity of the Scale

<i>Composite Reliability and Convergent Validity</i>				
<i>Constructs</i>	<i>Alpha rtt</i>	<i>Rho_A</i>	<i>Composite rtt (ICR)</i>	<i>Average Variance Extracted (AVE)</i>
BI	0.84	0.85	0.89	0.76
EE	0.85	0.86	0.85	0.69
FC	0.80	0.83	0.87	0.68
HB	0.71	0.75	0.83	0.63
HM	0.87	0.88	0.89	0.80
PC	0.71	0.75	0.83	0.71
PE	0.82	0.82	0.89	0.74
SI	0.74	0.75	0.85	0.67
UB	0.75	0.76	0.84	0.65

Note: PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour; AVE: Average Variance Extracted

TABLE 3
Discriminant Validity of the Scale

<i>Heterotrait-Monotrait Ratio (HTMT)</i>										
<i>Construct</i>	<i>BI</i>	<i>EE</i>	<i>FC</i>	<i>HB</i>	<i>HM</i>	<i>PC</i>	<i>PE</i>	<i>SI</i>	<i>UB</i>	
BI	-									
EE	0.81	-								
FC	0.76	0.78	-							
HB	0.71	0.77	0.81	-						
HM	0.75	0.80	0.73	0.72	-					
PC	0.73	0.71	0.66	0.67	0.69	-				
PE	0.81	0.82	0.79	0.76	0.77	0.75	-			
SI	0.68	0.86	0.65	0.71	0.70	0.78	0.64	-		
UB	0.62	0.65	0.61	0.64	0.66	0.63	0.65	0.64	-	

Note: PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour.

TABLE 4

Correlation Matrix among Constructs

Construct	Mean	SD	1	2	3	4	5	6	7	8	9
1.PE	4.21	1.11	-								
2.EE	3.89	1.01	.40***	-							
3.SI	3.61	.98	.50***	.38***	-						
4.FC	4.24	1.12	.31***	.56***	.31***	-					
5.HM	3.44	1.06	.27***	.23***	.14**	.15**	-				
6.PV	2.98	.97	.14**	.07	.07	.14**	.16**	-			
7.BI	3.97	1.05	.43***	.29***	.28***	.45***	.36***	.29***	-		
8.HT	3.79	1.16	.33***	.28***	.37***	.26***	-.14**	.06	.40***	-	
9.UB	4.06	1.08	.30***	.20***	.20***	.30***	.27***	.25***	.37***	.43***	-

Note: PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour. * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$; Diagonalelements are AVEs and off-diagonalelements are correlations.

Structural Model Analysis

Like the multiple regression analysis, there could be biasness in path coefficients in PLS-SEM as a result of multi-collinearity in the exogenous constructs (independent variables). Multi-collinearity is defined as the extent to which a variable can be explained by other variables in the analysis. In case of a high multi-collinearity, the effect of single exogenous construct on endogenous construct was difficult to ascertain. At the first stage, multi-collinearity effect was computed. Variance Inflation Factor (VIF) was estimated for all indicators of each factor. The VIF value more than 3 indicates a problem of collinearity and greater than 5 confirms the problem of collinearity. The obtained VIF values of all indicators were found less than 3 showing the below critical level thereby, confirming no multi-collinearity among predictor variables. After obtaining path coefficients bootstrapping was computed to check whether an indicator had a significant contribution to its endogenous construct. Critical value of t , two tailed test at 95 per cent confidence interval was taken into consideration. R^2 and R^2 (adjusted) values for behavioural intention were .74 and .73 and for the used behaviour .57 and .53 respectively. The values of R^2 and (R^2_{adj}) were found significant ($p < .05$).

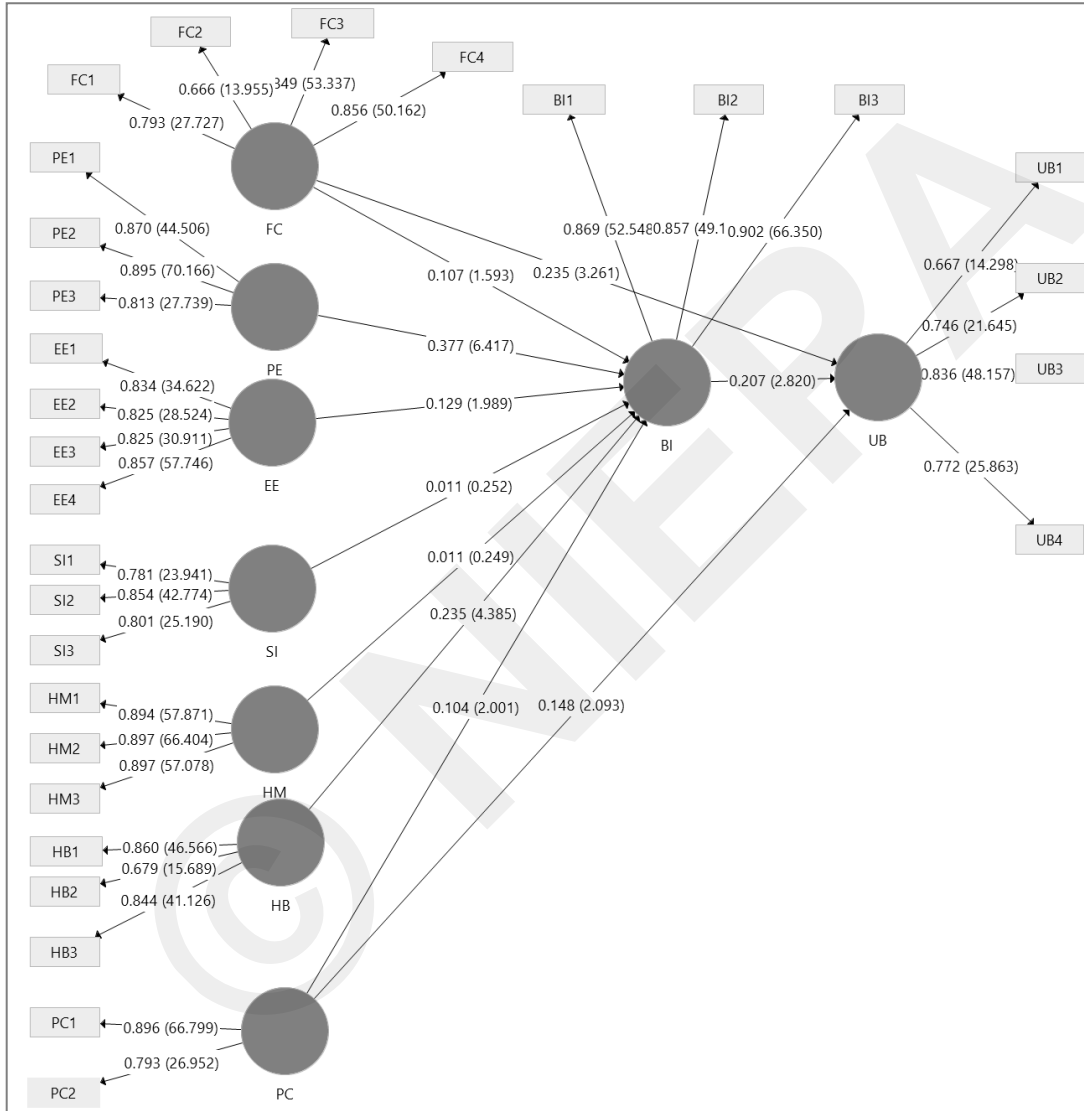
TABLE 5
Assessment of Path Coefficients after Bootstrapping

<i>Construct</i>	<i>Original Sample (O)</i>	<i>Sample Mean (M)</i>	<i>SD</i>	<i>t-value</i>	<i>P Values (95% CI)</i>
BI -> UB	0.207	0.206	0.073	2.820	0.005*
EE -> BI	0.129	0.127	0.065	1.989	0.047*
FC -> BI	0.107	0.108	0.067	1.593	0.112
FC -> UB	0.235	0.239	0.072	3.261	0.001**
HB -> BI	0.235	0.238	0.054	4.385	0.000**
HM -> BI	0.011	0.011	0.043	0.249	0.803
PC -> BI	0.104	0.104	0.052	2.001	0.046*
PC -> UB	0.148	0.144	0.071	2.093	0.037*
PE -> BI	0.377	0.376	0.059	6.417	0.000**
SI -> BI	0.011	0.009	0.042	0.252	0.801

Note. PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour.

FIGURE 2

Structural-Equation Model (SEM) after Bootstrapping



PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour.

Cohen's f-Square: It was computed to estimate the effect size of each variable in question. By convention, f-square effect sizes of 0.02, 0.15, and 0.35 are termed small, medium, and large respectively. Most of the significant variables had effect sizes between medium and large. Table 6 shows that the perceived cost had a large effect on behaviour intention where behaviour intention had strong effect on the used behaviour. Social influence (SI) was found to have very weak effect on behavioural intention (.012). Behavioural intention (BI) had a strong effect on the used behaviour (.23). By the same token, facilitating conditions (FC) had a large effect on behavioural intention (.16).

TABLE 6
Cohen's f-Square Effect Sizes of Constructs

<i>Construct</i>	<i>BI</i>	<i>UB</i>	<i>Constructs</i>	<i>BI</i>	<i>UB</i>
BI	-	0.23**	PC	0.28**	0.15*
EE	0.14*		PE	0.14*	-
FC	0.16**	0.030	SI	0.012	
HB	0.45**		UB	-	-
HM	0.38**	-	-	-	-

Note: PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour.

* medium effect; ** large effect

Q²-Value

While evaluating R² (standardised beta coefficient) it was necessary to calculate the Stone-Geisser's Q² value. Q² value refers to the out of sample predictive power of the model. This process is applicable to reflective endogenous constructs. The value of Q² > 0 indicates a predictive relevance of the constructs. The Q² value of behaviour intention (BI) and the used behaviour (UB) were found .57 and .35 (Table 7).

TABLE 7

Predictive Relevance of the Model

<i>Construct</i>	<i>SSO</i>	<i>SSE</i>	$Q^2(=1-SSE/SSO)$
BI	1062.000	461.553	0.565
EE	1416.000	1416.000	
FC	1416.000	1416.000	
HB	1062.000	1062.000	
HM	1062.000	1062.000	
PC	708.000	708.000	
PE	1062.000	1062.000	
SI	1062.000	1062.000	
UB	1416.000	1202.012	0.351

Note. PE: Performance Expectancy; EE: Effort Expectancy; SI: Social Influence; FC: Facilitating Conditions; HM: Hedonic Motivation; PV: Perceived Value; BI: Behavioural Intention; HT: Habit; UB: Use Behaviour.

Discussion

The study noted a set of findings:

- (a) Teachers adopted the digital technology for online teaching.
- (b) Teachers' behavioural intention reinforced continuance usage of digital technology for classroom teaching.
- (c) Facilitating conditions available in the government schools and perceived cost of the digital tools emerged as strong predictors which had direct linkage to use behaviour (UB), meaning that teachers would continue using technology in future irrespective of situation.
- (d) Social influence was less effective to predict behavioural intention.
- (e) Habit had no direct linkage to use behaviour (UB) as expected. Finally,
- (f) Perceived cost of the digital tools had a direct linkage to use behaviour (UB), showing that teachers acknowledged the affordable cost for teaching.

Based on path coefficients and significant test after bootstrapping and corresponding t and p values ($t = 1.989$, $p < 0.05$) the study confirmed the significant effects of latent constructs on behavioural intention (BI). The results validated the hypotheses 1-6. The Venkatesh model explained 74 per cent of the variances in consumers' behavioural intention to use technology and 52 per cent of the variances in consumers' technology use. The study explained 73 per cent variance (adjusted R^2) in behavioural intention (BI) of school teachers and 53 per cent variance in use behaviour (UB). The study confirmed the robustness of UTAUT and its main effects. At least 11 studies have validated the applicability of the model to various settings (Venkatesh, Thong and Xu Xin, 2016). There existed a consensus of main

effects on behavioural intention but variation in moderating effects. The study did not ascertain the moderating effects on behavioural intention (BI).

What skills teachers need to integrate digital devices into instruction? Is it enough for teachers to have basic digital skills, in the sense of the ability to understand, evaluate and to communicate with digital technology in classrooms? The TPACK (technological-pedagogical-content knowledge) model describes the kinds of knowledge required by teachers for the successful integration of technology in teaching (Mishra and Koehler, 2006). It suggests that teachers need to know about the intersections of technology, pedagogy and content. Technology-related teaching skills are different from the basic digital skills. Content knowledge (CK) deals with the “what” is the subject matter teachers teach; pedagogical knowledge (PK) is the “how” teachers make the content more accessible; technological knowledge (TK) explains the “what” tools will be selected to make the content more accessible to the students. The TPACK framework, instead of explaining all the said three kinds of knowledge separately, places an emphasis on the knowledge that comes out the intersections. between these knowledge. Programme for International Student Assessment (PISA) recorded mixed results of using digital technologies (OECD, 2020).

The results showed that a large segment of teachers had smart digital mindset which came into play during the pandemic. The Bihar Education Project Council (BEPC) formulated a comprehensive learning management programme during the crisis period and mobilised the teaching community for digitisation of teaching processes. It was necessary to have good credentials and digital mindset of teachers for establishing linkage to the community during the pandemic. Many teachers had access to the beneficiaries of unreached areas through Tola Sewak (TS). In some remote places, teachers convinced parents and students to view the DD Bihar channel and also requested them to play with the android mobile for learning. School on Mobile (SoM) was a successful programme initiated by BEPC during the pandemic, covering a wide range of learners from inaccessible areas. The study attempted to assess the teachers’ intention to use the digital technology for offline teaching. Admitting the fact that digital technology facilitated the learning process, teachers were expected to use it in place of Teaching Learning Materials (TLM) with the help of the advanced digital technology. To make learning more meaningful it was decided to assess whether teachers would curate, disseminate, innovate and mobilise e-contents for physical classroom transaction.

The study ascertained the role of latent constructs in predicting the behavioural intention and its linkages to use behaviour for teaching. Teachers working especially in the government schools were unfamiliar with the tech-based pedagogy. Initially, they had hesitation in accepting it for online teaching. They gradually learnt how to communicate e-contents of learning which was more effective than offline learning. The real problem started with offline teaching which was to be blended with the digital technology. Previous studies on online teaching disclosed that information technology and its service quality were antecedents of use behaviour (Aldholay *et al*, 2018; Joo, Park, and Shin, 2017).

Implication

The study substantiates the role of Information Communication Technology (ICT) in the teaching-learning processes. The findings would be helpful in bridging the gap between behavioural intention and actual behavioural usage of digital technology. Some prominent factors that emerged during analysis need to be attended while designing any capacity

development programme for teachers. This would significantly change the perspective of classroom proceedings even in government schools.

Limitations and Suggestions

The study did not incorporate a few moderating variables such as age, experience, gender, etc, to assess the role in understanding the behavioural intention and actual usage of behaviour. Future research may be directed to have an understanding of moderating variables for behavioural intention. Further, the study was restricted to the government schools of Bihar. It should have been compared with teachers of private schools who had, to some extent, competitive advantage over teachers of the government schools in term of usage of the digital technology.

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Digital Technology Scale

Performance Expectancy

- PE1. I find digital technology useful in my daily life.
- PE2. Using digital technology helps me develop e-contents for teaching.
- PE3. Using digital technology improves my teaching performance.

Effort Expectancy

- EE1. Learning how to use digital technology is easy for me.
- EE2. Using digital technology makes teaching more effective.
- EE3. My learning on digital system is clear and understandable.
- EE4. To be skilful in digital technology opens new venues of teaching.

Social Influence

- SI1. Education experts advocate that I should use digital technology for teaching.
- SI2. Pedagogues argue that I should use digital technology even during classroom teaching.
- SI3. Education experts suggest that digital technology improves teaching-learning process.

Facilitating Conditions

- FC1. I have adequate resources for using digital technology.
- FC2. My school is equipped with the digital tools.
- FC3. I get connected with my students when required.
- FC4. I get help from my colleagues when I find problems using digital technology.

Motivation

- HM1. Using digital technology triggers learning.
- HM2. Using digital technology is enjoyment.
- HM3. Using digital technology results in excitement

Perceived Cost

- PV1. Digital technology is affordable.
- PV2. Digital technology gives a good return even in teaching.

Habit

- HT1. Using digital technology has become a habit for me.
- HT2. I am addicted to using digital technology.
- HT3. I use digital technology for many works.

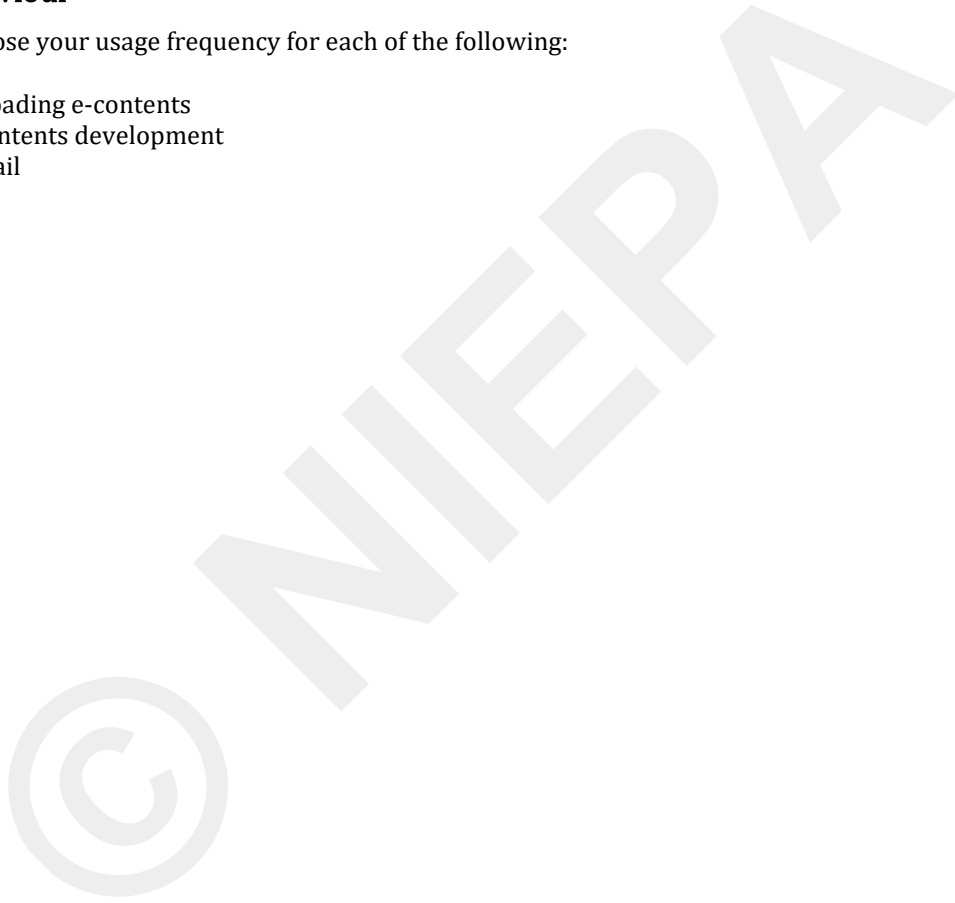
Behavioural Intention

- BI1. I intend to continue using digital technology for classroom teaching.
- BI2. I intend to use digital technology in my daily life.
- BI3. I plan to use digital technology for e-learning.

Use Behaviour

Please choose your usage frequency for each of the following:

- a. SMS
- b. Uploading e-contents
- c. e-contents development
- d. e-mail



Curriculum & Its Practice in Teacher Education Department at BHU & DU: A Comparative Case Profiling

Sunita Singh*
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Abstract

Teachers are the major agents responsible for transmission of all knowledge, and are viewed as a link between society and children. It is critical for teachers to be properly equipped in order to meet and comprehend the children's requirements as well as remain updated in terms of the contemporary and future requirements of the society. A well-thought-out strategy can result in a fantastic execution. By integrating the curriculum with child relevant pedagogies, a well-organised teacher education institution can develop excellent teachers who can demonstrate their calibre, abilities and competence in the field of education. A teacher is prepared in a teacher education institution which is surrounded by numeral factors like the new and ongoing policies, ideology of the institution, political factors, global and national affairs, etc. This paper seeks to establish the conceptual understanding regarding the changing phases of teacher education, its curriculum and the ways of knowing and pedagogical practises across the globe and in the Indian perspective. Through a comparative analysis of the case profiles of two education departments of two eminent central universities (i.e., University of Delhi, DU, and Banaras Hindu University, BHU), the researchers have tried to develop a conceptual understanding of teacher education discourse with reference to curriculum and its practice.

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The Journey of Teacher Education

The history of teacher education and the argument over the most efficient teaching techniques are inextricably linked, as teacher education originated with the assumption that educating future teachers was the best way to produce competent educators. Many teachers utilised didactic approaches before a structured approach to teacher education was developed; lecturing, memorising, and assessment of a student's memory consolidation had been essential components of education over thousands of years. While this conventional approach produced many bright academics, it did not account for varied learning styles and was difficult to adapt to different cultural and socioeconomic contexts. But the pedagogy movement began to transform the way education was considered to be given to students in the early 16th century. Educational visionaries like the Jesuits (1534), Comenius (1592-1670), and Jean-Jacques Rousseau (1712-1778) contributed to the development of more practical, flexible, and student-centered educational approaches. Educating teachers became a structured movement in 1684, when Saint John-Baptiste de la Salle, founder of the Institute of the "Brothers of the Christian Schools" and an educational revolutionary, created what is widely regarded as the first teacher's educational school in Reims, France (Ducharme & Ducharme, 2002). This was a place where young men were taught the concepts and practices of a new teaching technique that could be applied to the youth of any country. The goal of a French "école normale" was to establish a model school with model classrooms where trainee teachers could learn conventional teaching techniques. The children, their instructors, and student teachers, all were housed in the same building. Normal schools, as they were being known at the time, sprung up all throughout Europe. August Hermann Francke created a teachers' class in Halle in the early 1700s to prepare teachers for his orphans who were educated in what became known as the Franckesche Stiftungen. Johann Julius Hecker, a pupil of Francke, founded the first teacher training school in Berlin in 1748. Because of the work of education activists, Horace Mann (1796-1859) and James G Carter (1795-1849), the first normal schools in the United States were founded in New England in the 1820s as private institutions, then as publicly financed organisations (Ducharme & Ducharme, 2002). The purpose of these normal schools, which were influenced by comparable academies in Prussia and elsewhere in Europe, was to improve the quality of the burgeoning common school system by creating more trained educators. Their success, along with Horace Mann's view that universities could not and would not supply enough qualified instructors, led to the founding of comparable schools across the country. The need for educated and competent educators in public and private schools had expanded far and wide by the late nineteenth century, and nearly every country had some sort of a normal school by the late 18th or early 19th century. During the first half of the twentieth century, teacher specialisation became more common: as the importance of formal schooling increased because it was seen as the primary step to pursue higher education and multiple career options in the future. Also, introduction to special education was becoming more common in schools these days; potential teachers began to learn methods to help effectively educate students with mental, physical, and emotional impairment whose special needs had been largely ignored for many years; the emergence of Physical Education as a career path; the distinctions among the arts for potential educators; and the development of a curriculum for potential educators. So, the demand for preparing teachers in accordance with the model schools, the country's political philosophy, and the influence of the contribution of noble

thinkers on the teaching-learning process made the teacher education courses more comprehensive and professional. Teacher and Teacher Education was considered to be one of the noble and most demanded professions across the globe. Education was used as an instrument by many invaders to establish their rule over another country.

Global Reforms in the Discourse of Teacher Education

Looking into reforms of teacher education, many of the researchers like Kosnik *et al* (2016) stated that the need of reform in a programme arises when shortcomings of a programme come to the fore. So, there is a need to identify the shortcomings of supposed reform initiatives. According to him, some of the initiatives are politically driven and involve traditional pedagogical approaches that is popular with majority of the people of that time, but rationally questioned by many thinkers, teachers and researchers. The teacher education curriculum across the globe faces numerous challenges like excessively theoretical and abstract courses; insufficient attention to subject knowledge; lack of a connection between the campus theory programme and practice teaching schools; and minimal preparation of pre-service faculty for their role. Other reasons have to do with student learning needs: students are performing poorly in international tests; a large proportion of students have low levels of literacy and numeracy; school graduates lack the knowledge and skills required to get “good jobs” and contribute significantly to the national economy; young people need to be better prepared to work and live in a digital age; and other understandings and skills are especially needed today, e.g., creativity, interpersonal skills, sound values, inclusive outlooks, and a strong personal identity (OECD, 2012). Therefore, there is a need to revisit the teacher education courses to overcome the above-mentioned challenges to make professional teachers equipped with century skills, who can revolutionise the shortcoming of education system. To understand the need of reforms in-depth, researchers have viewed reforms taken in developed countries like England and the USA where two distinctive reform approaches applied in relation to teacher education discourse.

In England, reforms were driven by capitalistic thinking as the Government used education to build the economy of the country. The reforms were based on market driven ideology rather than research and theory. Instead of considering teaching as an intellectual activity, they considered it as an art where practical apprenticeship approach dominated over a conceptual understanding of theoretical, pedagogical and subject knowledge. Teacher education is returning to the paradigm utilised before the 1960s by conceptualising teaching as a trade (Beauchamp *et al*, 2014). There is no indication that the Government's strategy would result in better learning, even conventional learning; in fact, it entirely ignores the realities of teaching in the twenty-first century. These baseless instructions claim to utilise education to enhance the economy and preserve British culture but rely on antiquated procedures and ignore research, theory and common sense on the cost of critical democratic education; they are thus really ironic. The change might have enormous short- and long-term repercussions for teacher education. Successive governments claiming to value scientific proof have wilfully ignored substantial research on teaching and teacher education (Cochran-Smith & Lytle, 2009; Darling-Hammond, 2006; Day & Gu, 2014; Furlong & Whitty, 2000; Kosnik & Beck, 2009; Loughran, 2006; OECD, 2012; Sahlberg, 2011) and pushed through untested reform initiatives. Furthermore, given the pace of the reforms and the compliance agencies entrusted with enforcing them, even a change of administration is

unlikely to allow research-based teacher education course to recover its position at the university "table," and teacher educators' voices continued to be muted for years.

While reforms in the USA have shown a pragmatic and democratic approach, over the time education is considered as a local and federal enterprise. It is evident that the USA's educational policies and programmes were subjected to the public opinion and comments. Due to the objections to measuring the programme quality by standardised test results of the graduating pupils, using value-added measures, the federal government's regulations for teacher preparation programmes, which were put in place in 2011 and were released for public comment in December 2014, with the contentious "programme quality" metric intact. The plan does not hold non-university programmes to the same high level as university-based programmes. The ESEA (Elementary and Secondary Education Act, 1965) was subject to reauthorisation in 2015, and it promises to retain a regulatory and accountability atmosphere even as it undergoes changes. This regulatory environment and reform have had a significant impact on university-based teacher education, which has been subjected to the growing levels of mandate since 2002, with current data indicating that this trend is not likely to stop. The federal government of the United States issued its newest proposal for a regulation for teacher preparation programmes on December 3rd, 2014 (Federal Register, December 3, 2014a). The new regulations promise to tie programme quality to standardised test scores of programme graduates' K-12 students, tie federal financial aid eligibility for prospective teachers to attain programme quality, and impose additional (and costly) requirements for the collection of "meaningful data on the performance of each teacher preparation programme in the State" (*Federal Register*, Spring, 2014b). In order to preserve state approval, university-based teacher preparation programmes are modifying their programme and curriculum specifications through adding credits to fulfil new subject requirements, adjusting student teaching, and boosting staffing. Many states now require education schools to be certified by NCATE (National Council for Accreditation of Teacher Education, 1980), a complex and time-consuming process that costs tens of thousands of dollars and hours of effort. Alternative programmes that previously existed were not subjected to these rules, but they grew in popularity thanks to NCLB's encouragement – and government financing (NCLB, 2000): *"What began in the early 1980s as a way to ward off projected shortages of teachers and replace emergency certification has rapidly evolved into an accepted model for recruiting, training and certifying those who already have at least a bachelor's degree and want to become teachers"* (National Education Association, nd). *"In 2001, just 20,000 alternative teaching certificates were issued. By 2006, nearly 60,000 alternatively certified teachers were entering the teaching force each year; roughly one-fifth of new entrants"* (Nadler & Peterson, 2009). So, as discussed, the contribution of various reforms in the USA renders the country's educational system more quality oriented and have tried continuous addressal to the emerging need of the system by launching various policy measures like NCLB, NCATE, ESEA and more. As in the USA, education considered as local enterprise supported by federal system. Through these reforms, policy makers and educationist tried to make a decentralised education system which fulfil the need and responsibility of state and nation.

According to a European Commission study (2013), there is a need to focus on quality frameworks for teacher education in relation to an 'ethical' duty of teacher educator's and shared a knowledge base. In Scotland, Initial Teacher Education Standards imbibe the triad of Values, Skills, and Knowledge, along with justice and scientific underpinnings" (Menter &

Hulme, 2011: 388; O'Meara, 2011) studied Australia's teacher education framework (2007) in relation to defined goals for the design of teacher education programmes, including the content taught in the courses" (O'Meara, 2011: 426). OECD (2010) exhorted that some nations have transitioned from a big number of training colleges to a small number of university based teacher education institutions where relatively high entry criteria and standard follow. The European Commission study (2013) said regarding Sweden that "all teacher educators working at universities are obliged to hold a PhD degree while in case of Finland, MA degree and advanced education studies are required for teacher educators. Ireland [has recently introduced] standards for personnel responsible for student teachers' learning, which include a higher-level qualification than the one being taught [and] appropriate teaching experience."

From the above discussion it is clear that an increasing number of the global reforms related to teacher education have focussed on quality attainment. Significant improvements in teacher education can be made with the access of contemporary resources, and well-argued and documented advances in teacher education can lead to additional financing in the future. The fact that the value of teacher education has not been sufficiently conceptualised and is partially investigated to blame for the paucity of provision for teacher education at the government and university levels. Many obstacles impede teacher education reform, most notably those of position and finance. This may be especially true in developing countries, as researches have pointed out: "Teachers at the turn of the millennium are destitute and have lesser reputation, respect, and position than they had fifty years before," (Torres, 2000: 256). Even when providing free teacher education at prominent institutions, it has been difficult to find instructors ready to teach in impoverished rural regions in China (Wang & Gao, 2013). In India, during the 1990s, there was a "diminishment of emphasis on public funding in beginning teacher education" (NCTE, 2009: 5). Even affluent countries, though, face comparable challenges. Lack of financing is a problem for education in general since it competes with health, welfare, infrastructure, and other rapidly growing public costs.

Reforms in Teacher Education Discourse: Indian Perspective

Teaching and learning have long been a part of Indian culture. Its ancient teachings are the result of a lifelong search to comprehend oneself, society and nature, as well as their interconnections. Traditionally, the society committed young people to a learned scholar known as guru, with complete trust and faith: the guru was responsible for all of the learner's learning needs, as well as the whole development of the personality. Over the ages, the system grew and entrenched itself. There were external factors that disrupted it and pushed it to the side line. The National Council of Teacher Education (NCTE), which was established in 1993 and has statutory authority, regulates teacher education in India. Its major goal is to promote planned and coordinated teacher education development through the formulation and execution of regulations (norms and standards) for teacher education institutions seeking accreditation to begin teacher preparation programmes. Until 2014, the NCTE had three sequential regulations (2005, 2007, and 2009), each differing from the preceding. The NCTE has not indicated publicly why new regulations are being developed. The fourth set of regulation 2014, received a lot of attention in the media, society and education as it got supported by National Curriculum Framework for Teacher Education

(NCFTE), 2009 and the findings of the Supreme Court's high-powered Justice Verma Commission (JVC) on teacher education in 2012 which prompted this regulatory adjustment (Ministry of Human Resource Development, 2012). Both of these events took place against the traditional backdrop of India's wider education policy shifts.

To begin with, the problems of growth and quality assurance in the school education system have necessitated structural adjustments in teacher education. After the national education policy (1986–92), and particularly since the economic reforms of the 1990s, India's education system has seen remarkable transformations. During this time, there has been a tremendous surge in social and economic ambitions, resulting in a manifold increase in schooling demand across India's uneven social fabric. As a result, there has been a growth and diversity of education at all levels, as well as concerns about education's "quality" and "equity" across levels. Two important policy-related innovations in school education have occurred in the last decade in this context (having substantial implications for teacher education). The Right of Children to Free and Compulsory Education Act of 2009 (RTE) and the National Curriculum Framework of 2005 (NCF) are the two laws in question (National Council for Educational Research and Training, 2005). On the one hand, RTE is intended to put into practice Article 21A of the Indian Constitution, which establishes basic education as a justifiable entitlement for children aged 6 to 14. The NCF 2005, on the other hand, identifies the elements that makeup "quality" in the educational/curricular experience that primary schools should give. Both policies aim for a child-centered learning environment in elementary schools. The NCFTE (2009) and JVC Report (2012) within which the Batra committee were chronicle to the corresponding upgrading of teacher education in the country in order to transform teaching-learning in schools in this regard. These frameworks show how the country's long-overdue change in teacher education has been sparked by concerns about school quality.

Reform in Curriculum

The NCFTE's goal is to give "directions toward change in the structural components of teacher education at the elementary, secondary, and post-graduate levels" (NCTE, 2009: iv). The framework envisions a shift in the country's teacher education profile by proposing improvements to the curricula's content, teaching-learning, and professional rigor. NCFTE (2009: 52) has placed these improvements in the context of the difficulties with "traditional" teacher education, which is viewed as having poor curricular quality. The following were the main principles of proposed curriculum reforms: (i) a holistic approach to the curriculum; (ii) an emphasis on engagement with theory and foundational perspectives on education; (iii) preparation for future teachers to be reflective, humane, and professional practitioners; (iv) a longer and intensive internship/school experience; (v) preparing would-be teachers to organise teaching-learning in a child-centered manner; (vi) stage specificity in the curriculum (2009: 23-24 and 52-55). Different NCTE subcommittees operationalised the specifics and modalities of these curricular concepts in the context of their various designated areas of curriculum design. The composition of these sub-committees reflected or preserved the academic networks or alliances observed in JVC and NCFTE to a large extent.

Increase in Duration of Teacher Education

Two types of initial teacher education programmes arise from the NCFTE: (i) a two-year second bachelor's degree for elementary and secondary school initial teacher preparation; and (ii) a four-year (or longer) integrated first bachelor's model for both levels. Furthermore, JVC emphasised the necessity for two-year Master of Education programmes, while NCFTE suggested sandwiched three-year postgraduate courses to build a specialised cadre of senior secondary school teachers and teacher educators. Prior to these legislative modifications, bachelors and masters degree programmes in education were each one year long. After 2014, the duration of these programmes was extended across the country to two years. This proposal was founded on the premise that lengthier programmes will offer enough time and opportunity for future professionals to participate in rigorous engagement, as part of a wider goal of professionalising teacher education.

In India, teacher education has gone a long way. In India, there has been a noticeable growth in the number of teacher training colleges. Many private institutions had been created to train teachers in addition to the government teacher training institutes. As a result, India has seen a rise in the number of trained teachers. However, despite the advancements in teacher education institutions, a number of difficulties remained, which the government has tried to overcome by introducing the New Education Policy 2020. The policy document is the latest document which has proposed a huge reform in teacher education system by laying special emphasis on four-years integrated teacher education programme along with multiple entries and exits provisions.

Teacher Education in the Context of Knowledge, Curriculum & Pedagogical Transactions

Based on the above review of literatures, it can be stated that to ensure quality in teacher education, it is important to discuss the context of knowledge, curriculum and pedagogy. Knowledge is commonly described as a genuine and grounded opinion and enlightenment. It is seen as breaking the veil of ignorance in Indian philosophy. When someone is aware of a phenomenon and can declare that the awareness is real, they are said to have knowledge. Knowledge in the educational setting refers to the collection of concepts, ideas, rules, and propositions that have been formed and tested as accurate representations of phenomena. Knowledge is defined by Plato as "justified truth," and by Dewey as "inference from truth." According to NCF (2005: 25), "Knowledge can be conceived as experience organised through language into patterns of thought (or structures of concepts), thus creating meaning, which in turn helps us to understand the world we live in. It can also be conceived of as patterns of activity, or physical dexterity with thought, contributing to acting in the world, and the creating and making of things. Human beings over time have evolved many bodies of knowledge, which include a repertoire of ways of thinking, of feeling and of doing things, and constructing more knowledge." Education is a way of learning new topics and expanding our knowledge. It is essential to create successful teaching-learning experiences through the development of an effective curriculum. Nature of knowledge varies from place to place and culture to culture, so for standardising knowledge it is necessary to design a curriculum which can cater to the needs of individuals and at the same time it can

facilitate the societal need. There are many curriculum thinkers such as W J Popham (1972) argues for the behavioural objectives of curriculum while Lawrence Stenhouse (1978) advocates the process of curriculum. Many other thinkers give their perspectives on curriculum such as Paul Hirst (1993) gave foundationalist view of curriculum; power-knowledge relation in curriculum by Michel Foucault (1984); social structures by Michael Apple (Apple, 1979; 2000), pedagogy and association of social groups with language associated with different codes by Basil Bernstein (Bernstein, 1975; 1996); internalisation, socialisation and constructivist perspective of curriculum by Lev Vygotsky (1999); psycho-cultural views of learning by Bruner (1996); critical pedagogy in curriculum perspective by Henri Giroux (1994); importance of reflection in curriculum by Schon (1987); and autonomy by White (1973; 1997).

Curriculum transaction refers to the efficient and desirable application of methods and strategies according to the goals and objectives of education. Curriculum transaction includes planning and organising for delivering learning experiences, along with proper management and control through using continuous and comprehensive assessment and evaluation in teaching learning process. The curriculum is a comprehensive and intentional package of competencies (knowledge, abilities, and attitudes backed by values) that learners should acquire via structured learning opportunities in both formal and non-formal contexts. A good curriculum develops critical thinking abilities and the conscientisation of social issues in the learner. A Teacher education course take all the above consideration and establishes a concrete relationship in between the content knowledge, various curriculums and the transactional pedagogies that together makes a perfect teacher who can cater to the needs of the students in the student-teacher setup. So, to have an in depth understanding of the teacher education discourse it is important to understand teacher education curriculum from the lens of used pedagogical practices and way of knowing which allows prospective teachers in the classroom to construct their own knowledge. This is important to be a part of the teacher education curriculum as it will prepare the ground for the prospective teachers regarding this connection and will help them to follow the same in their classrooms.

History and Legacy of Departments of Education in the Two Universities

Faculty of Education, Banaras Hindu University

The department was founded on 15th of August 1918 as a Teacher's Training College (TTC) by Pt. Madan Mohan Malviya at Registrar's Office building CHS Kamachha (founded by Anne Basnet, 1898 & 1904) under the principalship of Pandit Manoharlal Zutshi. It was the esteem with which this institution, established for the professional development of teachers in colonial India. This illustrates that Mahamana Pandit Madan Mohan Malviya was concerned about the symbiotic relationship between the school education & teacher education curriculum for the professional development of in-service and pre-service teachers. degree of License of Teaching i.e., LT was given by TTC from 1918 to 1928 (Dar & Somaskandan, 1966). In-service teachers who returned to their workplaces following the training were provided with training. Aside from that, there was also a provision for freshening (Singh, S, 2020). Their education encompassed both academic and

extracurricular pursuits, such as literature, theatre, and athletics. In 1929, the degree of LT was converted into BT, i.e., Bachelor of Teaching and the institution continued giving this degree till 1947. As from this year the BT degree was converted into the degree of B.Ed. The MEd programme and research studies started in the year 1948. From 1918 to 1940, the teaching staff grew from three to thirteen. It had nine full-time teachers, including the principal, as well as four part-time educators, including a drawing teacher, a physical trainer, a manual training instructor, and a spinning and weaving instructor. As a result, TTC had a very talented crew. TTC had a morning assembly ritual in which shlokas from the Upanishads were recited and sung as a sort of worship. Peace, sacrifice, truth, inclusion, share-care, a disease-free life, and universality were all messages in the prayer. It is still going on today (Singh, S, 2020). The years from 1968 to 2014 can be seen as the dynamic years for the faculty of education as the institution went under numerous changes. Major change was that the TTC was now converted into the Faculty of Education in 1968. Also, the acceptance of modern culture and moving towards the incorporation of modern trends amalgamated with the traditional values of our own culture can be seen in the coursework of teacher education. The number of faculty members increased to 25 by 1971-72. Multiple courses, including BEd, BEd (Special), MEd, MEd (Special), MEd (Part-Time), and PhD, were initiated during this phase. MA Education was one of the courses which was running in the MMD college of BHU. Several new infrastructures constructions happened in the faculty of education. Introduction to educational technology in the year 1993-1994 was a step towards inculcating next generation educational skills into the teachers. Since the year 2000, more than twenty national and two international Seminars/Workshops/Conferences have been successfully held as part of academic extension efforts. Revision of curriculum of all the courses in the faculty of education, and online admission system came in action by 2013 (Singh, S, 2020). The centenary phase of the faculty started from 2015. Entering to this phase with glorious tie-ups with various other institutions like NCTE, NAAC, NUEPA, RCI, IGNOU, etc, the faculty had grown and has achieved many milestones. The year 2017-2018 was celebrated as the Centenary Year of the Faculty of Education (formerly known as TTC). Since this phase started, the curriculum of teacher education course underwent to a big structural change in terms of its duration, nature and course work. On November 29, 2016, the proposal of the Faculty of Education, BHU for a "School of Education" was approved under the national central sector scheme known as the Pandit Madan Mohan Malviya National Mission on Teachers and Teaching (PMMMNMTT), which was launched by the Department of Higher Education, Ministry of Human Resource Development, and the Government of India in May 2015. Since March 2017, this school has two centres that have been coordinating extension and research activities with two coordinators, Prof Anjali Bajpai and Prof Seema Singh, under the umbrella direction of the Head and Dean of the faculty. The department continued to highlight the cultural values by organising various events and activities for the students and prompt them to participate at all levels. Many international and national conferences have organised by the department to facilitate students and scholars with new learning and practical exposures.

Department of Education, University of Delhi

Looking into the conscious urgency for teachers and their training, Lady Mountbatten laid the foundation of Department of Education on the 19th of December, 1947 in a bungalow belonging to the university and started functioning under the principalship of Suraj Bhan. The Central Institute of Education (CIE), presently known as the Department of Education, was the country's first significant institute of professional learning and research in education after independence. Pandit Jawaharlal Nehru, India's first Prime Minister, and Maulana Abul Kalam Azad, India's first Education Minister, founded CIE in April 1949 as an autonomous institution and showed a keen interest in its activities and development in the initial years. CIE's role, according to Maulana Azad, must not be confined to "turning out teachers who would be 'model teachers,' but it should also expand into a research centre for addressing new educational challenges in the country." Maulana predicted that CIE would become "a beacon light for the country's training institutions." CIE has established itself as a leader in teacher education and educational research as it did not limit itself to teacher training, rather it strives to find solution of multiple educational problems at all the level of education system by introduction multi-dimensional research programmes under the principalship of A N Basu who took charge in 1949. Their basic focus was on basic education, reforms in examination system, primary and early childhood education. In 1950, the institution was shifted to a permanent site in an unfinished building which was a challenge in itself as it was lacking in proper accommodation for the staff and students. Despite of its challenges, the institution grew and has established its distinctive ideology, which finds representation in its academic programmes, and has been recognized as the Institute of Advanced Studies in Education (IASSE) and has founded the Maulana Azad Centre for Elementary and Social Education (MACESE). Importantly, the institution had a two-fold purpose: Firstly, to train the educational professionals and, secondly, to conduct educational researches. To fulfil its first aim, i.e., teacher training, the institution introduced courses for pre-service and in-service teachers called BT (i.e., Bachelor of Teaching), MEd for teacher educators and research courses like PhD and MPhil in association with Delhi University. The philosophy of the institution reflects the Gandhian view of education in its practices as it can be observed that the institution inaugurated in 1951a basic school (later known as the experimental school) within the campus for bridging the school education and teacher education curriculum. In 1952, a series of lectures were organised in the institution widely to know the educational advancement happening across the nations and to discuss possible adopting methods and techniques that could help in overcoming our country's educational challenges. An Extensive Service Department was started in 1955, under the assistance of all-India Council for Secondary Education (AICSE) which seeks to provide technical advice to school education. Seminars, group discussion forums, workshop, etc. were arranged under this department to facilitate the school and its running programmes. The Central Institute of Education functioned autonomously for many years, but in 1979 it became a part of University of Delhi and then was known as the Faculty or Department of Education. With a change in policy, the BT was converted into a BEd degree and an effort was made to alter the orthodox curriculum of teacher education and introducing several novel featured content and modes of instruction. A two-year part time MEd course was also introduced for the in-service teachers in the evening shift so to provide teachers with the opportunity to develop professionally and academically simultaneously. This course somehow couldn't achieve its

ultimate aim resulting in shutting down after few years. In 1994, the department launched a new course for elementary education teacher training i.e., BEEd (bachelors of elementary education) which was purely focused on preparing qualified teachers for facilitating learning of primary students. Over the years the department grew and carried forward its legacy to the next generation. Many international and national conferences, seminars, special lectures, workshops were organised by the department. The department outshines among all the educational institutions because of its faculty and their rigor and passion towards education. A major change was observed in 2015, when the NCTE changed its norms and drastically the BEEd and MEEd courses underwent into some crucial changes in terms of their nature, duration and coursework. Revision of curriculum and introduction to many new fields with education was the major highlight of this period. The Department of Education continued to follow its own ideology of liberalisation and progressivism and reflects the urge to become compatible amongst the all-other departments of education across the nations.

The two departments were thus born with the instant need of the time and contextual challenges. They both have travelled a long journey in making the teacher education curriculum as it looks what it is now. They have played a significant role in establishing the various reforms of teacher education discourse in Indian education system. They have their own legacy and they continue to maintain it. They surely are different in terms of their ideology, perceptions about teacher education, also in ultimate educational aims. From above we can observe that the BHU's Faculty of Education was founded after the establishment of CHS. We can say that the department was established in the purview of the school. Whereas in the case of the DU's Department of Education, the department was founded before the establishment of the basic school. So, an alternative approach to education can be seen here. There can be seen a global verses local approaches among these institutions. Apart from all the differences either in terms of approaches, methods, curriculum, aims, perceptions, content, context or ideology, these institutions have never failed in producing noble alumnus who have revolutionised the field of teacher education.

Rationale / Significance of the Study

Teachers drive the train of education for learners and transact curriculum using various pedagogical methods which help in knowledge construction of the learners. It is important to take their understanding and perceptions regarding the teacher education discourse and the changing needs with the time into account to ensure a successful planning and execution of the desired educational process. Teachers are supplemented by the teacher educators who basically guide them and prepare them to overcome the challenges of educational settings. Also, a teacher educator is a bridge which connects the policy makers and the teachers and helps all in looking at the actual ground reality, its issues and challenges which need to be addressed. So, in an educational process teachers and teacher educators plays a vital role and can be taken under consideration as the agents of education who are responsible of bringing the reform in the teacher education discourse.

Teacher education courses are being run in many universities and colleges across the globe. Narrowing down to our country, India, we have a magnificent and glorious history of teachers and teacher educators. Teaching and teachers of India are well known from their prestigious past. India has proven to the world by producing wonderful teachers like Dr APJ Abdul Kalam, Swami Vivekanand, Savitri Bai Phule, Sri Aurobindo, J Krishnamurti, Mahatma

Gandhi, and many more. This legacy of teachers and their teaching has been followed by many educational institutions in the country. Among all the educational institutions, The University of Delhi and Banaras Hindu University uphold teacher education as one of their strongest pillars. These two prominent universities have contributed in their own ways to establish the teacher education discourse in the country. They have given importance to the teachers and teacher education since the time of independence or even before that in the case of BHU. Laying down the foundation of teacher education and its nature and curriculum, along with focussing on creating a perfect balance between the practice and theory by establishing a school within the teacher education department by these two universities has exemplified the true nature of the teacher education discourse. Both institutions have a long and illustrious history of producing intelligent individuals who worked with a goal to make the world a better place. Over the decades, these two eminent universities have exhibited its culture, history, and prestige among other universities across the world. But to regulate a standardised and uniform structure of teacher education, Government of India decided, in 1995, to establish an autonomous body (NCTE) which can set a unified guidelines for all the educational institutions to follow common structure, rules and regulations for teacher education courses in order to maintain harmony across the country. This changed the nature of the teacher education courses as the individuality of various institutions were affected. In spite of this, the Department of Education (DU) and Faculty of Education (BHU) are able to maintain their own autonomy in terms of their practices and ideologies. This autonomy is reflected in their curriculum and into the approaches of its transaction. The research aims to understand the degree of autonomy of these two departments in their curriculum and its transactional approaches. Along with this it also highlights the various platforms that these two departments of education provide to their prospective teachers and teacher educators for the constructing and applying their understanding about the teacher education discourse. Also, the study tries to explore how the teacher education curriculum has shaped as it is now and what would be the needs of teacher education that might be needed to be addressed in near future. The study signifies to be important for future reference for the teacher education course as through this research researchers has tried to raise the question directly or indirectly related to teacher education curriculum: *Whether both the universities were able to achieve the ultimate aim of a teacher education course or not? Are they preparing a holistic teacher or teacher educator or they are following the colonial legacy as both institution manifest during the British rule? Are these institutions preparing professionals in terms of primary, secondary and higher level of education? Do Teacher Education Department introduce the idea of school & society in their respective curriculum? Are these teacher education institutions have surrendered their academic autonomy to initiate and plan a new curriculum such as implementation of two-year or four-year ITEP programme? How significantly the duration of the teacher education programme has affected the curriculum and pedagogical practices to attain the quality outcome in these recent years? How much the teacher education courses encourage the 21st century skills such as critical thinking, problem solving, creativity, innovation and technological assistance? How much the teacher education programme promotes liberal art and multidisciplinary approach in teacher education curriculum?* Through these queries the present study intends to underline the differences and similarities between both teacher education institutions in terms of the ways of knowing, curriculum transaction and pedagogical practices which will help the future researchers to accumulate the various

criteria which can be locate in between various educational institutions regarding rules and regulations of teacher education that can be possibly seen despite of being regulated by the same organisation, i.e., NCTE.

Research Methodology

To get a sound understanding of the teacher education discourse, a systematic review of international and national literatures was done by the researchers while keeping a sharp focus on the reforms in teacher education across the globe and within the country. In fact, if two eminent universities were selected for the study, it was to build a comprehensive understanding about the nature and various approach of teacher education curriculum in India.

The department of education at these two universities were chosen as the primary source of data because of their prestigious legacy and glorious history, apart from their huge contributions in shaping the teacher education course over all these years since independence. The researchers have tried to highlight the difference and similarities between the approaches to the curriculum adopted in these institutions, their various pedagogical methods and the platforms provided to the prospective teachers and teacher educators to build their knowledge and understanding about the teacher education discourse. To develop an in-depth understanding, the researchers used official departmental websites of the two institutions as a secondary source to investigate the contemporary curriculum.

The research design of this study starts with a comparative profiling of the two selected departments of education at the BHU and DU and the philosophical paradigm guiding the study is interpretivism as the study respects the individual and contextual differences. The population includes all students enrolled in B.Ed. and MEd programmes at both the universities, as well as teacher educators who teach at these departments. The data were collected for three months, from October 2020 to January 2021, through online mode due to the nationwide lockdown because of the COVID 19 pandemic. The researchers used a purposive sampling technique to choose 60 BEd and MEd scholars and teacher educators having 10 years and above of professional experience (professors and assistant professors) and alumni from each department as the sample of the study. Out of all, 10 BEd and 10 MEd scholars from each department and 3 teacher educators along 3 alumni from each department were considered for in-depth interviews through focus group discussions. The researchers triangulated the data by using focussed group discussions via google meet, semi-structured interview schedule and questionnaire to learn about the idea, nature, and perception of prospective teachers and teacher educators to curriculum and curriculum transaction, way of knowing and use of pedagogical practices in both education departments. To establish a better understanding of the data, the researchers used a comparative analysis of the case profiles of these two departments of education.

Comparative Analysis of Case Profiles

To underline the differences and similarities in the approaches of the teacher education in the department of education (DU) and Faculty of Education (BHU), the researchers have analysed the data into three different segments:

1. Structural comparison of both the department of education.
2. Perception of prospective teachers and teacher educators towards way of knowing, curriculum transaction & pedagogical practices.
3. Lastly, the perception and understanding of teacher educators working in the institution for the last 10 years about teacher education curriculum, its transactional approaches, and their institutional legacy to the dynamic nature of the teacher education course.

Structural Comparison of Teacher Education Course and Curriculum between the Two Departments

Looking into the teacher education curriculum of both the departments, the aim, vision and objectives of the Education Department of Delhi University is to grow into a research centre for tackling new educational issues in the country, not just to bring out teachers who would be 'model teachers' but it would become a beacon light for the country's training institutes through instilling fundamental principles of democracy, freedom, devotion, creativity, social responsibility, diversity, inclusion, collaborative and experiential learning, innovation, honesty, and quality. The department has developed its distinctive philosophy, which finds expression in all of its programmes. The above aim, vision and philosophy of department of education, DU, reflects the ideology which is in coherent with the Sargent Commission (1944). The commission recommended a development of well trained and educated teachers who can pace up the educational processes in the country by establishing more teacher education institutions and colleges. Whereas the Faculty of Education at BHU is trying its best to produce teachers embodied with cultural traditions of our society and also modern enough to keep pace with changing times. The Faculty of Education has been fulfilling the cherished dream of the founder of the University who visualised the importance of teacher education within the two years of its foundation.

To explore the course and curriculum of teacher education programmes (BEd and MEd) running in both the universities. Curriculum does not simply refer to academic topics; it also refers to any documents, events, experiences, and environments that may have a direct or indirect impact on a child's learning. The website comparison assisted researchers in understanding how these two colleges cater to the various demands of students and assist them in achieving their full potential. The comparison was based on a number of factors that collectively make up an optimal curriculum. The following parameters were considered for the structural comparison of the two universities: Infrastructure, Programme Outcome, Administration, Teaching Faculty, Courses, Structure, Syllabus, and Teaching Methods and Assessment. These parameters are considered as the supporting pillars for an effective transaction of curriculum and knowledge creation among the learners.

FIGURE 1

Main buildings of Education Department of Delhi University and Banaras Hindu University and the Logo of each Departments of Education (Source: Official Website of department of education of both the universities)



FIGURE 2

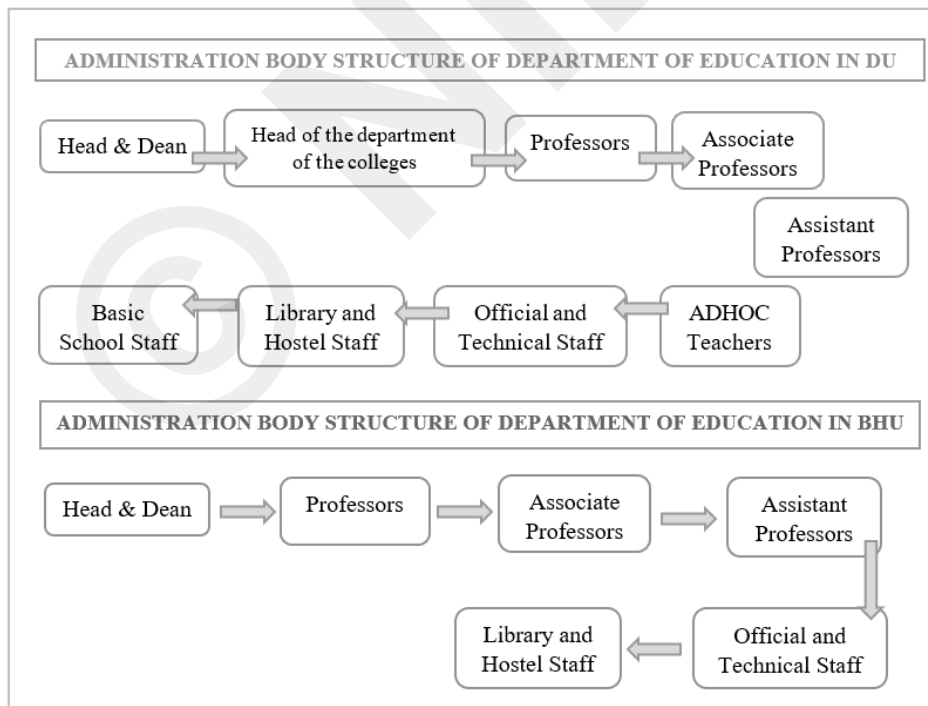
Infrastructural Comparison

INFRASTRUCTURE	
UNIVERSITY OF DELHI	BANARAS HINDU UNIVERSITY
<p>The Department of Education's main building, which is a heritage building with two floors and includes Art Room, Assembly Hall, Conference Hall, Committee Room, Computer Lab., E.T. Lab., Research Room, Psychology Lab., Science Labs., Library, Hostels, Sports Room, Canteen, Photocopy, and Special Student Facilities, is located on the university's north campus. In the department's grounds, a new building with modern infrastructure and equipment is also being constructed.</p>	<p>The Faculty of Education has a 13.02-acre campus that includes Boys and Girls Schools, Hostel, and other facilities like laboratories (which include a Social Science Lab, Psychology Lab, Science Lab, Educational Technology Lab, which includes a workshop for developing teaching aids, a SUPW workshop, and a computer), multipurpose rooms (such as a hall, a seminar room, or a committee room), Classrooms and Physical Education and Sports Room, an open-access library and Computer & Internet access.</p>

Source: Official website of DU & BHU

FIGURE 3

Structure of the Administrative bodies



Source: Official website of DU & BHU

FIGURE 4

Courses & Teaching Faculty

UNIVERSITY OF DELHI DEPARTMENT OF EDUCATION	BANARAS HINDU UNIVERSITY FACULTY OF EDUCATION
COURSES OFFERED BY THE DEPARTMENT OF EDUCATION	
<p>The department of education of University of Education currently offers six courses ranging from undergraduate to doctoral level of education. The courses are B.El.Ed. (4 year-semester mode), B.Ed. (2 years-annual mode in DU & semester mode in BHU), B.Ed. special education (2 years- annual mode in DU & semester mode in BHU), M.Ed. (2 years- annual mode in DU & semester mode in BHU), M.Phil. (3-4 years), Ph.D. (5-7 years) in education. The faculty of education at Banaras Hindu University also offers these courses except B.El.Ed.. Enrolment of students in all the courses are executed by the process of entrance examination by the two universities. Both the Universities requires at least 50% marks in graduation (B.A./ B.Sc.) for applying for Bachelor of Education and at least 50% marks in B.A./ B.Sc. + B.Ed. or BA.MA. /B.Sc.M.Sc. + B.Ed. for applying for Master of Education degree.</p>	
TEACHING FACULTY	
<p>There are 37 listed faculty in department of education of university of Delhi and 28 teachers in Faculty of education in Banaras Hindu University. The minimum qualification for lecturer teaching in university of Delhi is master's degree with 55% marks (Master of Education and in a specialized subject) along with NET in Education Qualified. The rules of Banaras Hindu University states that NET is a prerequisite for appointment as lecturer for candidates who have submitted their Ph.D. theses after 31.12.2002.</p>	
Faculty of both the university are involved in multi-disciplinary research and projects	
<p>Educational Research, Educational Planning and Management, Pedagogy of Social Science, Educational Psychology, Special Education, Science Education, Educational Research and Evaluation, Technology, Philosophical Foundations of Education Contemporary Issues in Education, Educational and Vocational Guidance Teacher Education in Special Education, Braille & Mobility & orientation, Sociology of Education, Gender Issues in Education, Physical Education, Measurement & Evaluation, Education technology, Curriculum Studies, Research Methodology, Teacher Education, Citizenship Education, Inclusive Education, Philosophy of Education, Tending value education, Mathematics Education, Teaching of Hindi Guidance and Counselling, Health Education.</p>	
Teaching Methods and Assessment Process	
<p>The assessment process followed by both universities is based on Annual Examination which holds 70% of the marks through pen-paper mode of exam and 30% evaluation is based on the internal basis where teachers assess based on the class performance, assignments, and regularity. But the Banaras Hindu University follows CBCS system of evaluation. Discovery, Innovation, Interdisciplinary, Ability based designs, experiential teaching and learning are methods listed on the website of these universities which teachers follow in their classroom proceedings while transacting curriculum.</p>	

Source: Official website of DU & BHU

FIGURE 5

Structure of the Course & Syllabus

UNIVERSITY OF DELHI DEPARTMENT OF EDUCATION	BANARAS HINDU UNIVERSITY FACULTY OF EDUCATION
STRUCTURE OF COURSE	
Bachelor of Education	
For B.Ed. Course, the department of education, university of Delhi offers seven foundation courses for 500 marks., two pedagogy courses for 200 marks, one elective course for 100 marks, four EPCs for 200 marks, tutorial for 50 marks, field observation for 50 marks, and school experience program under internship for 300 marks.	The Banas Hindu University offers core theory courses, pedagogy courses, compulsory courses, elective theory courses, micro simulated teaching - demonstration of teaching skills/lessons, preparation of teaching learning materials with respective pedagogical courses (TLM), school based practical courses (School Activities Record)/CBR, comprehensive students teaching in schools.
Masters of Education	
The M.Ed. Course of department of the education of university of Delhi offers Two Research Methods Courses (200 marks), Five Perspective Courses (500 marks), Three Specialization Courses (two from a cluster and one from any other) (300 marks), Dissertation (125 marks) Projects (50 marks) and Research Seminar (25 marks).	Six perspective papers (4 credits each), three tool courses (4 credits each), two teacher education courses (4 credits each), Stage specific (2+4 credit), Pedagogical Courses (choice anyone) (4 credits each), Optional courses (choice anyone) (4 credits each), Internship & dissertation (4+ 4+10 credits), Individual development of courses (2 credits), Self-development (2 credits).
SYLLABUS	
Bachelor of Education	
Pedagogies (Language, Sciences, Mathematics, Social Sciences, and Commerce) specialties and elective courses (Education for Mental Health, Art Education, Computer and web Technologies in Education, Education and Technology, Environment Education, Human Rights in Education, Peace Education & Adolescence Education). Understand the fundamental principles and concepts of educational philosophy. Gain a better grasp of the learner's nature, variety, and learning. Understand the role of governance systems and structural-functional provisions in supporting school education. Gain knowledge in teaching, pedagogy, school administration, and community participation. Develop communication, contemplation, art, aesthetics, drama, self-expression, and ICT skills.	With specializations in Pedagogies (Language, Sciences, Mathematics, Social Sciences, Music and Commerce) and Elective Courses (Teacher and Education in the emerging Indian Society, Psychology of learner and Learning-II, Measurement and Evaluation, School Administration and Management, Special Education, Health Education, Environmental Education, Computers for Teachers, Gender, Education and Society, Physical Education and Yoga, Population Education, History of Education, Value Education, Educational and Vocational Guidance, Curriculum Construction and textbooks preparation, Music Education, Action Research, Education for Inclusive Society).
Masters of Education	
With specialization in Mathematics Education, Educational Technology, Social Science Education, Language and Literacy Education, Science Education, Inclusion, Social Theory of Education, Curriculum, Art Education, Comparative and International Education, Culture and Education, Experimental Research and evaluation, ICT and Equality and Education.	With specialization in Distance Education, Teacher Education, Special Education, Educational Measurement & Evaluation, Curriculum Development, Educational Management, Environmental Education, Citizenship and Human Rights Education, Gender and Education, Guidance & Counselling, Value Education, Language Education, Comparative Education, Educational Technology, Science Education, Yoga Education, Contemporary Issues in Indian Education, Economics of Education.
MEDIUM OF INSTRUCTION IN BOTH THE COURSES IN BOTH THE UNIVERSITIES	
ENGLISH	

Source: Official website of DU & BHU

Thus, we can conclude that these two universities have similar curricular structures as per the norms of NCTE, but they reflect their own individuality in terms of their ideology and basic mode of pedagogic transaction. Both the universities have the same infrastructural facilities; the only difference is that the Banaras Hindu University have multi-specialty laboratory network in the faculty of education which links all the knowledge branches together. The administrative body assures a proper flow of the curriculum process in an institution. Both the departments are able to establish a relationship between the theory taught by the teacher educators in the classroom and the practice and implication of these theories on the ground level (Inbuilt School visits). Both the university expects their prospective teachers to develop into a model teacher who has a rich understanding of the content, foundations of education and are well equipped with the new and advanced pedagogical skills. Course structure of teacher education of both the departments offer same courses at all levels from bachelors to doctoral except the colleges and institutions affiliated to Department of education (DU) which offers a BELD course after the school education for training teachers for primary and elementary school. Teacher educators of both the university adopt similar teaching and assessment methods. The only difference found was that the FoE has semester-based mode of teaching and DoE has annual mode of teaching in all of its courses. The syllabus of these two universities is similar to each other and satisfies the regulation of NCTE guidelines.

Perception of Prospective Teachers and Teacher Educators towards Way of Knowing, Curriculum & Pedagogical Practices

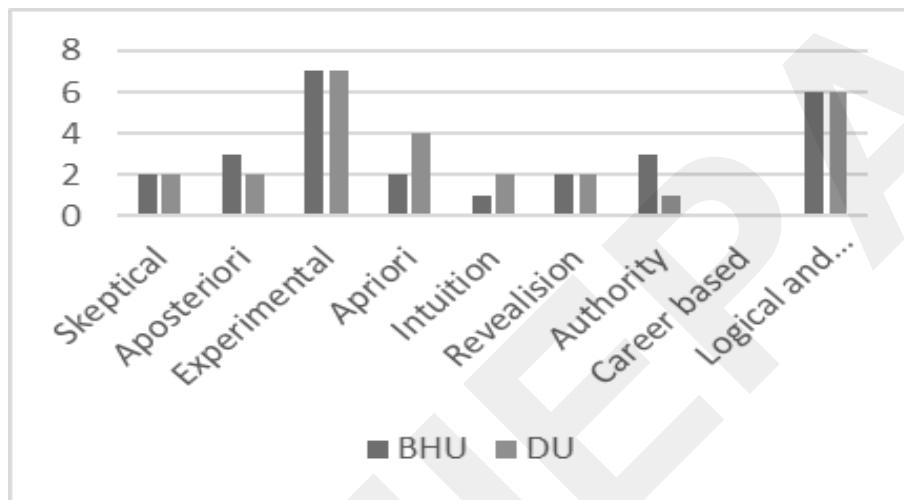
Perception about way of knowing

Knowledge and its transmission are the main concern of education. Familiarity with and awareness or comprehension of someone or something, such as facts, skills, or things, is referred to as knowledge. Knowledge may be gained in a variety of ways and from a variety of sources, including but not limited to perception, reason, memory, witness, scientific investigation, education, and practice, according to most accounts. This concept of knowledge is supported by all the prospective teachers at Delhi University and Banaras Hindu University. Knowledge, according to a BHU respondent, is "acquaintance with or comprehension of a science, art, or skill." The responses above represents a solid understanding of the term knowledge produced by respondent from both universities. They both guarantee that the term's theoretical conception is properly established and understood by respondents.

Many philosophers have classified knowledge into various types and categories based on its source and nature. Knowledge also exists in various forms and there are multiple ways of knowing and each way is unique in its own sense and reveals and perceives the surroundings differently. A majority of the respondents from the two universities opined that experiential knowledge is the truest knowledge. The second most popular form of knowledge is logical & reasoning, 86 per cent of the respondents from both the universities have chosen this form of the knowledge as second best. Apart from this, A-posteriori, Intuitional, Revelative, Authoritative were the chosen responses from the scholars of BHU &

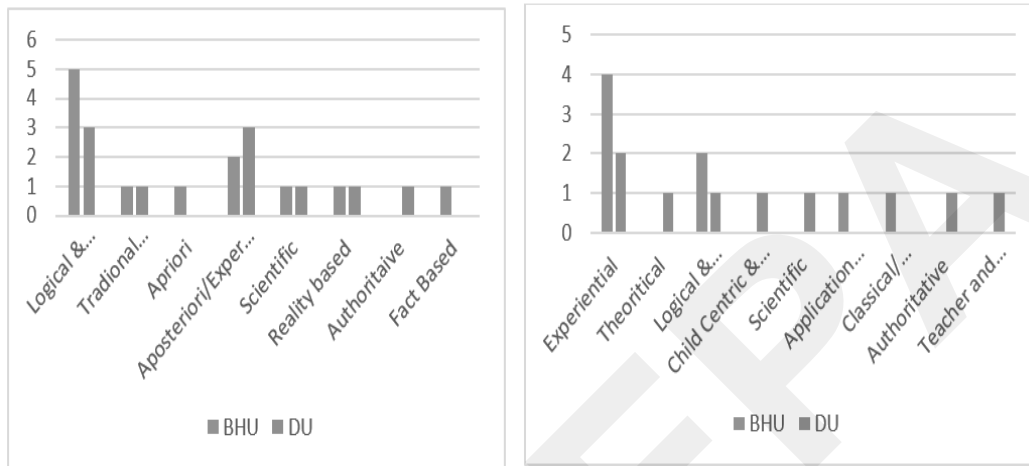
DU (Fig. 6). The responses reflected that the scholars of both the universities are aware of the fact that there is no single form of knowledge which can be said true.

FIGURE 6
Forms of Knowledge



With a well-constructed philosophical ground in education, the prospective teachers seemed critical when asked to reflect on the kind of knowledge which is considered to be as legitimate in their institution. There was a mixed response from the respondents of Delhi University as a majority said that the education department relies on the logical and reasoning, and experiential knowledge. Some pointed that traditional and authoritative are considered to be as the true knowledge in the institution whereas, few experienced that the department foster scientific and reality based practical knowledge. The prospective teachers of faculty of education, BHU, emphasised that the legitimate knowledge is based on logics and reasoning along with experiential knowledge. They have also mentioned that at times the institution also promotes traditional knowledge, *a priori* knowledge, scientific and reality-based knowledge, and fact-based knowledge. The respondents of both the universities claimed that experiential, theoretical, logical, reason-based, student centric, scientific in nature, application based and discipline specific knowledge with some experience of exploration and research are promoted in an educational course (Fig. 7).

FIGURE 7

Legitimate form of Knowledge Promoted in Education

Individuals' experiences play a vital role in education. Learner's personal experiences should take under consideration by a teacher while teaching. This helps learner to relate the theoretical concept with the practical life and can form concrete experiences. On asking about to what extent experiences of respondents were included in the classrooms by teacher educators, respondents from both the universities responded that the faculty ensure that they incorporate their experiences in the classroom and build their content over it but there were a few respondents who felt that no such incorporation of personal experiences happens. Talking about the incorporation indigenous knowledge and how much is it necessary to include it as the part of an educational course, the respondents of both the universities said that sometime the faculty does include the local knowledge in the classroom and as a part of educational course it is important for teachers to make the students aware of the traditional and native knowledge in the pedagogy.

Perception about Curriculum Transaction

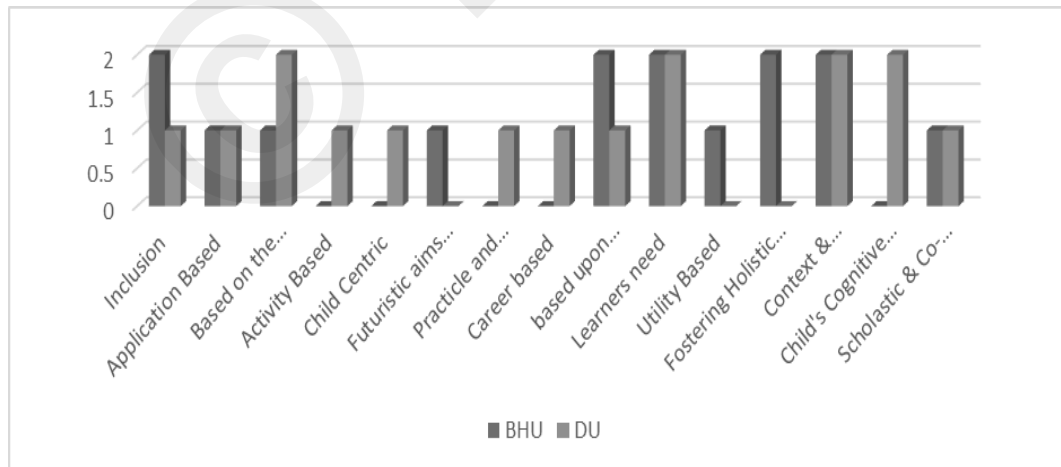
It is not easy to define the word curriculum in education. Curriculum has been characterised in a variety of ways by philosophers and academics. More than 120 definitions of the phrase occur in professional literature devoted to curriculum, according to Portelli (1987), probably because authors are interested with either delimiting what the term implies or developing new connotations that have been linked with it. "Curriculum is a historical accident," according to Longstreet and Shane (1993), because it was not created to achieve a certain set of goals. Rather, it has developed in reaction to the growing complexity of educational decision-making. Curriculum is a standards-based sequence of planned activities in which students practice and master material and applied learning abilities. Curriculum serves as a primary guide for all educators in terms of what is required for effective teaching and learning, ensuring that all students have access to challenging

academic experiences. This description of the curriculum is accepted by all students at Delhi University. Students at BHU, on the other hand, agreed that a curriculum is the sum of all student experiences that occur throughout the educational process, with the remaining 53 per cent believing that a curriculum is the sum of all student experiences that occur during the educational process. There is no right or wrong definition of curriculum; they are only various perspectives. Curriculum refers to a student's overall experiences during an educational process, which include sequential planning of academic and non-academic activities, attainment of content knowledge proficiency, materials and their practical implications, as well as social and cultural surroundings. Curriculum is the process of bringing together all the elements of education in such a way that it supports the child's learning and development of life skills. Curriculum includes every conceivable educational aspect that has a direct or indirect impact on a child's growth.

For effective teaching, a thorough understanding of curriculum planning is required. Curriculum planning is a process that comprises actions defined by interrelationships between individuals and organisations as they collaborate to research, plan, develop, and improve the curriculum, which is the school's overall environment. The respondents of Delhi University identify inclusion, activity-based learning environment, fields of knowledge (content), application based and practical in nature curriculum, career oriented, addressing the needs of the society and the learners, context specific, appropriate to the child's biological age, includes both scholastic and co-scholastic activities as the parameters of the curriculum and have considered it as important elements of curriculum development. Whereas the scholars of BHU proposed the futuristic aims and needs, utility based, and a curriculum which fosters and addresses the holistic development of the child along with incorporating inclusive practices, content specific, catering to societies & learners need as the major parameters of the curriculum development (Fig. 8).

FIGURE 8

Parameters of a Good Curriculum

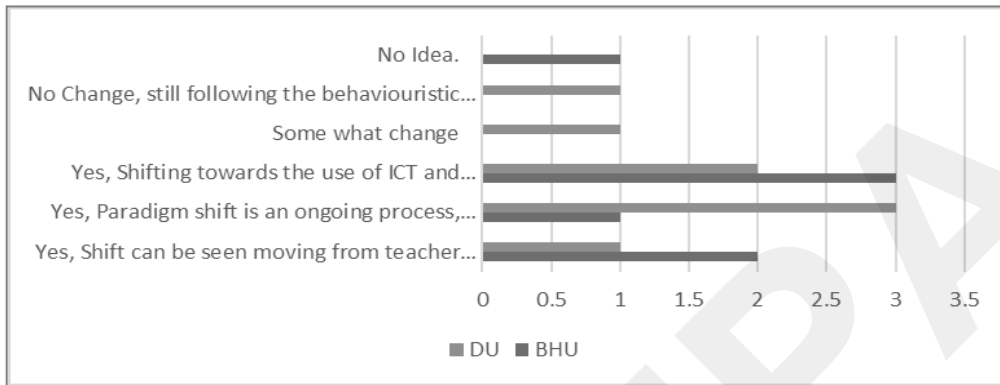


Constructivist curriculum and traditional curriculum has marked their importance in their own ways in the educational history. As a future teacher it is important to understand the difference in between these two approaches. The prospective teachers of the Banaras Hindu University chose, *“Traditional: Conception of learning is superficial, and instructions are teacher-centric. & Constructivist: Conception of learning is deep, and instructions are student-centric,”* as their potential answers, whereas the prospective teachers of Delhi University think *“Traditional: Conception of knowledge is based on facts, absolute reality, and individualistic authority. & Constructivist: Conception of knowledge is based on competences, relative reality and collectivist authority”* as the most appropriate answers.

Further, to understand the kind of curriculum being practice in these universities, the data showed mixed responses. As majority of the respondents of BHU mentioned that traditional approach of curriculum is being practiced in the institution, and few supported behavioural approaches of curriculum and few mentioned that situational based curriculum is also applied. Whereas the University of Delhi sometimes practises traditional and behaviouristic, mostly they use the constructivist approaches in their practices, according to the respondents.

Curriculum of a course or a subject is time dependent. As the world is ever evolving, the nature of curriculum is also ever changing. It changes with the time, space, context, population, environment, etc. Paradigm shift refers to a complete and important change in the usual or accepted way of doing or thinking about somebody/something (Oxford English Dictionary). When it comes to the Indian education system, especially in terms of higher education, there have been several changes over time. Teachers' motivation, instructional methods, classroom environment, school-community cooperation, child socialisation, and teaching-learning methodologies and styles are all naturally related to distinct cultures, according to the National Curriculum Framework for Teacher Education (2004). Several modifications have been made to the teacher education curriculum. At both the bachelors and masters level, the course duration has been changed from one year to two years. The figure below (Fig.9) represents that the respondents of both the universities acknowledged the paradigm shift from being teacher centered to constructivist to blended and ICT based curriculum. There were very few students who had no idea about the shift or have mentioned that somewhat change can be observed. A few students of Delhi University have explicitly referred to no change in the curriculum, still behaviourist and authoritarian approaches are being practised in their institution.

FIGURE 9

Paradigm Shift in Curriculum

The outbreak of Covid 19 disrupted the usual functioning of all the systems of the world, including the education system. This affected all the stakeholders in different capacities. But the major challenge which this shift caused is an increase gap between the teachers and the learners who belong to diverse groups or the marginalised sections of the society. It has landed us in an all-new paradigm. On asking prospective teachers that which type of curriculum is the best for this new normal mode (virtual mode), some of the respondents of BHU still preferred the traditional system, and rest chose thematic, programmed while a majority chose technological and blended mode of transaction for the curriculum. The respondents at the University of Delhi favoured thematic, programmed, and technological modes for transaction of the curriculum in this situation of abnormality.

An ideal curriculum comprises every minute detail about the teaching learning process and reflects into a holistic picture of child's physical, cognitive and affective domains. Scholars from both the universities acknowledged the importance of curriculum aims, goals and objectives, curriculum content or subject matter, curriculum experience, and curriculum evaluation. Almost all the respondents chose all these options in various combinations but mentioned the importance of all these four components of the curriculum that a curriculum developer should keep in mind while making an effective and inclusive curriculum for students.

Perception about Pedagogical Practices

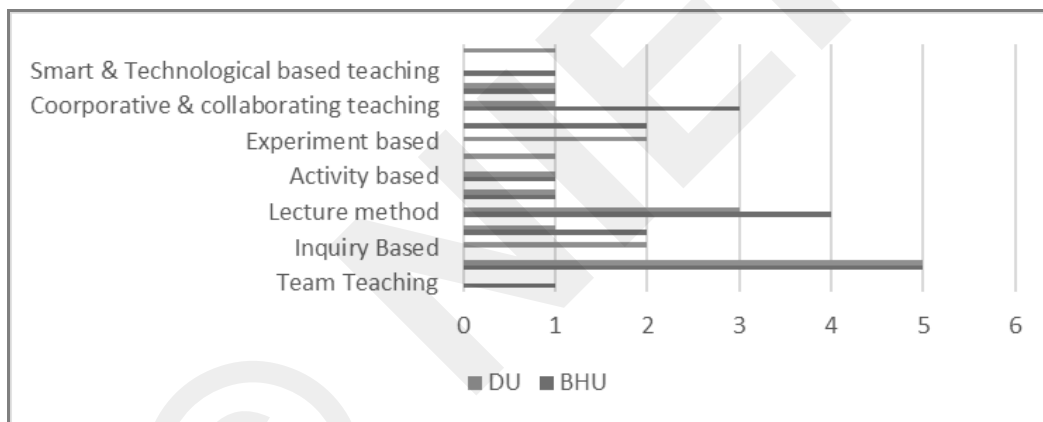
Pedagogy is the "art, science, or profession of teaching; especially education," according to the Merriam-Webster Dictionary. Pedagogy is distinct from teaching in that it entails the study of how to teach, i.e., knowledge of teaching techniques and styles. It comprises tools, approaches, assessment techniques, and feedback methods that a teacher should be familiar with and may use in their classroom with children to ensure that all children participate equally and fully. A method of teaching is referred to as pedagogy. Respondents of both the universities thus referred to pedagogy: "*Pedagogy is shaped by a teacher's teaching ideas and is concerned with the interaction of culture and different learning styles.*" This explains that pedagogy means designing an approach which entails theoretical concepts and shape

them into practical and concrete experiences. It is important as a teacher to have a comprehensive understanding about the concept of pedagogy.

Learning various pedagogical strategies is one of the majors understanding a pre-service teacher gets in their pre-service coursework. Team teaching, group discussion, inquiry based, project based, lecture method, demonstration method, activity based, reciprocal based, experiment based, mixture of traditional and constructivist methods, corporative and collaborating teaching, behavioural techniques, smart and technological based teaching, stimulating teaching are some teaching techniques mentioned by the respondents of both the universities (Fig. 10). The only difference was in the approaches of these universities was that the teachers of faculty of education, BHU focusses more on discussion based and lecture-based teaching methods whereas teachers of the Department of Education, University of Delhi, practise experiential, reciprocal teaching along with discussion and lecture methods in their classrooms.

FIGURE 10

Teaching Methods Practised by Teachers of BHU & DU



Using various pedagogies with diverse learners acts as a catalyst for their learning. As a teacher it is important to use appropriate medium of instruction while teaching and ensuring that the medium of teaching does not become a challenge for the learners. Teacher educators of both the university keep the criticality of medium of instruction so, they use both Hindi and English language to transact the content, mentioned by all respondents of both the universities. Being bilingual helps to understand the concepts with more clarity and guides to present reflections in a more organised way. After planning the method of teaching, it is important to choose or construct an appropriate teaching-learning material which can facilitate the learning of the learners. Respondents from both the universities mentioned that their teacher educators use ICT tools like PowerPoint presentations, videos, movies, along with readings, books and blackboard. Apart from the above some of the respondents from DU highlighted the use of models, flash cards and oral discussions by the teacher educators.

The world is now undergoing through a major crisis of because of Covid 19 pandemic, and it has affected each and every sector across the globe. The online platforms left teachers with no other option but to get adjusted and create new possible solutions to transform the online teaching-learning process into digital platforms. Acknowledging this change, prospective teachers of both the universities were asked about the changes they have faced in their teachers' pedagogies due to the pandemic situation, they mentioned that the major change was to use E-learning, digital platform for virtual classes like G-suits, Zoom and conducting classes in discussion and lecture mode. The respondents of Delhi University described that this situation also as imposed cooperating teaching and learning. As the whole online teaching was a brand-new concept so, it was difficult for one stakeholder to take charge and responsibility. Students, teachers and other stakeholders had to work together to ensure a smooth functioning of the system. Respondents of both the universities mentioned that due to this drastic shift, both the universities generated a new set of guidelines, and all the teachers were obligated to teach under those norms. Many teachers and students were not able to use ICT tools and devices very effectively; that became a challenge in itself which resulted in teacher centric teaching-learning process, negligible lands on experience, restricted dialogues, and unidirectional teaching where only teacher used to speak, and students were passive participant.

Perception of Teacher Educators of both the Departments on Curriculum Transaction and Pedagogical Practices

<i>UNIVERSITY OF DELHI</i> Department of Education	<i>BANARAS HINDU UNIVERSITY</i> Faculty of Education
<i>Theme 1: Perception about Teacher Education Course</i>	
1.1 Aim of Teacher Education Course	
Teacher educators of Delhi University connotes a progressive and empowering teacher education programme. They called for a programme which aims <i>to build an open minded, sensitive, were aware of child's and societies contemporary needs and issues. A teacher education course should be nurturing the budding teachers, to meet the concerns that might arise in the school setup.</i>	Teacher educators of BHU suggested that the aim of a teacher education programme should be <i>the holistic development of future teacher by enhancing their content, professional & pedagogical skills. Along with this they also have emphasised on nurturing the innate potential of teaching and maintaining the naturalty of the future teachers.</i>
Interpretation & Analysis: Teachers of both the universities have agreed with this change in the aim of teacher education curriculum from being an instructional training programme to changing into a comprehensive overall development programme. Both the universities aim to a slightly different by quite similar kind of a teacher education programme. The teacher of BHU wants that the course should aim towards the overall development of future teachers whereas the teachers of DU advocates the professionalism and empowerment of the would-be teachers.	

1.2 Set of Skills Expected in a Student of Teacher Education Course

The DU teacher educators expect their scholars *to be more sensitive towards all the segments of the society, enriched content knowledge and quality of practicing varied pedagogical skills. Assistant professors think that their scholars should have the energy of a learner to foster their lifelong learning and they have to be more spontaneous in terms of the context in which they are working. They expect that teacher interns should be open and adaptative in nature, along with highly reflective, critical and flexible thought process.*

The teacher educators of BHU advocates that they expect that their *scholars to possess strong effective domain, incorporate humane qualities, enriched professional ethics and competencies, high moral, should provide an open channel for the students to communicate, passionate about their profession, should be enthusiastic and motivated to practice inclusion.*

Interpretation & Analysis: Both the universities are known for the production of high-quality teachers who are full of morale, enthusiasm and zeal towards the teaching profession. Both the institutions instil confidence, empathy and enriched content knowledge among their future teachers. They believe in that a teacher has the capacity to shape the future of thousands of students of a country hence they are also responsible for nation building.

Theme 2: Autonomy of Teachers & Pedagogies they use

2.1 Importance of Teacher Autonomy

The teacher educators of Delhi University also acknowledge the importance of teacher autonomy and they also claimed that *“the institution ensures this autonomy of teacher educator in the classroom. Teachers are the last link of the chain of curriculum transaction process. They directly are linked to the students a play a vital role in transaction of curriculum among the students. An autonomous teacher will produce an autonomous student, so as a teacher educator is it the responsibility to inculcate this attribute in their future teachers.”*

Teacher educators of BHU said that *“teacher is autonomous in their pedagogy and style of transacting curriculum, but they are not very much involved in curriculum making and developing process. They also added that there should be a controlled autonomy of teacher. Teachers should be under vigilance of their seniors ensuring that teachers are not taking disadvantages of their free space and power, instead they are focusing on children’s need and are promoting inclusion. Autonomy is important but not at the cost of bad teaching quality.”*

Interpretation & Analysis: According to the teacher educators of both the universities, teacher’s autonomy is very crucial and is important for a teacher to establish as it gives the power to teacher to use various instructional designs with the students in the classroom. Autonomy of a teacher plays a vital role but not at the cost of quality of teaching.

2.2 Pedagogical Methods used by Teachers in The Classroom

The teacher educators of Delhi university said that *“they use multiple styles of teaching keeping the learners needs and contemporary issues in the mind. Apart from bookish knowledge they try to prepare their learners to be critical and reflective about the concerns.”*

The teacher educators of BHU mentioned that to *“ensure learning of all students, they use multiple pedagogies mainly are discussion and experience based where the teacher tries to bring out the topic of discussion by recalling learners’ personal experiences related to it and then deliver the lecture.”*

Interpretation & Analysis: The transaction was more theoretical in nature in the faculty of Education, BHU. Whereas the teachers of Delhi University emphasised more on contextual and responsible teaching.

Theme 3: Teacher Educators on Curriculum and Its Transaction

3.1 Changes in Approaches of Curriculum

The teacher educators of department of education, DU has highlighted that *“the education department was never following a behaviourist approach, there was always seen a mixed approach method that has modifies over the period of time. Teachers also reflected on the changing nature of the course and programme and said that now the course has more practical approaches and provides more hands-on experiences to the teacher interns.”* According to them the whole teacher education programmes has shifted to the context specific approach than a monotonous book-theory method of education.

The teacher educators of BHU have openly accepted in their interview that there was a time when the whole institution was following behaviourist approach where the only teachers used to have the authority. But *“as the time passed, this approach has changed and now constructivist approaches can be seen practising by the institution, especially in the methods and transactional strategies by the teachers and higher authorities of the faculty when dealing with their students.”*

Interpretation & Analysis: The FoE, BHU has seen the transition from purely behaviourist approach to now adopting a constructivist approach. On the other hand, the DoE, DU claims that teacher educators were always following child centric approaches in the institution.

3.2 Nation Building as a Component of Curriculum Development

Teacher educator said, *“Idea of nation building should be so smooth in the education system that it should not be enforced or treated as burden, but teachers should feel it as their moral duty and rightful choice”.*

“Education sector should be given recognition as one of the major parts of national system. There should be more focus on elements of education like academics, educational professionals (working in teacher education field, teachers, teacher educators etc.), educational institutions. The quality of teachers and teacher education programmes should be the top priority of the nation builders”, said by the teacher educator

Interpretation & Analysis: The teacher educators of BHU pointed out that the teachers of a country have the power to make or to break the system of the whole country as they are directly linked with the future of the country, i.e., students of today, leaders of tomorrow. So, the job of a teacher is very crucial. The teacher educators of Delhi University talked about the two kinds of goals that should be seen keeping nation building in mind by the teacher education programme planner. One is the short-term immediate goals which should be addressing the current and situational issues of the nation by teachers, and another should be the long-term goals which should be aiming towards preparing the children to fulfil the future demands of the country.

3.3 Teacher Education Curriculum & NEP 2020

The teachers of Delhi University showed a non-objecting attitude and encouraged the new policy and its steps taken for teacher education curriculum. They mentioned that *“the policy is progressive in nature, especially towards teacher education. It promotes multiple entries and exits for students in a course with minimum certification to a degree of course.”* They also appreciated the interdisciplinary nature of the policy that has encouraged the correlated, contextual, and constructive approach of teaching and learning. *“The connection between the society and school has also highlighted by the policy and the teachers has stood with their point that proper implementation can lead to a successful education system in the country.”*

The teacher educators of BHU have a vast career experience in curriculum development at state and national level of school and higher education. They think that *“the policy came with few good provisions like new assessment methods in education, complete structural change, promotion of vocational education, etc. but has certain flaws too.”* The teachers were not happy with the early age intervention of digital coding in the curriculum. They opposed this idea giving the reason that *“this might hinder the naturality of the child and will make the educational process more mechanical.”* They said that *“the policy should be inclusive in nature anything which is making any section of the society excluded should not be the part of a nation-wide policy.”*

Interpretation & Analysis: There are multiple views about this new policy of education 2020 visualised by many great academicians. Some said that the policy will address to the demands of future and will prepare India to shine in the world after 10-20 years and some said that the policy is very true to be good and needs some realistic and immediate goals to achieve first. Different people will have different views, and time will show that how fruitful this policy will be for a teacher education curriculum. The 4-year integrated programme of teacher education was the hero of the conversation with both the universities teachers. They both acknowledged the decision and are very hopeful for towards the programme to lead to a success as it is still under its transitional phase.

3.4 Teacher Education Curriculum & Future

“Currently, as an educational institution it will be the responsibility of the teacher educator to adopt and implement the new changes in the course suggested by the new education policy 2020 with true spirit and recognises its merits and start working upon its demerits by required modifications. In the coming 10 years the whole teacher education curriculum will be reshaped according to the needs of the society and there will be generation of new and advanced channels of interaction for every stakeholder of education to each other.” Said by the teacher educators of DoE, DU

Teacher educators believe that *“the new generation learners are very smart and much aware than the previous generation. They are very clear about their future aspiration and knows how to generate new career opportunities and bridge it with other disciplines. It is the duty of the government that they should provide plenty of job opportunities for the young minds so that they can have a stable financial and social status to fulfil their individualised needs along with the societal needs. If this concern of jobs is not addressed, then the situation of imbalance might occur. So, there is a need of proper regulation.”*

Interpretation & Analysis: The teachers of BHU & DU coincides with each other while answering this question. The future of teacher education is very optimistic and wide. The positivity of the youth and rigorous experience of pre-existing teacher educators will enhance the outcome of teaching and learning process. Earlier the teacher education programme was seen as the left-out career option for the youth but now in coming years it will be the chosen option by our country’s young adults which will promote more energy to this profession. The teacher educators emphasised on the development of 21st century skills in the prospective teachers and teacher educators in according to prepare futuristic teachers.

Alumni’s Reflections on the Vision of Teacher Education Departments

One of the senior professors of Delhi University who has been engaged in teaching learning process of the concerned department for more than 35 years, thus shared her thoughts during departmental orientation programme: *“The aim of Central Institute of Education (DoE/CIE) is to prepare critical thinkers, social reformers, and persons who ask and raise question on social issues and inspire the society against any kind of inequality,*

injustice and prejudices in according to maintain democracy in society.” Another alumnus mentioned at an alumni meet: *“For years CIE as an institution is going on nurturing talents and passing it on to the world outside”* — Manju Aggarwal (MEd, 1976-77, extracted from AAROH, 2015). One of the senior alumni of BHU thus shared her views regarding the aim of Faculty of Education: *“to prepare teacher educators as nation builder, who follow cultural belief and are sensitive for their own indigenous knowledge and have harmony in words, action and feeling.”* So, after analysing all such narratives, it is evident that while the FoE (BHU) wants its future teachers should be nation builders and character builders, the DoE (DU) aspires that the prospective teachers should become global and critical social reformers.

Conclusion

Thus, in conclusion, it may be said that teaching is one of the noblest professions with the great responsibility of making the career of the youth of today, so that they can build the society as a better place for tomorrow. For many years both the said departments are engaged in the process of teacher training and are known for the preparation of quality prospective teachers and teacher educators. With their enriched historic backgrounds, both the universities serve as epitomes, where ultimate aim of education is to amalgamate traditional and modern knowledge in the course and curriculum of teacher education. Though they follow the regulations coming from the NCTE, and though both the universities have similar structures in terms of curriculum, they have slightly varied approaches about transaction and, expectedly, they have varied outcome of the curriculum. Both the universities fulfil the aim of teacher education programmes at all levels in wider terms, but they also follow their own legacy which gets reflected in their aim and vision. The DoE (DU) was established in the year 1947, and therefore it was also affected by the socio-economic and political situation of the country at the time it was approaching independence. Therefore, its vision was reflected in its legacy regarding the development of a scientific temperament and global consciousness in the teacher educator. On the other hand, the FoE (BHU) was established in 1918, followed by the establishment of CHS (by Annie Besant), at a time when the national movement against the British was going to take an upswing. It therefore followed the legacy of national development with an eclectic approach, trying to select the best from the eastern and western perspectives of education. Thus, the FoE (BHU) envisioned to build nation-oriented teachers who have imbibed truly national values in their pedagogy and the supporting reading materials. Our findings suggest that most of the BHU faculty prefer such reading materials where there is a balance between the Indian and western perspectives on education and, so, they promote a bilingual mode of instruction in classroom practices. In the DoE (DU), interactions with prospective teachers revealed that most of the reading materials in the foundational and elective courses are based on a western outlook as their aim is to prepare critical social reformers, so that teacher educators could promote criticality in society and relate it with the dynamic nature of the education system. During the verification process, it was found that teachers of BHU maintain a link with Indian history and tradition, which could be seen in their responses. The institution is a classic example of moving towards modern India while keeping its ancient roots of intact. But the Department of Education, University of Delhi, is always in a search of new creations and innovations. As for the institutional autonomy surrendered in order to follow the NCTE

rules and regulations for the implementation of one-year or two-year or four-year BEd programme, it is inferred that the faculties of both the institutions have their own rational arguments on the question of a correlation between the duration of the course, quality of teaching and exposure, and the quality outcome of the teaching learning process at various levels of teacher education. There are mixed arguments towards the implementation of ITEP curriculum practices in both the institutions.

Citizens build a nation, teachers form citizens, and teachers are moulded by teacher educators. In view of this fact, our research suggests there is a need to develop a holistic approach towards teacher education, incorporating critical readings on teacher education, in order to produce such teacher educators who understand the idea of praxis in education, become sensitive towards social change and promote social justice and equity in society by breaking through the matrices of social inequalities such as gender, caste, creed, etc, and stress and promote Indian literature and other supporting material to make for nation loving Indian citizens. The aim of the teacher education course should be to take into account the contemporary needs of the society and inculcate the 21st century skills like critical thinking, creativity, innovation in technology among the prospective teachers and teacher educators so as to prepare them holistically and ready for challenges of future. Both the educational institutions under study nourish the abiotic relationship between school, education department and society. As there are schools in the vicinity of both the institutions, the prospective teachers can easily implement their theoretical understanding in the field. The study also suggests that there is a need for these institutions to facilitate their prospective teachers to use a multidisciplinary approach for curriculum transaction by providing them opportunities for opting liberal arts such as drama, theatre, music, crafts etc. in their courses, other exposures like internship, audio-video analysis, field observation, excursion for field-based pedagogical practices as part of the programme and extensive work and research exposure on critical and contemporary issues of the society. Modification in the teacher education curriculum is required for both the institutions. It is necessary to provide world exposure to the prospective teachers, intermingled with the context of Indian culture and society. The institutions need to maintain their respective ideologies but they also have to work with other institutions in order to achieve the ultimate goal of teacher education programmes and prepare the global-minded, critical, sensitive, reflective, and nation-building teaching professionals.

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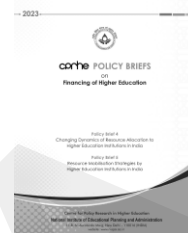
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Book Reviews

BHUSHAN, Sudhanshu (2022): *Governance of Higher Education in Bihar: Influence of Power Centers*, New York: Routledge, pp. 248, Price: ₹ 995.00

The notion of higher education governance is a complex and abstract phenomenon across countries. The governance of any higher education system and institutions provides a roadmap and visions for institutions in terms of a creative environment of teaching and learning, securing participation of different stakeholders, autonomy and accountability. The governance of higher education institutions is guided by the governance of the universities, and statutes and rules of the respective states in case of state universities. The issue of governance has been understudied in Indian higher education. The book by Sudhanshu Bhushan under review is a new addition in the governance of higher education in India. Here the author attempts to reveal the issue of governance in Indian higher education, and in Bihar, through the various policy texts and in-field practices. He endeavours to understand how the policies made at the national level are understood and implemented at the state level in different historical and social circumstances.

The book consists of 10 chapters. In the introductory chapter, the author outlines how the governance in higher education varies in terms of admission, examination, recruitment and promotion, according to the types of institutions and their affiliations as well as rules and regulations. For an example, governance in the centrally funded institutes is guided by rules and regulations, and is highly centralised. The Institutions like the Indian Institute(s) of Technology are having greater faculty led governance. However, governance in state funded universities has become the issue of critical scrutiny due to varied characteristics of states in India. The author highlights the establishment trajectories of various committees, councils and commissions like the University Grant Commission (UGC), All Indian Council for Technical Education (AICTE), Medical Council of India (MCI), etc., and their rigidity in functioning and regulating the Indian higher education. The author critically evaluates these institutions in the changing paradigm of Indian higher education, as expansion in access to Indian higher education systems has experienced the incoming of students from diverse social groups for the first time; governance has to be accordingly inclusive at different levels.

Chapter 2 discusses the evolution of universities, their institutional structures, government bodies in higher education in Bihar. This chapter highlights the structures relating to the planning and administration of higher education in Bihar. The Bihar state government plays an important role in framing the rules, statutes, regulations and funding of the public universities, recruitment, promotion of equity in state and universities further provide these funds to its constituent colleges. Further, these constituent colleges are managed and controlled by the university. The author recognises the problems of governance of state level higher education in terms of planning, coordination and academic

direction to universities in Bihar. The chapter also covers the national policy like RUSA in relation to the state.

Chapter 3 is on university governance. It discusses the idea of university in Bihar in terms of practice at the level of university itself. The author critically examines how the universities function within the constitutional framework in the state, amid the officialdom and larger politics around it. Governance within the state also differs from university to university. Further, the author elucidates how governance in the state universities in Bihar has become centralised at the level of the Chancellor and the state government. The whole process of recruitment has also been centralised. It is observed that the whole idea of university in terms of production of knowledge and of creating a community of students and teachers as active citizens has got lost in Bihar. Chapter 4 is on governance at the college level; it comprehensively discusses how the status of constituent and affiliated colleges varies from university to university in terms of their relations with different bodies including the UGC, and in terms of admission, teaching and learning, examinations, funding and recruitment. There is unequal treatment to different types of colleges by the university and the state government. The high student teacher ratio, absenteeism of students from class, irregular sessions and anarchic examination further make the governance of colleges highly complex in Bihar.

Chapter 5 discusses the issues and challenges facing teachers in higher education in Bihar and how they are affecting and being affected by the prevailing system of governance. The author provides comprehensive data related to the sanctioned posts and filled-up posts, their qualifications, their social categories, gender at different levels in higher education in Bihar. The policy related to recruitment of teachers in higher education in Bihar has never been stable and it has often reached the court for a settlement. This chapter elucidates the challenges in appointing the teachers, their absorptions and promotions through different appointment bodies at different times. The author also brings out a comparative picture of the difference between the UGC's and the Bihar government's promotion policy.

Chapter 6 is on private higher education in Bihar. Here the author discusses the historical development of private higher education in the country and the state, and how privatisation provides a new dimension to the governance of higher education in the state. Private contribution through philanthropy in higher education in Bihar has played a vital role in imparting higher education to all the sections — in pre- and post-independence period. However, in the post-independence phase, it has paved the ways for business in higher education. The author discusses here the issues and challenges of governance in private higher education in terms of how the private colleges, their affiliations, managing bodies, grants, and absorption of teaching and non-teaching employees proceeded in Bihar. The author concludes that there is failure of academic governance in private colleges in terms of organising the teaching learning processes. He compares the expenditure on higher education in Bihar with the expenditure in all other states in terms of their gross state domestic product, intra-sectoral distribution of educational expenditure, the per head private expenditure incurred by students, and so on.

In Chapter 7 which is on the financing of higher education, the author refers to the most important stakeholders of higher education, i.e., students, while Chapter 8 is on student's experiences. The author provides comparative data on enrolment at the all-India level and in Bihar. This chapter also provides subject-wise enrolment and social group-wise enrolment in higher education in Bihar. In this chapter, the author discusses the idea of access and equity in higher education in Bihar at various levels and in different disciplines as well as how the students experience the issue of governance in terms of teaching-learning and examination in higher education. He also provides experiences of students in private colleges. In a focus group discussion, the author brings out the experiences of students from L N Mithila University (Darbhanga), Magadh University, Patna University, Bhagalpur University and BRA University. In all these places, students face huge challenges in admission, finding hostel, examination and delayed results. In the ninth chapter which is on governance conundrum, the author traces how the governance of higher education in Bihar is entangled between the state, market and various social and political powers, and how these powers defy the forms and rationales, so that the failure of governance has become cumulative. These failures of governance of higher education due to multiplicity of centres of powers have ultimately affected the whole higher education, and Bihar has become the one of the biggest state sending students to other states for higher education.

In the last chapter, the author concludes that governance has failed in higher education in terms of practice, while the idea of autonomy has lost its directions between multiple power centres. The author suggests that a state level apex institution like the State Council of Higher Education could monitor the growth and expansion of colleges and universities, coordinate with the UGC and state government, and suggest the measures for better governance in higher education in Bihar.

The book extensively highlights the issues of governance in Indian higher education and especially in Bihar. In the world, Indian higher education is the most diversified system based on divisions like public and private, centrally controlled and state controlled, technical and non-technical, regional universities and colleges, stand-alone institutions, etc. The governance of these institutions also differs on the basis of these types. Though the study covers the governance in the State of Bihar in terms of field work, in practice it does echo the compasses of higher education system in various states in India. While concluding, the author shows how the confusion and conflict in the governance of higher education among the various power centres generally defy all the rationalities which are implicit in the rules and regulations. This has also led to failures in coordination between the universities, state governments and the University Grants Commission. The author suggests a rational communication process in decision making and conflict resolution, and pleads for a state level Council for Higher Education and participatory governance in higher education in Bihar.

The book has successfully stoked a thought-provoking debate on how the governance in state-controlled higher education in India can affect the higher education system in terms of its functioning. The book is not only very relevant for those engaged in governance of higher education in different capacities; it is also a must-read for anyone who might think how the public higher education system functions in the Indian states. This academic contribution by Sudhanshu Bhushan would remain a valuable reference book on governance of higher education for students, scholars, academicians, registrars,

bureaucrats, politicians, governors and other policy makers engaged in the study, research and policy making in higher education in India.

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CHITPIN, S. and PORTELLI, J. P. (Ed) (2019): *Confronting Educational Policy in Neoliberal Times: International Perspectives*, Routledge, pp.178

Here under review, the book 'Confronting Educational Policy in Neoliberal Times' is a succinct yet uncomplicated articulation of important neoliberal education policy ideas through a collection of papers that define, explain, emphasise and give examples of neoliberal orientations and their impact on education policies decisions around the world. Detailed policy examples have been used to understand the growth of such ideas through policy implementation discourse; keeping in view equity, inclusion and sustainability (even without explicitly stating these exact terms). The editors have beaded the book in a logical way that first introduces the reader to the conceptualisation of the term 'neoliberal,' and then begins to explain how the discussions about withdrawal of the state, standardisation and marketisation impact on the education policy making.

The book is a collection of articles written by distinguished professors, young academicians and research scholars working in the domain of comparative education. The introduction conceptualises the idea of neoliberalism, and the editors provide an explanation on the development of the term. They explain how academicians, mainly critical and feminist pedagogues, and liberal oriented educators like David Harvey (2007), Michael Foucault (2009), Wendi Brown (2005), Povinelli (2011), Paulo Freire (1998), Henry Giroux (2010, 2014), Diane Ravitch (2010), Webb, Briscoe & Mussman (2009), etc., have defined the basic tenets of neoliberalism as exclusionary, anti-democratic and based completely in power relations of race, class, gender, sexuality, etc. In other words, it shows how there is nothing 'liberal' in the 'neoliberal' policy making. The writers give hope by advocating various alternatives given by critical-oppressive and anti-colonial intellectuals and activists about a more inclusive policy making, while critically analysing the impact of neoliberal ideology. (That is often advertised as the best means to achieve economic growth.)

The next chapter by John Baldacchino gives a critical historical analysis of neoliberal education. By drawing the reader's attention to the terms neoliberal vs liberal, the author throws light on the idea that neoliberalism is not a 'continuation or extension of liberalism' but something rotting in the underlying historical flaws cultivated by a parasitic ecology within vacuum left by weakening of liberalism. Drawing upon Dewey (2000), Haro (2011) and Hegel (1956), the writer portrays the tendencies against neoliberalism as 'new' liberalism as former is a 'convenient misnomer,' one that takes the society away from collective good and social change, to individualism and private interest. By taking a rather

critical stance, the piece highlights the contemporary narratives from leaders of the EU countries, especially Greece, to highlight the debates across nations on the neoliberal ideologies. Using historical takeaways, he explains how “Whiggish thinking” or “Whiggery” dictates that history follows inevitable progression, and yet nowhere is neoliberalism an improvement upon the liberal thought. Rather, the socioeconomic growth argument used to favour neoliberal policies, in reality, leads to dismantling of the nation-state welfare mechanisms. The author argues for ‘unlearning liberty in its taught state’ to argue against oversimplification favouring neoliberal conceptualisations.

Chapter 3 and 4, written by John Smyth and George J Sefa Dei respectively, explain the two foundational issues in neoliberal education, i.e., critically reflective teaching in neoliberal times and neoliberalism as a new form of colonialism. While both the chapters draw majorly from political ideologies, the critical reflective practices and urges question the need for self-reflection of extremely competitive and market driven neoliberal practices through a ‘sociological, political and socially critical agenda,’ giving out five major pointers for a ‘new start’ on critically reflective academics. Prof Sefa Dei explains that colonialism as a practice and coloniality as a value system unwrap the imposition of ‘best practices’ or an ‘ideal’ valuing western supremacy and hegemony through uncontextualised education policy decisions. He explains ‘colonial blinkers’ of globalisation, standardisation, legitimisation, regulation, modernisation, and competition propagates through western and ‘Eurocentric whiteness’ leads to exclusion and de-legitimation of knowledge base of marginalised communities. Critiquing the ‘dialogues lacking in action’ the chapter concludes by urging an exploration of alternatives to dominant thinking that lead to the colonial and oppressive social order.

Part II of the book illustrates the impact of neoliberal policies in both Global South and Global North that lead to propagation of such ideologies as devalue the very notion of quality education in policy action. The four chapters lay out a variety of policies and practices concerning Multiculturalism and STEM education, linguo-elitism, student assessment, and teacher professionalism in the United States, Haiti, Canada and England respectively. Thus, they tend to show how education hegemony through competition, privatisation, standardised testing and accountability leads to loss of opportunity for the historically and systematically excluded social and professional communities.

The next section of the book explains standardisation and market-based reforms that have come up, especially keeping in view the neoliberal policies laced with hopes that it would make the education process more transparent, and accessible (by being merit driven). Jeff Bale in Chapter 9 examines the language diversity and language policy in publicly funded schools in Ontario. He takes examples for major policy decisions taken by the Ontario Ministry of Education (OME) to explain how ‘heritage speakers’ are expected to leave their ‘home language(s)’ or vernacular and to imbibe more success-guaranteeing neoliberal language cultures. He counters the forceful neoliberal means of standardisations with an alternative, more inclusive language learning approach that adds to the home language of students instead of replacing it. This can be related to most of the Global South contexts where certain languages, rather the strict versions of the language, are considered standard and acceptable. Any deviation in pronunciation or writing styles, use of another dialect, use of creoles or pidgin, let alone an immigrant or minority used language; is unacceptable, rather looked down upon in neoliberal language learning traditions. This poses double

barriers of content and language on a student struggling to be accepted in the schooling culture.

The next chapter on Iraqi-Kurdish market reforms is on similar lines where students from developing countries are facing learning difficulties under neoliberal education policy pressures. Wahab explains how neoliberal policy (under the Kurdistan Regional Government since 1992) is used to mask undemocratic decision making. The state building narrative through the economic progress discourse utilises 'market merging' and 'market choice' argument to support systemic inadequacies and ignorance in providing welfare state benefits like 'quality' education. Progressing from an explanation of the scope and extent of neoliberal policy making, with its negative effects and impact on education systems around the world explaining how power hierarchies and systematic exclusion happens, the book moves to a more promising stance of 'Fairer Go.' The equity ensuring 'Fair Go' policy, that gives autonomy and opportunity to teachers to ensure enhanced learning opportunity for learners, is largely appreciated in the eleventh, final chapter written by Wayne Sawyer and Geoff Munns. Providing better student and teacher motivations, the initiative is more engaging for students and offers contextualisation, hope, hence being 'valid in the culture of schooling'. A 'research' oriented approach for teachers strongly advocates the countering exclusionary order of neoliberal policy decisions.

The book is a detailed account of neoliberal policy making in education across nations. However, a few more (relatively progressive) examples of policies from the Global South nations could offer a more decolonised approach to the book. Glorification of a Global North country framework makes the reader biased to believing that the solution ultimately lies in the 'more developed' world, even as one suffers similar education paradoxes in the Global South countries. To conclude, the eloquent book describes the neoliberal education discourse in a simple and straightforward language that students, researchers, education practitioners, policy makers and everyone interested in the discourse of comparative education policy in the contemporary world cannot afford to overlook.

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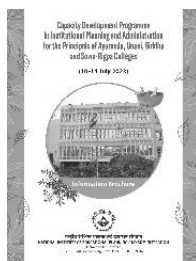
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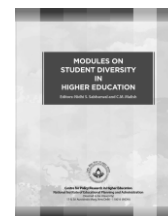
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