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Social Construction of Curriculum Case of Chhattisgarh

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There is no human activity from which any form of intellectual participation can be excluded .

Antonio Gramsci

Consider, Out of 600 Billion of World Population, Half of
Them are Literates
Half of Them are Non -literates !!

Is it not true that the literates are
unknown about the complete
truth of human knowledge?

Is it not true that our knowledge
is incomplete with out them!!!



Where does these knowledge comes from

Pahela koun ?

Families or School

Village or college ?

Society or university ?

Agriculture or Agriculture University

Human being or caste and religion?

Jara sochiye...

Who invented the plough

Do you know his name?

Kuladhi? Aur batayiye ..

Net, fishing rod, bow , arrow

They were not selfish

they were not greedy

they were for the whole humanity

Village verses school

- Village
 - A composition of many languages, ethnicity, religion do coexists
 - What is the secret that perpetuates the coexistence of these diversities in the villages
- School
 - Though physical access is not denied, children's cultural values and experience is not captured
 - What's the secret that denies the diversities of language, ethnicity and gender

What is curriculum

social curriculum

- What ever is learnt from the family, society and environment
- Learning and teaching is intergenerational
- Learning has purpose, function, process and meaning and skills of handing down the knowledge from one generation to the other
- People have their cultural methods of teaching and learning
- People create knowledge through practice and by perceive the beyond
- **But School does not recognise it**
-

School curriculum

- Children, teachers and subjects
- What ever is adopted for teaching and learning in school
- Relation between educational theory and practice
- Development of content and method,
- Teaching, achievement, evaluation

why curriculum

- ⦿ It shapes individual intellect
- ⦿ It serves the purpose of the state
- ⦿ it helps the community to improve
- ⦿ It changes according to the need of the society
- ⦿ Because school is the product of the state needed by society

Historical perspective of Curriculum (William Schubert)

Traditional intellectuals- run for powers - English medium schools (20 % of the society)- away from the common mass. Curriculum is already made by the white man – we have to follow - and become white !

Good knowledge base, but based on western benchmark knowledge ,

has nothing to do with rest of the world,

no connection with many worlds,

ignores others knowledge, monoculture.

one colour – white

one language English

One objective – rule (William Schubert)

Socio Behaviourist

- Believe in objective enquiry and research evidence, -scientific evidence
- Time to task
- Standardised test score
- Quantitative method- measurement
- Curriculum based on need analysis
- Objectives-scope-sequence-learning environment-evaluation revision
- Over-reliance on highly generalised information

Experientialists John Dewey

- ⦿ Funds of knowledge from the community is relevant to learners
- ⦿ Psychological to logical
- ⦿ Children's experience is foundation to learning
- ⦿ Higher chance of engagement in learning
- ⦿ Group investigation/discussion/work
- ⦿ Teachers and students as a learning community
- ⦿ Participatory democracy –common human interest

- Learning in the context, exploring the individual talent in groups
- Believe in diversity of human culture and respect
- Advocates for social inclusion of caste, class, gender, language, etc., in curriculum
- Interdisciplinary – taps many realms of knowledge
- Most dominant theory- but least represented in policy and practices
- (NCF- 2005 reflects this)

Conciliators

- Synoptic texts
- Holistic portraits of curriculum knowledge
- Purpose- learning experience- organisation- evaluation based on learners, society, and subjects
- Educational leadership – practice and theory

What to reform

A balance attention between

- ⦿ Learners learning
- ⦿ Subject matter
- ⦿ Society
- ⦿ Teachers

Our Educational Goal

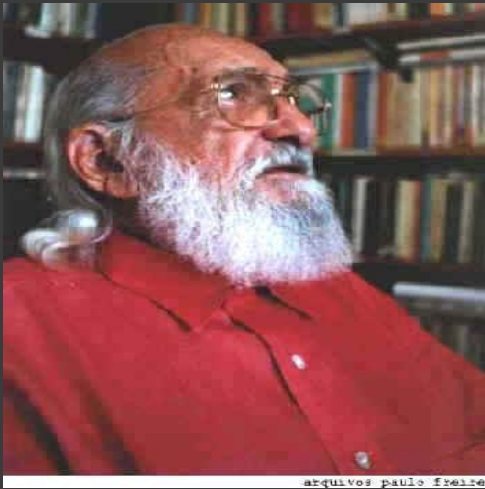
Six Noticeable Demand for Education (UNESCO 2000)

From South East Asian Perspective

1. The world is swiftly changing towards Globalization
2. There is a need to counteract the deepening social inequalities and increasing marginalization and violence.
3. Need to recognize that diversities between individual and communities is a valuable resources that is different from social inequality

Contd..

- 4. Need to educate individuals for a better citizen
- 5. Addressing increasing broader spectrum of issues
- 6. Co existence of advantages and disadvantages resulting from the impact of technical progress on the environment and the quality of life of individuals and communities



For Paulo Freire Education means

- ⦿ A critical understanding of reality
- ⦿ Making a commitment to Utopia and
- ⦿ changing reality
- ⦿ Training those who will make change
- ⦿ Dialogue between teachers and children

Critical pedagogy

- ✘ bottom up approach - student and community must understand the type of education they require to meet their realities of life.
- ✘ State ideology must be democratic and should not consider teachers and students as the objects of learning and finishing the school syllabus.
- ✘ schools should be made free for innovation and multiple experimentations to meet the context sensitive issues of multiculturalism.

Post Colonial Education

- Focus on the relationship among culture ,power and domination
- Culture has to be viewed as a domain of struggle where the production and transmission of knowledge is always a contested process (Joe Kincheloe)
- But we are still in our pre colonial mind set. We fail to understand the oppression that we come across

Are we free from colonialism?

Do we know that these colonial mind set ..

- ⦿ Influence the school ?
- ⦿ Curriculum and content ?
- ⦿ Teachers attitude ?
- ⦿ School management ?
- ⦿ Classroom behaviours ?
- ⦿ Learning of children ?
- ⦿ If this is so , how can we achieve cultural democracy in our country?

What is cultural democracy
in school (Antonia Drder)

What type of classroom do our schools contain

Children from

- ⦿ Different languages
- ⦿ Different religion
- ⦿ Different ethnic groups
- ⦿ different cultural background

Teachers as authority (on the chair) and children in culture of silence (sitting on the ground)

Is the school replicate our inherited **colonial mind set ?**

Out Side In And In Side Out

Out side IN

- Teacher teach text book knowledge and children listen



In side OUT

- Children come oout with their experience to connect the school knowledge



What is wrong

- ⦿ Distinguishing curricular and co curricular knowledge
- ⦿ Fragmenting knowledge information delivery than construction of knowledge
- ⦿ Difficulty of inclusion of new knowledge in old subject categories
- ⦿ Disconnects between the grades, pacing and reinforce of concepts

Where is the gap

- Half domesticated and confused educational theories, blurred teaching in the school (teachers ideas on teaching and learning)
- Unprepared school for multicultural/multilingual children (but we speak of constructivism)
- Compromise to meet quantity at the cost of quality
- Conditions of education becomes priority than education it self (incentives, res. schools etc.)
- Community is still a untouchable in intellectual activity (how to achieve then cultural democracy!!)

Unequal school in unequal society

- ⦿ Many types of schools under one constitution
- ⦿ NCF 2005 advocates for equality of opportunity and equality of outcome
- ⦿ But our society is more interested in what they don't know (English ,IT)
- ⦿ and not interested in what they know (owns natural science, culture and knowledge)

Government school system

- The only biggest system that stand for democratic education is government schools. About 80 % children are enrolled in government schools , but we ignore the majority
- Are the government schools choice of the poor's??
- Knowing this our teachers community , school educators love private and neglect the government schools
- Is this our feudal and colonial mind set?

Democratic school

- ⦿ We are the biggest system in the state. Democracy cannot be made possible without the education of the poorest of the poor.
- ⦿ During last 60 years we have enjoyed democracy. So we are here.
- ⦿ Our schools have created the best in past
- ⦿ If we are to survive in a democracy, we must believe the coexistence of all and serve from the remote.
- ⦿ What is our role as teachers ??? Why do we fail ?

Our Make beliefs

- Text book is final
- what is written is tested knowledge and what is oral is not
- children learns from teacher – negating this is the violation of teachers power !!
- Knowledge is imparted in school
- It is their duty to complete the course

Knowing the socio – historical processes

Asking the self !

- × As a teacher do I know the socio-economic and cultural background of the students?
- × Am I concerned with the community as a part of knowledge and resource provider?
- × As a teachers how do I connect me with the system , whether as a passive teaching machine or an active thinker of the politics of education.
- × Is the current curriculum help to meet the basic needs of the most marginalized person of the village where I teach ?

Teachers Role

Teacher is a researcher of his own school and community environment

No school is possible without a community help .

I cant give my child to you for 5 years with out purpose and meaning, but our parents give their child with out asking what is happening to his children, Thanks them!!

Till now community is indifferent to teachers and teachers are distant from the community

Multicultural Education

- Study coexistence of races, languages and values due to Inter-state migration suggest solution for social harmony, influence educational policy
- Eco pedagogy by accepting the indigenous knowledge , and fighting global disaster
- Human Rights
- Peace and conflict resolution, war, insurgency, migration
- Equality of opportunity by ensuring individual freedom and foster democratic values

Multilingual classroom

The teachers says

Situation - 1

This children don't know the book language .How can I teach them ?

Situation – 2

I don't know the language of the children . How can they learn ? Am I really capable to teach them ?

Now..

If the children don't know the school language , are they responsible or the school is responsible?

with out the language of the children how can we ensure child-centric learning ?

How can we image RTI 2009 and NCF 2005 ?

Diverse Chhattishgarh

Sant kabir- human love and tolerance and mutual harmony-influnced last 400 years, have we influenced our time with any such classical knowledge?

Vyasa of Mahabharata, a man and why a woman in Chhattisgarh is a oral poet ? How do you see it ?

The rich geography and natural resource Of Bastar – are the people uneducated there ? How do they maintain their knowledge

- 34 % scheduled tribes and their cultural diversities historically marginalised
- Social status of woman Do they enjoy freedom like man ?
- Who contribute more labour in house and work field – do we count women's contribution?
- Who were the liberal guru of CG and what is their contribution for human harmony ?
- Who shaped the knowledge of CG

Counter power



- ◉ How do we know her life history and consider as a part of woman liberty against male atrocity?
- ◉ Has she studied in the university ? And then went to 30 countries?
- ◉ What was the secret that she became the symbol of CG?

Egypt's memory pillar

Pharaoh –in the history book

It is a national property.

No body can touch it or destroy it in Egypt.

But when we see it in Dantewada, we don't even ask what is that and what history that contains in a village ?

Any science here ?



Community Resources

- Each community member irrespective of age and sex are the owner of oral tradition
- Priests : sacred narratives/ myths/mantras/ chanting
- Professional epic singers (cast bard)
- Amateur singers/storytellers among the community

We may be modern , but they are still in oral tradition, we don't try to understand them.

From community to culture and culture to curriculum

It is not a good enough explanation to say that the decisions were taken at the state level.

If we are to ensure participation of children of all groups in our secular education,, we will have to discuss our curricular choices with others who are legitimate stakeholders in education. (NCF 2005)

- ◎ Teachers have to take part in the critical political discourse to restore democracy and not just domesticate the given knowledge of the text book to the students considering them as the objects of learning . Students are intellectuals and they equally share the knowledge while learning and teaching (Joe Kinchelo)

OUR educational philosophy

Matter is detached from the mind and God was dead in western world, Asian world is still not isolated the mind from the matter.

The land, water, earth, forest and nature are culturally connected to our mind

We are not detached from the nature and our environment.

Our environment is simply not the objects but it is the bearer of knowledge for us. We maintain human ethics and ecology from the nature. (Fritzo Kapra from physics to metaphysics)

One faith : We belong to the earth

Another faith : **The earth belong to us.**

We cannot create another earth,not possible

we cannot create unrest in the name of power game,

we must foster the sustainable world in peace and mutual harmony.

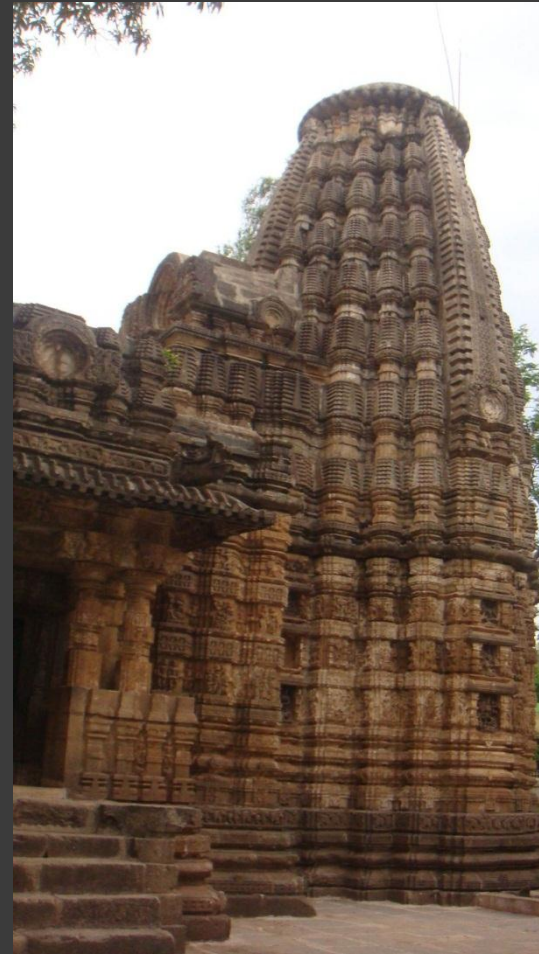
Our Objective

- ◎ If we have to search a Knowledge system to include in curriculum where from should we get it ?
- ◎ From the written canons?
- ◎ From the existing community knowledge that is unwritten ?
- ◎ From the urban western educated intellectuals ?
- ◎ From the socio- historical processes in which the people of Chhattisgarh has witnessed the marginalization and inequality across the decades and hope for a value base epistemology that will contribute to a greater mankind?
- ◎ Our feet is on our ground that is local, and our mind is global. We cannot have a globe with out our land.

Which is creative? Chhattisgarh or South Korea?



Coexistence of culture



Thank You

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