

Experiential Learning

Gandhiji's Nai Talim



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Preface

Education needs to focus on all-round development and it is best obtained through experience. Education is effective when it is transacted through work and craft and not only through books and abstraction. For true character-building education, the focus needs to be on values, ethics and ideal citizenship. Education needs to be based on non-violence. All forms of violence and exclusion in schools needs to be rooted out. Focus is also needed on culture, arts, music, dance sports and games which are the basis for the development of creativity, imagination and peaceful living with harmony. Educational planning needs to be undertaken with rural Indian masses in mind. Community is a part of every school and the community's engagement in terms of owning and managing of schools needs to be focused and promoted.

With these ideas to improve the quality of education, some of the global issues and citizenship values need to be integrated in the School and Teacher Education Curriculum viz., climate change, global warming, water crisis, value crisis, swachhta, clean energies, land degradation and erosion of soil fertility, gender equity, inequity and inclusive growth to develop sensitivity and critical consciousness on the issues, among the students.

The primary aim of this book is to promote Gandhiji's ideas on Experiential Learning, Nai Talim, Work Education and Community Engagement, and mainstreaming them in School Education and Teacher Education Curriculum & Pedagogy. Curriculum Exercises for D.El.Ed and Class wise lessons/activities and assessment items from Pre-primary to Class – XII are principal inputs. This book is a product of intensive workshop based interactions and consultations with Departments of Education in universities in India, NCERT, State Council of Educational Research and Training (SCERTs) in June, July and August 2018 in Hyderabad and Delhi.

The book will achieve its goal if concepts of Nai Talim, Work Experience, Experiential Learning and Community Engagement are integrated in the Curriculum and Pedagogy of both Teacher Education and School Education. Teachers need to be oriented on the transaction of proposed lessons, activities and assessment to integrate in the regular in-service teacher training programmes under "Samagra Siksha Abhiyan". The proposed lessons focusing on Work Education, Experiential Learning with appropriate activities/projects linking education to life could be incorporated in the regular text books and assessment practices from pre-primary to Class XII.

We hope the ideas in this book are useful in initiating, enhancing and implementing Experiential Learning, Nai Talim, Work Education and Community Engagement at the Teacher Education level and School level in all the schools across all States/UTs. The book is a great tribute to Gandhiji and Nai Talim.

Dr W G Prasanna Kumar
Chairman, MGNCRE

Experiential Learning

– Gandhiji’s Nai Talim

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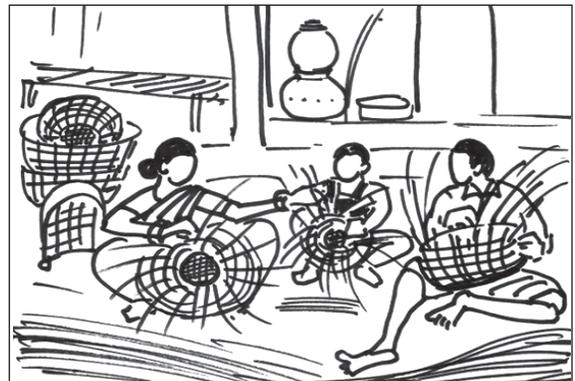
Learning in the child’s environment-with mother in household activities

1. Introduction

Nai Talim of 2018 shall focus on conservation of biological resources with emphasis on conservation of river and surface waters. Our villages are nurseries of natural and cultural resources. Now our medium is work on our waters and seeds in our agriculture sector. Protection of our natural water not only from pollution but also from appropriation though bottling is the new content of Nai Talim . Protection of local species of flowers, fruits and food grains is the content of today's Nai Talim. Conservation of natural resources is the basic objective under Nai Talim.

Narayan Desais who are today's children are asking today's Gandhi's difficult questions on common property resources. When the monsoon clouds keep travelling without boundaries and are not owned by any one, how is that water from them are owned by some people? They are asking when the pollinating insects have no boundaries how is that seeds and food grains are getting labeled as properties of seed companies?

If charkha was an amazing tool to make the cotton into a cloth, so is the nursery an amazing tool of making a seed into a sapling and later into a plant which can grow into a mighty tree. A morsel of vegetable waste turns into a life sustaining manure. Free education of Vinoba, who took Nai Talim further, was education which was free to create. Nai Talim in a nutshell is productive work and dignity of labor, imparted together.



Learning in the child's natural environment- basket weaving with parents

The annual three months of holidays for children are a way to get them to participate with their parents in their neighborhood to experience natural world and learn from it through art, play and interaction with their communities as well as nature. Conceptual knowledge is to be learnt in the context and with constructive participation in work. How long do we work only on raw material movement from villages to cities? We need to work on finished and value added products moving from villages to cities. Learning zero budget natural farming is today's Nai Talim. The individual work turns into group work which in turn becomes team work that is Nai Talim. It is not acquisition of only some marks and some grades. It is teachers and students working together on ameliorating distress of communities. Nai Talim is education of humans into thinking and productively working and not training of animals into writing and reading leading a dependent life. Nai Talim is not alienated assumption based learning of a given reality but it is involved experiential learning of evolving reality. Education provides and reinforces the value systems. It creates the interpreters as well as performers. Interpretation is to be based on experience of performance as well as interaction with the local real world and not estranged from it. Nai Talim is practice of Truth and Non Violence in the learning environment together by the teacher and the taught. Holistic knowledge is nonviolent and is filled with truth.

Method of Nai Talim includes preparing the place of study and keeping it clean. Students learn to manage the school and its resources in turn through election periodically. The students learn local history through

discussion with elders and local geography by visiting neighborhood. Mathematics and sciences are to be learnt in the classroom as well as while learning a productive and economically valuable trade and also playing games and participating in sports. Learning morals through song, dance and drama on lives of great thinkers and social reformers is a way to learn a language.

Practice of service orientation promotes engaged teaching as engaged learning in the neighbourhood community. Internship with the agencies and organisations in the neighbourhood could also give earning as well as learning in higher classes. Supporting the parents at the time of sowing and harvesting could be an educative as it helps in science and social education together while promoting dignity of labor. Not only use, but also repair and maintenance of electrical and electronic equipment at home and school are essential part of science learning.



Work is a curricular activity and it is not extracurricular or co-curricular. School is a science centre not a knowledge shop. Here knowledge is created through learning of scientific principles through practice of productive work. It is a place of experimentation, demonstration, dissemination and development of technology. It is a place for development of skill, knowledge and attitude and not just transfer of these attributes. It could earn a living or support livelihood of the child as well as family.

Learning in the child's environment- with parents in the fields

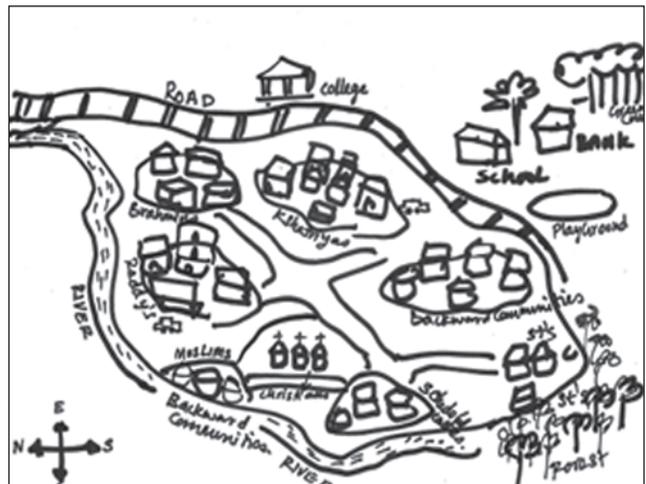
Work at home and in their parent's fields, shops and various other spaces is a natural part of a child's daily routine in Indian society. It would indeed be a rare situation, if you were to go into a rural household and the child at home was not participating in some domestic chores, or supporting farming activities especially during peak seasons, or making pots, baskets along with his/her parents. This work, as distinguished from wage and other forms of exploitative labor, is a source of multi-dimensional learning for the head, heart and hands of the child. It is an invaluable resource for the teaching-learning process.

Schooling experience needs to make this as a source of experiential learning. It also makes learning superior. It makes learning complete.

2. Experiential Learning - Gandhiji's Nai Talim

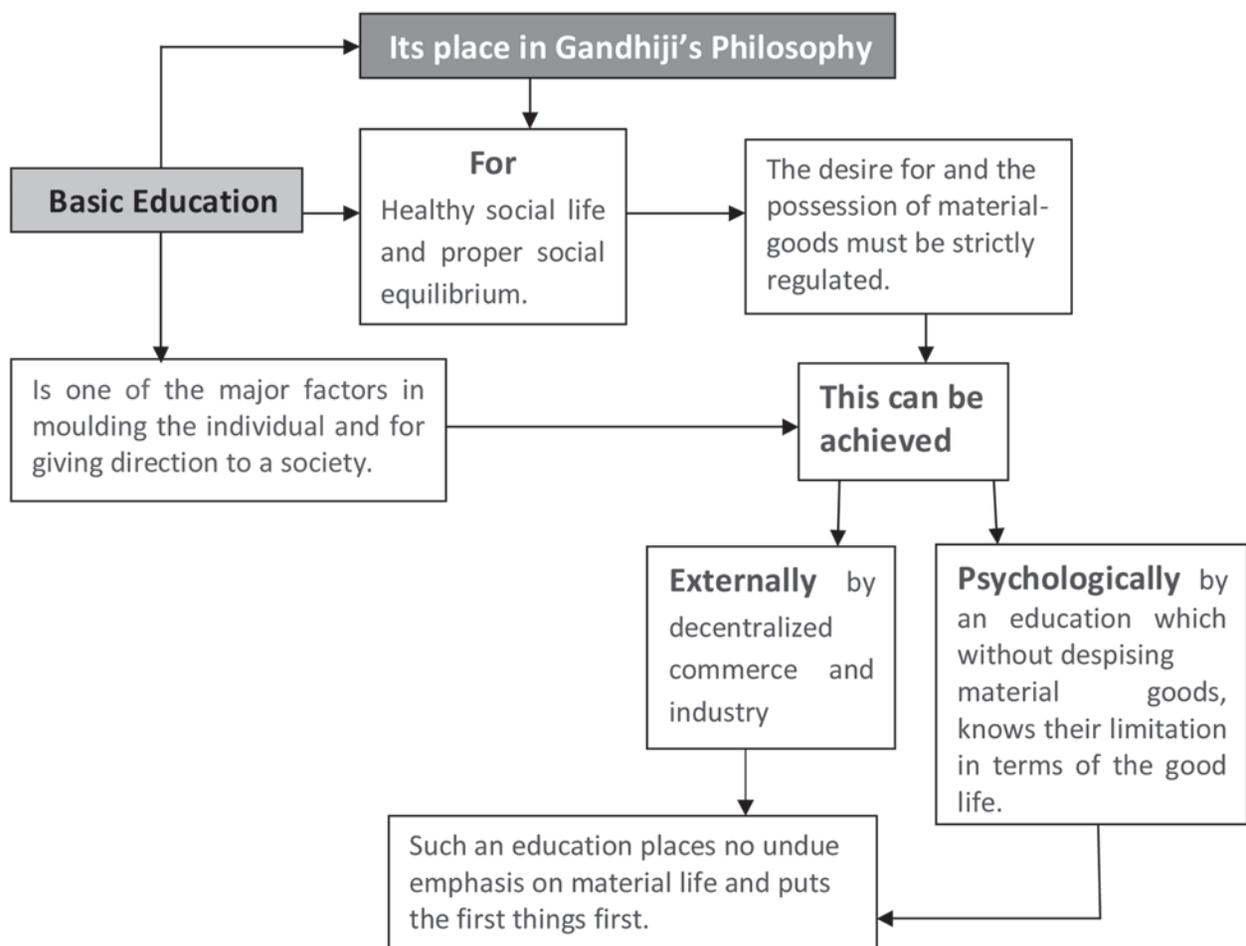
Gandhiji's Philosophy of Life – Nai Talim Education

- Gandhiji's philosophy is spiritual and non materialistic.
- The existing social order must facilitate and support the development of individual otherwise the individual has the right and duty to revolt and cut new paths himself but it is in keeping in view of social ends and not merely individual ends.
- Individuals must work towards perfection in a spiritual society with the principles of love, non-violence, truth and justice.
- A social order based upon the above virtues, removes all sorts of exploitation i.e., economic, social, political and even religious
- A society / individual without the virtues of truth, justice and non-violence leads to exploitation of the individuals of the society i.e., economic and other forms of exploitation. Therefore, the political, economic and social life must be built on non-violence, truth and justice.
- Exploitation affects dignity of human beings; therefore, concentration of power, social position or worldly goods in the hands of the few must be discouraged and addressed.
- Gandhiji's idea on caste system is not what the present day society practices. What he meant was division of labor and specialization of functions according to individual nature (Swabhav) and expertise.
- He contemplates no separate caste or classes which are hierarchically arranged.
- The authority based on moral but not on physical force bring social order and leads to meaningful life. Physical force and violence are not only undemocratic but lead to exploitation of some sort or other.
- The economic and social structures to be built on decentralized agriculture and industry with focus on cottage and village industries.
- Decentralized village and cottage industries check the accumulation of big industrialists and a way forward for providing employment with new entrepreneurship.
- Family and family morality are the basis for economic and value-based development. Everybody must work and even an intellectual worker must perform some physical labor.
- There is an intimate connection between matter and spirituality. Material positions are merely a means and never an end in themselves.
- Material pursuits for mere sense of enjoyment are harmful and lead to ever growing desires, greed, passion, love of power and abstinence.



Social Map

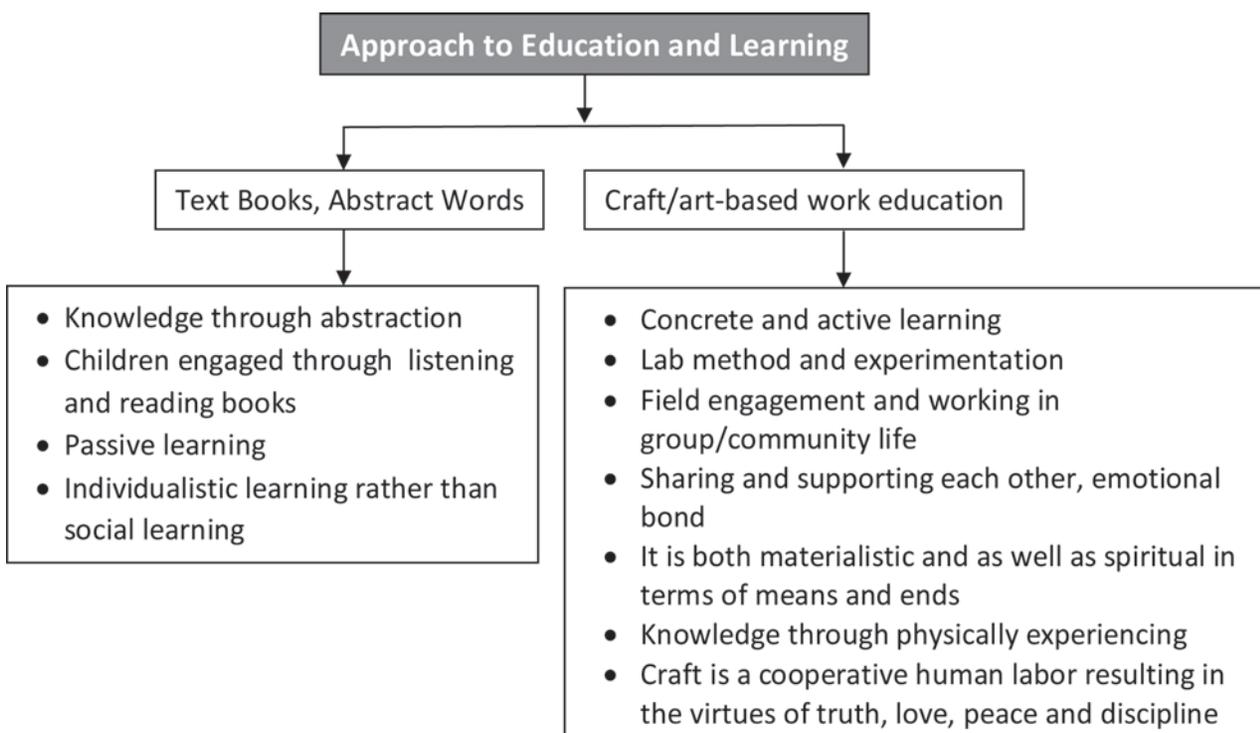
- Desire and appetite after certain well-defined limits work for the slavery of the individual, therefore, all the material positions/ tools must be strictly regulated.
- The education system must address all of the above, especially material concept of life for a happy and peaceful community life.
- Gandhi concentrated on a casteless and classless society based upon cooperative service. No type of physical labor is considered as low or degrading. All work is honorable and sacred.
- Every conscious and honest worker is not merely worthy of his wage but also worthy of respect and dignity.
- There are no hierarchical classes or castes based upon worth, wealth or profession. There must be cooperation and division of labor according to natural and acquired capacities.
- Means can never be justified by ends. Means are as important to achieve the ends i.e., process of achieving the end in certain times is more important in politics and other places.

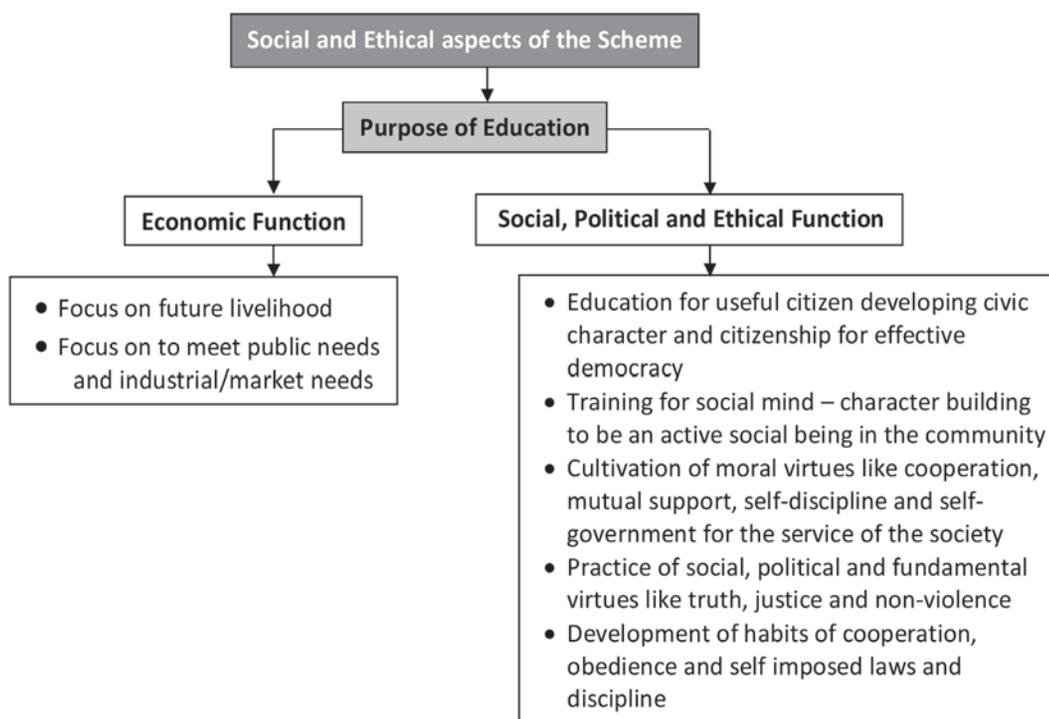
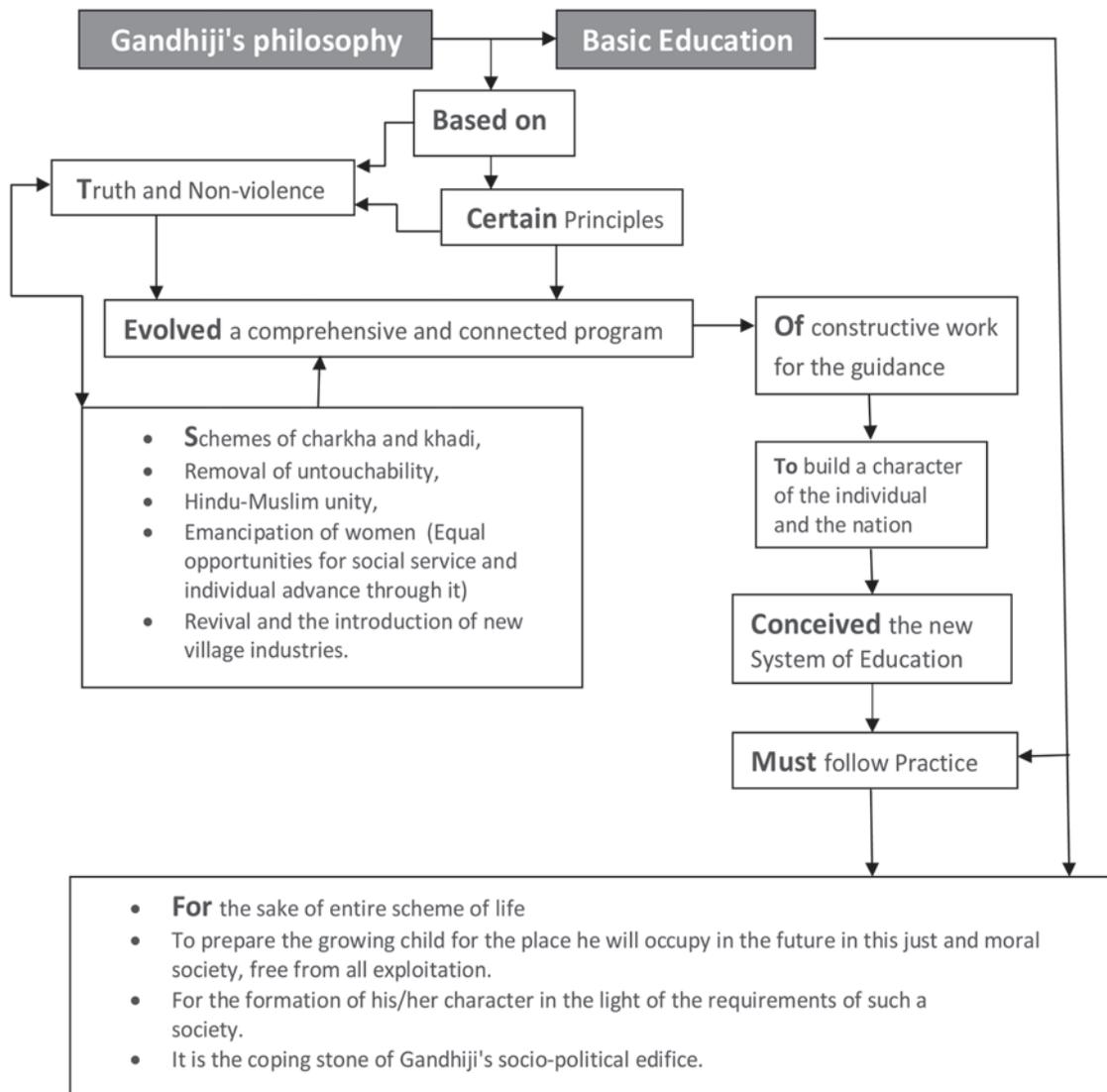


Main Principles of Basic Education

Basic Education has the functions of Sociological, Pedagogical and Spiritual Functions

- Universal minimum education to all the children which Gandhiji called as basic education
- This system of education is indigenous and not imported from other countries and therefore it is National - it is basic National Education
- The course of this education is to run for seven years beginning from the age of seven. It does not cover pre – school state and post basic state.
- Basic education must be imparted through the mother tongue.
- In its method i.e., teaching learning practices, it must be woven around some sort of art or handicraft.
- The craft chosen must be systematically learnt with a view to efficiency and practical results.
- The product of the craft must be economically paying
- Effort should be made to see that the money value of the work done covers the pay of the teacher
- The state should cover the rest of the expenses of school buildings, furniture, books, maps and the whole of apparatus including tools for the crafts/work education





Social and Ethical aspects of the Scheme

Methods of Education

Psychological

- Provided for child nature and supporting towards child activism, self esteem
- Considering and providing for child innate activism and curiosity
- Facilitate climate for child dignity, respect and self esteem

Scientific

- Focus on doing, discovery and exploration i.e., inductive logic
- Primacy of children engagement through appropriate work/craft in meaningful learning
- Children build on concrete and direct experiences
- Children build on prior knowledge and experience (constructivism)

Practical

- Focus on work, activity and experiment in the local, cultural environment
- Focus on school community life and self government for developing various virtues and values to live in a democratic society
- Cooperation mutual help together through craft, art work
- School/community life leads to moral virtues
- What is important is personal life of teacher as a practitioner of virtues and values rather than preacher

Nai Talim – Basic Education

Education through craft, art and work

Primacy of child work

Child Labor

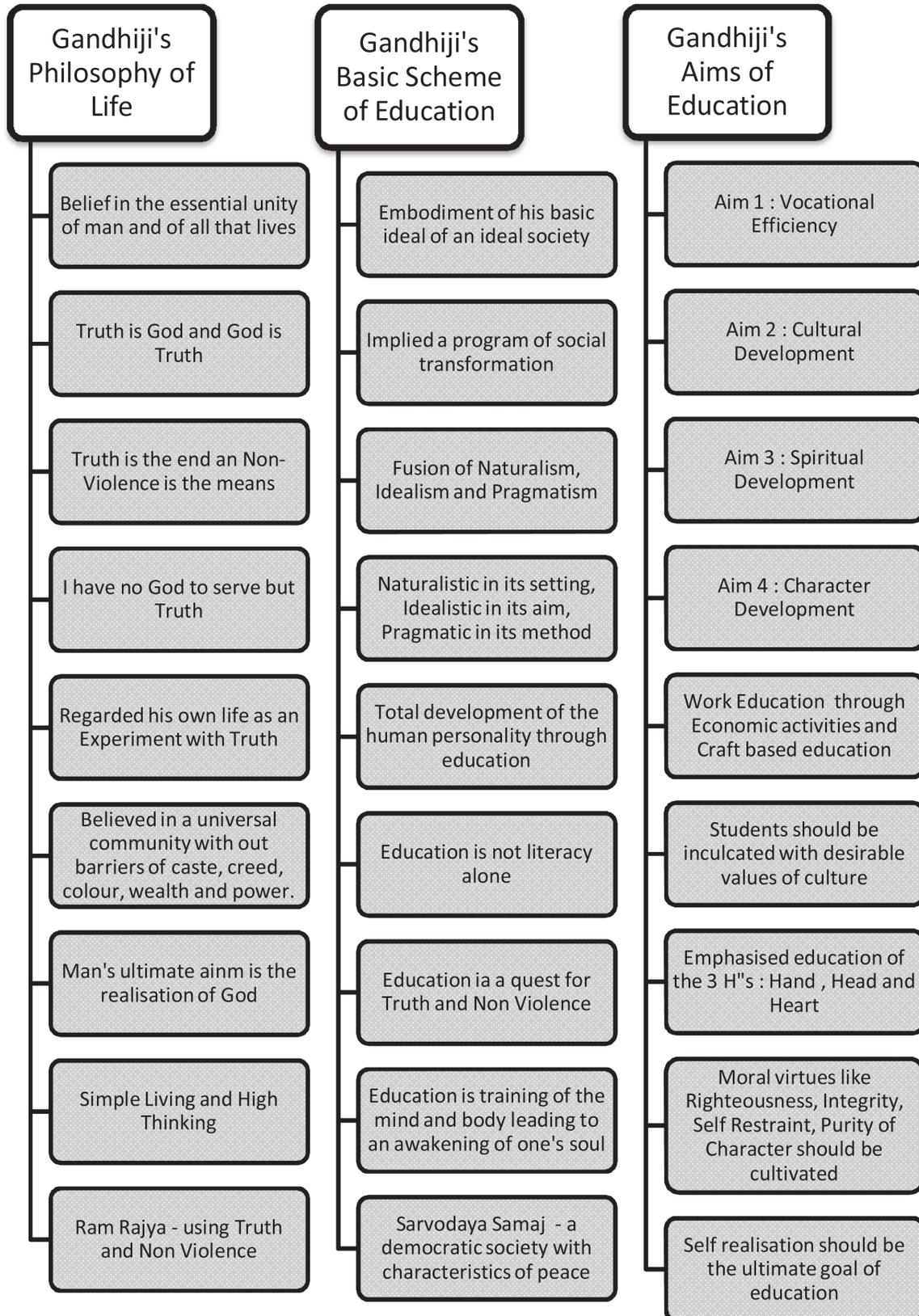
- Exploitation and child exhaust through heavy physical work
- Wage related exploitation and painful experiences
- More working hours, coercion working environment
- Mechanically engaged without educational background of the work
- Bad working conditions and hazardous work

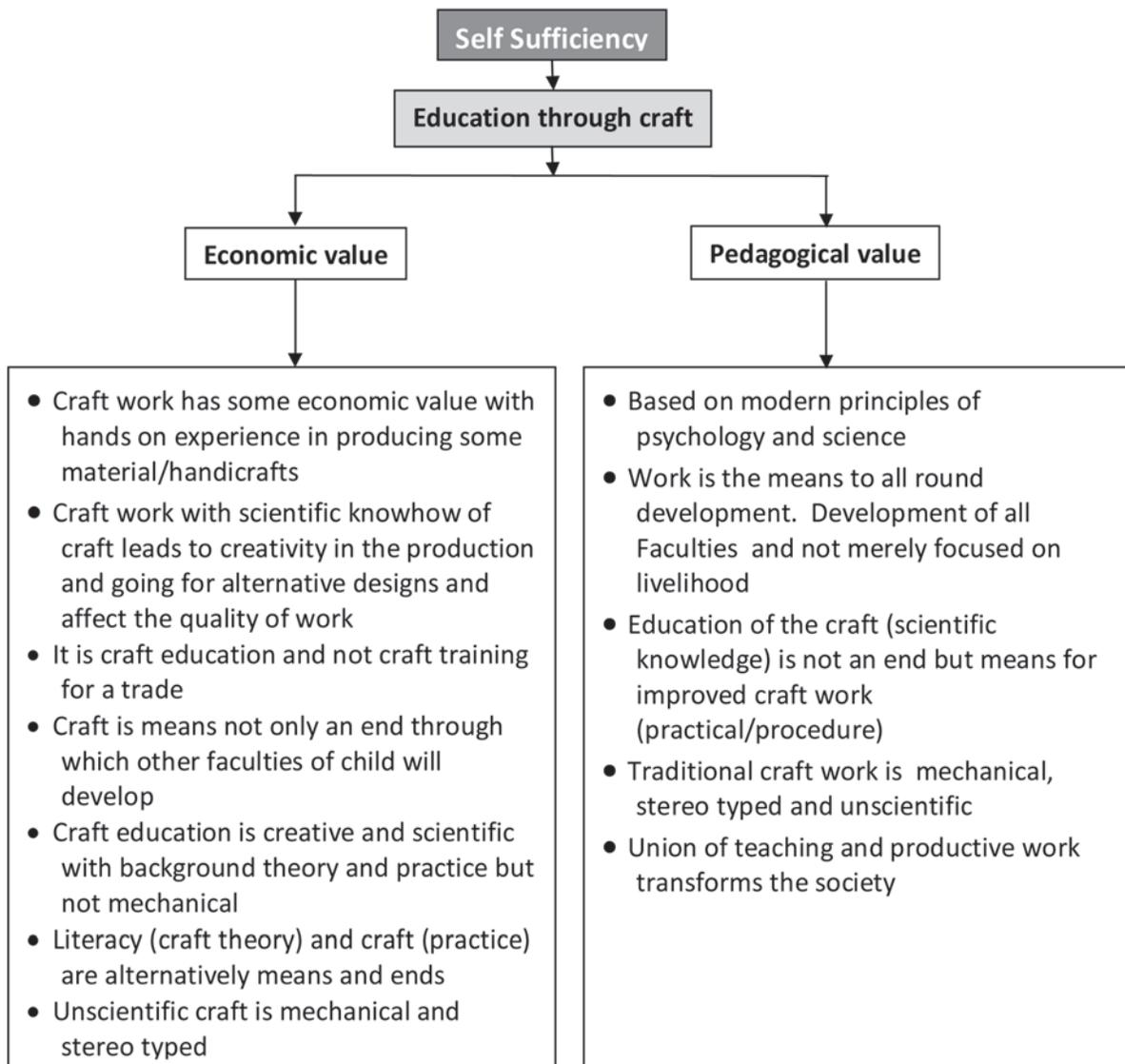
Child work

- Facilitation by the teacher
- It is as per the curriculum in the specified time schedule/ time table in school calendar
- The work is with scientific background and literature supported by text books and teacher handbooks
- No exploitation and no child exhaust
- Cooperative engagement and learning
- Growth of various faculties through work education leads to overall development
- Work education – Cooperative group cohesion and social learning

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Gandhiji 's Philosophy and Aims of Education





Action Plan

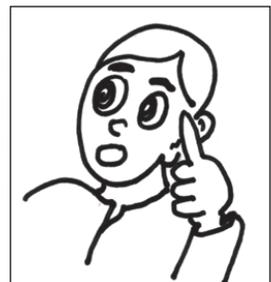
- To appoint qualified teachers who possess both knowledge of theory and practice of craft work. Finding and training of the teachers to undertake craft/work education
- To get understanding on the philosophy of work education and its relevance for the all-round development of children in terms of physical, psychological, intellectual, emotional and social development, on the part of the teachers supervisors and policy makers
- Making availability of required material i.e inputs of undertaking crafts/work education – proper funding to schools and teacher training institutes
- Identification of decaying existing handicrafts and revival as a cultural asset through school curriculum under general education
- To give Importance to all types of works instead of focusing on one or two major crafts like Khadi, Carpentry.
- To achieve universal basic education with equity, justice with comparable quality in terms of both inputs and outcomes
- Development of appropriate curriculum of text books for both teachers as well as for the pupil to undertake experiential learning and education.
- The teacher as innovator, initiator, dynamic with challenge in the work order
- The provincial government to take lead in its implementation

3. Experience, Work and Education

Those who work with their hands and produce wealth are denied access to formal education, their work gets degraded to being manual and being bereft of skills. Today schools continue to accentuate the divide between work and knowledge. While carrying the legacy of colonial education, a disjuncture gets created between the 'valid' textbook knowledge provided at school and the learning inherent in productive work. Most schooling experience however not only ignores this source of experiential learning but also denigrates it as being inferior and thus alienates a child from it. Today we find instances of the parents lamenting that the children are refusing to work in the field after school. Many parents do not even expect their school educated children to work in the field these days in most of our villages. This accentuates a set of social ethos.

What made the exclusion of skills and values that are inherent and innate to humans?

The forces of globalization continue to create privileges to the white-collared, urban, middle classes and elite. Over a period of time and systematically education in schools got disconnected from work. The education system tends to 'certify' textual knowledge as being the only 'valid' form. Thus, the knowledge inherent among the vast productive forces in the country along with its related values and skills got excluded from the school curriculum.

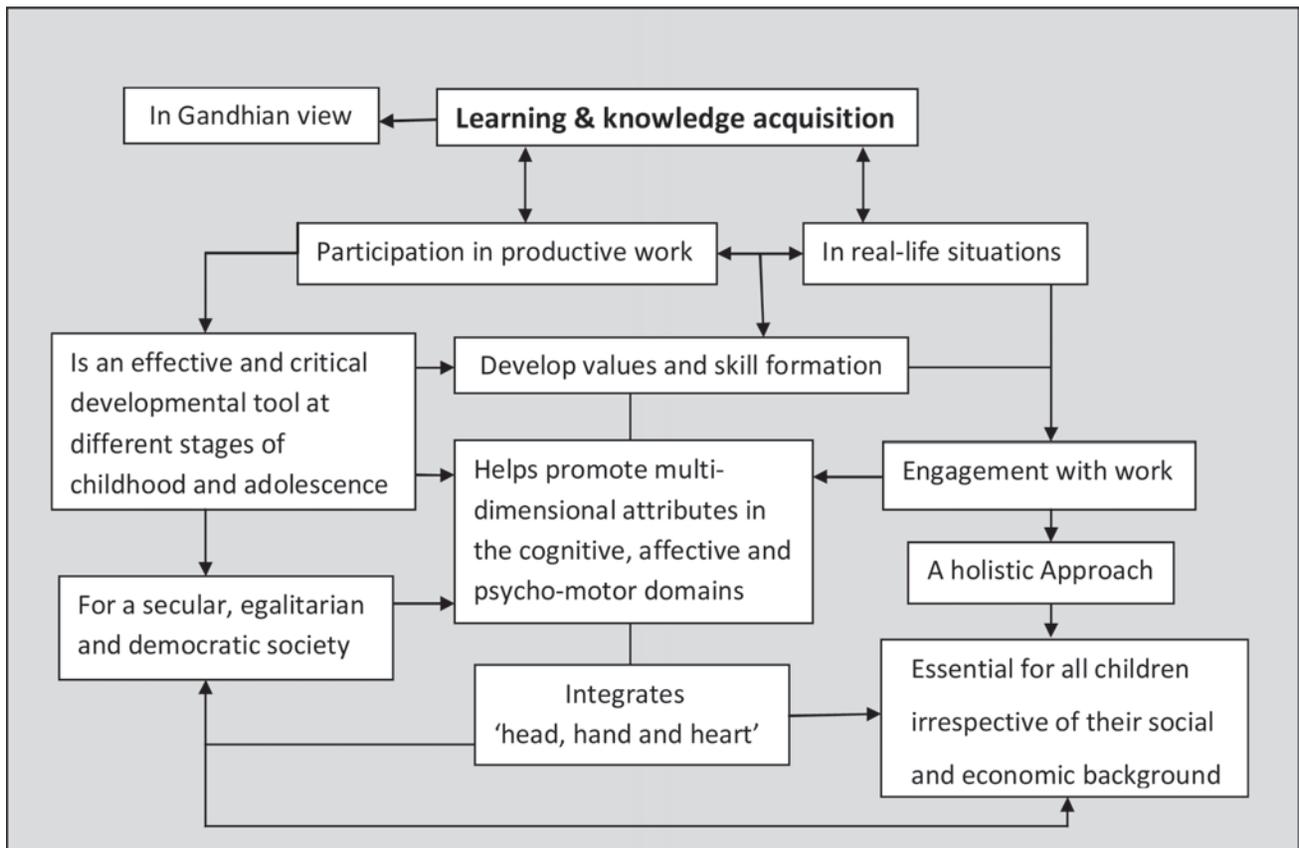


The traditions of Pestalozzi, Owen, Tolstoy and Dewey and Gandhi's proposal for Basic Education (Buniyaadi Shiksha) challenged hierarchical-colonial paradigm. They made productive manual work as the foundation of the entire schooling experience, in asking for an integration of the head, heart and hand in the teaching-learning processes at school.

M.K.Gandhi:

"Our education has got to be revolutionized. The brain needs to be educated through the hand. If I were a poet, I could write poetry on the possibilities of the five fingers. What make you think that the mind is everything and the hands and feet nothing? Those who do not train their hands, who go through the ordinary rut of education, lack 'music' in their life. All their faculties are not trained. Mere book knowledge does not interest the child so as to hold his attention fully. The brain gets weary of mere words, and the child's mind begins to wander. The hand does the things it ought not to do, the eye sees the things it ought not to see, the ear hears the things it ought not to hear, and they do not do, see or hear, respectively what they ought to. They are not taught to make the right choice and so their education often proves their ruin. An education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other is a misnomer."

Discussion with Teacher Trainees, Harijan, 18 February 1939



Historical Perspective

The freedom movement emphasized on two aspects while exploring elementary education, one was to universalize the elementary education and the second was that education needs to be qualitatively different from that which was given during the colonial times. In 1906, the Indian National Congress called for 'a system of education which is scientific and technical, suited to the requirements of the country'. It was addressing the essential concern of the colonial tendency which was reinforcing social fragmentation. They sought for a system of education which would not promote dichotomy between the work and education. They challenged the colonial masters.

In the National Education Conference held at Wardha in October, 1937, Gandhi gave a shape to a national system of education which emerged as alternative educational paradigm. The Conference deliberated upon Gandhiji's proposal of Basic Education (Buniyadi Shiksha) which would make productive work a pedagogic basis of learning in schools. Learning in a cooperative mode by viewing schools as communities engaged in production and making schools self-reliant through the income of productive work were amongst the other key features of the original proposal that was viewed as a means of social transformation. The pedagogic vision of Nai Talim was that of education being holistic.

M.K.Gandhi:

“What I am going to place before you today is not about a vocation that is going to be imparted alongside education. Now, I wish to say that whatever is taught to children, all of it needs to be taught necessarily through the medium of a trade or a handicraft. You may argue that, during the middle ages, children were taught only trades (crafts) in our country. While I agree with this contention, but the proposition of imparting the whole of education through the medium of trades (crafts) was not considered in those days. A trade (craft) was taught only from the standpoint of a trade (craft). We aim at developing the intellect also with the aid of a trade or a handicraft. Therefore, it is my submission that, instead of merely teaching a trade or a handicraft, we may as well educate the children entirely through them. Look at takli (spindle) itself, for instance. The lesson of this takli will be the first lesson of our students through which they would be able to learn a substantial part of the history of cotton, Lancashire and the British empire. How does this takli work? What is its utility? And what are the strengths that lie within it? Thus the child learns all this in the midst of play. Through this he also acquires some knowledge of mathematics. When he is asked to count the number of cotton threads on takli and he is asked to report how many did he spin, it becomes possible to acquaint him step by step with good deal of mathematical knowledge through this process. And the beauty is that none of this becomes even a slight burden on his mind. The learner does not even become aware that he is learning. While playing around and singing, he keeps on turning his takli and from this itself he learns a great deal.”

– Excerpted from the address by Mahatma Gandhi at the Wardha Education Conference, 22 October 1937[Translated from Hindi, Hindustani Talimi Sangh, 1957, pp. vii-viii]

The idea of work and education has been experimented with through various initiatives all over the world. And while the benefits of the pedagogic role of work in education cannot be denied, these experiments have never been adopted as the way in which mainstream education can be taken ahead. The same is true for India. Both policy and curricular documents in India acknowledge the indelible role of work in education but do not see it as the centre of all curricular activity.

The Kothari Commission (1964-1966) states that ‘all good and purposeful education needs to have at-least four basic elements:

1. ‘Literacy’ or a study of languages, humanities and social sciences
2. ‘Numeracy’ or study of mathematics and natural sciences
3. Work experience
4. Social service.

Work experience

The commission clearly states that ‘work- experience is...a method of integrating education and work’. It further states that Work-experience “can help to make the distinction between intellectual and manual work less marked as also the social stratification based on it. It could make the entry of youth into the world of work and employment easier by enabling them to adjust themselves to it. It could contribute to the increase of national productivity both by helping students to develop insights into productive processes and the use of science, and by generating in them the habit of hard and responsible work. And it might help social and national integration by strengthening the links between the individual and the community and by creating bonds of understanding between the educated persons and the masses.”

– Report of the Education Commission (1964-66), Sections 1.27-1.29

The benefits of integrating work and education that the report lays down- affect social inequalities by introducing children to the world of work. They hint at the potential of cognitive, social and affective learning of the child while at work. It however does not link curricular areas like Language, Mathematics and Science to work.

The report also clearly distinguishes between work experience and vocational subjects of education stating that ‘a strong vocational basis needs to be given to secondary education’. However, the National Policy on Education–1986 is much more concerned with students’ ‘entry into the workforce’ and pre-vocational programmes to “facilitate the choice of the vocational course at the higher secondary stage” than talking about the pedagogic role of work in education. The underlying premise seems to be that work-experience is meant for building the workforce and vocational courses. This confusion is at the root of the widespread tendency to equate vocational education with work-based education and vice-versa.

This concern is being articulated here precisely because the prevailing curricula in various school systems neither reflect Basic Education’s vision of a work-centered curriculum nor the Education Commission’s conception of work-experience. And, in popular perception as also in academic discourse, work-experience is often confused with vocational education, something which Gandhiji, as quoted above, warned us about in his address to the Wardha Conference in 1937!

Community Work and Social Action

The Kothari Commission (1964-66) considered social service as one of the basic elements for a good and purposeful education and recommended that “some form of social and national service needs to be made obligatory for all students and needs to form an integral part of education at all stages (Sections 1.39-1.40).”

The Ishwarbhai Patel Committee Report (1977), while reviewing NCERT’s ten-year school curriculum framework (1975), observed that the curriculum needs to be capable of relating learning “closely to socially productive manual work and the socioeconomic situation of the country” and making it available “in such a way that working and learning can always be combined.” Preferring the term “purposive, meaningful, manual

work” in the curriculum as Socially Useful Productive Work (SUPW), the Committee observed: “The purpose of demarcating a distinct curricular area as Socially Useful Productive Work is to emphasise the principle that education needs to be work-centred The aim of this curricular area is to provide children with opportunities of participating in social and economic activities inside and outside the classroom, enabling them to understand scientific principles and processes involved in different types of work and in the setting in which they are found in the physical and social environment[it] needs to not



be confined to the four walls of the school, nor can they be provided by the teacher only. Programmes needs to, therefore, be so planned and implemented that the local community, community development organisations and governmental agencies participate in them and cooperate with the school.” Report of the Review Committee on “The Curriculum for the Ten-Year School” (1977), Chapter 3, pp. 10-11.

Thus, while SUPW talked about productive, manual work being used for community work and social service it also did not envision of a work-centered curriculum. Furthermore, as our school system is too structured (timetable, textbooks, examinations) to allow for space for the initiatives thought of, SUPW classes in schools get reduced to being hobby classes. In fact, the terms Work Experience and SUPW have come to be used interchangeably in schools.



4. Context, Concerns and Issues

The majority of the work force is engaged in unorganized sector, mostly in agricultural related works, where they do not manage to earn even their minimum wages. At the same time, the percentage of people living below the poverty line is increasing as agricultural employment has declined significantly; pushing the workforce out of agricultural sector however, the manufacturing and service sectors are unable to accommodate them. The state is also cutting down its expenditures on education, health and other social welfare measures in the context of the globalizing market economy and as a result these are becoming unaffordable for the marginalized sections.

Thus, the present system of education has not been able to provide suitable linkages with the 'world of work'. It is essential to fill the gap between work and education to meet the challenges of globalization.

Thus, a substantial majority of students coming out of the education system, whether at the school or the first degree stage, are quite incompetent. They are not able to repair an electric iron or explain why a fuse keeps blowing and remedy it. Those who studied economics are not able to explain the recent price rise in sugar or cotton. Children in urban high schools catering to the middle class or the privileged sections of society generally do not have the basic psycho-motor, manual skills for doing some household ordinary jobs. They are also unable and unwilling to take part in domestic chores like cooking, sweeping and mopping floors, gardening, cleaning toilets and washing clothes as these tasks are considered to be below one's dignity or social status (no one at school would, however, inquire how the women, belonging to the same class/caste groups, manage to do all these tasks throughout their lives without losing their identity!). In other words, children have certificates without skills or competence. Today schools (a) alienate children from the knowledge base of the family and community; (b) destroy the pride in the productive labor as well as the commitment to the related values; and (c) de-skill of the multiple skills acquired before coming to the school.

There are many skills that are either given low priority in the curriculum or are ignored altogether. These include social, intellectual, psychological and relational skills and those related to articulation, communication, organizing, leadership, initiative and entrepreneurship. Attributes such as creativity, intuition, public accountability, social empathy, cultural sensitivity or scientific temper are also not integral to the curriculum in spite of the prevailing rhetoric 'glorifying' them. Even in the academic domain, the knowledge is so shallow, bookish and peripheral that it largely represents a perfectly useless accumulation of information, useful to pass an examination but largely unfit for later use. Life continuously makes demands for on-the-ground competence, not for theoretical knowledge alone, the latter's critical role in social development notwithstanding. Hence, the majority of those coming out of the system are not confident either. Education hardly makes them self-reliant, confident and enlightened persons. Making work a part of the school curriculum helps in bridging the present gulf between knowledge and work.

Child Work vs. Child Labor

What constitutes 'work' as far as children are concerned largely stems from the different constructs of childhood upheld by groups belonging to different socio-economic status within a given society. In the upper economic classes, there is extended childhood with financial protection provided by the family till the child finishes her/his chosen field of studies and gets into a job. Among the lower income families, on the other hand, the

gap between childhood and the next phase in life cycle is much shorter in that children from these sections of society get involved in the adult world of work well before their teenage (Antony and Gayathri, 2002).

In a vast majority of rural as well as urban families, adults demand support from children in household management and supporting parents is considered as part of growing up or being socialized into adulthood. The work done by the children in village is completely embedded in the life structure of their society; that it is an important part of their socialization and that it helps the family indirectly as much of this work (fetching water, taking care of livestock, preparing food, agricultural work, taking care of siblings) is not wage-based work. Therefore, Takei argues that child labor is not a valid concept to characterize such work. Any discussions on extending universal education to all children in the age group 6-14 years needs to, therefore, consider the local conditions affecting homes and schools in different communities – the nature of traditional occupations and how boys and girls are socialized into taking on adult responsibilities (e.g. gender roles).

So long as work and education are seen as dichotomous categories in children's lives, this problem will persist, especially when one is planning for a work-centered curriculum. Examination of the narratives of child laborers, school 'push-outs' and/ or 'walk-outs' and children who are able to share household responsibilities alongside attending school (some examples can be found in Anveshi, 2003) reveals that childhood without work is completely untenable in our context where there exists a symbiotic relationship between adulthood and childhood.



The past two to three decades have witnessed a considerable rethinking about the perceived notions (dominated by the west) regarding the ways of learning and knowing among children from different parts of the world. There is a consensus on the positive role played by knowledge that is shared and developed between and across generations – knowledge that is derived directly from personal interaction with the physical world in cognitive development. In fact, the proponents of new childhood studies are arguing that childhood is a constituent part of the social order and not a preparatory stage and that child's learning and experiences are to be understood as the site of complex political tensions between children, parents and the State. There is a need to understand the interpretive competencies of children in making sense of their social worlds and in constructing their childhoods.

This emerging re-thinking on the notion of childhood has a critical bearing upon the role of work in the curriculum. The knowledge, values and skills that children from the marginalized sections acquire from their intense interaction with the physical and social worlds gives them an edge over those who are deprived of such opportunities. The challenge before the planners of education will be to turn this experiential background of the marginalized children into their advantage by enabling them to participate in school with dignity, self-confidence and strength.

Education and Alienation

It is evident from data of the government statistics to draw attention to the alarming rate of alienation from school education which the policy makers prefer to term 'drop-out rate'. The children of the SCs, STs and religious and linguistic minorities, especially the girl child in each of these categories, are not just 'dropping-out' voluntarily or out of ignorance but are either 'walking-out' unconscious protest or are being simply 'pushed-out'.

This is a clear indication that the deprived sections of society (representing more than half of the child population) are deeply alienated from the school system. At one level, as argued above, the 'knowledge' of the school system has emerged from structures that uncritically delegitimize and denigrate local community based knowledge; the curriculum and curricular transaction also reinforce gender and caste stereotypes (see Position Papers of the National Focus Groups on 'Problems of SC and ST Children' and 'Gender Issues in Education').



Students from marginalized communities cannot draw on past learning to build ground concepts because this knowledge is invisible and unavailable as a pedagogic resource in the school curriculum. Many dalit intellectuals have critically examined the question of knowledge in a caste-based society: they have argued that the Brahminical hegemony over knowledge implicitly devalued claims on knowing, especially of those rooted in the production process (Guru and Geetha). Ilaiah (1996) has written a poignant account of how alienating and humiliating school experience can be for children of marginalized communities. Most importantly, this has served to destroy self-esteem and confidence in the context of learning.

At another level, the school system as it exists today does not offer, for a substantial proportion of the students, the possibility of a better life engendered by opportunities of breaking out of oppressive structures. Passing a public examination is no guarantee of employment or livelihood. Nor does it equip children with skills to contribute to the local economy and support themselves; in fact, it leaves children alienated from the knowledge and skills available in the local community (Sarangpani, 2005).

What we are disagreeing here for is a pedagogic vision that can challenge the upper caste/class hegemony over the curriculum by placing productive work (in which masses are bound to have an edge over the privileged sections) at the centre of curriculum, just as Gandhi had conceived (Krishna Kumar, 2005). However, we recognize that productive work needs to be introduced in such a manner that it not only draws on structures of knowledge and acknowledges life situations that exist in marginalized communities but also offers a critical frame in which these might be assessed even as newer kinds of work pertinent to the contemporary context are introduced (see 'Typology of Work in Education'). This is in keeping with the pedagogical principle of moving from the known to the unknown. By introducing work as part of curriculum, it may become possible to draw on community resources to make learning meaningful as well as to equip children with knowledge and skills that will allow them to access higher education and/or support themselves in the emerging economy.

Gender

As discussed, the dominant elite character of knowledge, related to the upper class/ caste structures of Indian society, is embedded in the curriculum, textbooks and evaluative procedures. To this we add the patriarchal dimension of knowledge that defines both the overt and hidden curriculum. In the context of work-centered curriculum and Vocational Education and Training (VET) courses, it would be useful to recall the following excerpt from the National Focus Group on Gender Issues in Education Report: "Schooling reinforces the gendered inequality of socialization across all divides. The schooling of girls remains embedded in the societal context even though it provides an expanded space for growth of women. In fact, school curriculum and schooling become active instruments of cultural reproduction and social control



Schooling becomes another form of domestication. For example, school textbooks depict this gender-based domestic division of labor. In the classroom too, just as dalith children are expected to perform the menial tasks, girls are often relegated the work of cleaning and sweeping, reinforcing the gendered division of labor."

The work-centered curriculum and VET courses needs to ensure that productive work does not become a tool for promoting gender stereotypes. It would be a challenge to design pedagogy in order to "empower girls from diverse backgrounds to overcome disadvantages rather than reinforce their subordination."

The Challenge of Differently-abled

The tendency to invariably place the differently-abled in a separate category is alarming. It is because we are made to see them as deficient, that we talk about providing skills that will provide the bare minimum to them but not make them capable of becoming productive citizens of the country.

Being differently-abled is largely perceived as a medical issue. That is society associates differently-abled with physiological, anatomical, or mental "defects" and holds these conditions responsible for the disabled person's lack of full participation in the economic life of our society, rather than viewing their exclusion for what it is — a matter of hard-constructed socio-economic relations that impose isolation (and poverty) upon the differently-abled people. This "medicalisation" of differently-abled places the focus on curing the so-called abnormality — the blindness, mobility impairment, deafness, mental or developmental condition rather than constructing educational and work environments where one can function with such impairments.

From a business perspective, the hiring or retaining of a differently-abled employee represents non-standard additional costs when calculated against a company's bottom line. Employers characteristically assume that they will encounter increased liability and lowered productivity from a differently-abled worker. Such notions have a direct impact on the educational system which becomes an ally in keeping the differently-abled unskilled, thereby adding to their woes. In this sense, differently-abled people represent a social construct which defines who is offered a job and who is not. An employee who is too costly (significantly differently-abled) is not likely to become (or remain) an employee at all. Therefore, we teach skills that have little or no meaning outside the special school classroom. With these so-called vocational skills that we impart, the

differently-abled will never be able to catch up with their peers or transfer the skills taught in school to the real world, because society has no jobs for them. Thus we deny most of the differently-abled a real chance of becoming gainfully employed and living a healthy life.

What needs to be remembered is that differently-abled are not a homogenous group. So while a more vocationally oriented programme would certainly benefit some specific groups of children, the system actually has a habit/history of placing far too many children in special education in the first place and then fitting those children in 'life skills' classrooms.

What is needed is that the teachers are trained to create realistic and meaningful education that has opportunities for productive work for all. The goal is to get students as good a shot at life as they can get.

A curriculum which gives place to work has a special significance for the differently-abled as it facilitates a multi-sensory and purposeful approach from the pre-school stage onwards. When this approach is combined with additional human and technology (including ICT) support during the school years, most of the differently-abled children needs to have a fairly good opportunity for unfolding their holistic potential in regular schools, leaving only a small percentage of acutely impaired children who might still need special schools. In this framework, the option of a modular VET course with lateral and vertical linkages would be available for the differently-abled child after going through 8-12 years of such a curriculum. This is by far a better proposition than the present limited option of a terminal vocational stream only at the plus-two stage.



5. School Curriculum, Experiential Learning and Work Education

Work is a part of the childhood of most Indian children. Children participate in tasks like cooking, cleaning, sweeping, gardening as well sometimes in farming, pottery, carpentry, stitching and weaving of various products, fishing, food processing etc.. Children learn not only the aforesaid skills in this process but also various social and affective competencies like cooperative working in a group, tolerance, respect, discipline, creativity, effective communication, aesthetics and entrepreneurship-cum-social accountability, in this process. For many children such experiences are not natural and there is no space for the variety of these works in the teaching-learning process at school. This leads the school to devalue work with hands and instills in children a feeling of disregard for it.

The idea of work therefore, has little respect and almost no place in the curriculum. The school program and culture is textbook-centered. The idea of learning through productive, manual work is alien to our education system and the knowledge that is 'certified' is that which is prescribed in textbooks representing the dominant castes and classes. The notion of 'ideal childhood'(characterized by innocence, vulnerability and absolute dependency on adults) and 'normal child' (upper caste, upper class non-disabled male, most likely from the Hindi heartland) as supported by the textbook writers, and illustrators, policy planners, teacher-educators as well as the visual culture (TV, Photography) in most societies; the middle class academia and bureaucracy as well as the international child welfare organizations see Vasanta, 2004 for a detailed discussion) also falls within this paradigm. As a result, only lip-service has been given to making work a part of the school curriculum over the years. Spaces for work-experience and Socially Useful Productive Work (SUPW) that have been created by policy documents have trivialized the concept and reduced it to merely art and craft activities or hobbies.

Why does “need to work” be made a part of the curriculum?

The school timetable for classes 3 to 10 needs to make space for exposing children to various types of work and for realizing its pedagogic potential. This position paper describes the pedagogic potential of work in terms of the following competencies.

Work as part of the curriculum

1. Work gives space for learning from social and economic realities of school children.
2. Makes meaningful use of context in school learning.
3. Promotes natural curiousness and enjoyment of working with their hands and the processes that underpin the products they use.
4. Helps in bridging the gap between the 'productive' and the 'schooled' groups of society.
5. Helps in acquiring various competencies-cognitive, social and affective.
6. Makes learning in such environments both, hands-on and minds-on.

Cognitive Competencies- The word cognition is defined as both 'the mental processes of knowing which include perception, reasoning and intuition as well as 'that what comes to be known or knowledge'.

The set of Cognitive competencies

- Planning for work
- Being organized and orderly in activities
- Prioritizing activities
- Use of appropriate tools and materials
- Workmanship and skill in the performance of work
- Planning for new /innovative/ creative products or projects

Social competencies

As the word 'social' suggests these competencies include those which facilitate communication and interaction with others.

The set of Social competencies

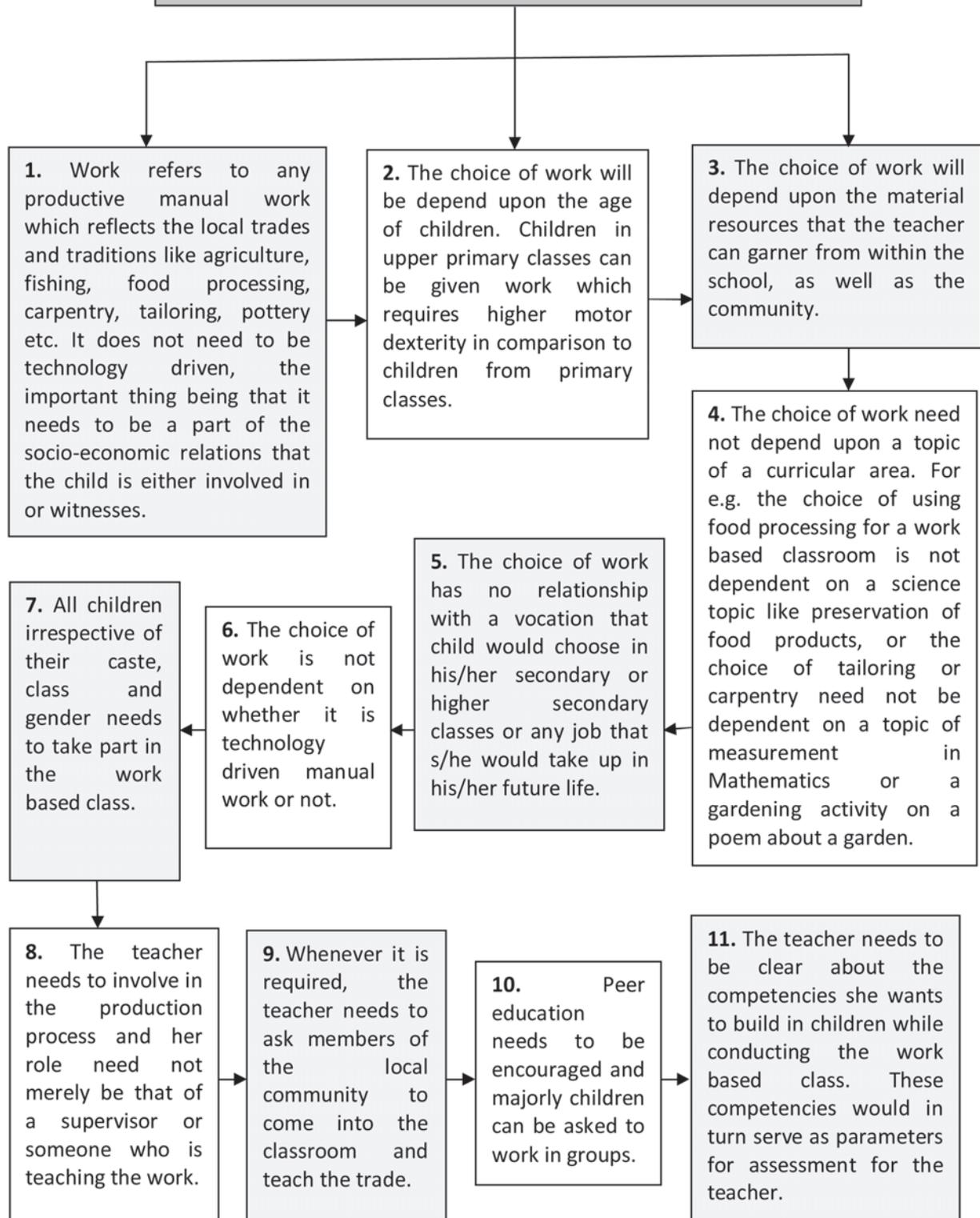
- Cooperation- to be able to work constructively in a group, sharing and helping others and in turn asking for help where required.
- Listening
- Following directions
- Taking turns
- Being open to different points of view
- Clearly communicating with others
- Respecting other co-workers

Affective competencies- The word affective is defined as 'influenced or resulting from emotions'. Affective competencies thus refer to a set of competencies which determine strength of character. They are influenced by the ability to manage emotions.

The set of Affective competencies

- Persistence and self-discipline – the ability to manage in difficult situations
- Patience & Positive attitude
- Open or curious to new experiences
- Empathy – respecting and giving space to differences in the views of others' world
- Neatness and cleanliness in work, care of tools and leaving them in proper place after work
- Appreciating diversity – valuing differences both in nature and society
- Valuing nature – seeking to understand and harmonize one's actions with nature
- Valuing manual labor and those who earn their living through it

Guidelines for making Work a part of School curriculum



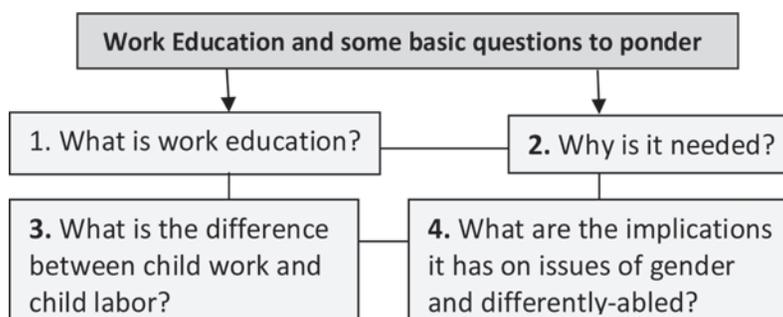
6. Management & Assessment of Work Education in the Classroom

This chapter will first discuss the management of work and education experiences at the school level. It will then provide a list of works that can be taken up in school settings. It will end with how these various works can be assessed.

Management of Work Education

All teachers of the school are required to use Work as a pedagogic tool in the classroom. Making work experience an integral part of the school time-table requires the school team to understand and thus be oriented to some basic questions and issues that have been flagged in the previous two chapters.

The teacher also requires guidance in how to plan for a work-centered class. Some guidelines have been given below-



To plan for a work-centered class, the teacher needs to-

1. Select a productive manual work which is a part of the socio-economic context of the child based on the availability of resources and level of children.
2. Arrange materials and resources. This may require the teacher to reach out to the community or other institutions, where the requisite resource persons are available
3. Orient the children to the work that they are going to undertake in the classroom and how it relates to their learning.
4. Be one of the workers, among children and not merely a supervisor or someone who is teaching the work.
5. Prepare for the class by making a list of the competencies be they cognitive, social or affective that s/ he aims to build in the children. These will also serve as a framework for assessment.
6. Assess students for their ability to work as a team, confidence in using the equipment and enthusiasm in engaging in the work. The assessment needs to be more on the process of functioning of the child and his/her relationships rather than to knowledge about work.

7. An important area that the teacher needs to think about is the orientation of Parents and Community. This is required for two reasons. One, effective implementation of Work Education in schools will require community support and participation. For e.g. asking various artisans like carpenters, potters, tailors, etc to be a part of the classes. Member of the community can also help arrange for Exhibition-cum-sale of Products that children have produced. Second, it is important to orient parents to the philosophy of work and education, as parents might not realize the pedagogic significance of these and not be initially very supportive of such initiatives in school.



Typology of Work in Education

We have earlier contended that the notion of work in education emerges from its centrality in all cultures and life situations for people in all age groups. The place of work in education gains added significance as it forms the bedrock of all livelihoods, especially those that are embedded in the socio-cultural ethos of human



beings. In this sense, we are attempting to present a possible typology of work which might help teachers, teacher educators and curriculum developers to plan the work for different stages of school education. Before we do this, it is critical to make the following points:

1. The choice of work as a pedagogic medium will be governed by the developmental stage of the child or groups of children one is planning for. This consideration will include factors such as the psychological age of the child, the teacher's physical strength and skill level.
2. The pedagogic planning needs to ensure that the chosen type of work is undertaken, as far as possible, by a collective of children (this may include some older or more skilled children for providing the necessary leadership) in order to encourage a sense of cooperation, team work and community spirit.
3. We wish to emphasize that allocation of work to children needs to be free of all considerations of class, caste, religion, gender or social status of the child. Stereotyping in selection of work needs to be strictly avoided, as it violates the basic principles enshrined in the Constitution. Nor do such biases promote a democratic, egalitarian, secular and enlightened society. There are only two pedagogic situations where the teacher may seem to be acting in apparent contradiction to this rule. One, the teacher may like to take advantage of the child's experiential background in formulating teacher's role in a work-centered team, as discussed above. Two, physical or mental ability/lack of it the child in any one particular dimension may guide the teacher in modulating or phasing productive tasks, materials or the tools in accordance with the nature/degree of differently-abled so as to ensure inclusion of such children in the peer teams. Even here, the additional qualities (insights, skills, sensitivities) that the differently-abled children are known to develop an edge over the rest that the teacher would have to keep in mind.

4. The work undertaken by children need not indicate their future vocation, profession or source of livelihood, not even the work undertaken at secondary or senior secondary stages. Indeed, children would have had the experience of doing several types of work and would have developed a range of skills and other generic competencies from pre-primary stage to Class XII.
5. Care is to be taken to ensure that the work chosen as a pedagogic medium **(a)** Represents as many categories as possible at each stage of education viz. pre-primary, primary, upper primary, secondary and senior secondary **(b)** The skill component increases in complexity as the children mature in physical strength, age and the stage of education. A system of credit accumulation, grading and respective weightages would need to be designed for the purpose of evaluation and assessment so that the multi-category and multi-skill character of work in curriculum is promoted. It is in this perspective that the following typology may be examined. This is only a suggestive typology and the teachers, teacher-educators and curriculum developers (and, of course, students) need to feel free to evolve another typology that might be more meaningful in their specific context.

| Work-Education - Suggestive Typology | |
|---|--|
| A. Integral to Daily Living | |
| A1. | Health, Hygiene and Sanitation |
| A2. | How to use Washroom, cleaning tongue, teeth and bath |
| A3. | Cooking, Nutrition and Serving |
| A4. | Processing of Foods, Spices, and Other Food Ingredients |
| A5. | Laundry and Preparation of Soaps and Detergents |
| A6. | Making of Brooms, Mops and Scoops. |
| A7. | Tailoring, Stitching, Embroidery and Knitting |
| A8. | Care during Pregnancy and Early Childhood Care |
| A9. | Interacting with the Disabled, Infirm and the Sick |
| A10. | Old Age Care |
| A11. | Repair and Maintenance of Household Gadgets |
| A12. | Preparation of Traditional Cosmetics, Aromatics and Herbal Medicines |
| A13. | Saving of Water, Electricity and Fuel Consumption |
| A14. | Sharing of Household Responsibilities |
| A15. | Domestic Budgeting and Planning |

| Work-Education - Suggestive Typology | | | |
|--------------------------------------|--|------|---|
| B. Habitat and Shelter | | | |
| B.1 | Nursery and Gardening (including composting) | B.12 | White-washing and Painting |
| B.2 | Landscaping and Aesthetics | B.13 | Filling and Carrying Water |
| B.3 | Making of Bricks, Cement Blocks, Tiles and Pipes | B.14 | Ground Water and Rainwater Harvesting |
| B.4 | Clay work | B.15 | Drainage and Sewage |
| B.5 | Carpentry, Furniture and Designing | B.16 | Biodegradable and Non-biodegradable Waste Management |
| B.6 | Metal Work | B.17 | Environment: Biodiversity, Conservation and Maintenance |
| B.7 | Recycling of Plastics | B.18 | Renewable Sources of Energy (e.g., solar and wind energy) |
| B.8 | Working with Used Bottles and Used Glassware | B.19 | Safety: Mock Drills for Fire, Earthquake, Cyclones, Floods and Pollution. |
| B.9 | Construction works including Repairs and Modifications | B.20 | Making of Toys, Science Kits and Teaching Aids |
| B.10 | Electrical Fittings Repairs | B.21 | Field Studies of Flora and Fauna, Developing a Herbarium |
| B.11 | Plumbing and Sanitation | B.22 | Animal Care |

| Work-Education - Suggestive Typology | |
|--------------------------------------|---|
| C. Transport | |
| C.1 | Bullock Cart: Designing, Construction and Innovation |
| C.2 | Bicycle: Assembling, Maintenance and Repairing |
| C.3 | Boats and Dinghies: Repair, Designing and Construction |
| C.4 | Automobile (2-wheel, 4-wheel): Repair and Maintenance |
| C.5 | Tractors, Cranes, Hydraulic Machines: Operation, Repair and Maintenance |
| C.6 | Packaging and Forwarding |
| C.7 | Mapping of roads and bridges |

| Work-Education - Suggestive Typology | | | |
|--|--|------|--|
| D. Agriculture, Agricultural Processing and Forestry | | | |
| D.1 | Farming (including organic and dry land farming) | D.11 | Irrigation and Drought Management |
| D.2 | Horticulture | D.12 | Forest Nursery and Tree Plantation |
| D.3 | Animal Husbandry (including breeding) | D.13 | Forest Conservation, Wild Life (including mapping) and Human Settlements |
| D.4 | Fisheries and Aquaculture | D.14 | Timber, Other Forest Produce and Regeneration of Forests |
| D.5 | Poultry | D.15 | Cultivation of Aromatic and Medicinal Plants and Processing |
| D.6 | Sericulture | D.16 | Food Processing, Preservation, Conversion and |

| Work-Education - Suggestive Typology | | | |
|--|---|------|----------------------------------|
| D. Agriculture, Agricultural Processing and Forestry | | | |
| | | | Packaging |
| D.7 | Dairying | D.17 | Agricultural Tools and Machinery |
| D.8 | Seed collection, storage and biodiversity | D.18 | Agricultural Engineering |
| D.9 | Fodder, Pastures and Grasslands | D.19 | Bakery |
| D.10 | Plantations (Tea, Coffee and Spices) and Processing of Products | D.20 | Storage: Dry, Wet and Cold |
| | | D.21 | Marketing and Finance |

| Work-Education - Suggestive Typology | |
|--|--|
| E. Textiles, Leather and other Fibre-based Materials | |
| E.1 | Soft Toys |
| E.2 | Cotton, Wool and Synthetic Fibre: Spinning, Weaving, Knitting, Processing, Dyeing and Apparel Making |
| E.3 | Leather: Curing, Processing, Dyeing and Products |
| E.4 | Jute, Coir, Cane etc.: Curing, Processing, Dyeing and Products. |
| E.5 | Designing and Marketing |

| Work-Education - Suggestive Typology | |
|--------------------------------------|--|
| F. Tools and Machines | |
| F.1 | Hand Tools |
| F.2 | Hydraulic Tools |
| F.3 | Electrical Gadgets and Tools |
| F.4 | Electric Motors |
| F.5 | Internal Combustion Engines |
| F.6 | Levers, Gears, Brakes, Cams and other Basic Components of Machines |
| F.7 | Casting, Welding, Turning and Fitting |
| F.8 | Electricity: Production, Supply and Distribution |
| F.9 | Radio and Public Address Systems |
| F.10 | Domestic and Industrial Safety Equipment |
| F.11 | Electronics, Computerization and Control Systems |
| F.12 | Robotics |

| Work-Education - Suggestive Typology | |
|--------------------------------------|--|
| G. Services | |
| G.1 | Printing on Various Materials |
| G.2 | Budgeting, Accounting and Evaluation of Assets |
| G.3 | Maps, Surveys and Project Planning |
| G.4 | House Safety and Maintenance |
| G.5 | Testing of Water, Air and Soil |
| G.6 | Pathological Testing and other Para-medical Services |
| G.7 | Transcription and Documentation |
| G.8 | Translation and Interpretation: a. From one Indian Language to another |

| Work-Education - Suggestive Typology | |
|--------------------------------------|--|
| G. Services | |
| | b. From English to an Indian Language and vice versa c. From Braille/Sign Language to an Indian Language/English or vice versa. |
| G.9 | Preservation and Maintenance of Old Records and Museum Specimens |
| G.10 | Computers: Software and Hardware |
| G.11 | Information and Communication Technology |
| G.12 | Banking, Insurance and Finance |
| G.13 | Creating and Maintaining Libraries, Documentation Centers, and Reading Rooms |

| Work-Education - Suggestive Typology | |
|--------------------------------------|--|
| H. Art, Music, Theatre | |
| H.1 | Making of Musical Instruments |
| H.2 | Making of Heritage Crafts (including puppets) |
| H.3 | Painting, Pottery, Murals, Sculpture, Product Design, Graphic Design and Animation |
| H.4 | Stage-Craft |
| H.5 | Jewellery Making, Stone Polishing |
| H.6 | Event Management, Mass Communication |
| H.7 | Performing Arts like Theatre arts, Music (Instrumental & Vocal), Dance, Film acting. |

| Work-Education - Suggestive Typology | |
|---|--|
| I. Health, Sports and Physical Education | |
| I.1 | Public Health Services (including epidemic control) |
| I.2 | Attendants for sick and old |
| I.3 | Knowing your Body, Sexuality and Fertility Awareness |
| I.4 | Occupational Hazards and Health Problems |
| I.5 | Designing and Making of Health and Sports Equipment |
| I.6 | First Aid and Nursing |
| I.7 | Medical Technology |

| Work-Education - Suggestive Typology | |
|--|--|
| J. Community Work and Social Action | |
| J.1 | Local History Studies |
| J.2 | Field Study of Under-nutrition/Malnutrition and its Causes |
| J.3 | Local Studies of (a) Occupations; (b) Technologies and Skills; (c) Work Force (d) Natural Resources; (e) Habitats; (f) Modes of transport; (g) Sources of water and energy; (h) Bio-diversity; Creating Biodiversity Register; (i) Markets And (j) Official Development Agencies and their programmes. |
| J.4 | Interaction and Study of Panchayats, Primary Health Centres, Block/District Development Office, Police Stations, Post Offices, Cooperatives, Banks, Courts, <i>Mandis</i> , District Magistrate's and Revenue Offices (or Municipal Offices) and digital data collection at Block and District levels. |

| Work-Education - Suggestive Typology | |
|--------------------------------------|---|
| J. Community Work and Social Action | |
| J.5 | Field Studies of (a) Social Stratification and Power Structures; (b) Gender Inequity and Violence Against Women; (c) Gender Differences Relating to Work; (d) Adult Perceptions of Childhood; (e) Child's relationship with work (f) Status of Child Rights; (g) Status of the Disabled; and (h) Diversity of Languages, Religions, Castes and Socio-Cultural Backgrounds. |
| J.6 | Field Studies of local Balwadis /ICDS Centres, educational programmes and schemes, educational status, types of school managements and fee structures; social and gender disparities in and through education, teaching-learning processes, quality of community participation in schools, implementation of laws relating to child rights and educational rights, contribution of education to social development and the changing trends in the education system. |
| J.7 | Proactive involvement in (a) Vaccination Campaigns; (b) Health Check-ups; (c) Epidemic Control; (d) Maintenance of Land Records; (e) Right to Information Campaign; (f) Issues relating to Women's and other Socio-Cultural Rights; (g) Legal Literacy and Aid Programmes; (h) Child Rights and Right to Education Programmes; (i) Local elections; (j) Development Programmes (including Employment Guarantee Scheme); and (k) Decennial Census. |
| J.8 | Organizing (a) science and technology-based services for the community and/or the locality; (b) Support for the Balwadis / ICDS; (c) Interventions for Universalizing Elementary Education; (d) Support for the disabled, including learning Braille/sign language; (e) Support for the old persons and the sick; and (f) Any other similar social action programmes. |
| J.9 | Compilation of local folk songs, folk tales, riddles and toys. |
| J.10 | Studying disasters, riots, incidents of violence (particularly against women, children), accidents and other disturbances and providing relief therein. |

From the above typology of work one has to evolve a sound pedagogic medium of knowledge through the work. The school curriculum needs to reflect the above components of work in the designing of syllabus and in writing text books and this list is not exhaustive. One can add or improve and make desired changes according to their context.

The aims of starting this work is of several-fold

1. To give the students a glimpse of the real world of work.
2. To give them an opportunity to learn from society.
3. To learn to solve problems and deal with unexpected situations.
4. To talk to and get to know people from different walks of life.
5. To work manually and take pride in it.
6. To have a change of scene from the routine at school and get new ideas.

Assessment of Work and Education in the Classroom

Assessment of work based learning cannot be one time effort and neither can it be the exercise of only judging the beauty of the product created or service rendered. It will require assessment of cognitive, social and affective domains of a child's learning. Various basic principles to be considered while evaluating the students-

- Evaluation needs to be done according to the objectives of teaching/competencies of children as well as the learning experience provided.
- Evaluation needs to be comprehensive, as far as possible, and needs to be continuous (each activity/project/unit needs to be evaluated immediately after its completion).
- Evaluation needs to be done based on predetermined indicators.
- The process of evaluation needs to provide necessary feedback to children.
- Considering that the process of evaluation in work education is a difficult and delicate task and the teachers themselves require attaining experience gradually through the process, one need not be over ambitious, but needs to be sincerely forward looking in his works.

Basis of Evaluation

The basis of evaluation can be described in the form of the competencies that can help to develop in children.

- Cognitive competencies
- Social competencies
- Affective competencies

(Please find details of competencies in earlier pages)

7. Class Wise School Curriculum

Experiential Learning, Nai Talim, Work Education and Community Engagement in Schools- Suggested Class-wise Inclusions in Curriculum

Pre-School

Lesson:

- My mother, father, brother, sister, friends and neighbors
- Observation of seeds, insects, plants, fruits, flowers and vegetables.
- Play games and tell stories



Activity:

- Drawing and coloring plants, flowers and vegetables
- Playing games with running and climbing aspects
- Telling stories on what they see and feel
- Rhymes and Action Songs

Evaluation:

- Oral explanation
- Participation in games and sports
- Drawing & coloring sheets – individual work.

Class – I

Lesson:

- Cleanliness what and how at personal and surrounding level
- Personal hygiene and habits – handling water, brushing teeth, combing, dressing, hand wash, toilet training and using dust bin.
- Living together – relating with the family
- My school



Activity:



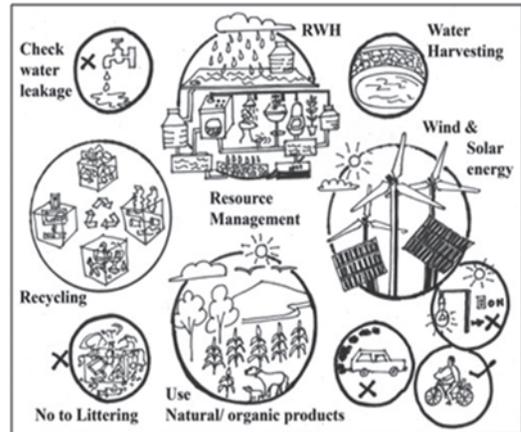
1. Action songs on mother, father, school, friends and neighbors
2. Drawing a family tree
3. Demonstration of personal hygiene by students i.e., handling water, brushing, dressing, hand wash and using dust bin.
4. Field visit to school surroundings

Educational Process: Observation of children, demonstration and assessment.

Class – II

Lesson:

- Good manners
- Environmental hygiene – cleanliness of surroundings, sweeping, removing waste from the surroundings i.e., house, school, classroom, kitchen, toilets and dining place.
- Shapes, Sizes with Clay Modeling
- My village
- Stories of jungle animals



Activity:



1. Practice of collecting material, lifting fallen material, aggregation, getting together, removal of dust, papers & other waste.
2. Keeping the sitting place, study place, eating place, playground, plate, lunch box and spoons clean
3. Leaving surroundings clean in kitchen, dining place, toilets and wash area
4. Making things of different shapes with clay

Evaluation: Observation of children at study place, work, playground and cleanliness of surroundings and peer/ teacher assessment.



Class – III

Lesson:

- Etiquettes in use of language respectfully and decently
- Seasons and surroundings
- Cleanliness in classroom
- Using less water, saving water, taking just sufficient water and food, avoiding spillage and switching off when not required, electricity as well as stopping wastage.
- Art and craft works, toy making, drawing, painting and yoga
- Children and daily routine at home(telling or drawing a day's diary)

Activity: Drama, mime and demonstration, drawings and children's sharing their stories in the classroom on wastage of water, food and electricity, suggested ways to effective use. Going round the school premises, play ground and drawing and painting

Evaluation: Children's drawings and children's story telling.

Class – IV

Lesson:

- Planting – Sowing seeds, watering, caring and observing the growth – Harvesting green leafy vegetables
- Need & importance of growing plants. Variety of plants for school garden & road side avenue plantation. Step-by-Step procedure for planting trees/plants.
- Measurement – distance, volume, weight through clay work, water and field measurement using feet and measuring tape or rope
- Needle work and knitting work with paper and threads
- Supporting women, children, differently abled, aged and those with illness



Activity:

1. Planting – school garden, kitchen gardening, measured quantities in watering and protection of plants, oral reporting and sharing.
2. Clay modeling- making items with clay
3. Story on village life
4. Visit to garden, measuring classroom size, volume of liquids and load of school bag, measuring periodically heights and weights of students in the class and school with tape, rope, balance, using measuring jars/jugs/mugs.

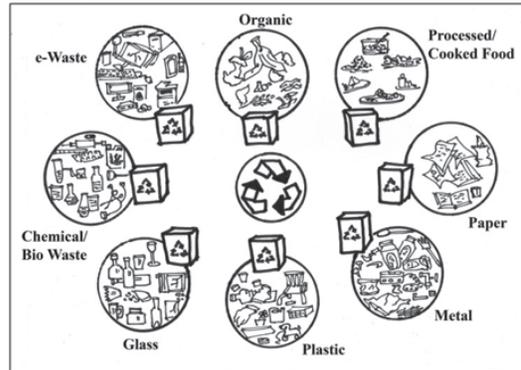
Evaluation: Individual student oral accounts, preparing class wise charts and childrens' oral report on experience and feelings while planting, rearing & protecting plants

Class – V

Lesson:

- Washing and cooking – Readyng and cleaning utensils before and after cooking, cleaning and cutting vegetables, cooking rice, curry/vegetable, dal and preparing tea, learning ratio and proportion
- Peace and non-violence – expression and redressal of grievance, existing forms of peaceful representation for addressing grievances amicably in class, school, home and in the community.
- Umpiring and mediation in games, conflicts and difference of opinion, peace and happiness and use Experiential Learning preparing lemon juice of child helpline and child clubs.
- Understanding seasonal changes: Plants- flowers, seeds and fruits through season watch
- Understanding seasonal changes: Birds, insects, clouds through season watch
- Understanding more, sufficient and less: Water pollution and water scarcity-careful, sufficient, extra and wasteful use and over exploitation of ground water

- Sensitively and careful drawl, carriage, storage and transport of water. Existing local practices and impact on agriculture/ gardening and drinking water in rural and urban areas; ways and means of arresting of over exploitation of ground water and polluting surface water resources.
- Switches- switching on and switching off, stapling, gumming, cutting, needle work, taps, measures and utensils and their function in regulation of usage



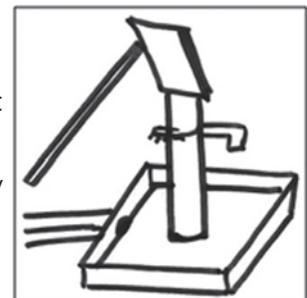
- Handicrafts and little magic
 - Story of a monument
 - Adopting a plant and one year care
 - Living together: Play, learn, eat, sing, music, drama and enjoy
 - Culture of respecting guests, aged, women, children and differently-abled
- Singing patriotic songs and story telling

Activity:

- Individual/group accounts or oral stories on neighborhood practices of ground water exploitation/borewells, used water discharge and impacts.
- Helping those in need of help
- Mock drills on disaster rescue and management
- Identifying plants, animals, birds and insects in the surroundings and the changes in their behavior as per the season



- Group reports on water use during washing and cooking. Experience sharing, field trips and interviews
 - Different ways of waste disposal and strategies for minimizing waste
 - Participation in mid day meal preparation and service
 - Team games, singing, drama, sharing and community eating
- My colony, my street and my village map preparation
 - Washing own clothes, socks, ribbons, bags and handkerchiefs
 - Organizing Bal Sabha and whole school participation – theatre, dance, music and drama on the nonviolence and environmental action



Evaluation: Individual story telling or incident narrating/ group role play/drama/ children’s theatre project work and its report.

Class – VI

Lesson:

- Creativity, aesthetic orientation – Place of art and craft
- Village sanitation, cleanliness, environmental hygiene – its impact on peoples' health & hygiene, healthy lifestyle
- Work education – lifting and transfer of material, orderly presentation of material, why, how and its impact, work and dignity; division of labor in the family, peer group, games and school.
- Household income and expenditure and budget plan
- Accounting, book keeping and book binding
- Peace and happiness – happiness index, protecting public and private property
- First aid, cleaning the wounds and bandaging and thermometer use
- Stay and behavior at friend's home

Activity:

1. Music, dance, acting, theatre, mono-action and expression of emotions through song, drama and poetry.
2. Digging, removing, covering, tightening of soil
3. Boiling, grilling, cooking, burning and over burning and use of stove
4. Project – survey on village sanitation practices – status of roads, sewerage system
5. Writing expenditure account for an activity/function/festival, Book Binding and House hold family budget plan.
6. Maintaining cleanliness in the toilets before and after use, use of broom and mop
7. Making cloth, jute and paper bags of different sizes and shapes: Volume and measurement while using material
8. Preparing ropes and mats with strings of plastic carry bags

Evaluation: Project report on village sanitation, sewerage practices, book binding and budget plan.

Class – VII

Lesson:

- Climate change – drought and global warming – effects of global warming; how human activities adversely affect Climate Change; Climate Change and its impact on rains, atmosphere and survival of plants and animals
- Migration- forms of migration - Its impact on family, culture, childrens' education and income variation
- Community engagement - why & how and its impact
- Community engagement, Panchayati Raj and community participation

- Sensitizing community on alcohol and tobacco abuse
- Rights and responsibilities for happy, peaceful and orderly life

Activity:

1. Project on pollution of water bodies in the local area Village / Town.
2. Project on migration aspects in the local area: experience sharing of migration and its impacts.
3. Development of posters and storytelling as well as anecdotes from personal life
4. Rainwater channelization, diverting and harvesting

Evaluation: Project reports, groups or individual reports.

Class – VIII

Lesson:



- Kitchen and roof gardening - growing vegetable and fruits, procedures to grow plants & protective measures. Group crops and sell them – marketing skills
- Food and Nutrition – nutritive values of food – cooked and uncooked foods. Growth foods, energy foods, health foods, iron deficiency and traditional foods- millets, local fruits and local vegetables.
- Emotions – Emotional control, conflict resolution and problem solving

•Gender equity – status of women and girls in the family and community – various forms of respect, recognition, discrimination and violence in family and at work place. Addressing the gender specific needs, gender equity, demolishing gender stereotypes & respect as a part of gender as well as social justice.

- Agriculture, poultry and fishery
- Profiling the occupation of parents
- Processing of food: pickling, jam making, drying papads, salt drying, safe packing and selling

Activity:

1. Plantation, gardening, raising kitchen garden, raising school nursery, roof gardens, survival monitoring and preparing variety of foods
2. Participation in cyclical agricultural operations, poultry operations and fishery activity
3. Poem on river and gender equity



Project Work:

- Inclusive and discriminatory practices in the family and community: home and workplace, whole class cooking and food festival, sharing of roles. Practice of breaking gender stereotypes in kitchen, water management and hygiene management.
- Discussion and problem solving exercise on the issue of gender equity. Existing practices and measures for inclusive practices and seeking support to initiatives. Team formation and team building
- Chart Preparation on various types of foods and their nutritive value



Evaluation: Project reports – experiential reports on growing kitchen/ roof gardens and school gardens including kitchen gardens.

Class – IX

Lesson:

- Environmental degradation: nature of human activities resulting in the pollution of water bodies and air. Its impact on plant, bird and animal life forms on the earth. Measures that can be taken at individual, community and government level.
- Status of constitutional values in terms of their observation and practice. Critical review and way forward for its effective practice at home, school and neighborhood community.
- Financial literacy – banking and cashless currency
- Family budget: monthly and annual expenditure
- Plumbing and electricity wiring and repairs
- First aid and nursing including medical support



Activity:

1. Gram Sabha, Mock Assembly and Mock Parliament (equity and justice).
2. Project work on disuse of plastics, littering, plastic littering in public and private places including in water bodies i.e., lakes, rivers and oceans.
3. Panel discussion as a whole-school practices leading to protection of environmental and common property resources. Its impact and measures at individual/community level.

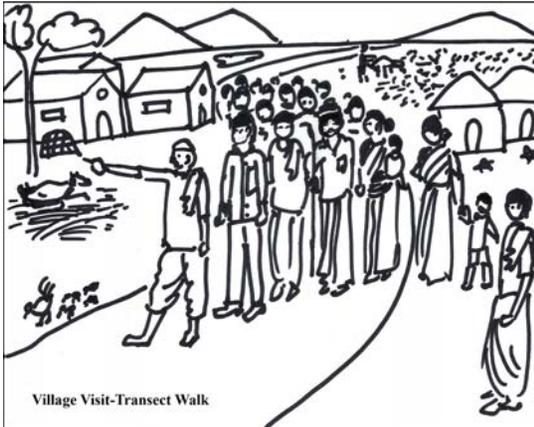
4. Plumbing and electricity wiring and repairs
5. Bank visit, helping in and participating in banking transactions
6. Water pH and residual chlorine testing



Evaluation: Project reports, panel discussions – participation in team activities levels of participation levels of students.

Class - X

Lesson:



- Minor repairs and maintenance of electrical equipment like fans, lights and tube-lights and sanitary equipment including plumbing
- Flag post preparation for flag hoisting and managing the flag post
- Fertilizers and pesticides – chemical and organic – advantage or disadvantages of use of chemicals, bio-fertilizers and pesticides. Preparation of bio-fertilizers and bio-pesticides.
- Critical examination of active and responsible citizenship practices. Citizen rights and duties
- Forms of inequities in the society – inequity in education, health, civic participation, social justice and gender.
- Sustainable agricultural practices: Indigenous practices for sustainable farming. Action at government and community level.
- Money and markets - procurement prices and marketing of field produce
- Inclusiveness – concept and implications: privileged and underprivileged – social obligation and social action
- Ideologies for social development: Gandhi, Tagore and Ambedkar

Activity:

- Letter writing, submitting documented representation on local issues and local challenges
- Projects/ case studies on the use of fertilizers and pesticides in the local area. Views of farmers on the use of both bio and chemical fertilizers and pesticides.
- Preparing bio-fertilizers and bio-pesticides and use in the school/kitchen gardens and observe its impact
- Composting and vermi-composting

- Visiting market and listing seasonal variation of prices for various items

Evaluation: Project reports / case study reports on inequalities, sustainable Agricultural practices, developing bio-fertilizers and bio-pesticides - reports.

Team and individual reports

Class – XI

Lesson:

- Resource mapping, community participation in various developmental programmes and decision making activities.
- Responsibility, power and role of public representatives in Panchayat Raj Institutions for owning and managing common property resources, community assets, various schemes, programs and institutions related to education, health, welfare and agriculture. Discussing the need and importance.
- Land degradation – impact of construction activity, impact and use of chemical fertilizers, pesticides and intensive cultivation of commercial crops like cotton on land improvement, soil fertility – local experiences. Ways and strategies to improve soil fertility and arrest degradation
- Soil testing- soil and crop relationships
- Maintenance and whitewashing of school premises: painting and whitewash
- Organizing a jumble sale by collecting material

Activity:

1. Participation in mock parliament, shadow cabinet, community / Gram Sabha meetings and observation of proceedings.
2. Case study of a village on various practices leading to land degradation and land improvement.
3. Village transect walk and participation in community events
4. Soil testing for NPK and pH

Evaluation:

- Report on Gram Sabha/ Gram Panchayat meeting
- Village transect walk report
- Case study on land degradation and sustainable practices for land improvement and soil fertility.

Class XII:

Lesson:

- Issues in rural agriculture and work of village artisans. Sustainable and indigenous practices of improving agriculture and rural vocations.

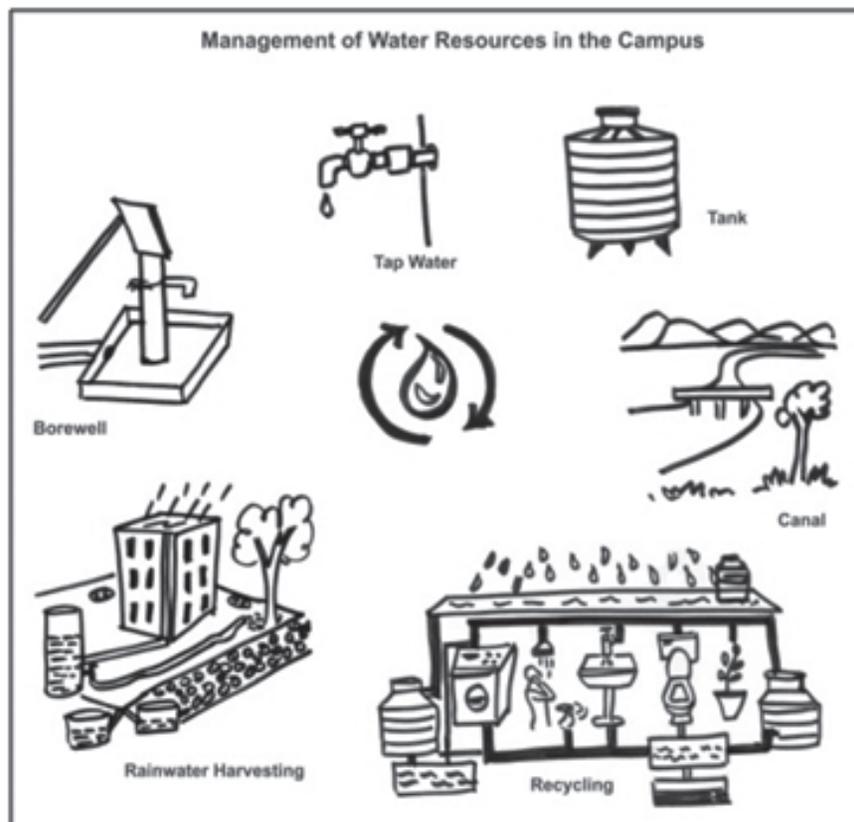
- Human rights and child rights – status and practices of human and child rights, critical analysis. Responsibility of state and community on the observation of rights.
- Value of expressing opinion, vote and voting

Activity:

1. Group project on the status of rural agriculture and farmer’s suicides.
2. Listing out of indigenous practices for sustainable agriculture, forest and environment.
3. Case study on the extent of implementation of child rights in the schools and colleges – report.
4. Critical discussion – role play and panel discussion on the observation and practices of various aspects of human rights and child rights in the local area.
5. Banking and financial literacy
6. Carpentry and masonry: Using hammer, sickle, gumming, use of saw, nailing, repairing the simple furniture.

Evaluation:

Project reports and case studies



8. Diploma in Education & Licentiates in Teacher Education - Curriculum

Introduction

There is an all-out attempt to skill young people all across the nation. We have realized that the work execution skills and manual skills are found wanting in the younger generations of late. This workshop discussion with Teacher Education administrators from all states of India will help us formulate an action plan for mainstreaming Experiential Learning, Nai Talim and Work Education through Community Engagement.

The teachers increasingly work in rural schools in the current scenario. They need to be groomed to handle the rural communities which send their wards to the schools. Hence curriculum inputs designed to equip trainee teachers or students of teacher education programs to engage with the rural communities' to involve in physical work and transaction of curriculum covering aspects of physical work forms an important input in teacher education curriculum. This needs to be offered as a compulsory practical course to all the students in order to bridge the gap between the



expectations and actual practices of teachers in rural settings. It is felt important, in the context of National Curricular Framework for Teacher Education 2009 as well as National Curriculum Framework 2005, focusing on construction of knowledge, there is a need to integrate the two important aspects viz., living and learning.

Unlike the other forms of education, teacher education has a variety of objectives that makes it a unique and a practicing profession to be pursued with intensive involvement with local communities apart from the students. Imparting adequate knowledge on the subject matter, equipping the prospective teachers with pedagogic skills, enabling the teacher to acquire understanding of child psychology, developing proper attitudes towards teaching, enabling teachers to make use of proper instructional facilities, enabling the teachers to understand the significance of individual child differences and take appropriate steps for their optimum development and development of children's ability to provide satisfaction to the parents are some of the major objectives of teacher education. This is facilitated by local community engagement and orientation in local community engagement.

Characteristics

The following core characteristics form the basic framework of the local community based learning model. They are prime factors which are considered while developing the curriculum for local community engagement of students of teacher education.

1. Mutual respect for teacher, student and community
2. Creating a sense of community belongingness in the class room
3. Ability of being warm, accessible, enthusiastic and caring
4. Setting up a higher standard than the usual in community engagement
5. Perennial love for learning the context
6. Ability of being a skilled leader in engaging with the community
7. Ability to shift gears as per the community response
8. Collaboration with the counterparts on a continuous basis
9. Ability to maintain professional decorum

Curriculum Design

1. Objectives
2. Module Development
3. Methodology
4. Assessment
5. Outcomes



Objectives

The following objectives have been framed for the proposed Work Education, Nai Talim and Experiential Learning curriculum through local Community Engagement for teacher education.



1. Identify aspects relevant to local community engagement in teacher education
2. Identify aspects relevant to the context of the child from various backgrounds & occupations.
3. Identify the school education programs and policies which have local community engagement aspects.
4. Identify the process of connecting the text with the Child/learner within the local Context
5. Participate effectively in the local community service
6. Identify and practice models of Tagore and Gandhi for rural reconstruction
7. Explore models of art, craft for entrepreneurship for self-reliance.
8. Identify various real, community stories of children and their families.
9. Devise contextually suitable engagement activities.

Core Competency Development

1. Work based Community engagement: Students develop an intellectual understanding of the local civic engagement sphere. Experience, coupled with critical reflection, provides opportunities for transforming their perspectives.

2. **Respect for Diversity:** All people, including students, faculty, staff, and community members, have a wide range of social identities. Welcoming people of diverse backgrounds and perspectives prepares us for global citizenship.
3. **Experience:** Experience, coupled with critical reflection, provides opportunities for transforming our perspectives. The Community Engagement Program is one step along the journey of lifelong learning.
4. **Assets-Based Perspective:** Actively seeking the strengths in people and in communities and working to develop those strengths. Pursuing positive changes in ourselves, our institutions, and our local communities.
5. **Art and Craft:** Promotion of entrepreneurship through learning of various aspects of different select local arts and crafts

Rationale

Local community engagement of teacher educator is essential as the students of teacher education are to be equipped with required skills to engage meaningfully for learning skills required for professionalization of teacher education and make it locally relevant. This process will help them to develop empathy and compassion leading to commitment to local community life. Hence, this course would make the D Ed/LT education contextual and effective within the local community setting with due consideration for social and economic relationships. The teachers transacting the curriculum need to contextualize the subject matter and empathize with the learning context of students in their local community.

Proposed Model of Curriculum

This is designed as a two credit course for each of the two semesters and comprises of one credit for theory and one credit for practicum with fifty marks in the first semester followed by 1 month internship in the vacations between semesters allocated another fifty marks with two credits.

| S.No | Module Title Module Content | Teaching/Learning | Methodology | No. of Periods |
|------|--|--|---|-------------------|
| 1 | Nai Talim as Community Engaged Learning: Methodology | Gandhian philosophy of Education and Connection to life. Principles of Nai Talim and implications to Community Education. | Participating Rural Appraisal /Participative Learning and Action methods, Work Experience, Field visit, Nature study, gardening, Project Work | 6 |
| 2 | Nai Talim and Its Relevance | Contemporary Relevance of Nai Talim, Work Education, Experiential Learning and Community Engagement as per NCF 2005, RTE 2009 and NCFTE 2010 | Cleanliness put in practice and Composting, Nursery Raising and Kitchen Gardening | 6 |
| 3. | Gram/Local Community/ Sthanik Swaraj and Sarvodaya | Citizenship, Urban/Tribal/Rural Reconstruction, Self-Reliance and Self Sufficiency, Community Collaboration , Creative Community action | Helping others Observation, Participation, Interviews, Mock Drill | 6 |
| 4 | Nai Talim, Traditional | Different approaches: Relevance, Character Building and Good Citizenship, | Demonstration, Field Mapping, Bal Sabha, Pupil | 6 |

| S.No | Module Title Module Content | Teaching/Learning | Methodology | No. of Periods |
|------|--------------------------------------|--|--|-------------------|
| | and Constructivist Approaches | Humanistic Education, Value-Ethics, Creative Aspects: Art and Culture, Practice of Non Violence in Pedagogy and Curriculum and Gender | Self-Management | |
| 5. | Community Engagement | Community Engagement, Approaches and Strategies for active community engagement in developmental areas: Education, Health, Sanitation, Agriculture, and other economic activities like Craft & occupations, School-Community links and challenges | Field visits, collaborating | 6 |
| 6. | Education for Life | Connecting knowledge to life outside the school, education for all round development and ensure learning shifted away from rote methods. Global Challenges and concerns their implications to Curriculum, Pedagogy, Rubrics and Indicators, Measurable Learning Outcomes and Assessment in teacher education and school education curriculum | Field Visit and Discussion | 6 |
| 7. | Work and Play | Multiple Intelligence: Work, play, music, arts, crafts, theatre, its philosophy and implications for the development of head, hand and heart | Practice and Discussion | 6 |
| 8 | Nai Talim and Field engagement | Community Project and Participatory Rural Appraisal, Land and Human Resource Mapping On Field Learning: Nursery Raising as Plantation, Waste Management: Composting, Swachhta: Cleanliness Water: Harvesting, Farm Forestry, Participation in Agri /Craft Operations and Value addition in Village, Engaging with Groups; Gram Panchayat for Gram Panchayat Development Planning and Community Based Disaster Management Planning | Concurrent and Term-end Field Engagement, Coaching (With due Weightage during Internship) | 72 |

Practicum Details

Every Saturday for 14-16 Saturdays, students are engaged in the community to take up the following activities:

1. Study of spatial distribution of various social and occupational groups in the village intensely participating in the learning of some task
2. Involving school students in Human Resource and Natural Resource Mapping in neighbourhood village.
3. On Field Learning: Nursery Raising, Kitchen Gardening as Plantation and Vanamahotsavam
4. On Field Learning: Waste Identification and Composting to learn the important aspects of resource conservation activity
5. On Field Learning: Water Harvesting to learn the important aspects of conservation activity
6. On Field Learning: Participation in Agricultural/Craft Operations in Village to learn the process components
7. Conducting field visit and field interaction with the help of school students of the village and Self Help Groups and Village Resources for the students.
8. Studying Educational Agenda of Gram Sabha
9. Rapport building and connecting with community leaders for creation and maintenance of school facilities and programs.

Assessment

This is a two credit course of two semesters and comprises of one credit for theory and one credit for practicum with a maximum of fifty marks. It could be followed up with additional 30 days winter break internship on community engagement integrating work education and Nai Talim methodology which is an additional two credit course. The emphasis is to be more on the practical orientation to the students.

Outcomes

After completion of the course the student will be able to:

1. Identify aspects relevant to local community engagement in teacher education
2. Identify aspects relevant to the context of the child from various backgrounds & occupations.
3. Identify the process of connecting the text with the Child/ learner within the local Context
4. Explore models of art, craft for entrepreneurship for self-reliance.
5. Identify various real, community stories of children and their families.
6. Devise contextually suitable engagement activities.



Career Options

1. Career in Teaching
2. Career as a Engaged Community Work

9. Bachelor of Education - Curriculum

Introduction

There is an all out attempt to skill young people all across the nation. We have realized that the work execution skills and manual skills are found wanting in the younger generations of late. The proposed curriculum is being developed as a part of group discussions held with Teacher Educators from across Universities and Higher Education Institutions in India.

The teachers increasingly work in rural schools in the current scenario. They need to be groomed to handle the rural communities which send their wards to the schools. Hence curriculum inputs designed to equip trainee teachers or students of teacher education programs to engage with the rural communities' to involve in physical work and transaction of curriculum covering aspects of physical work forms an important input in teacher education curriculum. This could be offered as a compulsory practical course to all the students in order to bridge the gap between the expectations and actual practices of teachers in rural settings. It is felt important, in the context of National Curricular Framework for Teacher Education 2009 as well as National Curriculum Framework 2005, focusing on construction of knowledge, there is a need to integrate the two important aspects viz., living and learning.



Unlike the other forms of education, teacher education has a variety of objectives that makes it a unique and a practicing profession to be pursued with intensive involvement with local communities apart from the students. Imparting adequate knowledge on the subject matter, equipping the prospective teachers with pedagogic skills, enabling the teacher to acquire understanding of child psychology, developing proper attitudes towards teaching, enabling teachers to make use of proper instructional facilities, enabling the teachers to understand the significance of

individual child differences and take appropriate steps for their optimum development and development of children's ability to provide satisfaction to the parents are some of the major objectives of teacher education. This is facilitated by local community engagement and orientation in local community engagement.

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The following core characteristics form the basic framework of the local community based learning model. They are prime factors which are considered while developing the curriculum for local community engagement of students of teacher education.

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5. Perennial love for learning the context
6. Ability of being a skilled leader in engaging with the community
7. Ability to shift gears as per the community response
8. Collaboration with the counterparts on a continuous basis
9. Ability to maintain professional decorum



Curriculum Design

1. Objectives
2. Module development
3. Methodology
4. Assessment
5. Outcome

Objectives

The following objectives have been framed for the proposed work education, Nai Talim and experiential curriculum through local community engagement for teacher education.

1. Understand the concept of local community engagement in teacher education
2. Understand the context of the child from various backgrounds & occupations.
3. Know the school education programs and policies which have local community engagement aspects.
4. Learn the process of connecting the text with the Child/learner within the local Context
5. Distinguish traditional from constructivist approaches of local community engagement
6. Train in usage of dialogic method of community engagement
7. Train in usage of organic intellectual approach for local community engagement
8. Experiential learning of best practices in community engagement
9. Participate effectively in the local community service

10. Develop insights and field realities on indignity and indigenous models.
11. Understand and practice models of Tagore, Gandhi, Shyama Prasad Mukherji for rural reconstruction
12. Explore models of art, craft for entrepreneurship for self-reliance.
13. Understand various real, community stories of children, families.
14. Discover latent talents in the traditional occupations to promote them
15. Devise contextually suitable engagement activities.
16. Promote local occupations with literacy, technology integration and research to develop entrepreneurs



Core Competency Development

1. **Work based Community engagement:** Students develop an intellectual understanding of the local civic engagement sphere. Experience, coupled with critical reflection, provides opportunities for transforming their perspectives.
2. **Community-based action research:** Students learn to analyze local community and organizational problems and needs, and to develop creative solutions: Respect various occupations and professions internalizing and appreciating dignity of labor: Meet people pursuing various livelihoods where they are working and pursuing the respective livelihoods. All learners have the capacity to excel.
3. **Social justice:** Students learn about social justice issues from local and global perspectives and develop a nuanced understanding of the history and political and cultural contexts of these issues. Educating ourselves and our community in order to understand power, privilege and to collectively envision and build a more equitable and just society. Appreciation of diversity and capacity to work with diverse constituents - Students consider their own and others' social and cultural group identities. Students develop interpersonal and intercultural competencies to work effectively with people from a broad range of backgrounds.
4. **Respect for Diversity:** All people, including students, faculty, staff, and community members, have a wide range of social identities. Welcoming people of diverse backgrounds and perspectives prepares us for global citizenship.
5. **Leadership:** Students hone their skills in facilitating and working within teams. They learn and practice networking, conflict resolution, consensus-building, and negotiation skills, facilitating relationships and supporting local community-building processes
6. **Experience:** Experience, coupled with critical reflection, provides opportunities for transforming our perspectives. The Community Engagement Program is one step along the journey of lifelong learning.

7. **Dialogue:** Learning occurs through the exchange of ideas, active listening, and challenging assumptions.
8. **Assets-Based Perspective:** Actively seeking the strengths in people and in communities and working to develop those strengths. Pursuing positive changes in ourselves, our institutions, and our local communities.
9. **Art and Craft:** Promotion of entrepreneurship through learning of various aspects of different select local arts and crafts

Rationale

Local community engagement of teacher educator is essential as the students of teacher education are to be equipped with required skills to engage meaningfully for learning skills required for professionalization of teacher education and make it locally relevant. This process will help them to develop empathy and compassion leading to commitment to local community life. Hence, this course would make the B Ed education contextual and effective within the local community setting with due consideration for social and economic relationships. The teachers transacting the curriculum need to contextualize the subject matter and empathize with the learning context of students in their local community.

Proposed Model of Curriculum

This is designed as a two credit course per semester and comprises one credit for theory and one credit for practicum. A one- month internship in the vacations between semesters is also suggested.

Suggested Curriculum for Nai Talim, Experiential Learning, Work Education through Community Engagement for Bachelor of Education Course

| S.No. | Module Title: Content-Unit | Teaching/Learning - Detailed Concepts | Methodology and Field Work Practicum | No. of Classes |
|-------|--|---|---|----------------|
| 1. | Gandhian Philosophy, Nai Talim as engaged Learning and its relevance, Community Engagement Methodology | <ul style="list-style-type: none"> • Gandhiji's ideas on Education Basic tenets of Nai Talim, Contemporary relevance of Nai Talim, Work Education, Experiential Learning and community engagement vis-à-vis National Curriculum Framework (NCF 2005), NCFTE 2010 and RTE 2009. • Theory of Community Engagement: School, Family and Community Partnership, Government Programs for Education Development Literacy, Gender and Generations in Learning. Nai Talim: Interaction: Different types of Shop Keepers: Floor Mill, Dry Clean, Washing and Ironing, Hair Cutting, Repairers, Scrap Dealers, Milk and other Vegetable Vendors, Drivers, Meat shops, Groceries, Hotels, Sweet shops, House Maids, Vehicle Servicing Persons, Persons in local gardening/village agriculture and occupations/ dairy, poultry, fishery, goat and sheep farmers, Gram-sevak-the village secretary and teachers | <ul style="list-style-type: none"> • Panel discussion on Gandhiji ideas on education and its relevance in present day context • Readings on NCF2005, NCFTE 2010, & RTE 2009 • Visit Nai Talim Schools and documentation • PRA/PLA methods, Work Experience, Service Camps, Field visit, Nature Study and Gardening • Participation • Dialogue and Interaction • Interviews • Selection, use and upkeep of tools, steps, methods, processes, checklists, forms and precautions | 6 |
| 2. | Nai Talim Model Village: Best practices in Community Engagement, Methods and Strategies | <ul style="list-style-type: none"> • Rationale of Community Engagement • Community Engagement – Methods Home-School Relations. • School Management Committees (SMCs) ways and strategies for effective community involvement in school management, school improvement and school effectiveness. • Roles and responsibilities of Teachers and Head Masters for community and parent | <ul style="list-style-type: none"> • Participation in SMC Meetings and Documentation • Case Study of school on community engagement and conduct of SMC meetings • CAS & Study of Gram Panchayat on the states and implementation of 73rd & | 6 |

| S.No. | Module Title: Content-Unit | Teaching/Learning - Detailed Concepts | Methodology and Field Work Practicum | No. of Classes |
|-------|--|---|---|-------------------|
| | | <p>engagement in school matters.</p> <ul style="list-style-type: none"> Engaged Transaction of Rural Teachers in State, National and International levels, Teachers as Community Resource Persons PRA – street, slum, village social, occupation and Resource Mapping school community relations – Venn diagrams School Education and Panchayat Raj implication of 73rd & 74th constitutional amendment for decentralized Education Management. Village level workers and their engagement in Educational and Health matters. | <p>74th constitutional Amendment</p> <ul style="list-style-type: none"> Parents education and their engagement – Report Field visits, interviews, discussion Case studies Selection, use and upkeep of tools, steps, methods, processes, checklists, forms and precautions | |
| 3 | Nai Talim, Learning Groups and Empowerment Work and Craft Education purpose and implications, | <ul style="list-style-type: none"> Experiential Learning, Establishing Village Education Interest Groups/Committees and Taking help of Self-Help Groups In Education: 1. Agricultural, Fruit, Poultry, Vegetable Produce Management and Marketing, 2. Waste Mapping, Cleanliness Drives and Composting, 3. Nursery Raising and Kitchen Gardening, 4. Water and Sanitation Facility Management, 5. Building/ Road Planning, Maintenance and Construction and 6. Other occupational operations from cradle to grave Work Education: Purpose, Social, Economic and Pedagogical values of work and craft education. Integrating Work Education School Curriculum and Pedagogic Strategies. Activities & Nature of Lessons to be included in Class-Specific Syllabus and Text Books of both Language and Non-Language subjects – Agricultural and Horticultural Operations, Gardening, Swachhta, Plantation, Nursery, School Garden, Composting, Waste Management | <p>Development of Lessons, Activities and Assessment. Criteria for Work Education and Experiential Learning, Community Service, Cleanliness in public places.</p> <ul style="list-style-type: none"> Plantation Waste managed in the Institution Public facility/place usage and maintenance Observation Participation Dialogue and Interaction Interviews Selection, use and upkeep of tools, steps, methods, processes, checklists, forms and precautions | 6 |
| 4 | Nai Talim Traditional, Intellectual and Constructivist approaches Models to Education and learning | <ul style="list-style-type: none"> Models of Gandhi, Tagore and Shyama Prasad Mukherji, Rousseau, John Dewey. Models of Education, Approaches to learning – Constructivism, Paulo Freire Critical Pedagogy and Dialogic Method, Vygotsky Social Construction and Gramsci Organic Intellectual Approaches. Praxis, Characteristics, advantages and Disadvantages, Intellectual Approach for Practicing Community Engagement & Social Change Craft & Occupations Best models at various levels in: <ul style="list-style-type: none"> Rural Reconstruction Indian Education Service Learning | <ul style="list-style-type: none"> Lecture, demonstrated book reading and reflections, Field visit and Observation of Nai Talim Schools. Panel Discussion with students on models and approaches, their status in the present school curriculum and pedagogy Interview, Field Mapping Field visits, mentoring, collaborating Demonstration and practice Use of tools & methods | 6 |
| 5 | Nai Talim Education for | <ul style="list-style-type: none"> Connecting knowledge to life outside the school. | <ul style="list-style-type: none"> Text book review to find out, relevance if topics to | 6 |

| S.No. | Module Title: Content-Unit | Teaching/Learning - Detailed Concepts | Methodology and Field Work Practicum | No. of Classes |
|-------|---|---|---|-------------------|
| | life and through life and its reflection in curriculum and pedagogical practices | <ul style="list-style-type: none"> • Relevance of curriculum content to the lives of children sensitization of students on global issues i.e., resource and technology availability, inequity, poverty, climate change, global warming, value crisis, food and energy crisis. • Education in nonviolent school/classroom environment, implication of above issues on curriculum and pedagogy | <ul style="list-style-type: none"> • the life of the children – report. • PPT on global issues and steps to address • Lecture • Panel Discussion • Case Study on happiness, pleasure and violence in school/classrooms • Use of tools & methods | |
| 6 | Nai Talim – Education for character building and for living together happily, creatively and peacefully | <ul style="list-style-type: none"> • Humanistic approach to Education. Education for Citizenship, Character Building Values and Ethics. • Work, Play, Art, Craft, Theatre, Music in School Curriculum and the basis for creativity and social Harmony. Its implication to Development of Head, Heart & Hands • Selection, use and upkeep of tools, steps, methods, processes, checklists, forms and precautions & procedures | <ul style="list-style-type: none"> • Panel Discussion – • PPT presentation • Field engagement • Analysis of school curriculum to support the social aims of Education • CAS & Study on practice and Art, Craft, Drama, Music and Theatre in schools | 6 |
| 7 | Nai Talim and Field engagement | <ul style="list-style-type: none"> • Transect Walk, Community Service and its impact. School mentoring and facilitation. Documenting best practices in areas like Education, Storage and Marketing, Local Production and Provision of Services, Health, Agriculture, Nursery Raising as Plantation, Welfare, Waste Composting, Water Harvesting, Participation in Agricultural/Craft Operations in Village | <ul style="list-style-type: none"> • Selection, use and upkeep of tools, steps, methods, processes, checklists, forms and precautions • Documentation of best practice pertaining to community engagement in school activities • Community Service, Survey on Literacy and out of school children • Concurrent and Term-end Field Engagement, Coaching, • Mentoring and Facilitation | 72 |

Practicum Details

Every Saturday for 14-16 Saturdays, students are engaged in the Rural community to take up the following activities:

1. Study of spatial distribution of various social and occupational groups in the village intensely participating in the learning of some task
2. Application of Participatory Learning and Action techniques of resource mapping and social mapping
3. Awareness program involving school community, development specialists and villagers in developing Village Development Plan.
4. Involving high school students in the activity and work based education programs in the neighbourhood selected villages.

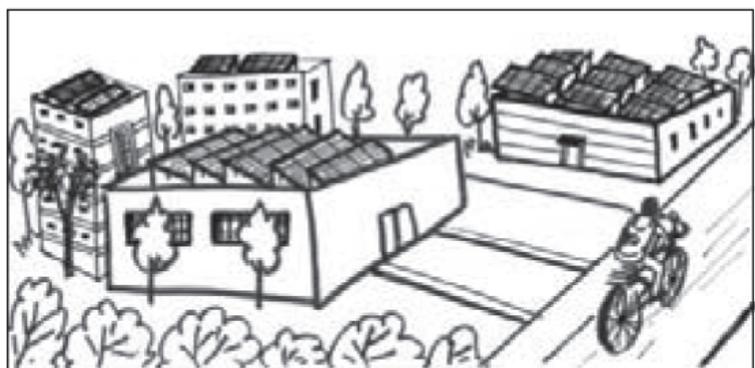


5. Involving high school students in Community Project and Participatory Rural Appraisal, Land and Human Resource Mapping and Action Research with Community Organization.
6. On Field Learning: Nursery Raising and Kitchen Gardening as Plantation
7. On Field Learning: Waste Audit and Composting to learn the important aspects of resource conservation activity
8. On Field Learning: Water Audit and Budgeting with Water Harvesting to learn the important aspects of conservation activity
9. On Field Learning: Participation in Agricultural/Craft Operations in village to learn the process components
10. Studying and participating in the capacity building programs with self-help groups and government officials for different vocations and learning necessary locally relevant learning skills.
11. Conducting field visit and field interaction with the help of school students of the village and Self Help Groups and Village Resources for the students.



12. Participating in orientation of school education committee members in the village with the help of village level officers.
13. Conducting and facilitating school-community workshops and health camps.
14. Studying and reporting the health concerns of the school village, drainage system of the school-village and health habits of the school students-villagers to the concerned authorities.

15. Growing kitchen gardens
16. Participating and promoting vanamahotsav with school-community participation a fest for creating awareness of trees and planting of saplings.
17. Creating awareness on climatic changes and hazards with the help of students in the villages. And also inputs on how to address the same.



18. Visiting public places and farms for studying and participating in awareness programs relating to sanitation, water, soil fertility management, biomass energy and means of producing solar energy.
19. Promote adult literacy, awareness on various government programs.
20. Rapport building and connecting with community leaders for creation and maintenance of school facilities and programs.
21. Learning and participating in the trades and occupations of the parents in neighbourhood, ensuring retention of suppliers for quality outcomes.

Assessment

This is a two credit course of one semester and comprises of one credit for theory and one credit for practicum with a maximum of fifty marks. It could be followed up with additional 30 days winter break internship on community engagement integrating work education and Nai Talim methodology which is an additional two credit course. The grading plan could be continuous and periodical through checking of participation and involvement and for optimal outcomes. The emphasis is to be more on the practical orientation to the students. This could also be called as Community Engagement or Work Education or Nai Talim methodology course.

Outcomes

After completion of the course the student will be able to:

1. Understand the social, economic, political and cultural framework of the local education needs
2. Address the challenges with suitable responses for the identified local education issues
3. Engage in the capacity building for management of the school-local community education
4. This engagement helps teachers to train the students to get involved in local occupations, trades and professions and their context.
5. Helps in local reconstruction modes to devise and address the diversity in learning to devise suitable pedagogy.
6. Nurture in nature as per the nature of those involved in the process of learning.
7. Extends gender & social equity in occupations without any stereotyping.
8. Helps in revamping the curriculum with indigenous methods for self-reliance.
9. Promotes reflective practices.



10. Master Trainers' Programme

Master Trainers' Development Programme in Nai Talim, Work Education, Experiential Learning and Community Engagement

Master Trainers' Development Programme is a training programme for the selected Faculty Members of SCERT and DIETs from all the states of the country. The Master Trainers' Development Programme is designed for five days with two days of field work focusing on various aspects of Experiential Learning, Nai Talim, Work Education and Community Engagement. The programme aimed at developing some perspectives and understanding on the expected educational practices in Schools and Teacher Education Institutions (SCERTs and DIETs) in the context of Nai Talim, an Education Philosophy reiterated in the National Curriculum Framework for School and Teacher Education and as well as Right to Education (RTE) Act 2010.

A course on rural community engagement of students of D Ed Teacher Education level is being introduced in the Universities to enable students to transact the community interaction systematically and effectively.

The course will be of 50 lectures of 45 minutes/ or 14-18 lectures of 1 hour each. It could be offered in a single semester

with 2 credits or 4 credits in two semesters or 2 credits course work with 2 credits practicum. It may be ideally located in the first year of the respective D Ed programme. This shall be based on the level of education, specialization, academic interest and availability of faculty members and structure of the broader programme.

The course may be taught by a faculty member handling any methodology course/paper as Work Education, Nai Talim, Experiential Learning through Community Engagement is an interdisciplinary subject and both contributes and gets contributed by every stream of Teacher Education. This Master Trainers Development Programme is a preparatory input for teachers to provide them enough resource material to the Faculty Member or team of Faculty Members who handle the subject. It is both for those who are interested with no background in Work Education, Nai Talim, Experiential Learning through Community Engagement and also those who have handled various student-community engagement programmes at various levels of transacting education earlier.

The Master Trainers' Development Programme (MTDP)

The MTDP is designed for 5 days with two days of field engagement. It would enable the faculty members with varied backgrounds to transact this course in the D Ed/LT Colleges and DIETs.



Learner Objectives

1. To identify the divide between school and life
2. To identify the philosophy of Nai Talim, Experiential Learning and Work Education, Community Engagement and its relevance for the all-round development of the children
3. To identify the theoretical perspectives of Nai Talim and Experiential Learning in the educational theory of Gandhiji
4. To identify Nai Talim in the policy perspectives of Government of India viz., National Curriculum Framework, 2005 and Right to Education Act 2009
5. To identify the pathways and strategies for the development of Head, Heart and Hands with appropriate field engagement activities
6. To identify the potential of Community Engagement in School/Teacher Education Institutions and appropriate strategies for Community Participation
7. To outline the issues and concepts to be incorporated as a part of School and Teacher Education Curriculum to connect school knowledge to life outside the school with a focus on global issues and Sustainable Development Goals of UNESCO.
8. To identify pedagogical practices and methodologies for the effective implementation of the proposed curriculum
9. To develop activities, projects and learning tasks in school and teacher education subjects for overall development of children
10. To identify the changing profile of local economy, polity and community in Rural India in terms of consumption patterns, land use patterns, cropping, lifestyle, living standards, settlement patterns.
11. To assess subjects in school education, their coverage, content, transaction modalities and outcomes.
12. To orient the student teachers into handling Nai Talim Education and Work Education.

The following Objectives have been framed for the proposed curriculum.

Framework for Master Trainers' Development Programme

This broad framework is suggested based on the structure of courses offered in the DIETs and D Ed/LT Courses in the states. SCERTs organizing these Master Trainers' Development Programmes could adopt or make changes as per the priorities and resource availability. The modules can be devised based on the expertise, experience and strengths.

Day 1

Community: Nai Talim, aspects of Nai Talim, Gandhi, Work Education Position Paper, Dynamics of Community : Social, Economic and Cultural aspects of change

Conceptual aspects: Contemporary relevance of Nai Talim, Experiential Learning, Work Education and Community Engagement vis-à-vis NCF 2005, NCFTE- 2010 and RTE Act 2009. To understand the theoretical perspectives of Nai Talim and Experiential Learning to the Gandhian thought.

Day 2

Nai Talim, Participatory Learning, Trade & Occupational and Social Mapping: Approaches and Methods in Nai Talim and Work Education, Community Education Projects and Local Occupations, Transect Walk, Seasonal Map, Resource Mapping: Natural and Human Resource Mapping

Conceptual aspects: Education relating to life and expression of life - strategies and activities for character building. Community Engagement - School and Community links – Nature and ways of Engagement, challenges, owning and managing the school by the community, proactiveness of teachers in engaging and involving the community in the school life. Creative expression – focus on creative arts, craft, music, theatre – place of aesthetic development in developing character and personality

Day 3

Community Living, Student Development, Content Analysis, Nai Talim and Work Education Plan:

Preparation of Community Nai Talim Education/ Work Education Plan

Conceptual Aspects: Learning through activities, projects, discovery and exploration in a child friendly and child centered manner. Making the child free of fear, trauma and anxiety and helping the child to express views freely and make school environment and treatment violence free. Development of appropriate projects, field work practicums, case studies so as to engage children in work education, experiential learning and project-based learning duly connecting to the school curriculum and also Sustainable Development Goals

Day 4

Field Visit: Resource Mapping in a Village Exercise and Nai Talim Educational Opportunity Mapping: Natural, human and social resources

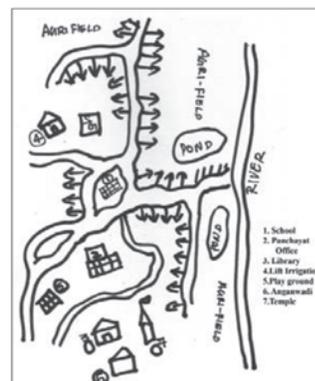
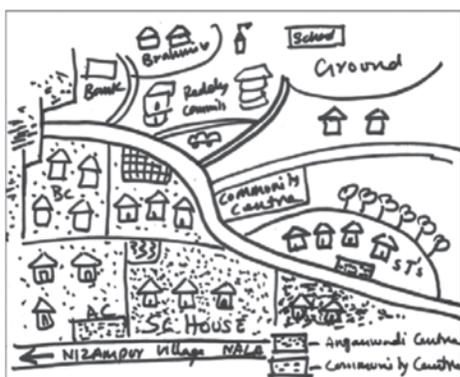
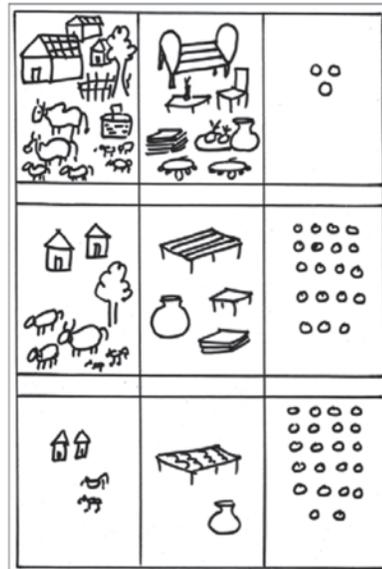
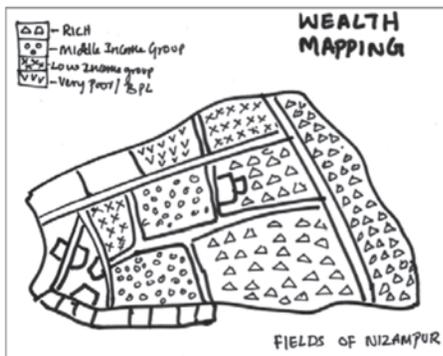
Day 5

Field Visit: Nai Talim Education Infusion Aspects and School - Community Engagement Planning

Conceptual Aspects for Day 4 & Day 5: School and community-based engagement activities - field-based projects, practicums, case studies and community engagement activities: Development of Action Plan for the curriculum inclusions, changes in pedagogical practices, assessment procedures and schedule for the integrating Nai Talim training in the mainstream training programmes of Samagra Shiksha Abhiyan. Debriefing with feedback and documentation practices at school DIET and SCERT level and dissemination.

The projects, practicum, case studies include following areas:

- Health, nutrition and life styles
- Gender equality- discriminatory and exclusive practices
- Sustainable use of natural resources
- Environment degradation
- Water crisis – protecting tanks, lakes, rivers and oceans
- Energy – Conservation, reusable, clean energy sources
- Inequality – great divide among rich and poor
- Waste management – recycling, compost and other bio fertilisers
- Protecting eco systems – over exploitation of forests, mountains, water bodies etc Land degradation, biodiversity loss animal extinction
- Raising nurseries, kitchen gardens, plantation and protective activities
- Protecting the culture and indigenous practices
- Value orientation and character building



**5-Day Masters Trainers’ Development Programme on Integrated of Experiential Learning
Nai Talim , Work Education, and Community Engagement in School and Teacher Education
Curriculum and Pedagogy**

| Date/Time | 0900-1015 | 1030-1145 | 1200-1315 | 1430-1545 | 1600-1715 | FW/Films |
|--------------|--|---|--|---|--|--|
| Day 1 | Registration 0900-0930 | Gandhiji Tolstoy | Nai Talim Patterns in India | Nai Talim and NCF 2005, NCFTE 2010, RTE | School & Community - Community Engagemen t Process: Group Ex | Community -Teacher Interactions Role Play |
| | Inauguration 0930 - 1015 | Farm and Nai Talim – Gandhiji ideas on Education | | | | |
| Day 2 | Education relating to life – Work Education and its simplificatio ns | Discussion on the suggested Nai Talim for DEd. curricular areas | Discussion on the suggested Nai Talim for DEd. curricular areas | PRA and PLA Methods | Nai Talim Express – Simulation Game (PP) | |
| Day 3 | Participatory Learning Approaches- Learning through doing, discovery and exploration | Discussion on the suggested Curricular inclusions in school curriculum – preprimary and primary | Discussion on the suggested Curricular inclusions in school curriculum – upper primary and Secondary – Class VI to Class XII | Community Based Engagemen t – activities – projects, case studies and group work | Education in Non- violence and inclusive climate, Group Work | Nai Talim Film (1800) |
| Day 4 | DIET Visit - Case Study Method, Work Education, Practicums | DIET Visit - Case Study Method, Work Education, Practicums | School Visit – Activities relating to Curricular inclusions and Work Education | School Visit – Activities relating to Curricular inclusions and Work Education | School Visit – Activities relating to Curricular inclusions and Work Education | Debriefing on School and DIET Visit Work Education |
| Day 5 | Village Engagement – Social Mapping and Resource Mapping for Nai Talim | Village Engagemen t – Social Mapping and Resource Mapping for Nai Talim | Village Engagemen t- conducting School Managemen t Committee Meeting | Village Engagemen t – Transect walk and understandi ng social economic and cultural aspects | Village Engagemen t- Parent- Teachers meeting | De Briefing |

Tea Break: 1015-1030; 1145-1200; 1545-1600; 1715-1730; Lunch Break: 1315 – 1430

Teaching Resources: The Master Trainers’ Development Programme would enable identification and preparation of relevant course transaction resources. These resources include Reference Books, Films, PPTs, Case Lets and Case Studies on Nai Talim, Work Education, Experiential Learning and its various aspects, Village Project Work and Field Work and Preparation of Village Social and Resource Maps. Course material and caselets prepared by Mahatma Gandhi National Council of Rural Education, Ground Floor Shakar Bhavan, Opposite to LB Stadium Hyderabad.

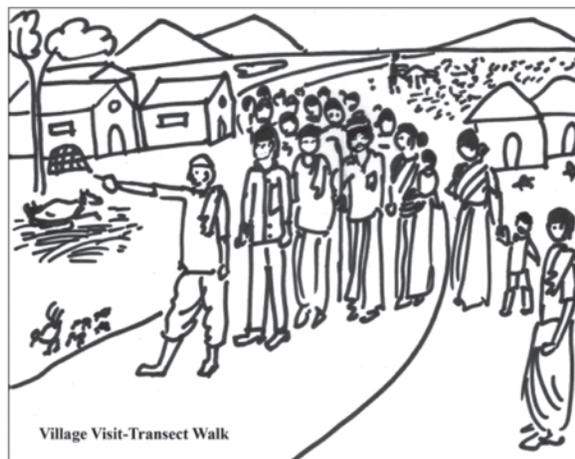
11. Faculty Development Programmes

Faculty Development Programme in Nai Talim, Work Education, Experiential Learning and Community Engagement

A course on rural community engagement of students of Teacher education level is being introduced in the Universities to enable students to transact the community interaction systematically and effectively.

The course will be of 50 lectures of 45 minutes/ or 14-18 lectures of 1 hour each. It could be offered in a single semester with 2 credits or 4 credits in two semesters or 2 credits course work with 2 credits practicum. It may be ideally located in the first year of the respective B Ed/ M Ed graduate programme. This shall be based on the level of education, specialization, academic interest and availability of faculty members and structure of the broader programme.

The course may be taught by a faculty member handling any methodology course/paper as Work Education, Nai Talim, Experiential Learning through Community Engagement is an interdisciplinary subject and both contributes and gets contributed by every stream of Teacher Education. This Faculty Development Programme is a preparatory input for teachers to provide them enough resource material to the Faculty Member or team of Faculty Members who handle the subject. It is both for those who are interested with no background in Work Education, Nai Talim, Experiential Learning through Community Engagement and also those who have handled various student-community engagement programmes at various levels of transacting education earlier.



The Faculty Development Programme

The FDP is designed for 7 days with two days of field engagement. It would enable the faculty members with varied backgrounds to transact this course in the B Ed/M Ed Colleges and Universities.

Learner Objectives The following Objectives have been framed for the proposed curriculum

1. To understand the historical perspective of local community engagement, work education, experiential learning and Nai Talim practice in India.
2. To study and understand the changing profile of local economy, polity and community in Rural India in terms of consumption patterns, land use patterns, cropping, lifestyle, living standards, settlement patterns.
3. To study and understand poverty, dynamics and issues in rural distress.
4. To assess various subjects in school education, their coverage, content, transaction modalities and outcomes.
5. To study rural education and infrastructure needs and align them with the education programmes.

6. To outline the various local employment programmes and their mandate.
7. To understand the new village technology interface in terms of information, participatory processes, mainstream and alternative technologies in agriculture, rural livelihoods and industries and communication for promoting student-community participative learning.
8. To orient student teachers to identify signs of distress, financial, social, political and natural and find coping mechanisms.
9. To help students understand the community and democratic processes that form the basis for the political governance in local neighbourhood communities.
10. To orient the student teachers into handling Nai Talim Education and Work Education.
11. To orient students on Work Education Plans incorporating the aspects of the Village Education Plan.
12. To provide practical opportunities for students for participation in community mobilization, service engagement and empowerment activities along with trained resident community volunteers.
13. To promote preparation and implementation of community engagement and work education plan for identified, mutually agreed and prioritized aspects
14. To channelize financial and physical support from Panchayat grants and philanthropic as well as special programme support like the Sansad Adarsh Gram Yojana

Framework for Faculty Development Programme

This broad framework is suggested base on the structure of courses offered in the universities in the CBCS pattern. Universities organizing these Faculty Development Programmes could adopt or make changes as per the priorities and resource availability. The modules can be devised based on the expertise, experience and strengths.

Day 1

Community: Nai Talim, aspects of Nai Talim, Gandhi, Tagore, Paulo Freire and Gramsci, Work Education Position Paper, Dynamics of Community : Social, Economic, political and cultural aspects, change, Work Education Goal Setting: Inner Engineering

Day 2

Nai Talim, Participatory Learning, Trade & Occupational and Social Mapping: Approaches and Methods in Nai Talim and Work Education, Community Education Projects and Project Management, Concept and Steps, Thematic Maps, Social Maps, Transect Walk, Seasonal Map, Resource Mapping: Natural and Human Resource Mapping and Management

Day 3

Community Living, Student Development, Content Analysis, Nai Talim and Work Education Plan: Theories of Work Education including aspects and process of preparation of Community Nai Talim Education/ Work Education Plan

Day 4

Field Visit: PRA Exercise and Nai Talim Educational Opportunity Mapping: Natural, human and social resources

Day 5

Field Visit: Nai Talim Education Infusion Aspects and School - Community Engagement Planning

Day 6

Study of Local Schools: Engagement with School/Street Committee/ Health Centre/ Panchayat/ SHGs

Awareness: Health & Hygiene/ Rights / Policies & Programmes/ Transparency/ Corruption/ Social Benefits, Identification of beneficiaries

Day 7

Work Education, Engagement and Community Resilience: Work Education, Role and Responsibilities: Physical and Psychological aspects



Educational Intervention: Partnership with public, private and non-governmental community organizations
Project Proposals/ Plans/ Evaluations/ Implementation

Teaching Resources:

The Faculty Development Programme would enable identification and preparation of relevant course transaction resources. These resources include Reference Books, Films, PPTs, Case Lets and Case Studies on Nai Talim, Work Education, Experiential Learning and its various aspects, Village Project Work and Field Work. Preparation of Village Maps and Village Gram Panchayat Development Plans



Course material prepared by Mahatma Gandhi National Council of Rural Education, # 5-10-174, Shakkar Bhavan, Ground Floor, Fateh Maidan Road, Basheerbagh, Hyderabad - 500 004. Ph: Tel: 040-23212120, 23422105, Fax: 040-23212114, Website: www.mgncre.in

**Faculty Development Programme on
Experiential Learning, Nai Talim and Work Education through Community Engagement**

| Date/Time | 0900-1015 | 1030-1145 | 1200-1315 | 1430-1545 | 1600-1715 | FW/Films |
|------------------|--|---|--|---|--|--|
| Sunday | Registration 0900-0930 | Gandhiji Tolstoy Farm and Nai Talim | Nai Talim Patterns in India | Work Education Aspects: Group Work | Community Engagements Process: Group Exercise | Community- Teacher Interactions Role Play |
| | Inauguration 0930 - 1015 | | | | | |
| Monday | Understanding Rural | Rural Education | Community Interaction | School Visit | Participation in Work Education | Nai Talim Film(1800) |
| Tuesday | Rural Engagement | Work Education – Nai Talim Research Methods-1 | PRA PLA Methods-2 | Nai Talim Express – Simulation Game(PP) | | |
| Wednesday | Community Research-1 | Content Analysis | Field Engagement Organisational Aspects | School Visit | School Visit | Nai Talim Film(1800) |
| Thursday | Case Method, Dialogic Method for Work Education | Case Method for Work Education | Nai Talim and Work Education Project Manage- ment-1 | School Visit | School Visit | Briefing on Group Work (1715) |
| Friday | Group Work | Group Work | Group Work | Group Work | Group Work | Panel Discussion on Role of Nai Talim Work Education Teachers |
| Saturday | Strategic Issues in Nai Talim and Work Education | Strategic Issues in Community Engagement | Group Presentation-1 | Group Presentation-2 | Closing | |