

ಬಯಲು

ಸಂಚಿಕೆ 105



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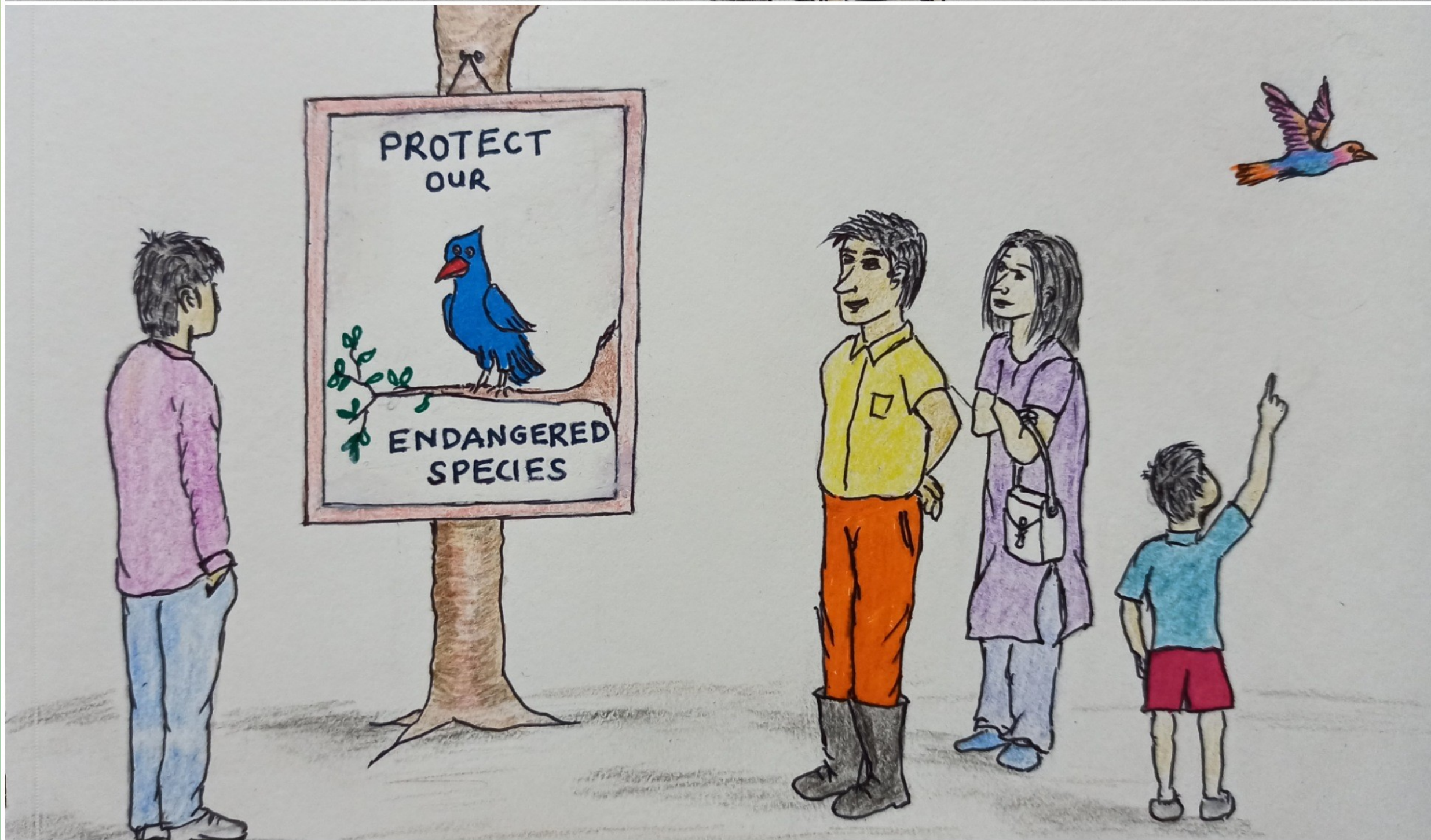
Cover Photo: Archana, Yadgir DI

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ನಮ್ಮರ ಕಾರಂತರೆಂದರೆ...

(ಶಿವರಾಮ ಕಾರಂತರ ನೆನಪಿನಲ್ಲಿ)

ರಾಘವೇಂದ್ರ ಹೇಳೆ
Bengaluru DI

ನಮ್ಮರ ಕಾರಂತರೆಂದರೆ
ಅಪ್ಪಟ ನೀಲಿ ಕಡಲು
ಬಗೆದಷ್ಟೂ ಆಳ,
ಹುಡುಕಿ ತೆಗೆದಷ್ಟೂ ರತ್ನ
ಮೊಗೆದಷ್ಟೂ ನೆನಪು..
ಸಿಂಹ ಗಾಂಭೀರ್ಯದ
ಆ ಕಂಚಿನ ಕಂಠ
ಒಪ್ಪವಾಗಿ ಬಾಚಿದ
ಆ ನೀಳ ಕೇಶರಾಶಿ
ಪ್ರಖರತೆಯೇ ಮೈವೆತ್ತ
ಆ ತೀಕ್ಷ್ಣ ಕಣ್ಣುಗಳು !
ಶುಭ್ರ ಜುಬ್ಬಾ ಧೋತಿಯೊಡನೆ
ಮಾರುದ್ದದ ಊರುಗೋಲು
ಹಿಡಿದು ನಡೆದರೆಂದರೆ
ಇನ್ನಿಲ್ಲದ ರಾಜರೀವಿಯ
ಗತ್ತು-ಗೈರತ್ತು !
ಹಣ್ಣು ಕೆಂಪು ಹಣ್ಣು ಕೆಂಪು
ಮುಖದ ತುಂಬಾ
ತಪಸ್ವಿ ಸದೃಶ ದಾರ್ಶನಿಕ ಕಳೆ !
ಸುತ್ತಾಡದ ಜಾಗ ಯಾವುದು?
ಬರೆಯದ ವಸ್ತು ಯಾವುದು?
ಮಾಡದ ಪ್ರಯೋಗ ಯಾವುದು?
ಮಾತು-ಕೃತಿಗಳ ನಡುವೆ
ಅಂತರವಿರಲಿಲ್ಲ ಎಂದೆಂದೂ
ಗುಣಗ್ರಾಹಿತ್ಯವಿಲ್ಲದಿರೆ

ಮುಖಮೂತಿ ನೋಡುವುದಿಲ್ಲ
ಪೆಟ್ಟೊಂದು-ತುಂಡೆರಡು ಎಂಬ
ಮೊನಚು !
ಮಗುವಿನ ಕುತೂಹಲಕೂ
ಕಡಿಮೆಯೇನಿಲ್ಲ
ನೇರ ನಡೆ, ನುಡಿ, ನೈಷ್ಠುರ್ಯಕೆ
ಇನ್ನೊಂದು ಹೆಸರು
ಬೇರೇನು ಹೇಳೋಣ ಅವರ
ಆ ಅಗಾಧ ಗ್ರಂಥರಾಶಿಯ ಸಿರಿಗೆ?
ಕಾಲದ ತಿರುಗುಣಿಯೊಳಗೆ
ಅಖಂಡ ಬ್ರಹ್ಮಾಂಡಕೇ ಒಂದು ಸುತ್ತು !
ದೇಶ-ಕೋಶ-ಭಾಷೆಗಳ
ಮೀರಿ ಬೆಳೆದ ವಿಶ್ವಮಾನವ !
ಸಾತ್ವಿಕ ಕೋಪದಲಂತೂ
ಥೇಟ್ ಉಗ್ರ ನರಸಿಂಹ !
ವಂದಿ ಮಾಗಧರ ಗೊಡವೆಯೇ ಇಲ್ಲದೆ
ಇತಿಹಾಸ ಸೃಷ್ಟಿಸಿದ ಧೀಮಂತ !
ತನ್ನ ಬದುಕು ಗಮ್ಯದಲ್ಲೇ
ನೈಜ ಸಮಾಜ ಸೇವೆಯ ವ್ಯಾಖ್ಯಾನ
ಬರೆದಾತ!
ತೋಡಿಕೊಂಡ ಪಟ್ಟ ಪಾಡುಗಳನೆಲ್ಲ
ಅನುಭವವಾಮೃತವಾಗಿಸಿದ
ಯುಗಪುರುಷ !
ಹುಟ್ಟೂರು ಕೋಟದ ಹೆಸರನ್ನ
ಜಗದಗಲ ಪಸರಿಸಿ

ಅಜರಾಮರಗೊಳಿಸಿದ ಅನನ್ಯ ಸಾಧಕ !

ಜ್ಞಾನ-ವಿಜ್ಞಾನಗಳ ಸಮನ್ವಯ ಕೊಂಡಿ

ವೈಚಾರಿಕತೆಯ ಬೆಳಕಿಂಡಿ

ಪರಶುರಾಮ ಸೃಷ್ಟಿಯ

ಮಣ್ಣು ಮಡಿಲಲಿ

ಬೆಳೆದು ಹೆಮ್ಮರವಾದ ಬೋಧಿವೃಕ್ಷ !

ಬದುಕನ್ನೇ ಪ್ರಯೋಗಶಾಲೆಯಾಗಿಸಿ

ಪ್ರಶ್ನೆಗಳ ಬೆನ್ನತ್ತಲು

ಕಲಿಸಿಕೊಟ್ಟ ಮಹಾಗುರು !

ಪ್ರಶಸ್ತಿ-ಪುರಸ್ಕಾರಗಳನ್ನು

ಮೀರಿ ಬೆಳೆದ ಮಹೋನ್ನತಿಕೆ !

ಸಕಲ ಜನಕೋಟಿಗೂ

ಮೇಲ್ಪಂಕ್ತಿಯ ಮಾದರಿ

ಜೀವ ಚೈತನ್ಯದಾಯಿಯಂತೆ

ನಿಜವಾದ ಅರ್ಥದಲಿ ಬತ್ತದ ತೊರೆ !

ಅಳಿದ ಮೇಲೂ ಉಳಿದ

ಅವಿಚ್ಛಿನ್ನ ಜೀವನಧಾರೆ !

ಹೆಜ್ಜೆ ಹೆಜ್ಜೆಗೂ ಕಾಣುತ್ತಿದೆ

ಹಿರಿಯ ಜೀವದ ಹೆಗ್ಗುರುತು !!

Using the Village Environment as a Teaching Aid

A teacher's insights from teaching students in their villages during the lockdown period

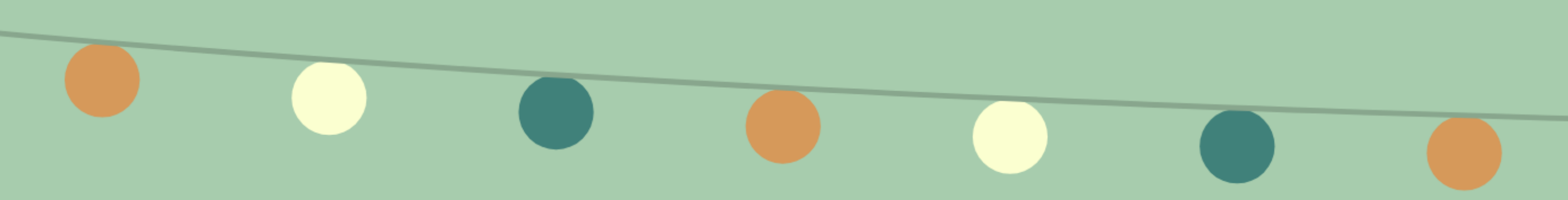
Geeta Karkun
Azim Premji School, Yadgir

In the classroom, children sit within the four walls of the classroom and connect themselves to the outer world by seeing videos and pictures. But now they are connecting themselves with real things and objects that they are actually around on a daily basis. These are a few notes on my experience and learnings.

Involvement of community

The village community helped us by giving space to run the classes. Before, we were running the classes in Panchayat which had a lot of disturbance. Later, we changed our place where the owner was very cooperative. Still, we faced a lot of disturbance from outsiders, or even from our students' siblings. Then, our own students showed us a new that was much better. After that, it was up to us to clean the space and make it neat and tidy. When we started, some community members visited this place and they agreed to let us run the classes. They observed our classes, and their presence brought less disturbance from the outsiders.





Members of the village whose children did not attend our school started coming and requesting us to engage their kids also. To maintain social distancing and consistency of place, we were not taking many children. But soon, four children began attending our classes regularly and some occasionally. Even the parents began visiting and observing their children and expressed their concern.

Children are now aware of the uses of sanitization. A lot of them have started using toiletries to wash before eating snacks and wear masks on their own. Some children are in need frequent reminder, but we saw a good sign as this reminder was happening by children itself.

Usage of TLMs and local resources

Initially we were struggling to handle the class without TLMs. When our team of teachers were sitting in sharing meetings, I would express that the classes are not lively for children. To make my class lively I was telling them stories, rhymes, poems, riddles, etc. – **but this does not take place of TLM.** I was not able to carry TLMs to the community because the condition of the place. The ground was muddy, along with other barriers. This meant that I could only do discussions and speaking/reading/writing activities while giving some worksheets to children. There were no hands-on experiments. Also, I was not able to include videos and audios. After we shifted the place from panchayat, I was at least able to use flashcards and small carriable TLMs.

When I started my lesson around the theme Animals, I was using flashcards of animal rhyme charts and many other language related charts. One day while I was giving dictation, monkeys were jumping from a house to the branches of a tree and a cat was passing by the wall nearby. At the same time, the shepherds were taking the goats for grazing. In the open space near the place we were in, we saw two mongoose come out. Sparrows were chirping, crows were cawing, and some small black-coloured birds were also flying around. Many flies and honeybees were also flying here and there. The children started to connect the words they had learnt to that along with the surrounding objects like plant, leaf, tree, etc.

The children started to connect to the theme, and expressed things like monkey sitting tree, cat running, goat eating leaf, two mongooses running, teacher sparrow, crow caw, teacher monkey sit on bhavi (monkey is sitting on well) etc.

These children slowly started to speak bilingually, connecting to the surroundings. In school, we motivate children to speak in English but now the children were doing it *naturally*. I was connecting many topics with the children to their surroundings. For example, themes like Transportation, My Body Parts were covered by comparing with animal's body parts etc. It enriched my TLMs and now I am able to carry many TLMs to the community and is no longer an issue.

Displays reduce 50% of teachers work, which was missing while engaging in the village. Slowly, we began carrying many TLMs, flashcards, white boards and charts to teach the children effectively. We have moved from thinking that we cannot take any TLMs due to the condition of the place to using both living and non-living elements as TLMs. For example, now trees and small plants are also TLMs for me.



Joining flashcards as a group



Rhyme activity



Reading



Arranging flashcards (word to picture)



Reading words in group



Drawing picture for story



In free time



Rhyme recitation



Rhyme recitation through game



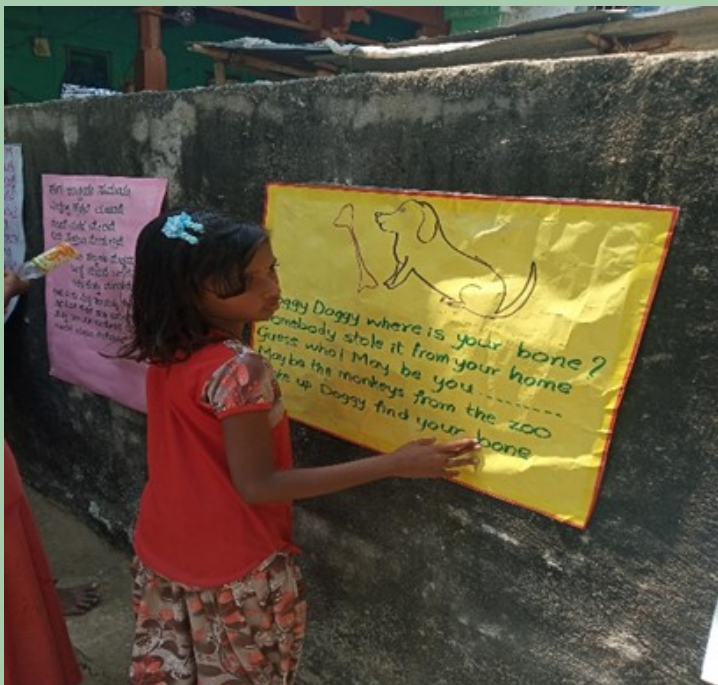
Reciting rhyme copied in the book



Writing dictation after watching story



White board in clean area



Reciting rhyme individually from chart



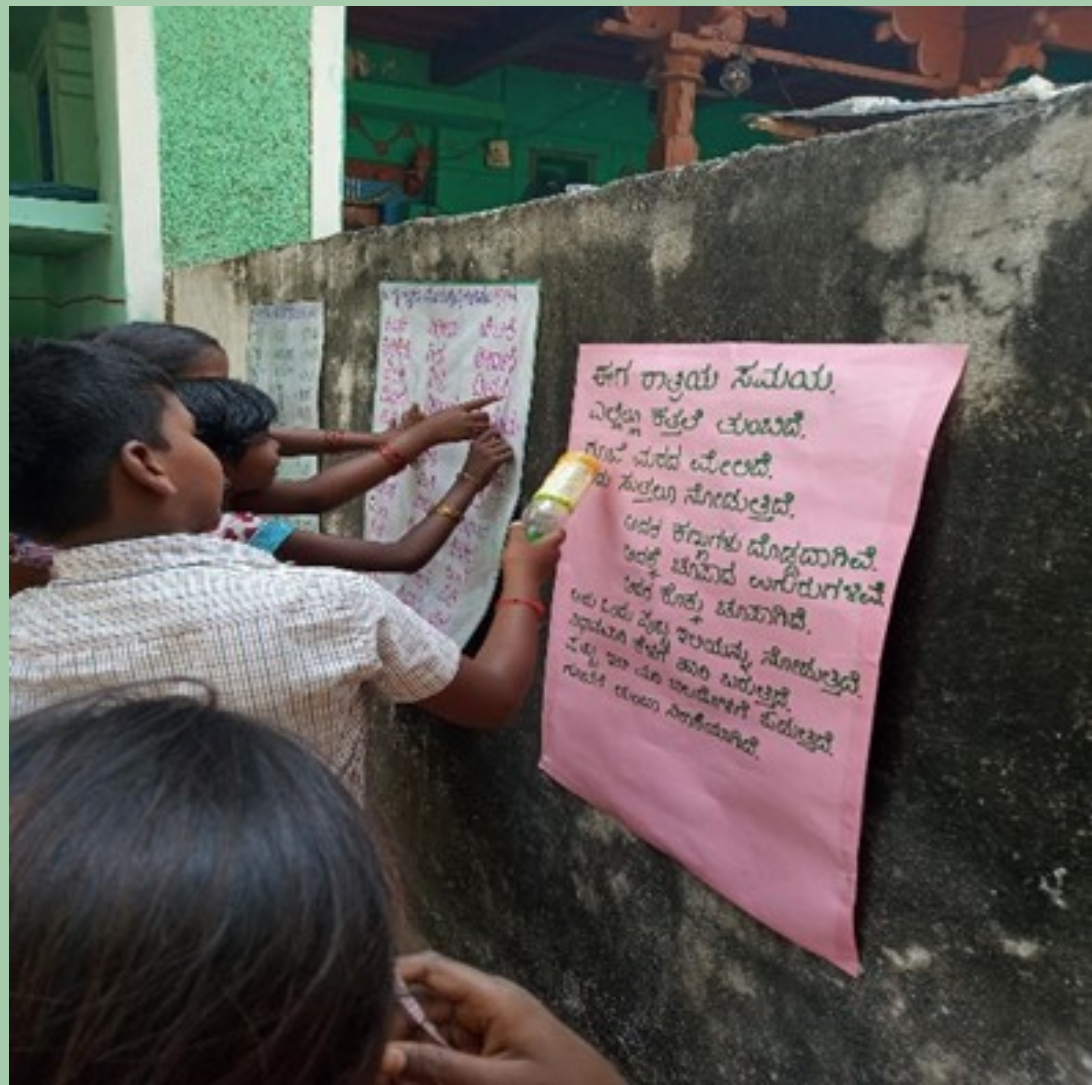
Class 2 children reading story books



1st and UKG children working on shapes



Reading in pairs



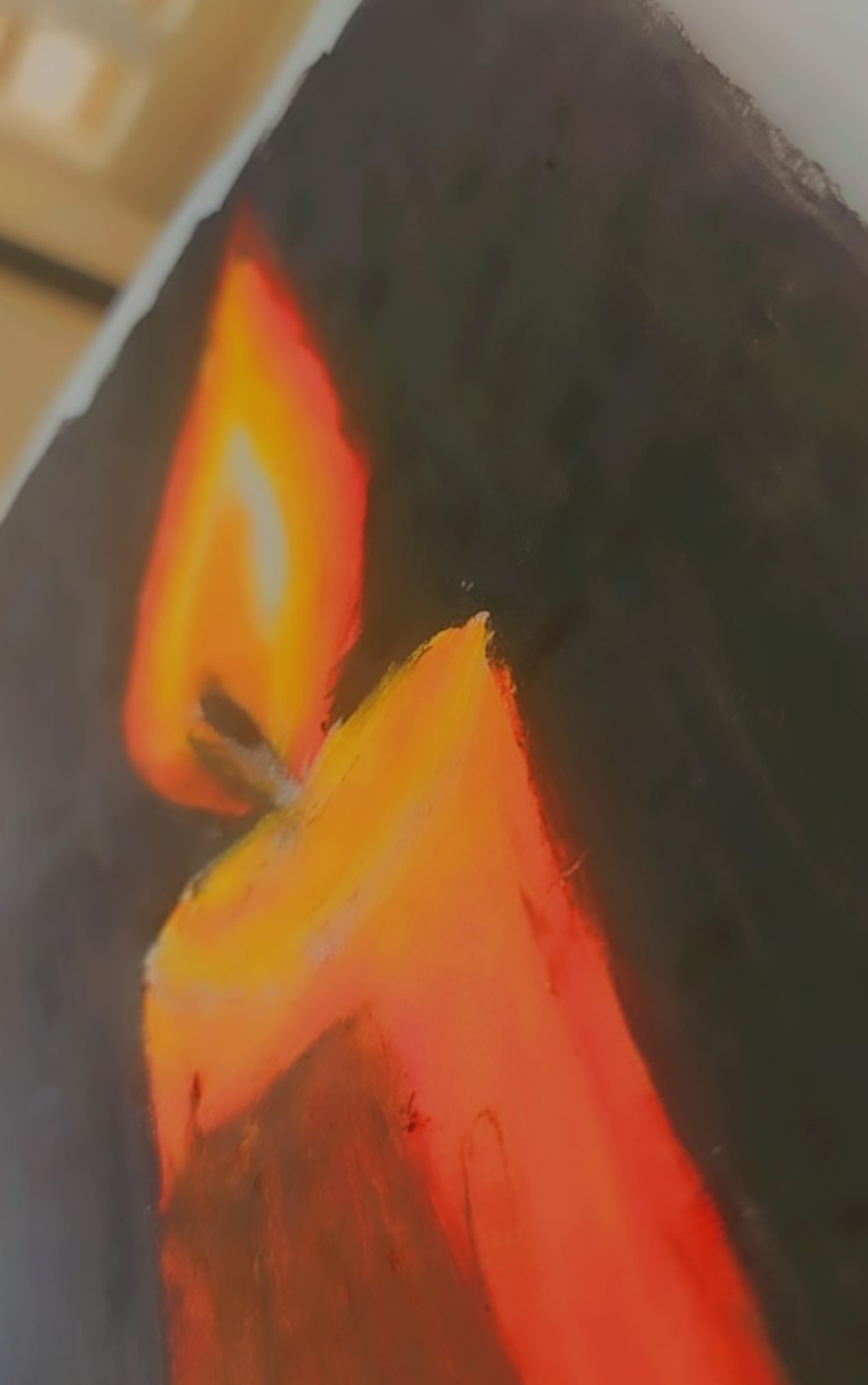
Reading Kannada story on owl

Some major learnings:

- Learning how to create awareness among the children and community
- Using the surroundings as a resource
- Bringing diversity among children by involving other children in the village

Challenges:

- Irregularity in attendance
- Limited usage of TLMs
- Lack of basic facilities and shortage of time



ಮಕ್ಕಳನ್ನು ಅವರಾಗಿರಲು ಬಿಡಿ...

ರಶ್ಮಿ. ಹೆಚ್. ಎಸ್
Mandya DI

ಆಫ್ರಿಕಾವನ್ನು “ಕಗ್ಗತ್ತಲೆಯ ಖಂಡ” ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಅಲ್ಲಿ ಎತ್ತರವಾದ ಮರಗಳಿರುವುದರಿಂದ ಸೂರ್ಯನ ಬೆಳಕು ಭೂಮಿಗೆ ಬೀಳುವುದಿಲ್ಲವಾದ್ದರಿಂದ, ಆಫ್ರಿಕಾವು ಎಲ್ಲಾ ಖಂಡಗಳನ್ನು ಆವಿಷ್ಕರಿಸಿದ ನಂತರ ಕೊನೆಯಲ್ಲಿ ಕಾಣಿಸಿಕೊಂಡಿದ್ದರಿಂದ, ಕಗ್ಗತ್ತಲೆ ಎಂದರೆ ಕಪ್ಪು ಎಂದಾರ್ಥ. ಅದು ಅಜ್ಞಾನದ ಸಂಕೇತವೂ ಹೌದು. ಅಲ್ಲಿನ ಜನ ಭೌದ್ಧಿಕತೆಗಿಂತ ಭೌತಿಕವಾಗಿ ಹೆಚ್ಚು ಸಬಲರಾಗಿರುವುದರಿಂದ. ಈ ಎಲ್ಲಾ ಕಾರಣಗಳಿಂದಾಗಿ ಆಫ್ರಿಕಾವು “ಕಗ್ಗತ್ತಲೆಯ ಖಂಡ” ವಾಗಿರಬಹುದು. ಆದರೆ ಇದರಲ್ಲಿ ಯಾವುದು ಸರಿ ಅಥವಾ ತಪ್ಪು ಎಂಬುದಕ್ಕಿಂತ ಯಾವುದು ಹೆಚ್ಚು ಹತ್ತಿರವಾಗಿದೆ ಅಥವಾ ಎಲ್ಲವೂ ಒಪ್ಪುತ್ತದೆಯೆ ಎಂಬುದನ್ನು ವಿವಿಧ ಆಯಾಮಗಳಲ್ಲಿ ಸೂಕ್ತವಾಗಿ ಗಮನಿಸಬೇಕು. ಹೀಗೆ ಮನೆಯಲ್ಲಿ ಚರ್ಚೆಯನ್ನು ಮಾಡುತ್ತಿದ್ದೆವು.

ಆ ಸಮಯಕ್ಕೆ ಸರಿಯಾಗಿ ಎಂಬಂತೆ ಶಿಕ್ಷಕರೊಬ್ಬರು ಫೋನ್ ಕಾಲ್ ಮಾಡಿದರು. ಅವರ ಮಾತುಗಳು ಹೀಗಿದ್ದವು. “ಲಾಕ್ಡೌನ್ ಇನ್ನೂ ಮುಂದುವರಿಯುತ್ತಲೇ ಇದೆ. ಇದೇ ತರಹ ಆಗ್ತಾ ಇದ್ದೆ ನಮ್ ಮಕ್ಕಳ ಕಥೆ ಏನೋ.. ಎಲ್ಲಾ ಮರ್ದಕತ್ತವೆ” ಎಂದು ತಮ್ಮ ಗೋಳನ್ನು ತೋಡಿಕೊಂಡರು. ಮತ್ತೂ ಮುಂದುವರೆದು “ಪಾಪ! ಮಕ್ಕಳು ಖಾಲಿ ಹಾಳೆಯಿದ್ದಂತೆ. ನಾವು ಪ್ರತಿಯೊಂದನ್ನು ಹೇಳಿಕೊಡಬೇಕು. ನಮ್ ಸರ್ಕಾರಿ ಶಾಲೆ ಮಕ್ಕಳು ನಮ್ಮ ಮೇಲೆಯೇ ಸಂಪೂರ್ಣವಾಗಿ ಅವಲಂಬಿತರಾಗಿರುತ್ತಾರೆ!”, ಎಂದು ವಿವರಿಸಿದರು. ಇದು ನಿಜ.

ಅವರೊಬ್ಬರೆ ಅಂತ ಏನಲ್ಲ ನಮ್ಮಲ್ಲಿ ಸಾಕಷ್ಟು ಮಂದಿ ನಂಬಿರುವುದು ಇದೇ.

ಈ ಸನ್ನಿವೇಶವನ್ನು ಶಾಲೆಯಲ್ಲಿ ಮಾತ್ರವಲ್ಲದೆ ಮನೆಯಂತಹ ಪರಿಸರದಲ್ಲಿಯೂ ಕೂಡ ನಾವು ಕಾಣುತ್ತಲೇ ಇರುತ್ತೇವೆ. ಮಗು ತಾನೇ ತಾನಾಗಿ ನಡೆಯುವ ಸಮಯದಲ್ಲಿ ಎಲ್ಲಿ ಬಿದ್ದುಬಿಡುತ್ತದೆ ಎಂದು ಓಡಿ ಹೋಗಿ ‘ಬೀಳ್ತೀಯಾ!’ ಎಂದು ಹಿಡಿದುಕೊಳ್ಳುತ್ತೇವೆ. ಮಗು ಅಲ್ಲಿಂದಲೇ ಆಶ್ರಯವನ್ನು ಬಯಸಲು ಕಲಿಯುತ್ತದೆ. ಮಕ್ಕಳು ಬೀದಿಗೆ ಹೋದರೆ ಅವರನ್ನು ‘ಹುಷಾರು!’ ಎಂದು ಹೇಳುವುದು, ಏನಾದರೂ ಎತ್ತಲು ಹೋದರೆ ‘ನಿನ್ನಿಂದ ಸಾಧ್ಯವಿಲ್ಲ’ ಎಂಬ ತೀರ್ಮಾನಕ್ಕೆ ಬರುವುದು ಇಂತಹದ್ದೆಲ್ಲ ಸಾಮಾನ್ಯ. ಮಗು ತನ್ನ ನಿರ್ಧಾರವನ್ನು ಹೇಳಲು ಪ್ರಯತ್ನಿಸಿದರೆ ‘ಅವನಿಗೆ ಗೊತ್ತಾಗಲ್ಲ ಮಾತಾಡ್ತಾನೆ’, ಮತ್ತೂ ಹೇಳಲು ಮುಂದೆ ಬಂದರೆ ‘ಹಟ ಒಳ್ಳೆಯದಲ್ಲ’ ಎಂದು ಹೇಳುವ ಮೂಲಕ ಅವರ ಸ್ವತಂತ್ರವನ್ನು ಕಸಿದುಕೊಳ್ಳುತ್ತಿರುತ್ತೇವೆ. ಇದು ಮಗುವಿನ ಮೇಲೆ ಋಣಾತ್ಮಕ ನಿರ್ಧಾರಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುತ್ತಿದ್ದೇವೆ ಎಂದು ಆಲೋಚಿಸುವುದಿಲ್ಲ. ಇಂತಹ ಸಾಕಷ್ಟು ಸಂದರ್ಭಗಳು ಶಾಲೆಗಳಲ್ಲಿಯೂ ಕಂಡುಬಂದಿರುತ್ತವೆ. ಮಕ್ಕಳು ಹೇಳಲು ಪ್ರಯತ್ನ ಮಾಡುತ್ತಿದ್ದಾರೆ ಎಂದರೆ ಬೇಗ ಹೇಳು ಎಂದು ಅವಸರ ಮಾಡುವುದು. ಅವರಿಂದ ಸಾಧ್ಯವಿಲ್ಲವೆಂಬ ನಿರ್ಧಾರಕ್ಕೆ ಬರುವುದು ಸರ್ವೇಸಾಮಾನ್ಯವಾಗಿಬಿಟ್ಟಿದೆ.

ನನ್ನ ಅನುಭವವನ್ನೇ ಕುರಿತು ಮಾತನಾಡುವುದಾದರೆ, ಸಾಕಷ್ಟು ಶಾಲೆಗಳಿಗೆ ಭೇಟಿ ನೀಡಿದಾಗ ಮಕ್ಕಳು ನಮ್ಮೊಂದಿಗೆ ಹೊಂದಿ ಕೊಳ್ಳಬೇಕೆಂಬ ದೃಷ್ಟಿಯಿಂದ ಅವರೊಂದಿಗೆ ಕೆಲ ಸಮಯ ಮಾತನಾಡಹೊರಡುತ್ತೇನೆ. ಅಷ್ಟರಲ್ಲಿಯೇ ಅಲ್ಲಿನ ಶಿಕ್ಷಕರು ‘ಈ ಮಗು ಮಾತಿನಲ್ಲಿ ಚತುರ ಆದರೆ ಎದೆ ಸೀಳಿದರೆ ಒಂದು ಅಕ್ಷರವೂ ಇಲ್ಲ’, ‘ಇವಳು ಅಕ್ಷರಗಳನ್ನು ಓದುತ್ತಾಳೆ ಆದರೆ ಮಧ್ಯೆ ಮಧ್ಯೆ ಬರುವುದಿಲ್ಲ’, ಈ ಮಗು ಗಣಿತದಲ್ಲಿ ಫಾಸ್ಟ್ ಇದೆ, ಈ ಮಗು ಅಜ್ಜಿ ಮನೆಯಲ್ಲಿರುವುದರಿಂದ ಹೇಳಿಕೊಡುವವರು ಇಲ್ಲ, ಅದಕ್ಕೆ ಓದುವುದಿಲ್ಲ, ‘ಇವನಂತೂ ಶುದ್ಧ ದಡ್ಡ’ ಹೀಗೆಲ್ಲ ಮಕ್ಕಳ ಒಂದು ವರದಿಯನ್ನೇ ಮಾಡಿಬಿಡುವುದು ಸಹಜ ಎಂಬಂತಾಗಿದೆ. ಇದು ಇಷ್ಟಕ್ಕೇ ಮುಗಿಯದ ಕಥೆ. ನಾವು ಏನಾದರೂ ವಿಷಯವನ್ನು ಕುರಿತು ಮಾತನಾಡ ಹೋದಾಗ ‘ಇದು ಮಕ್ಕಳ ಮಟ್ಟಕ್ಕಿಂತ ಜಾಸ್ತಿ ಇದೆ’ ಹಾಗಾಗಿ ಕಷ್ಟವಾಗುತ್ತೆ, ‘ಅವತ್ತು ಹೇಳಿಕೊಟ್ಟಿದ್ದಲ ಹೇಳು’, ‘ಇದೆಲ್ಲ ಹೇಳಿದಿನಿ ಆದ್ರೂ ಮರೆ ಹೋಗಿದಾರೆ’ ಅಂತ ಮಕ್ಕಳಿಗಿಂತ ಶಿಕ್ಷಕರೇ ಹೆಚ್ಚಾಗಿ ಮಾತನಾಡುತ್ತಿರುತ್ತಾರೆ.

ಉದಾ: ‘ಅವಳರಳದ ಕೊಳದಲಿ ಇವಳರಳದಳು’ ಎಂಬ ವಾಕ್ಯವನ್ನು ಮಕ್ಕಳು ಓದುತ್ತಿದ್ದರು. ಮಗುವು ‘ವ’ ಅಕ್ಷರವನ್ನು ‘ಮ’ ಎಂದು ಹೇಳುತ್ತಿತ್ತು. ನನ್ನ ಉದ್ದೇಶ ಮಕ್ಕಳು ವ ಮತ್ತು ಮ ಅಕ್ಷರಗಳಲ್ಲಿನ ಗೊಂದಲವನ್ನು ದೂರ ಮಾಡುವುದಾಗಿತ್ತು. ಅದಕ್ಕಾಗಿ ಮಗು ಹಾಗೆ ಹೇಳಿದರೂ ತಪ್ಪೆಂದು ಹೇಳದೆ ಮುಂದುವರೆದು ಮ ಅಕ್ಷರ ಬರುವವರೆಗೂ ಕಾಯುತ್ತಿದೆ. ಅಷ್ಟರಲ್ಲಿ ಶಿಕ್ಷಕರು ವ ಅಕ್ಷರಕ್ಕೆ ಸುಳಿವು ಕೊಡಲು ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದರು. ಕಾಡಿಗೆ ಇನ್ನೊಂದು ಹೆಸರು ಏನು, ನಿನ್ನ ತಮ್ಮನ (ವರುಣ) ಹೆಸರೇನು ಹೇಳು, ಹೀಗೆ ಒಂದಾದಮೇಲೊಂದರಂತೆ ಸುಳಿವು ಕೊಡುತ್ತಿದ್ದರು. ಹೀಗೆ ಮಾಡುವುದರಿಂದ ಅವರಲ್ಲಿನ ಗೊಂದಲವನ್ನು ದೂರ ಮಾಡುವುದು ಕಷ್ಟಸಾಧ್ಯವಾಗುತ್ತದೆ. ಅದಕ್ಕೆ ಹೊರತಾಗಿ ಅವೆರಡರ ನಡುವಿನ ಭಿನ್ನತೆ, ಧ್ವನಿಯಲ್ಲಿನ ವ್ಯತ್ಯಾಸಗಳನ್ನು ಗುರುತಿಸಲು ಅವಕಾಶ ಮಾಡಿಕೊಡುವುದು ಉತ್ತಮ.

ಈ ತರಹದ ವರ್ತನೆಗಳು ಯಾವುದೇ ಒಂದು ವಿಷಯಕ್ಕೆ ಮಾತ್ರವಲ್ಲದೆ ಎಲ್ಲಾ ವಿಷಯದಲ್ಲಿಯೂ ತೀರಾ ಸಹಜವೆಂಬಂತೆ ನಡೆಯುತ್ತಿರುತ್ತವೆ. ಮಕ್ಕಳಿಗೆ ವಿವಿಧ ಆಯಾಮಗಳಲ್ಲಿ ಯೋಚಿಸಲು ಸಾಧ್ಯವಾಗುವುದಿಲ್ಲ, ಅವರು ಚಿಕ್ಕವರು. ಅವರಿಗೆ ಕಲ್ಪನೆಗಳು, ಊಹೆಗಳು ಇರುವುದಿಲ್ಲ. ಹಾಗೇನಾದರೂ ಬಂದರೂ ಚಿಕ್ಕವಾಗಿರುತ್ತವೆ. ನಿರ್ಧಾರಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುವುದು ಕಷ್ಟ ಎಂದು ನಾವೇ

ನಿರ್ಧಾರಕ್ಕೆ ಬದ್ಧರಾಗಿರುತ್ತೇವೆ. ಎಲ್ಲವನ್ನೂ ನಾವೇ ಹೇಳಿಕೊಡಬೇಕು. ಯಾವ ಪಾಠವನ್ನು ಮಾಡಿರುತ್ತೇವೆಯೋ ಆ ಪಾಠವನ್ನು ಮಾತ್ರ ಮಗು ಓದುತ್ತದೆ. ಹೊಸದಾಗಿ ಕಲಿಯಲು ಕಷ್ಟವಾಗುತ್ತದೆ ಎಂದು ಅವರ ಮುಕ್ತ ಕಲಿಕೆಗೆ ಕಡಿವಾಣ ಹಾಕುವುದು ಸಾಮಾನ್ಯವಾಗಿದೆ. ಮಗುವಿನ ಮುಕ್ತ ಕಲಿಕೆಗೆ ಅವಕಾಶ ಮಾಡಿಕೊಡುವ ಬದಲು ಹೇರಿಕೆಯನ್ನು ಮಾಡುತ್ತಿದ್ದೇವೆ. ಇದಕ್ಕೆ ಉತ್ತಮವಾದ ಉದಾಹರಣೆ ಎಂದರೆ, ಜಿ. ಎಸ್. ಜಯದೇವರ, “ಜಾಗತೀಕರಣ, ಶಿಕ್ಷಣ ಮತ್ತು ಸಮಾಜ” ಪುಸ್ತಕದಲ್ಲಿನ ‘ಕೆಂಪು ಹೂ ಹಸಿರು ತೊಟ್ಟು’, ಲೇಖನ.

ಕಾಲ ಬದಲಾದಂತೆ ತಂತ್ರಜ್ಞಾನವು ಬದಲಾಗುತ್ತಿರುತ್ತದೆ. ಮೊದಲಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಬೇರೆ ಕಡೆಯಿಂದ ಮಾಹಿತಿಯನ್ನು ಪಡೆದುಕೊಳ್ಳುವುದು ಕಷ್ಟವಾಗಿತ್ತು. ಎಲ್ಲವೂ ಪುಸ್ತಕದಲ್ಲಿ ಮಾತ್ರ ಸಿಗುತ್ತಿತ್ತು. ಆದರೀಗ ಮಕ್ಕಳು ಸುಲಭವಾಗಿ ಮಾಹಿತಿಗಳನ್ನು ಸಂಗ್ರಹಿಸುತ್ತಾರೆ. ದಿನನಿತ್ಯ ಪೇಪರ್, ಮೊಬೈಲ್, ಟಿ.ವಿ ಮುಂತಾದ ವಸ್ತುಗಳ ಲಭ್ಯತೆಯು ಸುಲಭವಾಗಿದೆ. ಆದ್ದರಿಂದ ಮಕ್ಕಳಿಗೆ ಕಲಿ ಕಾಪೂರಕ ವಾತಾವರಣವನ್ನು ಕಲ್ಪಿಸುವುದರ ಜೊತೆಗೆ ಮಕ್ಕಳ ಮುಕ್ತ ಚರ್ಚೆಗೆ ಅವಕಾಶ ಮಾಡಿಕೊಡಬೇಕು. ಆಗವರು ಸಾಕಷ್ಟು ಚರ್ಚಿಸಿ, ಭಿನ್ನವಾದ ಆಯಾಮಗಳಲ್ಲಿ ಆಲೋಚಿಸುವುದರೊಂದಿಗೆ ಉತ್ತಮ ನಿರ್ಧಾರಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ಶಕ್ತರಾಗುತ್ತಾರೆ. ಇದರಿಂದ ಮಕ್ಕಳ ಆಲೋಚನೆ, ಆಶಯ, ಕಲ್ಪನೆಗಳನ್ನು ತೆರೆದುಕೊಳ್ಳಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ ಮತ್ತು ಶಿಕ್ಷಕರಿಗೆ ಮಕ್ಕಳ ಆಸಕ್ತಿದಾಯಕವಾದ ಅಂಶಗಳನ್ನು ಗುರುತಿಸಿ ಸಹಾಯ ಮಾಡಲು ಸುಲಭವಾಗುತ್ತದೆ.

Learning Loss of English Language among Govt Primary Schools Children Due to the covid 19 Pandemic and school closure

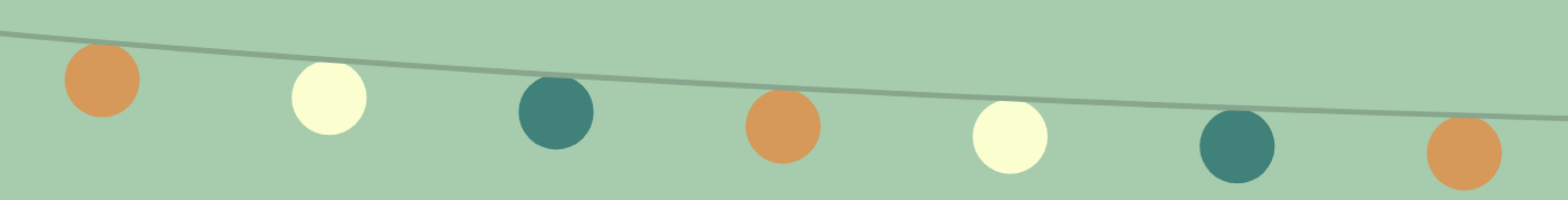
Srinivas Kulkarni
Raichur DI

Introduction :

Public education system especially govt schools ,the places where the most socially and economically disadvantaged families' children get their education has been severely affected by covid 19 pandemic with the closure of schools . There is not only an Earning loss **among working people** but also a learning **loss among school children** due to this . Some attempts have been made like Vataara shaale and Mohalla schools/online classes/whatsapp assignments etc. on various states of the country by the government schools , but the results are not satisfactory to fulfill the incurred learning loss as these measures does not work as an alternative for the face-to-face learning and teaching in schools . Most importantly early language (first & second language) and early Math's learning is the worry factor which all the teachers and teacher educators need to work with extra miles when the schools reopen in full fledge . This write up attempts to note learning loss of English language in school children based on my interactions with teachers during Vataara school, Vidyagama and online teacher engagements during lockdown .

Learning loss of English Language in children:

- Decoding (Identifying the letters & words without comprehension) the English alphabet.
- Identifying the objects and pictures with the right words or vocabulary for ex-
• table ,chair ,banana etc.
- Reading & writing (or decoding at least) two letters and 3 letters words like, He, she, it, the etc. with the correct spelling.
- simple English classroom phrases like May I come in/ May I go for a break/ etc.
- following the instructions given from the teachers like sit down, open the textbook, go for lunch etc. .
- Using greetings & wishes contextually (Good morning good afternoon good evening, happy birthday, all the best etc)
- Reciting Rhymes taught earlier with actions.
- Reading fluency of simple texts from textbooks.
- Reading classroom posters & charts
- Writing short sentences independently. (2 words or three words sentences)
- Using dictionary to find the meaning of difficult words in the text they read.
- Pronunciation of basic words due to lack of practice and gap in usage.
- Narrating the stories taught by the teacher in their own words.
- Fine motor skills in writing.



Games for training adolescents:

Fragment 1

(This article has been split into two fragments. The next part will be continued in the 106th issue.)

Umashanker Periodi
Bengaluru DI

Adolescence is an age when you form your identity, you form your ideas, and you start taking stands. It is also an age while there is a lot of change in your body and mind. The change in the body leads to a lot of confusion anxiety and uncertainty. In this confusion, in this anxiety, the adolescents have nobody to go to for any consultancy or advice. This is the time when they need a lot of confidence giving, assuring, and listening, understanding them. But unfortunately, they have nobody to go to. They cannot speak to their parents and the teachers are non-accessible. Considering these aspects, we had designed a few workshops for adolescents. We had used a lot of games in these workshops for adolescents. I will be discussing few of the games we conducted with adolescents.

A game for creativity and uniqueness

Youths sit in a circle. The facilitator keeps a common thing in the middle of the circle and gives the following instruction. The material kept in the middle should be the common things like a book or a duster or a bat or a cap. Anything that we use in our daily life. He says you have to come in the middle and use that material. Two conditions. One it is no more the present material and two you cannot speak. You can use it in any way you can. Now the members come and use it as something different than what it is. Somebody uses it as house, some other as a fan. Some one as a bat, people use it in different ways. After completing a round and all have done the facilitator asks, what happened? what did you see here?

People start saying what they have seen. Different people used it in different ways. Here the facilitator stresses the fact that people did not repeat what others have done.... A discussion on how each one of us are unique comes up. And the facilitator says in my instruction I did not give the instruction of not repeating. People are naturally unique. If naturally we do not like copying others why in real life we ape others, why do we copy other is the question left to ponder. the next discussion is on what they did and how much time they took to convey what they were doing? The people will respond by saying that members did different things with the common materials. Things that we cannot think of very creative things. And the facilitator asks, did everyone do it ... yes! The discussion is on how creative each one of us are in the natural situation but, in school, in other formal places why do we not act creatively. Everything was conveyed in few seconds. This is also showing us how powerful our non- verbal communications are. We unnecessarily use a lot of words and confuse people we fail in effective communication. Non-verbal communication is more effective. Actions speak more powerfully than verbal communication.

You are capable!

Members sit in a circle. Facilitators put some 30 match boxes in the middle of the circle asks for any volunteer. When the volunteer comes in the middle the facilitator asks her to sit and puts all the match boxes in front of her. He asks her how many she can build a tower, put one over the other. The person says 20. The facilitator writes 20 on the black board under her name. then he blind folds her. Now asks how many. she says 10. The facilitator writes 10 below the 20. He asks her in which hand she works. She says right hand. He puts the right hand behind and says she can work only in one hand and in the left hand. Now he asks the person how many he can put one above the other. the person very reluctantly says 5. The facilitator writes 5 below the 10. The facilitator asks her to build the boxes one over the other. The member builds and builds 5 easily. The facilitator encourages the member to build more the member builds more and ends up building 12, 15... this exercise, the facilitator repeats with 2 more people.

The facilitator starts a discussion on this process. How many they said and how many they built. Invariably they said less and ended up building more. why and how? The discussion is the around how we underestimate ourselves. We can do more but, we underestimate and end up doing less. Our true value is more than we think and if we aim higher, we will be able to achieve more.

Effective communication is a two-way process!

The facilitator collects a lot of materials different in shapes, colors, and texture. He collects it in pairs. The members sit in a circle. the facilitators put the materials in the middle and separates in to two group. He asks two volunteers to come forward and makes them sit opposite to each other. He asks them that both the group has the same materials. Then he says if one person does something with the block the other person will also be able to make the same thing. They answer yes. Then he puts a block in between them so that their view is blocked. They cannot see each other. He asks who will lead. He says one condition. The other person cannot speak. Only the person who is doing can do a shape or build something, and as he is building, he will have to say it loudly and the other person will hear and do it. After some time, we will stop and see if the things are built similarly. The game stars and the facilitator observe very keenly not allowing the other person to speak. The person builds till 3 minutes. The other person tries to follow him. After 3 minutes, the facilitator removes the block to show what they have built. Has it been similar? Normally it is not. This is repeated with 2 more pairs. The result is similar the building blocks is not similar.

We then discuss this. Why? What happened? Why was he not able to build the similar shape? The people respond by saying different things, than we ask the person who was doing it without speaking. He will say that if I could speak, ask, clarify I could build the similar shape. With that I was tongue tied and I could not figure out what to do. Responding, asking clarification, question, is very very important in any communication. The communication has to be a two-way process for it to be effective.



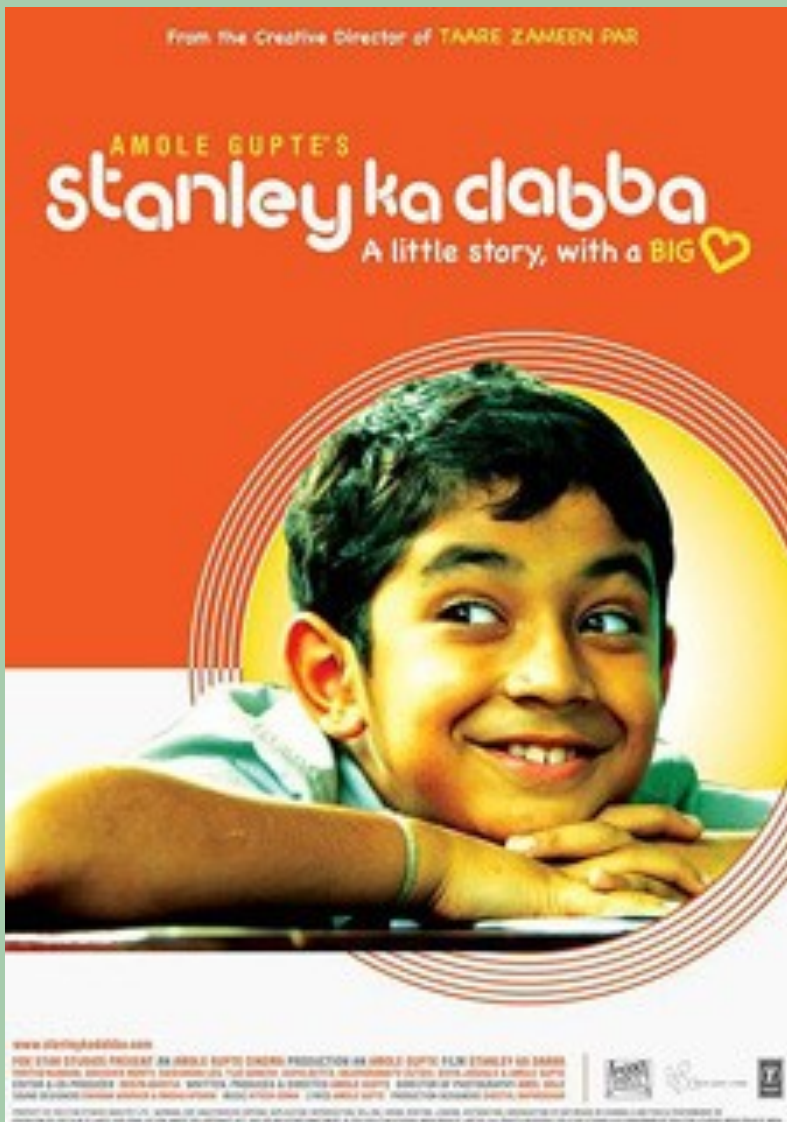
Film Review: Stanley ka Dabba

Mallikarjun Singe
Yadgir DI

भारत के फिल्म के परंपरा में- हिन्दी, कन्नड, तमिल, तेलगु, मलीयलम, गुजराती, मराठी आदि.. चाहे किसी भी भाषा क्यूँ ना लिए जाए समाज में घटाने वाले अनेक समस्याओं को जनता के सामने उजागर कर चुके है। पर आधुनिक हिन्दी सिनिमा परंपरा में बच्चों के समस्या को लेकर शिक्षा को लेकर काफी सफलता पूर्वक जनता स्वीकार किया हुआ सिनीमा में “तारे जमीन पर” इसके बाद हम “स्टनली का डब्बा” बहुत अच्छा लगा होगा ऐसा मुझे लगता है। “स्टनली का डब्बा” के दौरान भारतीय समाज में आज के संदर्भ में भी शिक्षा के क्षेत्र में किस प्रकार का समस्याओं को बच्चे झेल रहे है यह जनता के सामने लाने की भरपूर कोशिश किया है।

इस सिनीमा के हीरो स्टनली है। वह एक छात्र जीवन किस प्रकार जी रहा है वह दर्शाते बाल कार्मिक समस्या को उजागर किया है। यह पर स्टनली रोज स्कूल आता था अच्छे से पाठ पढ़ता था। पर दोपहर के खाना नहीं लाता था। हर रोज वह दोपहर में पानी पीकर ही दिन गुजारा करता था। जब यह विषय सारे मित्रों को पता चलते है तो सब लोग रोज मिलके खाने लगे। पर इनके स्कूल में एक शिक्षक जो वर्मा जी ओ भी बहुत भूकड़ आदमी था, वह छात्रों के डब्बे से सहकर्मियों के डब्बे से चुराके या मांग के खानेवाला इंसान था। यह शिक्षक अचानक आके स्टनली को अपने मित्रों के साथ खाने के लिए मना करते है; तब स्टनली उदास होकर जाता है। बाद में सभी दोस्त लोग मिलके स्टनली को चुप के से ले जाके साथ में खाने का उपाय भी करते है। लेकिन वह भुखड़ शिक्षक इतना खाने के लिए आसक्त था कि स्टनली को- खाने के वजह से स्कूल से बाहर कर देता है। उनके प्रिय टीचर सभी छात्रों को पूछती है की स्टनली कहा गया है और क्यूँ । तो सारा कारण छात्र गण बताता है। सभी छात्र वर्मा के होम वर्क नोट बुक में खडूस बोलकर लिखते है। फिर यह सब होने के बाद उस शिक्षक को समझ में आता है की मैंने जो किया हूँ वह गलत है। तो वह खुद काम को रिजार्इन करके चला जाता है। चलो ठीक है शिक्षक भूकड़ था तो वह सब के यह खाता था। पर स्टनली क्यूँ डब्बा नहीं लाता था यह प्रश्न आप के अंदर में भी होगा शायद। स्टनली के माता-पिता किसी रोड एक्सीडेंट में मार के भगवान को प्यारे हो जाते है, पर स्टनली का प्यार अधूरा रह जाता है। उनके अंकल के यह स्टनली राहत तो है लेकिन माता पिता के प्यार की कमी था। और वह स्टनली के अंकल स्टनली स्कूल से आने के बाद होटल का काम करवाता था। पर और एक नौकर के सहायता से स्टनली रोज स्कूल को डब्बा ले जाने का काबिल हुआ। सब को बाटकर खाता था हमारा स्टनली।

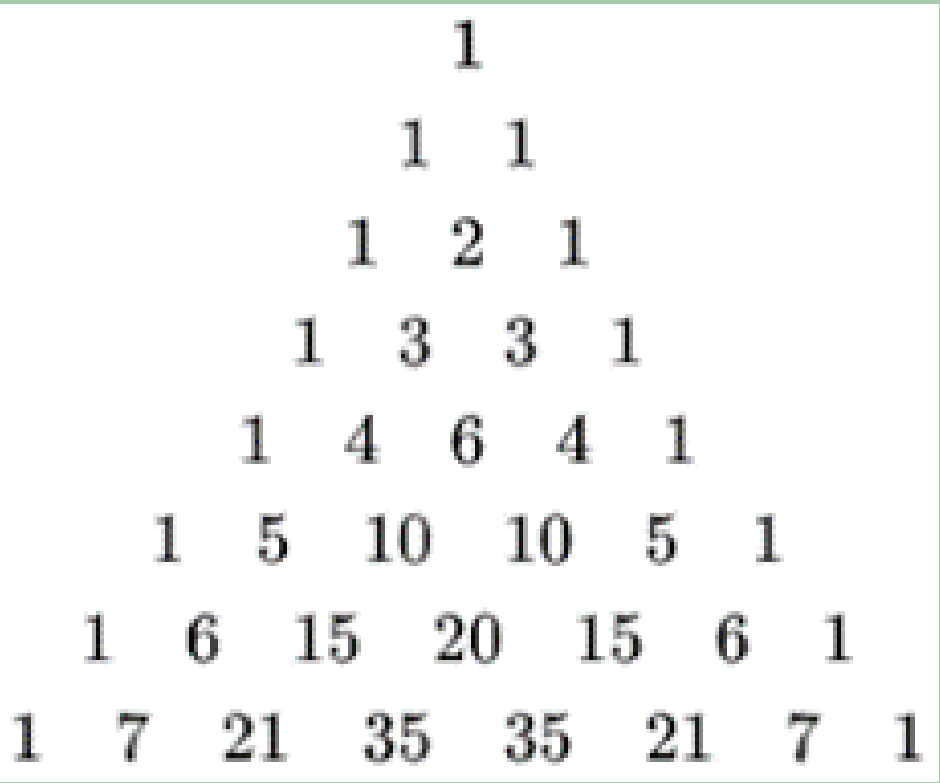
सिनीमा के सारांश को देखने के बाद अगर मैं और कुछ कहूँ तो इस सिनीमा के निर्देशक बहुत अच्छे तरीके से कहानी को प्रस्तुत किए हैं। सामाजिक और आर्थिक परिस्थिति



अच्छा नहीं रहता है तो बच्चों में सीखने का रुचि कम होता है ऐसा कहते हैं। लेकिन इस कहानी में हमारे जो हीरो स्कूल में अच्छे हैं और क्रियाशील छात्र के रूप में देखते हैं। आज के संदर्भ में बाल शोषण थोड़ा बहुत काम हुव है पर बहुत सारे राज्यों में अभी भी जिंदा है। जब बच्चों को माता पिता का सहारा नहीं राहत है तो किस प्रकार के कष्ट झेलना पड़ता है वह कहने की कोशिश भी हुवी है। और एक महत्वपूर्ण बात यह दर्शाया गया है कि एक स्कूल में एक तरह के शिक्षक नहीं रहते हैं। लेकिन ऐसा नहीं होते हुए सभी शिक्षकों का मत एक रहना अवश्य है और सभी शिक्षकों का मुख्य ध्येय छात्र कल्याण होना आवश्यक है।

अंत में मैं यही कहना चाहूँगा कि हमारे समाज में बहुत सारे ऐसे विधयार्थियों के समस्या है वह जानकार हम सब मिलकर समस्या का हल ढूँढ़ने की कोशिश करे। एक सुस्थिर समाज निर्माण करने में सभी का योगदान होना आवश्यक है यह कहना चाहूँगा। एक बार जरूर इस फिल्म को देखे। अनेक विश्लेषणवादी कहते हैं कि जब फिल्म का रिविव करते हैं तो फिल्म को बहुत बार देखना और अलग अलग ढंग में समझना आवश्यक है पर मैं एक ही बार देख के अपने विचारों को आप के सामने रखा हूँ।

(Note: The above picture has been taken from the internet for reference purpose only.)



How I came to appreciate Pascal’s triangle

Vinay
Kalaburagi DI

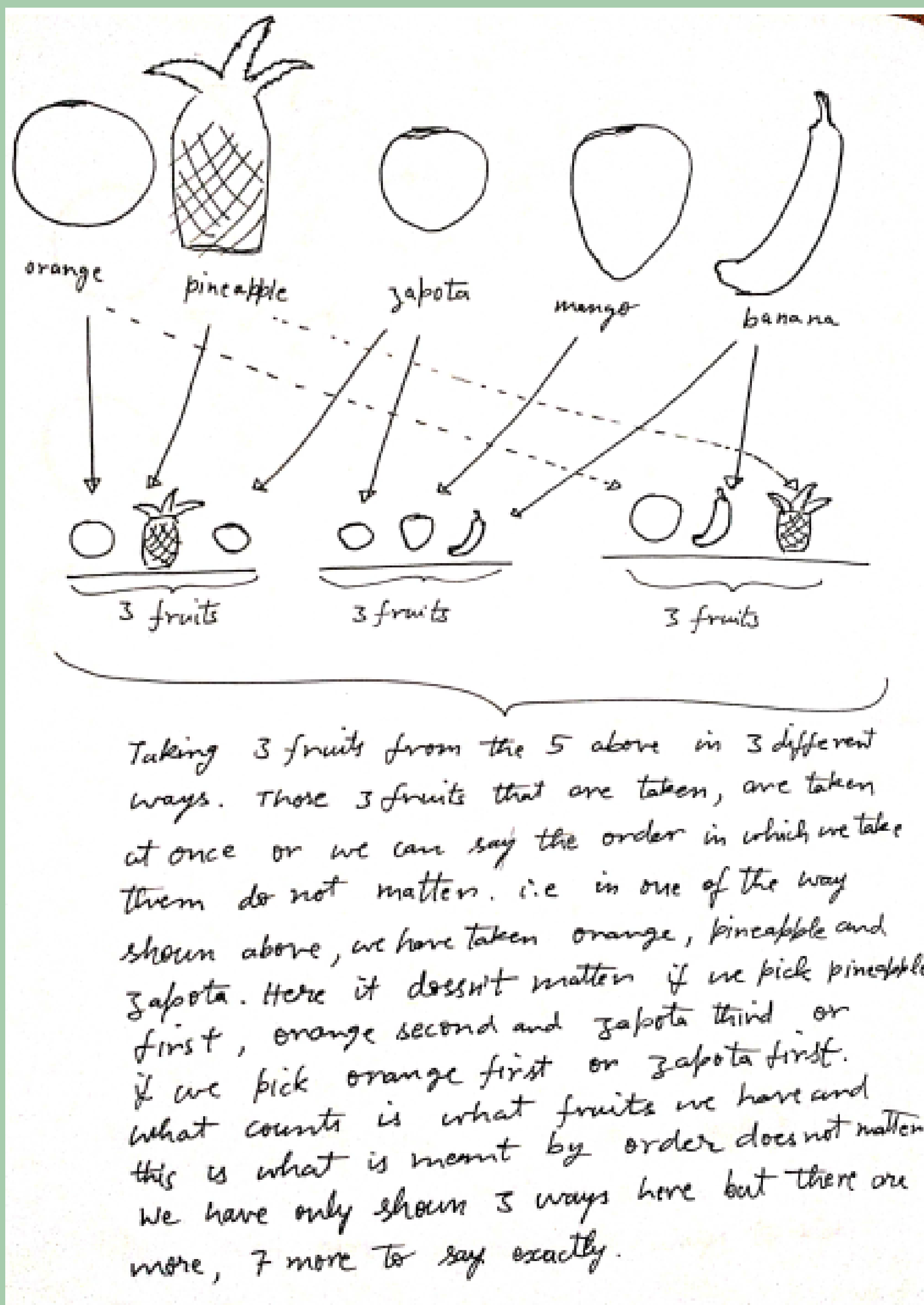
It was probably in 11th or 12th that I came across a thing called Pascal’s triangle while doing mathematics. There is this triangle of numbers and if we look carefully, it has a pattern in it. I have seen many patterns among numbers, and I like to find patterns. One time, I came across these numbers arranged in triangle fashion saying this has such and such pattern, it was something which was easily findable. Important fact is that these numbers appear as binomial coefficients. This looked interesting and that’s it, and nothing more about it. So, I couldn’t see anything much richer in it except for the fact that it has a pattern which seem to appear when we try to expand sum of two factors with integer powers. Only the memory of its name and the shape of triangle stayed with me because it has a mathematician’s name partly in it and I think it’s cool, not every pattern gets its own name like that. 7-8 years later, I was watching the lectures on Probability and Statistics on YouTube, it was given by Joe Blitzstein at Harvard University, the course is Statistics 110: Probability. In the beginning of this class, we come across a problem of how to count all different possible combinations or arrangement of objects. We can take a bunch of objects and arrange them in different ways i.e., the position each object takes with respect to others changes.

For example, consider three numbers 3, 7 and 5. We can arrange them as 375, 735, 753 and three more ways. The position of each object compared to others is important and necessary to calculate how many ways it could be arranged, the notion of position here in this problem itself is required in the first place to make sense of the question.

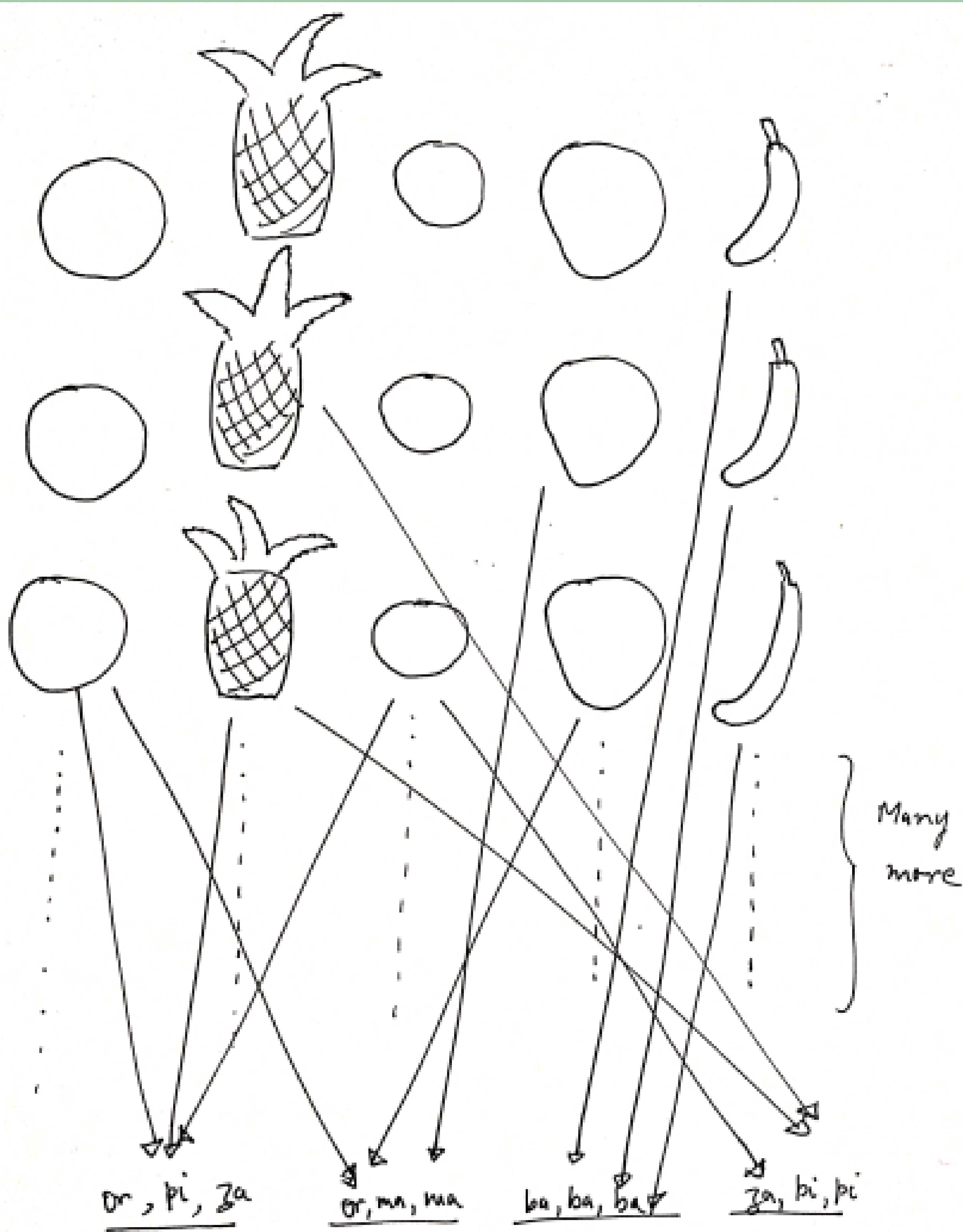
Now there is another problem, it concerns with given a certain number of objects, how many ways can we choose a particular number of objects from it. For example, let us say there are 5 fruits orange, mango, pineapple, zapota and banana on a table. If one wants to take only 3 fruits at once among them, in how many ways can that be done? I can take zapota, mango and pineapple, that is one way, another way is taking orange, mango, and banana. Like this, there are total 10 different ways. In this problem there is no question of position of fruits like it did for objects in the former problem. What would happen if we had many numbers (more than 3) of the same type of fruit to select from in the later problem? This means there are more 3 mangoes, pineapples, zapotas, oranges and bananas, from which we must select just three fruits. This problem too is important, here we can have same fruits repeating in our selection. So, how many ways?

Before that I like to add one more complexity, i.e., what would happen if the order in which I choose the fruit matters? It is actually easier to solve when this complexity is added, one in which there are repetitions and order than the one in which there is repetition and no order. This is counting for different scenarios and the problem at the very beginning was of the type where order matters and there are no repetitions and second problem was of the type order does not

matter and there is also no repetition, but in the third problem order does not matter and repetition is present, while in the last problem both order and repetition was there. We can try to understand what is going on by considering few examples of small number of objects, then increase this number of objects few times and see if we can get a pattern to generalize and get a general formula for any number of objects. This idea or method of finding the patterns is very significant here. There is this wonderful tree diagram which can help us get these patterns intuitively. Among the four different types of problem mentioned above, it turns out that 3rd type is very hard, and it is here, in the journey of trying to solve this problem that I came across a hidden pattern, very beautiful pattern, it was Pascal's triangle. Then all of a sudden, I realize its beauty, its true identity in its natural habitat, hidden in there. This is how I came to appreciate Pascal's triangle, in a path of trying to find some pattern for arrangement of objects.



Here's an illustrative description of the problem at hand



and many more combinations / ways to pick 3 fruits .

If you too are interested in solving this, here are two hints I have come up with.

HINT 1

Let there be 'n' objects (distinct) from which we need to choose let's say 3 objects and repetition is allowed but order isn't.



Positions of 3 objects to be chosen

So in these 3 positions objects from n distinct objects will be placed. we can also take the same object many times.

One possibility is that, in all the 3 positions 3 different objects will be placed.

One more possibility is that 2 distinct objects will be taken and placed here, hence one has to repeat once.

Another possibility is that (only one type of object placed in all 3 positions).

Now how many ways for each different possibility?

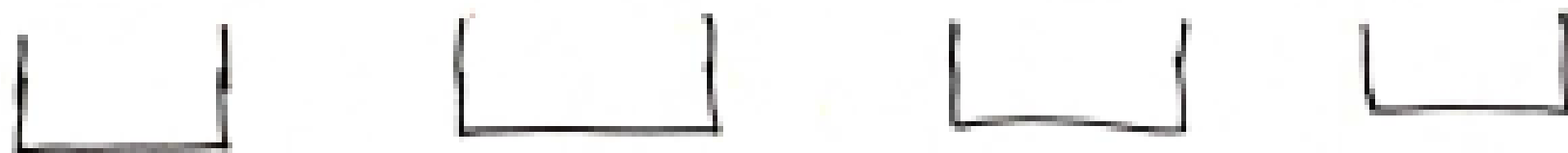
Likewise play around with 4 positions, meaning we have to choose 4 objects from n and in similar conditions.

After playing around with these positions and what comes in it, we can see a pattern.

HINT 2

This helps in solving our problem with an idea which solves another similar problem.

We have m boxes, let's take 4.



Now I have to put ' k ' indistinguishable balls into these boxes, in how many ways can that be done.

Consider transforming our boxes into bars and balls like shown below.



The walls of the boxes are made as bars and now viewed as something which can be moved around to see how balls get distributed.

Use the above idea to our original problem by considering those boxes to be our chosen objects.


Reading with Michelle Kuo: An alternate account on Loss in Learning

Archana
Yadgir DI

I started reading Michelle Kuo's book 'Reading with Patrick: A Teacher, A Student and the Life-Changing Power of Books' a few months ago. The book is based on the time Kuo spent as a teacher working with the organisation Teach for America that placed her in a public school in Arkansas, one of USA's poorest states with a large black population. The school, like most public schools in the region functioned with inadequate funding, a decrepitly low attendance rate and abysmal facilities. The children of wealthy, white families of the region opted for well-maintained private schools, leading public schools to be easily ignored and becoming a dumping ground for black students who were considered delinquent, violent and unfit for formal education. Kuo's first year at the school is a daunting experience of navigating between teachers and students who expect and only respond to threats and corporal punishment. She is quick to understand that the motive for these students who think and behave as full-grown adults by the time they are teenagers can only be ensured through the promise of a free meal and mandatory attendance to get those meals. Their behaviour in class can only be maintained through the threat of cancelling their attendance for the day, allowing teachers to only deliver lessons to fulfil certain criteria, meet quotas and conclude failure on part of the students (rather than the establishment) at the end of each academic year. What Kuo attempts over the course of her 2-year teacher period is filled with failure, surprises, and most importantly, hope.

It is after she leaves the Delta (as the place is referred to) to pursue her own dream of becoming a lawyer that she hears that one of her best-performing students Patrick has been jailed for murder. The details of the case and the incident can be looked into by readers who are interested. The turning point of the book is when Kuo realizes that she had left the school after a considerable amount of success. She had begun reaching out to the students with poetry and literature that the students could relate to and want to learn from. She had managed to bring 15 minutes of complete quiet in a classroom that would usually be filled with fights and abuses by introducing quiet reading. She had worked hard to find material that students struggling with basic literacy could read, and want to continue reading. She had failed by introducing books that were too complicated in language, theme and context, and done exhaustive research to find authors whose voice and content was local, whose pain over discrimination or injustice was identifiable for her students. She had put in the work, and students had responded. They had begun to read and write, and shown her a thirst to keep on going.

Having left a class of students in this state and moved to focus on her aspirations, Kuo is brought back to the hard meaning of the word 'change'. The change she had been able to bring was frail, inadequate and temporary. She finds that while Patrick had gone to jail, all her other students had also dropped out of school and followed the same paths the students she had never taught. Here, Kuo decides to move back to the Delta and begins to work with Patrick. Her early visits confirm her of what she had never foreseen: Patrick, who had written poems for her no more than a year or so ago could no longer read fluently. He took a long time to write a few lines, struggled to spell



and punctuate with the simplest words. He struggled: to find the words to express what he was thinking, to articulate them into words on a piece of paper, to find the reason to write to someone about what he was experiencing, to focus on spelling each word, to punctuate his feelings between commas or full-stops, and most of all: to understand what he had begun to lose and why he must not lose them.

Kuo starts simple, and moves through different stages with Patrick. First, to find a reason for him to be interested in reading and writing again. To do homework in the absence of school, to see her as a teacher in the meeting room of the jail he was in, and to find a purpose to resume his education. It is established that:

Patrick must do homework simply because he is told to: This is not in the form of an order, as they are no longer in school. It is possible because Kuo is present and accessible to him. He understands that she is there for the sole purpose of helping him. Although he is already an adult, it is this promise of concern and care that starts their work.

Kuo understands that there is a process to understand what Patrick is going through: In the absence of a school space and a traditional teacher/student relationship, Kuo cannot make demands of Patrick to meet fixed expectations. It is a continuous exchange, of trial and error – to find material that works for him, to give him work that can interest and help him despite the stressful environment he is in. She needs to understand that she is his only support, and yet, the time they spend cannot become an ‘escape’ for him. There is a need to strike a balance between working to educate him, but do it in a way that helps him process his current situation.

As months pass, the book documents the literature Kuo and Patrick read together: poetry, speeches, plays, autobiographies and essays by a wide variety of authors. Patrick’s reading and writing improves – gradually but incredibly. He writes letters and poetry, which Kuo reads, edits and corrects. The book documents this journey between the two beautifully. Over time, Patrick’s case is settled and Kuo leaves the Delta. She stays in touch with Patrick as he serves his prison sentence. We learn that Patrick is released from jail in a few years and manages to continue his education. In a few years, she learns that Patrick has managed to find work in the Delta itself and leads a decent life with his daughter. His ‘success’ is unlike a flashy, Hollywood film measured in sophisticated college degrees or wealth. It is one of happiness and ‘normalcy’. Towards the end of the book, we learn that his love for reading is sustained, his life isn’t troubled or riddled with problems like drug abuse or street violence. His daughter attends the school that is known throughout the book for being exclusive to academically bright students (which, only a few years ago was an entirely impossible chance for someone like Patrick). The last page of the book also has a poem written by him.

The book to me resounds of hope in a period of loss. It assures change in return for a genuine investment of effort. It demands patience in the face of confusion. These, I think are all good things to think about amidst a pandemic, dealing with children about to return to us after 15 months of waiting.

(I have attached a series of his writings to show a gradual improvement in his writing.)

Hey cherry i know im not in your life it be my fault. it hurt me i aint there wit you. Here people be argurring about nothing tring my pasiens. Siting here doin nothing but how I messed up an tthinking of you.

Love Youre Daddy

Do you remember when me, you and your mother went fishing at Bear Creek? I know you do, you were so happy. And yes, I will take you back there again. Down by the bank where I was sitting you came running, calling, "Daddy, look." There near some bamboo you showed me some bright pink flowers. They were pink peonies with many petals that you described as more beautiful than a rose. You pulled one and said, "Take this, Daddy," and I put its stem in my mouth. That made the biggest smile on your face so I picked you up and kissed your nose with the peony still hanging from my mouth. After I let you down, you asked can we come back again one day and I said, of course, yes.

Dear Cherish,

I dreamt of us yesterday. In the dream you and I are crossing a rushing white mountain stream. The family in the farmhouse cooks for us fresh water salmon and the most delicious potatoes. Night is nearing. You point out the cabin lodge just above the bill. I say, "Yes, that's where we will sleep." The hike up the mountains is a six hour walk in length and a two hour walk in width, and is one of the most marvelous sights in the world. The trees are a gorgeous evergreen. The mountains are smoke gray with snow covered tops and jagged edges. The climate is always cool even in the summer. In

the stream the water flows so rapidly, forming white bubbles like a Jacuzzi, and it runs into a beautiful waterfall. There is also a mysterious ditch the people have dug like a moat. It runs the length of the one farm and cabin. No further. The family told us that this is some of the most pure water in the country. We make our way along the mountain trail where blue birds, bald eagles, and sunbirds rest on low branches.

We see a flower called stargazer lily and it had pink and white polka dots. In the evening, when we are sitting by the stream, you say, Once we leave there will never be another place like this.

I am still awake in the middle of the night, amazed of the land. You roll over and look up at me. Suddenly a lizard, perhaps alone in the night, comes through the window and hides in a corner, as if it couldn't have found a better place. You say it looks like a snake on little legs. At daybreak, when you awaken, it is already gone. Across the stream, above the hills, the smoke gray mountains of paradisal lines are clear in the sunlight.

He writes: I'm sending my favorite poem I've read so far by Langston Hughes. We go to the library every other day and I look for books.

He writes: Yea, I passed the GED test. In English and writing I made 600. On the essay I made a 4. "The best scores," they say.

He writes: Hey! I got the postcards. M. C. ...

These pictures are to give a sense of how Patrick's writings develop: from the letters getting longer, to him passing his exams along with one of his poems at the end of the book.

To my beautiful baby Cherish. I remember when you were born you weighted only four pounds an threer ounces. So tiny I was afraid of holding you. Danielle told me how fragile you would be. Also this look you gave me of a constant stare. When ever you was awake. More like the same mezmorized sensation I had for you. The humble smile you had at first. Im picturing it laughs whenever I hear you over the phone. Now that you're a year an Five months old. Missing you crawl an take yo first steps. Has been a disappointment for the both of us I know . . . See you soon. We will catch up. Love yo Daddy.

You and I are canoeing down the Mississippi River. There are so many trees, bunched together in the water like bushes. The river is shadowy in some places, but the light shines through cracks of the trees. Near the bank there is a great blue heron, standing still, searching for fish. And as we are passing, a silver carp surfaces as if it is jewelry in the water. You say, "Dad look a snake." I say, "Where" and you say, "No it's just a vine." We hear splashes, the fish jumping or the frogs croaking. The white light glitters on the muddy water, which you say looks like coffee.

When we approach the thicket of cottonwoods and cypress, we can hear an inflection of birds. On some low branches hang plenty of mulberries. You stretch your arm straight out to grab some. They are white because they are not ripe yet, but the edible ones are bluish-black. You eat one and it stains your shirt. As we row away, I tell you that whenever we are at home and you take a nap, I think of you as a sleeping berry.

It's amazing to see trees grow out of the water, in so many different shapes. Some have a Y-shape, and others are lying down. The willow trees are so tall that you can hear our necks cracking while we are looking for the top. To the left is a floating log and suddenly I see it has two turtles on it. We watch the turtles until they jump off. You want to feel the water, too, so you put your foot outside the canoe and into the river. I can see it dangling under the surface like a little fish.

I am sitting at the bow, with my hands behind my head.

I taught myself to feel free

I taught myself to feel free and alive
to wake up thankful to be here
and to know everything is a blessing
from my food, my family, and visits.
When the old man moans in his room
and the white guys tell sad stories,
I insist I'm fine.
I have perfect health and happiness.
I instantly realize the peaceful insects
flying across the room noiseless
and the bright light bulb
that shine like the sun for me every day
inside the county jail downtown
Only to a newcomer is it all startling.
If you ask me I'm not here
Just in my own world.

PATRICK, April 2010



The Fun Learning

**Tejaswini
Yadgir DI**

The covid 19 has had a huge impact on the normal lifestyle, during this crisis it was the e-platform that came to our rescue and helped us to continue with our engagements. All the programs which were conducted face to face got shifted to this online platform. We are trying our best to assist each other, by using the online platform and apps we are engaging teachers. The foundation is conducting different types of engagements through the online platforms like upskilling, counseling, capacity development courses, meetings, etc.

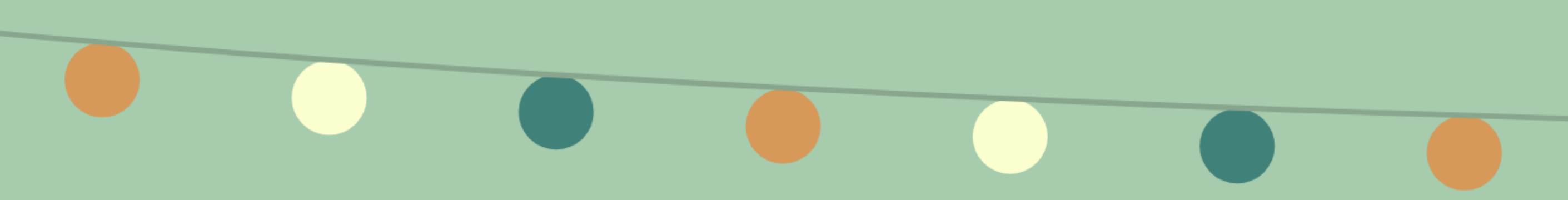
As I am an associate, having online engagement with teachers was a new thing for me. I was asked to be a part of the English proficiency Course that is happening in the Yadgir district, before starting this 30-day course I was skeptical about its effectiveness. As it was to be presented on the online platform, I thought that the responses and activeness could be low. However, we started the course in the mid of May, this was the time of vacation for teachers getting their consent to attend the course was the biggest challenge. Another major challenge which followed this was to keep the sessions interactive and to ensure every teacher's participation. The team took up for major themes and started the sessions. This course intended to develop the teacher's English proficiency along with focusing on the competencies like conversation, picture reading, classroom English etc. To make the sessions more interactive and lively we thought of including activities in the course. One such activity was the cookery show, initially we thought of this activity to highlight the importance of body language and to give more space for the teachers to speak in English. For the session we had asked the teachers to enact the recipe presentation. In this activity teachers would not use any utensils or ingredients, but they only had to enact the process of preparing their desired dish in English. We informed the teachers to get prepared for this activity. This was a new experience for me I was waiting for the session. On the day of the session, I got calls from the teachers and in their voice, I could sense the excitement that they had. I had not expected this level of involvement from them. Many of the teachers called and asked for some extra time for their presentations. This made me more anxious. In the session, all the teachers were thoroughly prepared all of them uniquely presented their recipe. I could see the hidden chef in every teacher. I was happy to learn from them that they had used Kannada to English dictionary and other search engines to get the appropriate cooking terminologies. Though they did not have any things before them to cook they enacted very well. Their involvement level was very intense, they even made the sound of mustards spluttering, whistling of the cooker, sound of mixer grinder, etc.

This session was a fun-filled session with a lot of learnings. At the end of the session, teachers expressed their happiness for learning new vocabulary related to cooking. The teachers agreed that taking this activity to the classroom will be effective and even it will ensure fun learning. This session is a special one to me, this session gave me more confidence and I learned that not all online sessions are boring. It is up to us to make the sessions active and lively.



Screenshots of teachers performing the recipe on the Microsoft Teams call.





Understanding Caste Oppression and Our Classrooms through Freire's 'Pedagogy of the Oppressed'

**Prudhviraj
Kalaburagi DI**

About the Author

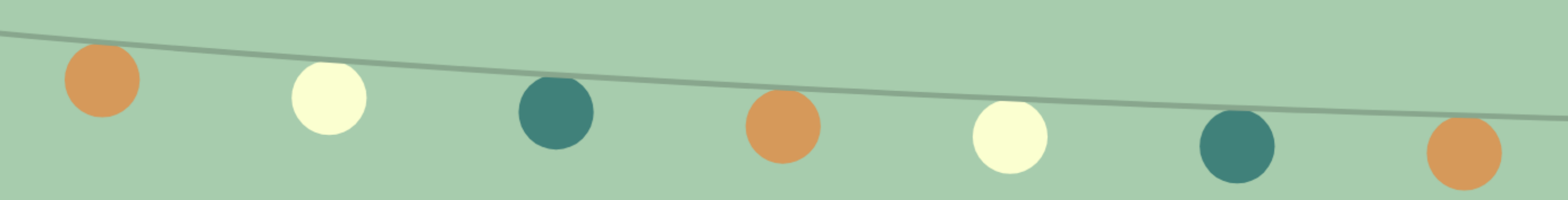
Paulo Freire is well known philosopher and educationist from Brazil. He involved in popular educational movement which was dealing with mass illiteracy in 1960s during his career as professor of philosophy in Recife university, Brazil. Apart from that, he also contributed to the adult literacy programs. He is well known for his contribution to **Critical pedagogy**. Pedagogy of the Oppressed is his best-known work which received critical acclamation.

About the Book

The book is originally published in Portuguese 1968 and was later translated into English in 1970 by Myra Ramos. This book was rejected by many educationists when it was first published during the 1960s. Later, it achieved positive critique and widely adopted in teacher-training programs in American society. It is considered as foundational text of critical pedagogy movement. The book presents a Marxist analysis of education system in Latin America where education is used as tool to suppress the oppressed.

Summary

In contrary to its title, it does not discuss about the theories of pedagogy or methods entirely. Rather it talks about the pedagogy that is needed to emancipate the oppressed from oppressor. It covers topics like 'humanization and dehumanization, banking model education and conscientization'. The main idea of the author is to present 'critical pedagogy' which he thinks is essential for the emancipation of the oppressed and thus creating a humanized society. He says, "In history, both humanization and dehumanization are possibilities for man as an uncompleted being conscious of his incompleteness." For him, man/woman should not be, although they are conscious about the oppression, submersed in the reality of the oppression. They should be able to question the injustice and be able to the struggle for humanized society. It is possible only through creating appropriate pedagogy in schools. He says schools 'silence the voices' of children making the mere receivers of the knowledge without questioning it. He calls it as 'banking model education' where



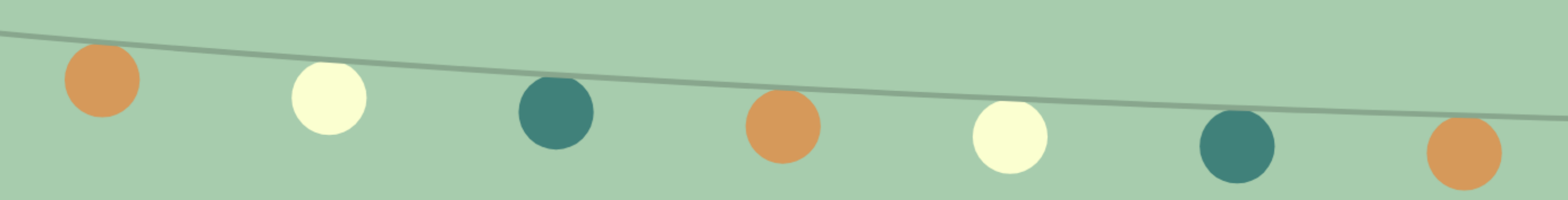
the teacher is considered is knowledgeable than children, so, children have to listen to whatever is told by him/her. It is like depositing the information in child's brain as money is deposited in bank. To struggle against oppression, 'dialogue' should be encouraged. He says building ability to question and investigate in children in the first step towards achieving humanized society. He uses the reality of pedagogy and education in third world countries like Latin America to explain the issue with the pedagogy that they follow and how it perpetuates the oppression.

There are many issues that he brings up in the book that can be seen in Indian society and education system. India as country is very diverse in terms of culture language caste and class. Therefore, we cannot say that it applies for every class, caste, and culture. The kind of schools we go and the education we receive also differs according to one's caste, class, and social capital. Since the foundations of the oppression such as injustice, exploitation and violence are same is same everywhere, this review tries to analyze our society and education through the lens of this book.

Dehumanization and Caste

Caste has become inescapable social issue in our country. Absolutely it is one of the dehumanized practices that is present in the society. To understand the caste as system, one has to know its characteristics. Caste runs on systematic practices like endogamy (as Ambedkar says), concept of purity, maintaining closed groups, economic and political networks. The principles of caste are same as the principles of dehumanization as it is one of such practice. Analyzing and applying his arguments would help in understanding the caste better.

The first chapter of the book addresses dehumanization as the central issue to mankind. He says, "It is thwarted by injustice, exploitation, oppression and violence and it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity." Kannabiran K and Kannabiran V in their paper (1991) while speaking about the caste in his paper says that the oppressor, in order maintain the power, has two repeatedly and systematically enforce violence and injustice. They says, " the increasing violence that enforces the maintenance of 'order' in relations of caste and gender is the weakening of an absolute power which did not permit the space for the articulation of a grievance and the consequent blurring of carefully drawn lines of demarcation." The point that Freire makes is very much applicable to caste too. 'False generosity' is something that oppressor shows towards oppressed to 'soften the power'. To have the continued opportunity to express false generosity, the oppressor must perpetuate injustice as well. He says not fall in the trap of the oppressor, oppressor must identify the difference between the generosity and false generosity. Expressing false generosity is very common during festivals, death, and despair. By doing so, it does not only soften his power but at the same time

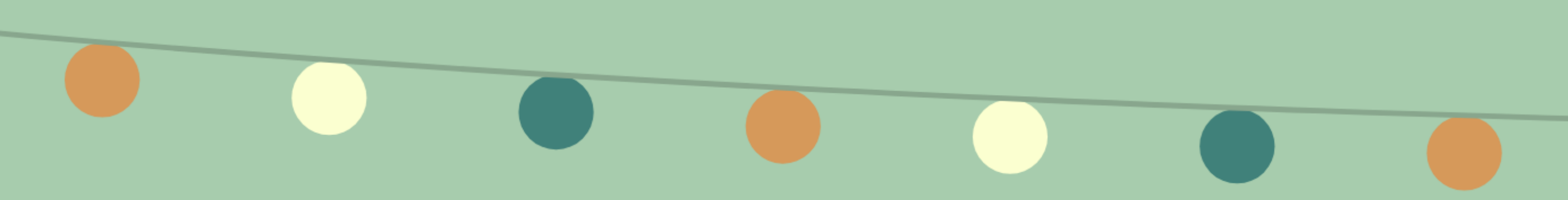


strengthens loyalty of oppressed towards him. As long as long as the oppressed realizes it, though they are conscious of the oppression, their perception of themselves as oppressed will be submersed in the reality and accept it as fate. The oppressed castes need to be conscious of the oppression should not internalize the oppression and accept it to achieve humanized society. Simultaneously, struggle for the it very important. He cautions that in the initial days of the struggle the oppressor behaves as oppressed because characteristics oppressor is the ideal man for oppressed. He says behaving like that would again create dehumanized society.

Our Classrooms and Need for Critical Pedagogy

India is diverse country with vast difference in teacher learning practices. The teaching learning practice happens in an elite convent school in a metropolitan city is not same as it is in a village government run school. In fact, division of class and reproduction of it starts from the schools, children go to. The schools with advanced teaching practices and with well-informed teachers know the importance of child-centered classroom practices and dialogue. Whereas the government schools and low-fee private schools which does not have teachers with better quality tend to fallow the rote method. According to Freire, banking model considers children as mere listeners and teacher as someone who knows everything. Teacher is the subject of the learning process and the children are objects. He enforces his choices on children and the comply with them. It is pretty much similar to the rote methods fallowed in the schools where children are silenced and not given chance to question and explore new areas. In a way, the teaching methods fallowed are implicitly oppressing the children by doing so. The result of this can be seen in long term when the children grow up to be adults. They do not develop the skills of speaking, questioning, and investigating. Freire says this submerses the consciousness of the children keeping them away from social reality. As the teachers think that they have are more knowledge and show their authority over them, children grow up thinking that they are inferior to the teacher. NCF (2005) clearly proposes that creating child-centered classrooms and encouraging problem posing education. It says it is necessary to shift from rote method to new methods.

Freire says dialogue is understanding between people. Using dialogue in classroom with the point of view of children will create freedom. A man can change the society only when he is free to think and act. He says, “the struggle for a free society is not a struggle for a free society unless through it an ever-greater degree of individual freedom is created.” Anti-dialogical action is used by oppressor to suppress the oppressed as does give scope for unveiling social reality. He always wants the oppressed to be ignorant to control them. Krishna Kumar says the similar thing that our classrooms does not encourage communication in classroom. Rather it creates the submissive listeners. The students face trouble when they reach universities where dialogue in classrooms is



mandatory. The students who come elite schools that allows dialogue in classroom tend to participate well in the classroom discussions and dominate the university atmosphere.

Practicing fearful, teacher centered, and non-dialogical methods would create major damages for the society. One, it will make the children who are unaware of the social reality or those who do not question even they are conscious. Two, it will create human beings who accept the authority of someone and submerge themselves as oppressed. Struggle is the tool to overcome the social issues. Building citizens who voice injustice is crucial for betterment of the society.

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ಮರೆವು

Bhaskar Yadgir DI

ಮರೆವೆಂಬುದು ದೇವನನುಗ್ರಹವು
ಹಳೆಯ ನೆನಪುಗಳೆಂಬ ಕೂರಿಗೆಯು
ಚುಚ್ಚದಂತೆ ಭಗವಂತನಿತ್ತ ವರವು

ನೆನಪುಗಳಿಗಿಂತಿಷ್ಟೆಂಬ ಕೆಲಸದ ಸಮಯವಿದ್ದಂತಿಲ್ಲ
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ದಯಪಾಲಿಸಿದನೇನೋ ಮರೆವೆಂಬ ವರವ!



R. Smith
7/6/21