

CHALK OUT

A STUDENT-LED EDZINE



CHANGING CHILDHOODS

ISSUE 5 | MARCH 2023

CHALKING IT OUT: CHILDHOOD TALES AND TRAILS



Core team (L-R): Akhila P, Akheel Mohammed, J Shalem Nissie, Janani Abirami Sriram, Sonika Parashar (Faculty coordinator), Jioo Nimkar

Dear Reader,

The issue 5 of Chalk Out invites you all to step back in time and reminisce about the beloved tales of your childhood. From the heartwarming moral stories shared by your grandparents and the timeless classics read in your school textbooks, to the stories that changed your life. We bring to you a journey through 'Changing Childhoods' - stories of childhood itself and how it has changed over time.

Along this journey, you will find a child's wish made to a Genie, a reflection on the past and present, musings on different childhood experiences and a peek into teachers' views of children and childhoods.

We hope this issue is able to create a space of pause and reflection for you, where just like us, you enjoy traversing the road to your childhoods.

**Yours,
Chalk Out**

An Ed-zine from the education students of
School of Arts and Sciences
Azim Premji University, Bangalore

CONTENTS

Genie of the Lamp



--- 01

Ever wondered what you would ask a Genie?

Teacher Feature



--- 03

A teacher on teaching, learning and learning teaching

Then vs. Now



--- 05

Thinking back to the childhood days

Posterity's Plight: A Hurt That Never Leaves

A hurt that never leaves the top of the heap



--- 08

From Those on the Frontlines



--- 10

Exploring life at a rural school for adivasi children

कैसा जन्म कैसी शुरुआत



--- 11

Does everyone experience change?

शिक्षा ने बदल दिया जीवन



--- 12

Are we judging the book by its cover?

Things Change...

--- 14

Time flies, but leaves us with memories

Learning in Mother Tongue: Boon or Barrier?

--- 16

Learning in your own language: The key to easier understanding



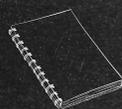
Not So Changed Childhoods

--- 20

A collage of unchanging memories



Dear Diary



--- 22

Growing up today through a child's perspective

Corporal Punishment



--- 24

With a gift for gab and a beatin' stick, can you teach?

Childhoods across Cultures: The Case of K-entertainment

--- 28

A look into K-Dramas and the question of universality of childhoods



Questions to Mark



--- 31

Some food for thought based on this issue



GENIE OF THE LAMP

“Make me an engineer or a doctor”, I said to that genie from the lamp,
For I could not think for myself of any other worthy stamp.

This was not what my parents asked me to become, but society did,
The gems of the learnings of life, from me it hid.

I learned to slog hard, to ruin my days, and to say “F*#@# this”,
I learned to have chaos and entanglement but not the mind of peace,

I solved sums and circled answers and made myself smart,
Burdened with the bulls#*% of education, went downhill my life’s cart.

And then I went back to my childhood in the sleep of my dream,
The cake was my favorite but not the one with the base of IIT topped
with a job’s cream.



**I wanted to look at nature, to look at the leaves rustling, and ask them “Why?”,
But now I want to meet the ‘Education’ and ask it, “Were you a big fat lie?”.**

**I wanted to learn not how to burn but how to handle life’s sparks,
But look at me where I landed up whilst using ‘Apsara’ pencil for extra marks.**

**But I learned along the way to steer myself into the wilderness of learning,
I learned along the way to enjoy the life, to not put it into the wheel of
churning.**

**I learned along the way to be myself, to do what made me want to do it,
I learned along the way to control my cart, not entirely but a bit by bit.**

**And so can you do the same, be yourself, and accept yourself,
And so can you be the genie of the lamp that comes to your own help.**



Ramkrishna A. Joshi

B.Sc. Physics

2020 Batch



TEACHER FEATURE



Join **Vinod** as he engages in a conversation with **Mr Manohar Kulkarni**, a teacher at Jawahar Navodaya Vidyalaya in Gadag, Karnataka, around the themes of teaching and education as a child and as a teacher. He also discusses the impact of COVID-19 pandemic on education and how it became a source of new learning for him.

You can read the transcript in English as well by scanning the QR code.

೧. ಬಾಲ್ಯದಲ್ಲಿ ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ನಿಮಗಿದ್ದ ಪರಿಕಲ್ಪನೆಯ ಬಗ್ಗೆ ಅಳಿಸುವಿರಾ?

ಉತ್ತರ: ಯಾವುದೇ ಪರಿಕಲ್ಪನೆಗಳು ನನಗಿರಲಿಲ್ಲ. ನಾವು ಶಾಲೆಗೆ ಹೋಗುತ್ತಿದ್ದದ್ದು ಗೆಲೆಯರ ಸಂಘ ಆಡಲು. ನಾವು ಶಾಲೆಯಲ್ಲಿ ಕಲಿತದ್ದು ಕಡಿಮೆ, ಕಲಿತದ್ದೆಲ್ಲಾ ಪರಿಸರದಿಂದ. ಮರ ಏರುವುದು, ಕೆರೆಯಲ್ಲಿ ಈಜುವುದು, ಮಾವಿನ ಹಣ್ಣು ಕದ್ದು ತಿಂದಾಗ ಆದ ಪೆಟ್ಟುಗಳು, ತಂದೆ - ತಾಯಿಯ ಜೊತೆ ಮದುವೆ - ಮುಂಜಿಗಳಲ್ಲಿ ಭಾಗವಹಿಸುವುದರಿಂದ ಸಂಭಂದಗಳ ಅರಿವಾದುದು, ಇವೆ ನಮಗೆ ಶಿಕ್ಷಣದ ಮೂಲಗಳು. ನನ್ನ ಪ್ರಕಾರ ನಾ ಕಲಿತ ಪರಿಸರ ಶಾಲೆ ಮತ್ತು ಈಗಿನ ನಾಲ್ಕು ಗೋಡೆಗಳ ಮಧ್ಯೆ ನಡೆಯುವ ಶಾಲೆಗೆ ಅಜಗಜಾಂತರ ವ್ಯತ್ಯಾಸವಿದೆ. ಆಗ ಮೌಲ್ಯ ಶಿಕ್ಷಣಕ್ಕೆ ಹೆಚ್ಚಿನ ಮಹತ್ವ. ನನ್ನ ಮೌಲ್ಯ ಶಿಕ್ಷಣದ ಶಿಕ್ಷಕರು ಹೇಳಿದ ಪ್ರತಿಯೊಂದು ಮಾತು ನನ್ನ ಮನದಲ್ಲಿ ಇನ್ನೂ ಹಸಿರಾಗಿವೆ. ಈಗ ನನ್ನ ಭೋದನೆಯಲ್ಲಿ ಆ ಆದರ್ಶ ಮಾತುಗಳೂ ಸಹಾಯಕವಾಗಿದೆ. ಇಷ್ಟೇ ಆಗ ನನಗಿದ್ದ ಶಿಕ್ಷಣದ ಪರಿಕಲ್ಪನೆ.

೨. ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ಪದವಿಪೂರ್ವ ಕಾಲೇಜಿನಲ್ಲಿದ್ದಾಗಿನ ಚಿಂತನೆಗಳು ಮತ್ತು ಶಿಕ್ಷಣ ಪದವಿಯ ನಂತರ ಆ ಚಿಂತನೆಗಳ ವಿಮರ್ಶೆಯ ಬಗ್ಗೆ ತಿಳಿಸುವಿರಾ?

ಉತ್ತರ: ಪದವಿ ಪೂರ್ವ ಕಾಲೇಜಿನಲ್ಲಿದ್ದಾಗ ಶಿಕ್ಷಣ (ಪದವಿ) ಎಂಬುದು ನನಗೆ ಬರೀ ಆಯ್ಕೆಯ ವಿಷಯವಾಗಿತ್ತು. ಮತ್ತು ಯಾವ ರೀತಿಯ ಶಿಕ್ಷಣ ಪಡೆದರೆ ನನ್ನ ಮುಂದಿನ ಜೀವನಕ್ಕೆ ಅನುಕೂಲವಾಗುತ್ತದೆ ಎಂಬುದು ಮಾತ್ರ ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ನನಗಿದ್ದ ಪರಿಕಲ್ಪನೆ. ಆದರೆ ಶಿಕ್ಷಣ ಪದವಿಯಲ್ಲಿ ನಾವು ಕಲಿತ: ಶಿಕ್ಷಣ ಎಂದರೇನು? ಶೈಕ್ಷಣಿಕ ಮನೋವಿಜ್ಞಾನ, ಶೈಕ್ಷಣಿಕ ತಂತ್ರಜ್ಞಾನ, ಮೌಲ್ಯ ಮಾಪನ, ಪಠ್ಯೇತರ ಚಟುವಟಿಕೆಗಳು ಇತ್ಯಾದಿ ವಿಷಯಗಳ ಕೂಲಂಕುಷ ಅಧ್ಯಯನದಿಂದ, ಶಿಕ್ಷಣದ ಬಗ್ಗೆ ಇದ್ದ ನನ್ನ ಮನೋಭಾವ ಸಂಪೂರ್ಣವಾಗಿ ಬದಲಾಯಿತು. ಈ ಪದವಿಗಳು(ಬಿ. ಇ ಡಿ, ಎಂ. ಇ ಡಿ) ನನಗೆ ಶಿಕ್ಷಕನಾಗಿ ನನ್ನ ಜಾವಬ್ಬಾರಿಗಳೇನು ಎಂಬುದರ ಅರಿವು ಮೂಡಿಸಿದವು. ನಮ್ಮ ಶಾಲಾ ಕಾಲೇಜುಗಳಲ್ಲಿ ನಾವು ಅನುಭವಿಸಿದ ಕುಂದು ಕೊರತೆಗಳನ್ನು ತುಂಬುವ ಕೆಲಸ ಮಾಡಬೇಕೆಂಬ ಉತ್ಸಾಹ ನೀಡಿದವು. ನಮ್ಮ ದೇಶಕ್ಕೆ ಯಾವ ರೀತಿಯ ನಾಗರಿಕರನ್ನು ಸೃಷ್ಟಿಸಬೇಕೆಂಬ ತುಡಿತವನ್ನು ಈ ಪದವಿಗಳು ನನಗೆ ನೀಡಿದವು.

2. ಪದವಿ ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದಾಗ ಶಾಲೆಯ ಬಗ್ಗೆ ಇದ್ದ ಆಲೋಚನೆಗಳು ಮತ್ತು ಶಿಕ್ಷಕರಾಗಿ ಅನುಭವದಿಂದಾದ ಪರ್ಯಾಯೋಚನೆಗಳ ಬಗ್ಗೆ ವಿವರಿಸುವಿರಾ?

ಉತ್ತರ: ವಿದ್ಯಾರ್ಥಿ ಜೀವನದಿಂದ ಶಿಕ್ಷಕರಾದಾಗ, ಅನುಭವಗಳಿಂದ ಬಹಳ ಕಲಿಯೋದಿದೆ. ಉದಾಹರಣೆಗೆ: ನಾವು ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದಾಗ ಪಾಠಯೋಜನೆಗಳನ್ನು ತಯಾರಿಸುತ್ತೇವೆ. ಅದರ ತಯಾರಿಕೆಯಲ್ಲಿ ಅನೇಕ ಚರ್ಚೆ ಮತ್ತು ಪ್ರಶ್ನಾವಳಿಗಳ ವಿಚಾರ ಸಂಕೀರ್ಣ ಹೊಂದುವ ಬಗ್ಗೆ ಆಲೋಚಿಸಿರುತ್ತೇವೆ. ಆದರೆ ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿಯು ತನ್ನದೇ ಆದ ವೈಯುಕ್ತಿಕ ಪ್ರತಿಭೆಯನ್ನು ಹೊಂದಿರುತ್ತಾರೆ, ನಮ್ಮ ತಯಾರಿಕೆಯು ಎಲ್ಲರಿಗೂ ಸಮಾನ ರೀತಿಯಲ್ಲಿ ಅರ್ಥವಾಗದಿರಬಹುದು. ಹಾಗಾಗಿ ಆರಂಭಿಕ ದಿನಗಳಲ್ಲಿ ಎಲ್ಲ ಮಕ್ಕಳ ಗಮನವನ್ನು ಪಾರದ ಕಡೆ ಸೆಳೆಯುವುದು ಕಷ್ಟವಾದ ಕಡಲೆಯಾಗಿ ತೋರಿತ್ತು. ವಿಶ್ಲೇಷಕನಾಗಿ ವಿದ್ಯಾರ್ಥಿಗಳ ಮುಂದೆ ನಿಂತಾಗ, ವಿದ್ಯಾರ್ಥಿಗಳ "ವೈಯುಕ್ತಿಕ ಭಿನ್ನತೆ"ನ್ನು ತಿಳಿಯುವುದು ಬೋಧನಾಕಾರನಲ್ಲಿರಬೇಕಾದ ಬಹುಮುಖ್ಯ ಗುಣ.

ಈ ಸಮಸ್ಯೆಗೆ ನಾನು ಬಳಸಿದ ಒಂದು ಕಿರು ಉಪಾಯವೆಂದರೆ, ಎಲ್ಲ ಮಕ್ಕಳನ್ನು ಹೆಸರಿಸಿ ಕರೆಯುವುದು. ಹೀಗೆ ಮಾಡುವುದರಿಂದ ಮಕ್ಕಳಲ್ಲಿ ನಾವು "ವಿಶೇಷ ವೈಯುಕ್ತಿಕ ಕಾಳಜಿ" ತೋರಿಸುತ್ತಿದ್ದೇವೆ ಎಂದು ಮಕ್ಕಳ ಮನಸ್ಸಿನಲ್ಲಿ ಭಾಸವಾಗುತ್ತದೆ. ಆಗ ಮಾತ್ರ ಮಕ್ಕಳು ನಮ್ಮ ಪಾರದ ಕಡೆ ಗಮನ ಹರಿಸುವುದು ಗಮನಾರ್ಹವಾದುದು.

3. ಕೋವಿಡ್ 19 ರಿಂದಾಗಿ ನಿಮ್ಮ ಭೋದಕ ವೃತ್ತಿ ಜೀವನದ ಮೇಲಾದ ಪರಿಣಾಮಗಳೇನು?

ಉತ್ತರ: ವೈಯುಕ್ತಿಕವಾಗಿ ನನಗೆ ತುಂಬ ಉಪಯುಕ್ತವಾಗಿದೆ. ನನಗೆ, ಗೂಗಲ್ ಮೀಟ್, ಜೋಮ ಮೀಟ್, ಪವರ್ ಪಾಯಿಂಟ್ ಗಳಂತಹ ಅನೇಕ ಅಪ್ಲಿಕೇಷನ್‌ಗಳ ಬಗ್ಗೆ ಅರಿವಾದದ್ದೇ ಅವಾಗ. ಮೊದಲ ಹಂತದಲ್ಲಿ ಇವುಗಳ ಬಗ್ಗೆ ಅರಿವೇ ಇಲ್ಲದ ನನಗೆ ತಿಳಿದುಕೊಳ್ಳಲು ಕಷ್ಟವೆನಿಸಿತು. ಆದರೆ ಯೂಟ್ಯೂಬ್ ನ ಸಹಾಯದಿಂದ ಇವುಗಳ ಬಗ್ಗೆ ಸಂಶೋಧನೆ ಮಾಡಿ, ಉಪಯೋಗಿಸಲು ಕಲಿತುಕೊಂಡೆ. ಕೋರೋನಾ ಬಂದ ಮೇಲೆ ಅಂತರ್ಜಾಲದ ಅತ್ಯಮೂಲ್ಯ ಉಪಯೋಗ ಪಡೆದುಕೊಂಡೆ. ನಮ್ಮದು ವಸತಿ ಶಾಲೆಯಾದ್ದರಿಂದ ಪಾಲಕರೊಂದಿಗೆ ಮಕ್ಕಳ ವಿಷಯವಾಗಿ ಮಾತಾಡುವುದು ಕಷ್ಟವಾಗಿತ್ತು, ಆದರೆ ಈ ಅಂತರ್ಜಾಲವು ನಮ್ಮೆಲ್ಲರನ್ನೂ ಒಟ್ಟುಗೂಡಿಸಿದೆ. ಆದ್ದರಿಂದ ಪಾಲಕರನ್ನೂ ಕೂಡ ಮಕ್ಕಳ ಶೈಕ್ಷಣಿಕ ಬೆಳವಣಿಗೆಯ ಶಿಲ್ಪಕಾರರಾಗಿ ಸೇರಿಸಲು ಸಹಾಯವಾಯಿತು. ಪಾಲಕರು - ಶಿಕ್ಷಕರು ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳ ನಡುವಿನ ಸಂಭಂದ ಇನ್ನೂ ಅಭಿವೃದ್ಧಿಗೊಳಿಸುವಲ್ಲಿ ಈ "ಪ್ಯಾಂಡಮಿಕ್" ಸಮಯದ ಪಾತ್ರ ಬಹುಮುಖ್ಯ.

ಅಂತರ್ಜಾಲದ ಮೂಲಕವೇ ಅನೇಕ ಮಾಹಿತಿಯನ್ನು ತಿಳಿಯಬಹುದಾದ ಮತ್ತು ಆನ್ಲೈನ್ ಮೂಲಕವೇ ಸುಲಭವಾಗಿ ಕಲಿಯಬಹುದಾದ್ದರಿಂದ, ಮುಂದಿನ ಪೀಳಿಗೆಗಳಲ್ಲಿ "ಆನ್ಲೈನ್ ಶಿಕ್ಷಣ"ವೇ ಮುಖ್ಯವಾಹಿನಿ ಪಡೆಯಬಹುದು ಎಂಬುದು ಎಂಬುದು ನನ್ನ ಅನಿಸಿಕೆ. ಅನೇಕರು ಇದು ಕಷ್ಟ ಎಂದು ಭಾವಿಸುತ್ತಾರೆ ಆದರೆ ಬದಲಾವಣೆ ಜಗದ ನಿಯಮ, ನಾವೇನಾದರೂ "ಅಪ್ಲೇಟ್" ಆಗದಿದ್ದರೆ "ಔಟ್ಲೇಟ್" ಆಗಿಬಿಡುತ್ತೇವೆ. ಹಾಗೆಯೇ ಈ ಆನ್ಲೈನ್ ಶಿಕ್ಷಣಕ್ಕೆ ತಕ್ಕ ಪಠ್ಯಕ್ರಮವನ್ನೂ ಕೂಡ ಸರ್ಕಾರ ತಯಾರಿಸಬೇಕೆಂಬುದು ನನ್ನ ಆಶಯವಾಗಿದೆ.

For translation scan the QR Code:
Translation: Prajwal Nanda Kishore
B.Sc. B.Ed., Physics (2020)



Vinod

B.Sc. B.Ed., Biology

2020 Batch

THEN VS. NOW



Then, annoying elders with all the weird questions,
Now, unlocking the phone and googling it.

Then, going to tuition to spend time with friends,
Now, setting up a google meet to chat with them.

Then, finding the route to the food place suggested by people,
Now, clicking, selecting, paying, and voilà! Food at the doorstep.

Then, the smell of new books at the beginning of the year,
Now, the videos of unwrapping a new phone on insta stories.

Then, the joy of roaming in a book mela once a year,
Now, the keys on my laptop downloading books in seconds.

Then, visiting science centers to play with simulations,
Now, going to the search bar to find PhET.

Then, coming home to play with the neighbors,
Now, coming home to beat my own high scores.

Then, troubling parents to buy more A4 sheets,
Now, opening a doc and using the desired templates.

Then, getting scolded for the handwriting and wrong pen colors,
Now, reduced grades due to a lack of proper alignment of texts.

Then, the happiness of getting a holiday due to heavy rains,
Now, the sorrow online classes bring along during harsh climates.

Then, the fun in bringing the newspaper from the porch,
Now, scrolling through the feed to know the surroundings.

Then, living in the world that was formed billions of years ago,
Now, barely breathing in the world created by technology.

Akhila P
B.Sc. B.Ed., Biology
2020 Batch





"The laughter of the child is life's laughter."

Gijubhai Bhadeka

POSTERITY'S PLIGHT: A HURT THAT NEVER LEAVES

Pau Casals said, 'Each second we live in a new and unique moment of the universe, a moment that never was before and will never be again ... You must work – we all must work – to make this world worthy of its children.' Here, **Shruti**, through various theories she has read and above all from her experience, sheds light on, where we went wrong with children.

Something I have read up on over the years and learned to understand is how what shapes you as a person and your worldview, in most cases, is closely correlated with your psyche and how it manifested in your childhood years. The people and environments that one grew up in, have such a deep influence on how we navigate the world later in life. When I analysed and introspected various things in my life with an understanding of this "theory", I adroitly realised how complex a human being indeed is.

This is not a theory that has been established as one, but rather something psychologists coined as the term "generational trauma". Every one of us is a combination of all the various techniques or sometimes trauma that we discerned growing up. We watch and learn from how our family and friends behave, how teachers respond in school, etc.



Every time the dirty dishes in the sink were blamed to be because of your incompetence in completing your "chores" and every time you got intimidating stares and extreme admonishments for the class test you lost a few marks for are now possibly manifesting into your adulthood when every inconvenience faced sends you into a spiral of feeling like a failure, triggering those same unpleasant feelings and insecurities you felt as a child in similar situations of powerlessness and invalidation.

Every time the school dress coded you for your choice of clothing and every time your body was commented upon transgressing into the future when you stare at the mirror wondering why you are unable to feel comfortable in your skin and why your favourite clothes slowly feel alien on you. Our experiences, with regard to their nature, can either leave us with enriching qualities or change us for the worse making us emulate the same vicious patterns of the ones before us.

Of course, one's circumstances are never an excuse to justify the ill actions instigated by them, rather it merely helps you understand how the actions came to be, to begin with. Everyone has a choice in

deciding whether or not to propagate the trauma inflicted upon them on those around them, although it is difficult to unlearn it.

Most of the “bad behaviours” children display are often manifestations of problematic rules instilled in them or an outlet for their withheld frustrations. In every child who cannot speak up in class, bullies or gets bullied, is lethargic and unable to focus amongst many other examples, there is probably a bigger picture that we are ignorant to address, mostly being the negligence by primary caregivers in various aspects of their life to provide for their children in the best manner. When abuse and unmet needs are normalised at homes and schools, justified with the excuse of “this is how it was for me and everyone else hence it should be for you too”, the cycle continues ruthlessly, passing the same toxicity down generations. Most values that adults hold, despite good or bad, hence are also often what they’ve been recited to inculcate, by adults in their life who probably, in turn, learned it from those before them. Yet it’s crucial to emphasise that every person possesses the choice to either follow or break this vicious cycle.

An understanding of this “theory” also made me realize how the reactions and behaviours of one’s family and educators can mould the way a child grows up. It’s human to err, and hence mistakes are inevitable. But it’s vital that important figures in a child’s life seek to take accountability with fixed checks and balances for said mistakes and make

conscious decisions to change themselves so as to become an admirable and fine example. Personal values that you hold should never be forced upon children. One should constantly strive to be in a position to learn and mature by watching and listening to each other. Issues to be addressed in a healthy and validating space, love and care to be unconditional and respect for all parties be paramount. I found this to be a habit and standard that can adequately nurture and create a healthy environment, something that is even important in many other forms of relationships that we are a part of in different phases of life.

As Kahlil Gibran duly put forth in his poem ‘On Children’:

Your children are not your children.

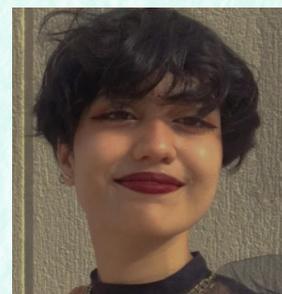
They are the sons and daughters of life’s longing for itself.

*They come through you but not from you,
And though they are with you yet they do belong not to you.*

Shruti Sumesh

B.Sc. Biology

2022 Batch





FROM THOSE ON THE FRONTLINES

From Those On The Frontlines is an exploration into Education from the perspective of its practice. In this segment, **Alina Joe** tells us about her experience visiting and teaching at Vidyodaya Nursery and Primary School, Gudalur, a rural school that serves majorly Adivasi students. She tells us the stories of Gudalur and Vidyodaya, the life of students and teachers in the school, and the work of the school.



You can access this piece both as an interview as well as an article



(Article)



(Interview)

Alina Joe

B.Sc. B.Ed., Biology

2020 Batch



Interviewed by:

Janani Abirami Sriram

B.Sc. B.Ed. Biology

2020 Batch

कैसा जन्म कैसी शुरुआत

While the 'new era' looks very promising to some people, read on as **Manasvi** puts forth the stands of those who have been continuously marginalized throughout history and are having to face the same in the 'new era'. When there are new flyovers being made for people with cars, the poem talks of those who have to live below the flyovers and how the condition is still inhumane.

कैसा जन्म, कैसी शुरुआत
मैं रहा कलंकित जन्मजात
मैं बीन रहा कागज दर दर
तब आता है दाना घर पर
शिक्षा में आमदनी तुम्हारी
मैं रहा बेपढ़ा जीवन भर
तुम रहते उच्च हिमालय में
मैं रहता घाटी के भीतर
मैं रहता घाटी के भीतर,
जहां कभी न हो प्रभात
कैसा जन्म कैसी शुरुआत

मैं रजोधर्म का दर्द लिए कब पढ़ पाऊँ
दर्द पुरुष से ज्यादा सह कब तक लड़ पाऊँ
फिर अपनी इज्जत का खयाल भी करना है,
घुंट घुंट कर खुद का बुरा हाल भी करना है
तुम पढ़ चले देश विदेश भूभाग सभी
मैं घर से बाहर निकलूँ? होगा बलात्कार
कैसी शिक्षा, कैसा विकास
सतही ज्ञान, सब सर्वनाश
कोई दीप नहीं, सब अंधकार

शिक्षा ने बदल दिया जीवन

Once again **Manasvi** shares a satirical piece on the current education system. He tries to show how the cover pages of the books of exploitation have changed. Now they are beautiful from the outside and look very promising, but the actual content of the book, the gist is the same. He highlights that the means of ruling have changed, but the ruler is yet again the same and those who were marginalized, are still marginalized, but with flowery clothing, so that it looks equal to the naked eye.

कहते हैं शिक्षा ने बदल दिया जीवन

अब लोग आलीशान महल में रहते हैं
अब लोग गाली नहीं, गजल कहते हैं
रोबोट काम कर देता है सारे
मनुज लेटा है पैर पसारे

वैसे शिक्षा ने सबसे ज्यादा जीवन
गरीब और हाशिये में पड़े लोगों का बदला है
अब बेघरों को मिट्टी-घास में नहीं सोना पड़ता
अब बच्चों को दुकान में जूठा प्याला नहीं धोना पड़ता
अब उनको खाने के लिए घर घर भीख मांगते नहीं देखा जाता
शिक्षा ने

बेघरों के लिए सड़क बना दी
ताकि वे सो सकें
बच्चे अब फैक्ट्री में काम करते हैं
वो बाल श्रम थोड़ी न है
अब जगह जगह लग गए हैं डस्टबिन,
मैंने देखा है, वे वहाँ से खाना ले लेते हैं,
भीख नहीं मांगना पड़ता

पहले मुझे गरीबी दिखती थी
मेरे स्कूल के आगे बच्चे अमरूद बेचते थे
अब मैंने देखा है, वो कोचिंग सेंटर के पन्ने बेचते हैं
गरीबी कहाँ है? मुझे तो दिखती ही नहीं

सच ही कहते हैं
शिक्षा ने बदल दिया है जीवन

Manasvi Sahu

B.Sc. Physics

2020 Batch



THINGS CHANGE...

You know something?
Things changed a lot!!!! 

Waking up in the peaceful morning
Enjoying the music of birds chirping
around my home,
To, waking up in a hurry to catch the bus
Listening to the alarming sound
of the school bus. 

Crying and feeling scared to go to the school
 To, attending it from home.
Helping the parents with household chores
To, busy completing the homework
and assignments. 

Enjoying the school days learning with friends
To, feeling depressed about grades and results.
Comparing with the 'horrible' hand writings of the
class

To, using the 'beautiful' digital fonts
AA in electronic gadgets.

Enjoying the summer holidays 
To, attending summer camps to get new skills.
Listening to the stories from grandmother
To, part of a story on instagram. 

You know something?
Things will change!!!! 

Chittepu Laxmi Sowgandhika
B.Sc. B.Ed. Mathematics
2020 Batch



LEARNING IN MOTHER TONGUE: BOON OR BARRIER?

Gargi's personal experience illustrates the cognitive engagement and sense of comfort that the use of a child's mother tongue as a medium of instruction can provide during primary education. She suggests that this approach can lead to a smoother transition for children as they navigate the start of their schooling journey.

Language is undoubtedly one of the most important tools in learning. It is something that the child learns before going to school. The child learns the language from what they hear in and around the house, the language/s that is spoken in the community is the one they pick up and get comfortable communicating with. Once the child is comfortable with day to day use of that language, it becomes easier for the child to learn in that language, especially during primary schooling.

For me, the language in which I had developed basic communication skills before going to school was Marathi, since it is my mother tongue, the language spoken in our home and in the community where I grew up. For my primary education. I went to a Marathi medium school which made me start using Marathi more cognitively. A lot of peers at the time had gone through a similar kind of learning. I talked with a few of them about their experiences and opinions

on whether they think that learning in Marathi had helped them to understand better in primary school, and even after that. We agreed that understanding concepts became a lot more natural because of Marathi.



To give an example in Mathematics, understanding numbers in Marathi was easier, since we were familiar with Marathi number names. This is because we heard numbers in Marathi around us. "For example, when I used to go to the market with my mother, and she used to bargain about the prices of vegetables, she always said, "Panchachattar nahi, panchavannach dein." and never "I'll

give you only fifty-five rupees and not seventy-five rupees.” as Marathi is predominantly spoken language in Maharashtra. Because of this familiarity with the number names and the different contexts that they are used in, it became easier to understand the actual values of these number names, and it did not just remain as a mechanical process of memorizing without understanding. Just like this familiarity with vocabulary, there was also a good command of sentence structure and working grammar. This allowed me to directly engage with the concepts without having to spend more energy on understanding the basics of the language itself in subjects like science and mathematics.



Even during my secondary education, which was in English medium having developed this strong foundation of concepts made it easier for me to comprehend and reproduce my learnings in English.

One thing that I have seen drastically change from when I was in primary school to when my 8 years old nephew

started his schooling a couple of years ago, is how society's approach towards having primary education in the child's first language has changed.



Language-wise he is growing up in a pretty much similar environment to me at home, except he goes to an English medium school. One thing that I have observed while talking with him, is that he gets confused about how each language works. For example, in English, there are prepositions like in, on, or other words like of, for, etc. But in Marathi, for the same purpose, there are suffixes (Vibhakti) for the object (or a suffix plus an extra word). Once when my nephew was visiting us, my grandmother showed him a plant and said “He bagh mugaacha zaad” (“Look at this green gram’s plant”). On hearing this, he asked my grandmother “Mugaa mhanje kaay?” (“What does mugaa (green gram) mean?”). In Marathi and a few other Indian languages, the nouns change after attaching the suffixes to them. Here he got confused because he

couldn't understand the function of these suffixes and treated it as a whole word like it works in English. I have not seen him interact in English, but my guess is that the same language confusion might be happening there as well. It feels like the influence of English from school has restrained the development of Marathi, and the lack of English in the surroundings has done the same to English. I think this might become a problem for him and others like him, when it comes to learning, reproducing, articulating, understanding and reproducing



concepts they learn in that language. I observed from these examples that there might be some distinction between being able to communicate in a language, and being able to use it cognitively. The latter seems to happen only with a good communication level proficiency, and it comes from exposure and use of the language even outside of the classroom. It is possible that it gets a little difficult to get familiar with a new language and learn new concepts using it at the same time, especially if there is minimal communication in

that new language outside of the classroom. While cognitive engagement seems to be one aspect of this language issue, the other I think is the sense of comfort. Going to school is a big transition for children. If the language of interaction in the school is familiar to them or the one that they speak at home, they will feel comfortable in the school as everything from learning to socialising becomes easier. This comfort can also lead to confidence building in children since they can communicate in the language effectively.

As I said earlier, the start of schooling is a big change for children, and if there is a bridge to connect the two, then this transition will be smoother for them. I believe from my own experience that having a child's mother tongue as a medium of instruction can contribute very well to that bridge.

३१

Gargi Moghe

B.A., Humanities

2020 Batch





"It's the things we play with and the people who help us play that make a great difference in our lives"

Fred Rogers

NOT SO CHANGED CHILDHOODS

3rd and 4th-year B.Sc. B.Ed. students of Azim Premji University get an opportunity to work in school through courses like *Local School Engagement* and *Induction into Teaching*. During this experience, the student-teachers of batches 2019 and 2020 observed a lot of things that haven't really changed in school since our childhoods. Following are snippets of a few interesting experiences.



THE TOILET BREAK

Sitting in a 3rd standard class in a low chair and table I watched as a row of students walked into the class. Their chatting suddenly stopped as they saw me, and they burst into a loud and clear 'good morning Ma'am'. Then a little boy quietly came over and asked if he could go to the toilet, without much hesitation I told him that he could. How was I to know that this would impact the whole class? Our small interactions seemed to have reached every student's ears as they quickly rushed this way and that, asking if they could go to the toilet. What was I supposed to do? How could I tell them that they had to wait for the teacher? With some embarrassment, I told them that they could go but should come back quickly. What was I supposed to do if their teacher came in? What was I supposed to tell her?

Sitting sheepishly in the back row, I tried to be invisible in the hope that students would return quickly. I'm sure I would have done something very similar if I was in the students' place, but what would a teacher have done in this situation? What should I have done?

Nayanatara

B.Sc. B.Ed., Mathematics

2020 Batch



COMPLAINTS

Maybe not surprisingly enough, complaining is one part of childhood in school that I think hasn't changed since I was there. Children in all grades always have something or the other to complain about.

"Teacher usne mera pen churaya" (Teacher he stole my pen)

"Usne mujhe maara" (She hit me)

"Ma'am voh log halla kar rahe hain" (Ma'am they are making noise)

Though some of them are genuine and need to be addressed, most of the time it's for them to see the other person be scolded or to see some action even if they do the same thing themselves. Even complaints as unproblematic as "Teacher voh leta hua hai" (teacher he is lying down) at times. 😊 Though it can be bothersome at the moment, it is hilarious to look back and think about the funny small little things that children rush to teachers about!

Anonymous

B.Sc. B.Ed., Biology

2019 Batch



Sai Kripa Giri

B.Sc. B.Ed., Biology

2019 Batch



Mudita Kathait

B.Sc. B.Ed., Mathematics

2019 Batch

Check Out the experiences of
SAI KRIPA GIRI and
MUDITA KATHAIT of
'Not So Changed Childhoods'
here:





DEAR DIARY



आज रविवार होता. जेवण झाल्यावर मी आजीजवळ जाऊन बसले. ती दर रविवारी मला जेवणानंतर एक तरी गोष्ट सांगते. आज तिने मला माझा बाबा लहान असतानाची गोष्ट सांगितली. माझा लहान बाबा! कसा दिसत असेल ना छोटा बाबा?! आणि तेव्हा आजीपण एकदम तरुण असेल. मजाच आहे.

तर आजी सांगत होती की जेव्हा बाबा लहान होता ना, तेव्हा माझ्या

बाबाला आणि काकाला खेळायला खूप आवडायचं. शाळा सुटली की ते खूप वेळ खेळायचे. आजी त्यांना ओरडायची नाही. सुट्टीच्या दिवशी तर आजीला माहीतही नसायचं की ते कुठे आहेत.

आजी बाबाला ओरडायची पण नाही? काय राव, याला काय अर्थ आहे, मला आई संध्याकाळी फक्त एकच तास खेळू देते. ते पण फक्त

For translation scan the QR Code:
Translation: (By Jioo Nimkar)





सोसायटीच्या बागेत, जी आमच्या उंच बिल्डिंगच्या गॅलरीमधून पटकन दिसते, म्हणजे तिला माझ्याकडे लक्ष ठेवता येतं. मला सकाळी-सकाळी शाळा असते. दुपारी गाण्याचा, मग नाचाचा वर्ग असतो. हे सगळं संपवून मी संध्याकाळी घरी येते आणि मग घरचा अभ्यासपण असतो. आईचं पण बरोबरच आहे म्हणा, जर खूप वेळ खेळले तर घरचा अभ्यास करायला कसा वेळ मिळेल? आणि अभ्यास नाही केला तर शाळेतल्या बाई उगाच

ओरडतात. मी ना बाबासोबत त्याच्यावेळी जन्मायला यायला हवं होतं. मग मी आणि छोटा बाबा खूप खेळलो असतो. अं... नाहीतर आम्ही टीव्ही पाहिला असता. पण माझा बाबा जर माझा छोटा मित्र असता तर माझा खरा बाबा कोणीतरी दुसरा असता. ह्या... नको रे, माझाच बाबा चांगला आहे.

.....●.....

- निहारिका, ५वी

Jioo Nimkar

B.Sc. B.Ed., Mathematics

2020 Batch



CORPORAL PUNISHMENTS

Joyce Rachele says, 'One cannot prevent abuse through discipline, when abuse and discipline feel exactly the same.' Here, Juhi delves into corporal punishment in childhoods - exploring the question through the lens of her experiences and policies.

During my field internship in Uttarakhand, I came across many instances of corporal punishment in various schools and outside. Once when I was travelling to visit some educational functionaries, I came across a poor girl who was asking for money at the traffic lights. She was quite young, probably around eight years of age. One of my colleagues asked her:



"School jaate ho?" (Do you go to school?)
"Nahi" (No)
"Kyun nahi jaate ho?" (Why do you not go to school?)
"Madam bahut maarti hai" (The teacher beats me a lot)

After saying this, she ran away, leaving me in utter shock and disbelief. We

have always had discussions on how corporal punishments can negatively impact a child's well-being and learning experience. Still, it is difficult to fathom how devastating it can be for someone who ends up dropping out of the schooling system because of the fear of getting punished.

This event made me look back on my experiences with corporal punishment in schools. It reminded me of the EVS teacher I had in 5th grade who if received a notebook with incomplete work, loved yeeting it out the window of the 2nd floor.



This was followed by a tight ear pull, and occasionally, a tight slap just to remind us of the wrath of the teacher and the power she had over us. It also reminded me of the math teacher I had in 7th grade whose nightmarish memories of giving extreme

corporal punishments still send a shiver down my spine. The fear associated with the math class slowly made me despise the subject. Not only was she an extreme martinet, but she also had a particular distaste towards students who struggled with math and never got tired of inflicting pain and humiliation by beating them in front of the class.

Corporal punishment in schools in its entirety can not be traced back to its origins, but from our parents' and grandparents' classic school stories, we can say that the practice has existed for many generations in India.



The United Nations Committee on the Rights of the Child defines corporal punishment (CP) as 'any punishment in which physical force is used and intended to cause some degree of pain or discomfort, however, light.'

CP not only involves physically hurting the child using a hand or an implement but also involves non-physical forms of punishment, such as cruel or degrading,

remarks, humiliating, threatening, scaring, or ridiculing the child. Research has associated CP with many negative behavioral outcomes including poor mental health and cognitive development, increased aggression, and antisocial behavior which directly affects educational outcomes.

School is supposed to be a safe learning space that enables a child to grow without fear and express themselves, but



unfortunately, many schools where CP is practiced, end up teaching the children that violence is an acceptable way to resolve conflict.

I was able to observe the same during my field internship. In schools where there was a strict ban on CP, children seemed to be more confident and free from any kind of fear. They raised more questions, challenging many different ideas inside and outside the classroom. The students found the teachers approachable and maintained a good relationship with them, which directly impacted their educational

outcomes. On the other hand, in the schools that practiced CP, I could see stark differences in the student-teacher relationship and the learning environment compared to the previous school.

In these schools, the students when asked about their notebook work and learning experience said “Agar hum kaam nahi karenge to sir se maar padegi” (If we do not do our work, we will get beaten by the teacher). In this school, the teacher carried a thick wooden stick that he proudly called ‘Gyan data’ which translates to - the knowledge giver. He did not always use it to physically hit the students but as a tool to threaten them to maintain discipline and do the assigned work. He believes that it is necessary to discipline students at this age of adolescence, otherwise, they get ‘out of control’. He added that this is a difficult but important part of a person’s life and most people, including him and his parents, learned it this way. Unfortunately, many teachers still consider this as the only good way to manage students’ behavior.

Research has also indicated that people who have received CP in their childhood are more likely to

What about the future of those students who are the victims of such abuse and those who dropped out of school due to the fear of getting punished by the teachers?

accept or experience violence or be involved in criminal behaviors in their adult lives, either as a victim or a perpetrator. Hence, it is imperative to take action against this cruel practice to allow the healthy development of children and the well-being of humanity.

Efforts to do the same have been taken by many social agencies and governments. Section 17 in the Right of Children to Free and Compulsory Education Act, 2009 prohibits physical punishment and mental harassment of children but cases of CP still exist in many schools.

During a conversation with one of the government teachers, we got to know that government functionaries have organised seminars and teacher training sessions to spread awareness of the negative effects of CP.

While many progressive and passionate teachers understand the cruelty associated with corporal punishment and are against it, we still have many teachers who inflict pain and embarrassment on students, just like how our parents and grandparents have experienced it. So, have our childhoods really changed?



seminars and teacher training sessions to spread awareness of the negative effects of CP.

School is not the only place where such violence may be practiced, many children face this at their homes as well. We were completely dumbfounded when one of the teachers told us that they themselves do not like hurting children but they feel pressurized by the parents of the students. Many parents still consider the practice of corporal punishment as an important part of their child's schooling which they think will help the child become more disciplined and strong. This indicates that in some parts of India, if not all, there is still a serious lack of awareness regarding child health and child protection rights among parents, teachers and students and due to this, it is ultimately the innocent children who suffer.

Juhi Jain
B. Sc. B.Ed. Biology
2019 Batch

CHILDHOODS ACROSS CULTURES: THE CASE OF K-ENTERTAINMENT

Sonika reviews a few K-dramas and movies, highlighting universal themes of childhood and the need for a safe and nurturing environment for every child's growth. Her observations offer insights into K-entertainment's cultural nuances and emphasize the importance of promoting a just and equal society for children.

Korean (K) drama and movies seem to have taken the global entertainment industry by a storm. Irrespective of the language and cultural differences, if one has entered the world of Korean entertainment, it is highly likely that they will stay on. I am one such audience who has caught on the fever of K-drama and movies, and deeply cherish exploring the culture through the same. One observation that I have made is that while there are obvious differences in the way children and childhood are understood, there are also concerns, fortunately or unfortunately, that stand true for almost all cultures.

Moon Gang-tae, his younger brother, is made to believe all through his childhood that the sole purpose of his life is to take care of his brother. This leads to him being unable to express and work towards his emotions, dreams and aspirations. They soon meet Sang-tae's favourite children's book author Ko Mun-yeong who has a history of her own childhood trauma leading to dark themes portrayed in her work. The series is a heart-warming portrayal of a journey of emotional healing that the characters undertake and find a new family in each other. The stories within the story and children's literature work add on another element in the series that is worth a watch.



For instance, a peek into the K-Drama 'It's Okay to Not be Okay' takes us on a journey of three adults caught in the mesh of their childhood memories. Moon Sang-tae is a man with autism spectrum disorder who is traumatised by his witnessing murder of his own mother in his childhood and an inexplicable fear of butterflies.



Trigger alert - the movie '*Silenced*' is based on real-life events that happened in a Korean school for the hearing-impaired where the faculty sexually and physically abused young students over a period of several years. Gang In-ho, a newly appointed teacher uncovers the truth and works with a human rights activist Seo Yu-jin despite pullback from his family. The movie is a realistic portrayal of the unfortunate ills that plague our society and the injustice and disservice done to young children, especially the ones who have had a long history of marginalisation.



A recently launched series '*Crash Course in Romance*' depicts the highly competitive world of high-schoolers, mostly pushed into the rat-race by their parents. The series subtly

explores the themes of academic anxiety, depression and suicide caused due to the unrealistic pressure to perform, compete, and succeed by the education system and parents. While it is highly reminiscent of '*Kota Factory*' and '*3 Idiots*' of the Indian context, it also showcases an example of how, despite personal difficulties, childhoods could be happy and nurturing.

Exploring K-entertainment as an Indian, while on one hand has given me an insight into a new culture and way of being, on the other hand it has strengthened my belief that certain issues and concerns of children and childhood are universal irrespective of the changing times and spaces. Each child, regardless of their socio-economic, linguistic, physical, individual, cultural background, has the right to a conducive environment for their growth and development in all facets of cognitive, emotional, physical, and social development.

This makes it imperative for us as educators to work towards a world where each child feels safe and nurtured in a society that is just, equal, and happy.

Sonika Parashar
Faculty, School of Arts and Sciences
Azim Premji University, Bengaluru



جتنی بری کہی جاتی ہے اتنی بری نہیں ہے دنیا
ندا فاضلی

جتنی بری کہی جاتی ہے اتنی بری نہیں ہے دنیا
بچوں کے اسکول میں شاید تم سے ملی نہیں ہے دنیا

چار گھروں کے ایک محلے کے باہر بھی ہے آبادی
جیسی تمہیں دکھائی دی ہے سب کی وہی نہیں ہے دنیا

گھر میں ہی مت اسے سجاؤ ادھر ادھر بھی لے کے جاؤ
یوں لگتا ہے جیسے تم سے اب تک کھلی نہیں ہے دنیا

بھاگ رہی ہے گیند کے پیچھے جاگ رہی ہے چاند کے نیچے
شور بھرے کالے نعروں سے اب تک ڈری نہیں ہے دنیا

Scan the QR code for English Roman Script

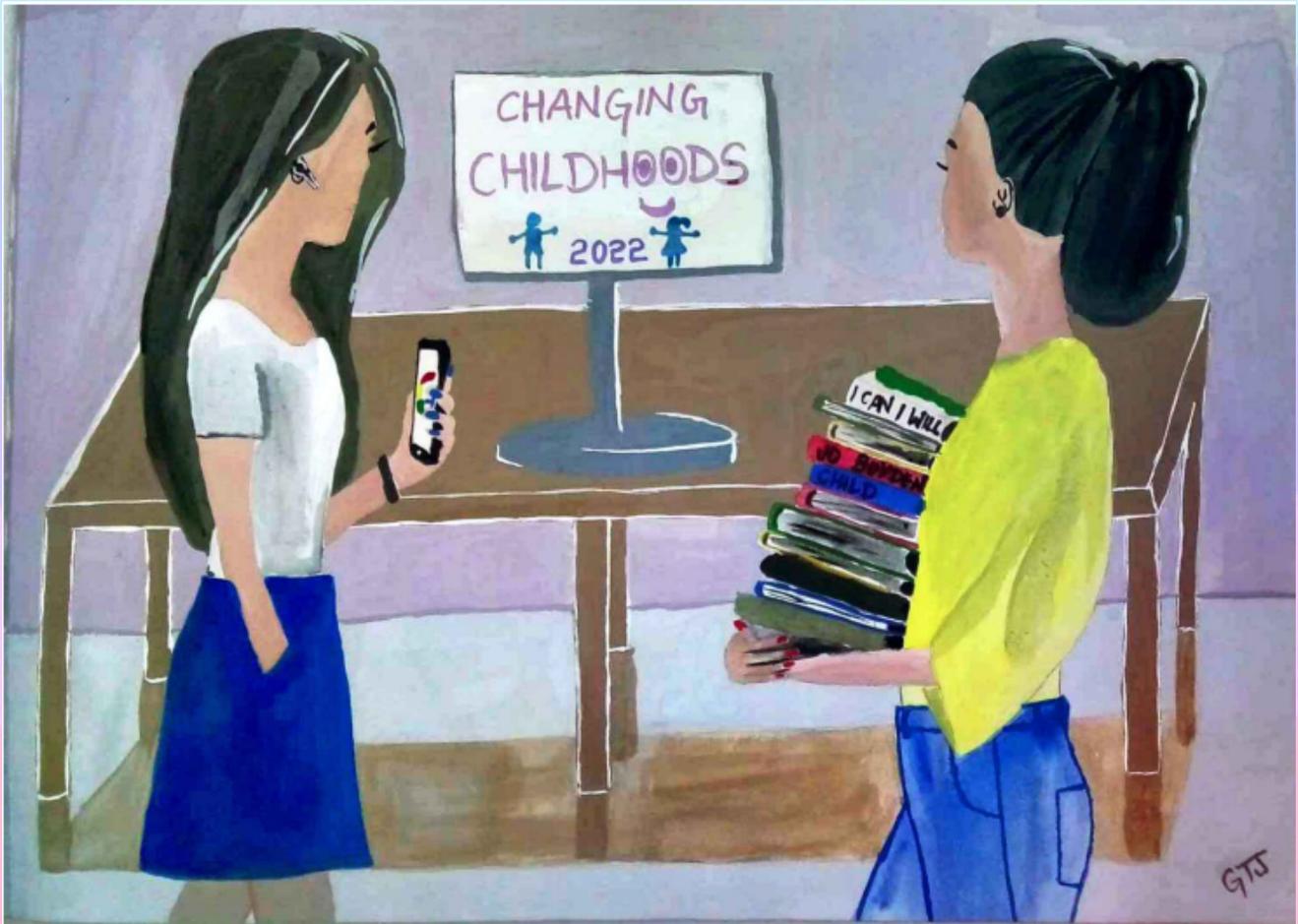




QUESTIONS TO MARK

THESE ARE SOME QUESTIONS YOU COULD TAKE AWAY FROM THIS ISSUE AND HOPEFULLY CHALK OUT SOME ANSWERS OF YOUR OWN!

- What are the implications of global trends such as climate change, migration, and urbanization on childhoods and education, and how can we respond to these challenges?
- With the increasing gap between socio-economical strata, how can we ensure that education is accessible to all children?
- What impact do social media and technology have on young people's beliefs, health, and consequentially on their education? What are the things an educator should keep in mind, especially after surviving the pandemic majorly with the help of technology and media?
- How can we create educational environments that are inclusive of students from diverse linguistic backgrounds, and what are the benefits of doing so?
- What role can parents, educators, and policymakers play in reducing the burden on students and promoting healthy and holistic approaches to childhood(s) and education?



A very grateful team would like to thank

All our lovely **contributors** for this issue.
Without you, this wouldn't have been possible!

Photograph and Artwork sources

Front Cover page - Photographs: Akheel Mohammed, Akhila P, Janani Abirami Sriram, Jioo Nimkar, and Sonika Parashar

Front Cover Page Design: Akhila P

Back Cover illustration: J Shalem Nissie

Core Team photo - Communications Team, Azim Premji University, Bengaluru

Other illustrations and photographs - Chinmayi (p. 7, 8, 10, 17, 30), Google Images,

Jioo Nimkar (p. 17, 18), KathaVana 2022 (p. 19), Sonika Parashar (p. 16)

(All other artworks are royalty and copyright free from Canva)

And most importantly - you, dear **readers**, for whom this is all meant.

'Childhood is about playing, discovery, and believing in dreams. The imagination and possibilities are endless.'