

# **The Pursuit of Preparing a Professional and Humane Teacher**

## **What Lies behind the National Curriculum Framework for Teacher Education 2009**

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### **Abstract**

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*Every teacher is charged to deliver the curriculum to their students. But a humane teacher makes sure to teach the curriculum in a meaningful way to one's students so that they can share its implications beyond the classroom walls. Kilpatrick envisaged the curriculum as "a series of experiences in which, by guided induction, the child makes his own formulations. Then they are his to use" (quoted in Pinar et al., 2008, p. 116). The Teacher Education curriculum is a plan that is related to develop a competent and humane teacher by empowering one to face the challenges before education and society. Therefore, an assured way of making a curriculum more attractive, inspiring and applicable is to implement it through humane education materials and promote the ideas of learners. This research article focuses on the aim of the National Curriculum Framework for Teacher Education (NCFTE) 2009 behind preparing a professional and humane teacher.*

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### **INTRODUCTION**

Humane education not only instils the desire and capacity to live with compassion, integrity, and wisdom

but also provides the knowledge and tools to put our values into action in meaningful, far-reaching ways (Mims & Waddell, 2015, p. 189).

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Ban Ki-Moon, former UN Secretary-General, once stated that “education gives us a profound understanding that we are tied together as citizens of the global community and that our challenges are interconnected” (UNESCO, 2015, p. 14). The phrase, humane education is often associated with humane societies and organisations that advocate for the appropriate treatment of children and animals. Humane education focuses on issues related to animals, environment, and people (Weil, 2012). Globalisation can be conceptualised as flows of ideas, cultures, technology, finance, and media across the world, which influence people’s outlooks about self and others (Ali, 2009, p. 239). In her interview, Zoe Weil (2012) recapped the four essential elements of humane education to prepare global citizens — providing accurate information about the pressing issues of our time so that people have the knowledge which they need to address global challenges; fostering the 3Cs of curiosity, creativity, and critical thinking so that people have the skills they need to address challenges; instilling the 3 Rs of reverence, respect and responsibility, so that people have the will to address challenges; providing positive choices and the tools for problem-solving, so that people can solve challenges. Finally, we can say that humane education is the education of imparting best qualities of human being into the civilians of the world.

Many international educators believe that young people in the 21<sup>st</sup> century should be prepared to be global citizens. A popular rationale is that young people need to be prepared for the flat world... Current and future generations of young people will enter and lead a world where competition and its benefits are based on knowledge and skill (Ruby, 2014, p. 54). The National Curriculum Framework for Teacher Education (NCFTE 2009) elaborates preparing global citizens to bring about change in our education, knowledge, and values to meet with the global society for developing all citizens from intellectual, physical, emotional, social, moral and spiritual dimensions (p. 32). The values of the current societies are demanding promoting education for peace as training of life (p. 33), not as training of professionals. Ideas of philosophical thinkers should be implemented in curriculums for “philosophical and sociological probing into the ideas of knowledge, morality and values” (p. 33) of citizens. So, the engagement of educators, teachers, trainees and institutions with local community be encouraged by molding and reforming the curriculum to the study of “self and identity, human relationship, adult-child gaps, assumptions, beliefs and attitudes” (p. 33) to “explore the meaning of ethics and values, observe and understand feelings of fear and trust and their influences in personal and social attitudes towards

the competition and co-operation” (p. 33). A curriculum based on the the constructivist philosophy should be practicalised in the internship of trainee teachers or educators for understanding the issues of equity, democracy and social justice (p. 33) in which workshops in drama, art, music, and craft (p. 34) should be applied to analyse the observations in life through experiential training. The NCFTE 2009 also recommends that the programmes of training must focus on the high priority of language competence and communication skills (p. 34) for developing an intellectual understanding of language.

During the complete teaching process, a teacher has a purpose of creating, maintaining and enhancing the relationship with one’s students for teaching the curriculum, adjusting in the classroom and preventing the opposed possibilities. Thus, a teacher acts as a humane catalyst in teaching-learning situations for enabling the learner to discover one’s talent and to realise one’s potentialities. An accountable teacher prepares a responsible and active citizen by character building and developing human values in the learner. Professionalism can be viewed as the result of the collective achievement of a corps of professionals who strive together towards the same end (Frelin, 2013, p. 9). Professionalism is made up from the word ‘profess’, meant to be received formally into a religious community such as a monk who takes monastic vows in a religious

order (Merriam-Webster, 2018). It implied a public avowal to follow a path of high moral ideals (Belanger & Pupulin, 2004, p. 2). Before 1500 AD, the word professionalism was used ‘only in a religious sense’ (Mainzer & Mainzer, 2015, p. 710). “Professional” included those who were qualified to pursue a vocation or calling... they required professed knowledge, shared values, and wisdom, and a fiduciary relationship with others (Belanger & Pupulin, 2004, p. 2). Now ‘professionalism’ is used to define an individual’s conduct at work (McKay, 2017) or the competence or skill expected of a professional (Oxford University Press, n.d.). As regards the teaching of theory, we may note that the knowledge component in Teacher Education is derived from the broader area of the discipline of education as well as foundation disciplines of philosophy, sociology, history, political science, and psychology. So, conceptual inputs in Teacher Education need to be articulated in such a manner that they can describe and explain educational phenomena, tasks, efforts, processes, concepts, events and so on (National Council for Teacher Education, 2009, p. 53).

### **PROFESSIONALISM IN TEACHER EDUCATION**

Across various disciplines of Teacher Education, it is clear that “educators are expected to develop the characteristics of a professional and model professionalism every day” (Kramer, 2003, p. 22). It is essential

for teachers to recognise their role in this chain of command. An aspect of being a professional is the ability to be a follower as well as a leader. It is especially crucial for the pre-service teacher who is not an employee of the school. At the same time, educators should be prepared to take a stand for what is right. Teachers are encouraged through the practices of research, reflection and sharing with others to help bring about needed changes (Hurst and Reding, 2000, p. 36). Professionalism in Teacher Education can be applied by developing a professional attitude through training for openness to happily accept feedback from classrooms and instructors; courteousness to colleagues, staff, peers, students, etc.; conscientiousness for every work related to social welfare; reliability in commitments and appointments; care and compassion for the needy; developing professional ethics through training of confidentiality, respect, fairness, honesty, trustworthiness and integrity in one's work; providing training of non-teaching duties, administrative tasks, community services and skill development; developing attitude towards professional human relation through training for building positive relationships, appreciating diversity, situation control, adjustment, teasing and bullying; developing attitude towards professional knowledge by providing knowledge of laws, regulations, policies, requirements and procedures for good judgement,

planning, managing and regulating the resources.

### **RELATIONSHIP BETWEEN THE HUMANE TEACHER EDUCATOR AND PROFESSIONALISM**

We have been taught that all religions teach principles of non-violence, peace, and kindness, which are controlled by ethical treatment. It means every religion wants peace and harmony to its followers. It wants that every person should welcome the opinion of others and be able to tolerate their behaviour. Thus, exposure of experiences in activities, individual reflection, application of humane education principles, internationalisation of new knowledge are the main aims of the educational approaches to help students to be able to use their capacities by knowing the self. John Dewey (1958) proposed that these values can be applied to the beliefs and behaviour patterns of students. But, there would be a need for innovating programmes of Teacher Educators with the change in context (p. 102). Teacher professionalism and humanism are fragile. However, in sustainable environments, professionalism can continue to prosper. Professionalism and humanism are ontologically dependent on each other. Both professionalism and humanism influence the ability and will of teachers or Teacher Educators to act responsibly. Therefore, the contemporary realities have made some teachers regard ethical and

broader social commitments and responsibilities as primarily residing with others, partly determining that they have neither the time nor the autonomy to be responsible for them (Frelin, 2013, p.12).

### **THE NEED FOR PREPARING A HUMANE TEACHER**

Maslow wrote that a musician must make music, an artist must paint, a poet must write, to be ultimately at peace (Schultz & Schultz, 2013, p. 249). The theory of Hierarchy of Needs of Abraham Maslow indicates that we are seeking to move towards a self-actualised state. Since the needs of the global society and the contexts of education are changing day by day, therefore, the demands for modifying curricula for the welfare of a global society and a globalised education system motivate countries to prepare humane teachers. Some foundational demands are discussed in the NCFTE 2009 for the need to prepare a humane teacher to teach values which are inducted into the constitution of countries. The responsibility of a teacher for the all round development of children with the application of knowledge should be fixed so that they can perform their role as a responsible guardian. The teachers and Teacher Educators should be capable of comprehensive and continuous evaluation of the knowledge of children for increasing understanding and ability to use knowledge. The NCFTE 2009 focuses on knowledge of gender equality with

an understanding of sex to provide a practical environment for learning to children. It suggests independent understanding to prepare the teacher as a facilitator to construct knowledge, curricula, textbooks and teaching-learning material. It recommends stopping the proliferation of non-qualified and untrained teachers by understanding the vital role of a humane teacher for knowledge of peace to save humanity.

### **THE VISION FOR PREPARING A PROFESSIONAL AND HUMANE TEACHER**

In 1948–1949, the University Education Commission in its report raised a concern that people in this country have been slow to recognise education as a profession for which intensive preparation is necessary, as it is in any other profession, (GoI, 1962, p. 183) with the recommendations that the course of Teacher Education should be replanned according to the future perspectives. It should be suitable for school education with regard to practical training. It also recommended that adequate number of schools be used for actual practice. After a decade, in 1964–1966, the Education Commission in its report perceived that the destiny of India is now being shaped in its classrooms. With the same faith, the National Policy on Education 1986, dominantly emphasised that “the status of the teacher reflects the socio-cultural ethos of the society.” Therefore, the role of the teacher as

a transmitter, inspirer, and promoter of real and eternal knowledge should be envisioned with priority to make them a humane teacher. Mainly, the National Curriculum Framework 2005 and Right to Education Act (RTE Act) 2009, have both provided an original vision for preparing the NCFTE 2009. It is envisioned in the NCFTE 2009 that development of ideas for global competence (p. 19) and continuous learning society (p. 19); understanding the need of the contemporary perspective; integrative and eclectic paradigm change in inclusive education; improvement in capacities and capabilities of teachers; understanding the learning to give, are needed for preparing a liberal, humanistic and social teacher by making them professional and humane teachers.

### **PREPARING TEACHERS AS GOOD HUMAN BEINGS**

The famous lines of Ralph Waldo Emerson—what lies behind us and what lies in front of us are but tiny matters as compared to what lies within us (quoted in Chittister, 2003, p. 77) give a solid clue for promoting humanism by preparing the teacher as a good human who has compassion and benevolence. For preparing the teacher as a good human being, initiatives are discussed in the NCFTE 2009 which inspire the Teacher Educator for sociological and anthropological insight (p.19). It insists that the training of Teacher Educators should be in a

multi-cultured and diverse environment by engaging them with farm, workplace, home, community, and media, through community services to train the teachers for extracting out the knowledge of their students. Internship programmes should be implemented strictly with norms designed by the National Council for Teacher Education that support different teaching and learning methods to face diverse learning styles like an oversized classroom, multi-language, ethnic and social diversity, and individual differences during the intership. Teacher Educators should be prepared for reflective teaching, constructive teaching, projective teaching, activity-based teaching and experiential teaching, where their pedagogical knowledge should be able to train Teacher Educators for judgement in moments of uncertainty and fluidity (p. 20). It emphasises to prepare teachers who can care for the children, increase the happiness of children, understand the responsibilities of the children and society, be able to make a firm commitment to justice and be able to have a strong feeling for social reconstruction. Training of Teacher Educators should be in regularly running schools which are selected for daily practice teaching insted of a dummy environment, so that they can be able to prepare striving teachers, to reach the aims of education, and turn them into finer and sensible humans by correcting

the errors and for establishing peace of mind of the self and their learner.

### **CONTINUING PROFESSIONAL DEVELOPMENT OF TEACHING ETHICS FOR BEING HUMANE**

Teaching ethics refer primarily to a set of principles, rules, values and ideals of teachers and educators. It is, therefore, a type of professional ethics, which is developed for the specific professional community of teachers and other educators (Curko *et al.*, 2015, p. 9). The purpose and role of ethics has always been the preservation of the human being as a person, human dignity, and the conditions for leading a good life (Curko *et al.*, 2015, p. 5). In the Vedic era, the Indian education was fundamentally intended for personal growth of an individual. Some declared Indian Vedic Ethos, are discussed by Banerjee (2005, p. 135) which provide immense power to manage self-ethics to an individual human. A teacher should be trained with the aim of *ātmanomokshārtham jagathitāyacha* (Rambachan, 2013) which means one's salvation through the welfare of others. A teacher must realise *ātmanāvindya te vīryam* (Berman & Sabharwal, 2013, p. 104). When a person believes in self-strength and knowledge, only then one can be able to recognise one's inner abilities. Thus, an enlightened teacher can teach with his full strength without making any discrimination. The NCFTE 2009 emphasises that at

the heart of Teacher Education is the question— what value does Teacher Education add to the prospective teacher's ability to face challenges of facilitating the development of critical and creative students, and subsequently adults? (National Council for Teacher Education, 2009, p. 7) In the answer to this question, it is worded in the NCFTE 2009 that teacher should be trained thus type to enable their students to explore the meaning of ethics and values, observe and understand feelings of fear and trust and their influences in personal and social attitude (p. 33), which indicates *yādriśhībhāvanāyasya siddhī bhavatitādriśhi* (Berman & Sabharwal, 2013, p. 104) that is, as we think, so we succeed, so we become. A teacher should be trained for *parasparambhava yantahshreyahparambhavap śyathah* (Berman & Sabharwal, 2013, p. 104) by understanding mutual cooperation, respect and fellow feeling to know and follow the *teshamsukhamtesham śhanti śhaswati* (Berman & Sabharwal, 2013, p. 105) which indicates that infinite happiness and infinite peace come to those who see the divine in all beings. Therefore, the framework of training of teachers should be dedicated to the compendium of *yogahkarmashukaushalam Samatvam yoga uchyate* (Berman & Sabharwal, 2013, p. 104) which makes clear that he who works with calm and even mind, achieves the most with the pedagogy of regarding of

the learner by making sense of same consciousness which is contained in *paraspardevobhavaḥ* (Berman & Sabharwal, 2013, p. 105).

### **PREPARING TEACHER EDUCATORS TO TRAIN PROFESSIONAL TEACHER**

The NCFTE 2009 has guided Teacher Education institutions for remembering the context, concerns and vision of Teacher Education. It has also contributed to reinforcing the qualitative improvement by focusing on perspectives for equitable, sustainable development, gender perspectives, the role and participation of society in education, the use of ICT (Information and Communication Technology) in schooling as well as teacher training courses. The NCFTE 2009 suggests that for the professional teacher, “the school internship is visualised by situating the practice of teaching in the broader context of vision and role of teacher and sustained engagement with learners and schools (p. iv).” Therefore, the focus on process-based Teacher Education has been attempted as models for practising teachers to adopt/adapt (National Council for Teacher Education, 2009, p. iv). After the Independence, due to more and more focus on Universalisation of Elementary Education (UEE), by the 86th amendment in the Indian Constitution, Free and Compulsory Education was transferred from Article 45 to Article 21(A) of the Fundamental Rights. Then, the RTE

Act 2009 came into force from April 1 2010. Therefore, the pressure of globalisation (National Council for Teacher Education, 2009, p. 4) with increasing competition (NCFTE, 2009, p. 4) and need to train the poorly equipped teacher (National Council for Teacher Education, 2009, p. 1) gave a strong reason to prepare the professional teacher for the growing Indian society. In the NCFTE 2009, it has been noted that a Teacher Educator should be trained for preparing the teachers who can—contribute as resource person; be able in formulating educational policies (p. 64); be able to do research on the effectiveness of their training programmes within the government system (p. 64); be able to work towards training of teachers for universalisation and inclusion (p. 65). The NCFTE 2009 focuses on the role of agencies engaged in preparing and development of teachers and Teachers Educators. It suggests that these agencies must be determined, planned, implemented, monitored (p. 64) approaches of professional development by enabling the Teacher Educators for commitment to constitutional values and for preparing teachers for overcoming discrimination in the classroom (p. 65); to implement, achieve specific target and use of curriculum and technology in classes, and to enhance their role in education system; to work as medium of transferring experiences of community to learners through teachers. Therefore, it is needed in



empowering Teacher Educators for personality development of teachers by—preventing their training from frameless quick-fix strategies and activities (p. 67); promoting them as a globally mobile researcher (Fahey & Kenway, 2010, p. 52) to get skilled in current and valuable trends of Teacher Education. It is observed in the NCF Position Paper on Teacher Education that existing training programmes of Teacher Educators such as the M.Ed. have become woefully inadequate in facilitating a deeper discourse in education and an opportunity for interdisciplinary enquiry. These offer little scope for professional development of Teacher Educators (National Council for Teacher Education, 2009, p. 79). It is becoming clear that apart from addressing the immediate needs of preparing teachers, postgraduate courses of education need to contribute towards building the discipline and the knowledge base of education especially within the Indian context (National Council for Teacher Education, 2009, p. 80). Therefore, in addition to revamping the existing M.Ed. programme, a fresh discourse has to be initiated in Teacher Education to arrive at tangible understandings of the implications of aspects such as creating multilateral entry points for the study of educational studies as a pursuit in higher education; broad-basing the profile of Teacher Educators by infusion of persons who have knowledge of disciplines

generic to Teacher Education so that the discipline of education grows into specialization requiring persons to be well-versed in cognate disciplines outside education; working out possibilities to pursue educational study at the post-graduate level through the route to Teacher Education involving bridge courses, wherever required and considered necessary (National Council for Teacher Education, 2009, p. 80).

### **PREPARING TEACHER EDUCATORS TO TRAIN A HUMANE TEACHER**

It is worded in the NCFTE 2009 that a significant area of weakness in the existing teacher preparation programmes is the quality and experience of those who have the responsibility of training young entrants to the profession of teaching (p. iv). The National Council for Teacher Education (NCTE) is trying to modify the Curriculum Frameworks respectively from 1978 when it was a non-statutory body. The NCTE has prepared various versions of Curriculum Frameworks respectively as its revised version in 1988, Curriculum Framework for Quality Teacher Education (CFQTE) in 1998, Draft for Discussion of NCFTE in 2006 in collaboration with the National Council of Educational Research and Training (NCERT) and Draft for Discussion of NCFTE in 2009 to maintain Teacher Education according to the global community, which has been the primary demand of the education system in India

forever to prepare an innovative teacher, active teacher, social teacher, peace supporter or humane teacher. Being human, it is expected of a Teacher Educator not to view knowledge as an external reality embedded in textbooks but as it should be self-constructed by insight in the shared context of teaching-learning and personal experience. It is also expected to change the perception of the child as a receiver of knowledge and encourage its capacity to construct knowledge and view learning as a search for meaning out of personal experiences, and knowledge generation as a continuously evolving process of reflective learning (National Council for Teacher Education, 2009, p. 77).

### **INDIANISATION OF TEACHER EDUCATION**

It is apparent, therefore, that the philosopher of education will have to go into ethics to deal with the valuations and into the theory of knowledge to get more explicit about the distinction between concepts such as 'knowledge', 'belief' and 'understanding'. Educating people is not done only by instant promises (Edel, 1998, p. 39). They take time and, some different processes of learning and teaching are involved in it. In India, education was started with entering of the child in ashramas where lifelong education was divided into four ashramas as *brahmacharya*, *grihastha*, *vanprasth*, and *sanyas*. In this system, the most knowledgeable

and qualified person, was called *upadhyay*, who worked as a Teacher Educator to train those teachers, who were known as *pithicharya* or *pittulacharya* to educate princes and soldiers. But the selection of the *upadhyay* was wholly dependent on the discretion of *acharya* (Principal of the ashram).

In an ideal learning process, a teacher is supposed to be a father figure and role model. In the *Vedic* era, every teacher was a specific person due to one's inner vision than through outer experience. But in India, what has been commonplace since the *Vedic* period till today? That is the legitimacy of knowledge, and respect for the teacher. From the University Education Commission (1948–1949) to NCFTE 2009 did glorify the teacher's characteristics but kept the Indian knowledge tradition aside and adopted western changes. In our Gurukul System, the basic aim of education was to know the self. After that the learner was free to select any type of curriculum—rhetorical, logical or arithmetic, etc. The evaluation system was also very tough, based on self-evaluation. Therefore, for Indianisation of Teacher Education, there is a need for implementation of theories of 'human-making before knowledge', which are described in the *Vedas*, *Upanishads*, *Ramayana*, *Mahabharata* and other Indian epics for preparing Teacher Educators. It is rightly said in the Report of the Chavan Committee or Ethics Committee that "Truth (*satya*), righteous conduct

(*dharma*), peace (*shanti*), love (*prema*), and non-violence (*ahimsa*) are the core universal values which can be identified as the foundation stone on which the value-based education programme can be built-up... They also are correspondingly co-related with the five major objectives of education, namely, knowledge, skills, balance, vision, and identity” (GoI, 1999). The NCFTE 2009 suggests for the Indianisation of Teacher Education that the education of the Teacher Educator should be in the mother tongue to train the teacher for multi-language, multi-dimensional (p. 84) and multitude (p. 91) classrooms with the man-making process. Meditation and yoga (p. 17) should be compulsory for the Teacher Educators to train the teacher to get relaxed from his burden (p. 66) and to provide burden less education (p. 7). Indianisation of Teacher Education has been demanding that fundamental concepts of *Vedas*, *Brahmans*, *Upanishads* and other old works of literature of India and their implications should be included in syllabii of Teacher Educator programmes; education of Teacher Educators should be to train the teacher for training of brain by hands (p. 21) and perform hands-on activities (p. 56) in classroom; education of Teacher Educators should be for lifelong learning, character building, commitment with honesty and respect to each other (p. 13; p. 67); co-curricular activities such as indoor games, outdoor

games (p. 14), drawing, music, play, dance, etc., must be included for complete skillful training of Teacher Educators; subjective knowledge of Indian values with constitutional values should be incorporated in the curriculum of Teacher Education to train teachers for preparing peace favoured global citizens; education of Teacher Educators should be for inclusion to train the teacher for promoting values of peace, democratic way of life, equality, justice, liberty, fraternity, secularism and zeal for social reconstruction (p. 23); education of Teacher Educators should be for rights with remembering of duties to train the teacher for human and social welfare.

#### **EVALUATION OF A HUMANE TEACHER**

Explanations of how and on what criteria, teachers are assessed may be difficult to articulate. When this occurs, it is almost impossible to give constructive feedback and maintain teacher support for the programme (Chamberlin *et al.*, 2002 as quoted in Santiago & Benavides, 2009, p. 20). Meaningful teacher evaluation involves an accurate appraisal of the effectiveness of teaching, its strengths and areas for development with the essential to celebrate, recognise and reward the work of teachers (Santiago & Benavides, 2009, p. 3). But a key challenge is to understand the complex range of features associated with teacher evaluation (Santiago & Benavides, 2009, p. 3). Therefore, every

conceptual framework for Teacher Education should be enfolded with six aspects, first, who is assessed (it refers to a teacher); second, by whom is one assessed (it refers to skills to perform the assessment of a teacher); third, what aspects to be assessed (it refers to responsibilities and activities); fourth, how evaluation is performed (it refers to technology and approaches for evaluation); fifth, what is the purpose of assessment of a teacher (it refers to ensuring the result of evaluation) and sixth, who will be the evaluator (it refers to the stakeholders as parents, students, teachers, school leaders, unions of teachers, administrators and policy makers). Glazerman *et al.* (2010) concluded that value-added data has an important role to play in teacher evaluation systems, but that there is much to be learned about how best to use value-added information in human resource decisions (p.1). There are many procedures, tools and technologies available to evaluate the teacher as a professional individual. But the instruments which are used in the context of teacher evaluation as humane are survey, attitude scales, attitude transfer scales, situational tests of humane professionals in various situations during class caring, pedagogy teaching and other professional practices for collecting the views of students, parents and teachers for humane treatment of students, trainees and teachers. Peers can be good evaluators as anonymous feedback provides an unbiased

result about the behaviour, and the reliability of several evaluators' combined ratings is higher than the reliability of a single evaluator's ratings (Rosenthal & Rosnow, 1991). They also normally have the experience of being professional as well as humane if they complete a dedicated teacher training programme. Guaranteeing to understand the evaluation procedures and to benefit from evaluation results has also been vitally important part of teacher education programmes (Santiago & Benavides, 2009, p. 18). Therefore, training modules should be prepared thus type, so that it can be expected to recognise to the best use of the feedback received. The NCFTE 2009 has focused on some of the key aspects of transacting a process-based curriculum to develop reflective (p. 51) evaluators by training of understanding the social, cultural and political contexts in which learners grow and develop; engaging with learners in real life situations along with theoretical enquiry; conceptual knowledge generation based on experience, observations and theoretical engagement by critical inquiry in shared context; engaging them with deeper discussions and reflection for identifying and articulating issues for self-study and critical inquiry; encouraging to work in teams undertaking classroom and learners' observations, interactions and projects across diverse courses.

## CONCLUSION

The real power of a learned society resides in its critical thinkers who can innovate. This thoughtful society has a multitude of sociological, economic, political and environmental challenges related to the needs of its individuals. As with so many things in the current life, we know what makes for humaneness in Teacher Education. In Teacher Education, there is a need for greater individualisation of instruction (Tylor *et al.*, 1971, p. 699). The new concerns of school curriculum and the expected transactional modalities have been emphasised in designing the National Curriculum Framework for Teacher Education for all stages of school education. Issues related to inclusive education, perspectives for equitable and sustainable development, gender perspectives, role of community knowledge in education and ICT in schooling as well as e-learning become the centre-stage in the Framework (National Council for Teacher Education, 2009, p. iii). Many of the ideas have been expressed in the NCFTE 2009 as considerable agreement to meet with the global curriculum. It suggests that selection of Teacher Educators must be careful to make it a humane programme; personality and professional features must be pre-decided as criteria for the training of Teacher Educators; welfare of the self and community must be taken into account with priority; training programmes for Teacher Educators must be connected with

school education programmes through teachers; priority should be given to the social and community services in training of Teacher Educators; Teacher Educators should be trained to decide their role on their own. They should be trained to use ICT (Information and Communication Technology) through hands-on practice within humanistic model; the syllabii of the Teacher Educators' training programmes should be planned for preparing a global learning community with mutual respect, welfare and goodwill. Thus, the Indian knowledge tradition should be implemented in Teacher Education at every level. It is also a considerable suggestion that during their academic careers at the university level, the learners must have the opportunities to explore their potential for teaching through real experiences with colleagues, between or within peer groups. If anyone shows a lack of talent for this type of work, they should be counselled for the plan, procedure and skill development. Students, who are entering Teacher Education programmes should be mentally healthy, open-minded and genuinely interested in becoming teachers. For the pre-service Teacher Education programmes, a model syllabus should be prepared and for achieving universalisation of Elementary Education, the Right to Education Act 2009 should be implemented with force for structural changes in the Teacher Education. The point

of significance here is that while formulating knowledge components for Teacher Education, conscious efforts need to be made to represent explanations from the perspective of education as well as other social science disciplines. Attempts must be made to shift from the usual theory to practice model to understanding theory in order to develop tools and frameworks of thinking and to

theories about field realities (National Council for Teacher Education, 2009, pp. 53–54). Overall, the humane education provides (i) responsibility to understand feelings of the other and change in the feelings of self; (ii) ability of Connection to connect with the others; (iii) understanding the nature and behaviour of others and (iv) experience to learn from situations and use opportunities.

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