

Teacher Values and Value Construction among low income female teachers in Bangalore, India: implications for reflective practice in teacher education in India.

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Ruth Samuel

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'Declaration: I confirm that this is my own work and the use of all material from other sources has been properly and fully acknowledged.'

Ruth Samuel

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Abstract: Reflective practice amongst teachers in India is inhibited by a summative learning approach characterised by exam performance emphasis and rote learning, leading to the teacher acting as intermediary to textbook material. It is crucial for teachers to possess reflexive skills to deal with changing political, social and economic environments and facilitate a continual learning paradigm with significant benefits to their teaching practice and professional development.

This thesis examined the role of teacher values and value construction amongst low income female teachers in Bangalore, India to assess the potential for developing reflective practice within teacher education in India. Attitudes to achievement, aspiration and freedom of choice examined what teachers saw as important to them, their teaching and construction of their values. These values were foundational to enabling teachers with problem identification through a closer understanding and engagement with their professional role and responsibilities, enabled through reflective practice. Low income female teachers from two schools within the Lingarajapuram area of Bangalore, India were interviewed. Participants were first individually interviewed and lessons observed and then joined a scenario-based group discussion including other teachers from their school who were not interviewed. Data analysis found participants developed and enacted their values in three main areas, Social Relation, Internal-External and Authentic Knowledge and Transformation. These areas underlined ways in which participants understood and negotiated social relation between themselves and their students, conflict avoidance and collective representation and a distributed personhood of knowledge from textbook to teacher to student. Participants' speech was seen as fundamental to values surrounding relationships, representation and teaching practice. Pedagogical emphasis on the teacher's speech as an available resource used by teachers as well as part of a strong oral tradition in India, was put forward as potentially significant in developing reflective practice within teacher education programmes in India.

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Chapter 1: Introduction

This thesis aims to examine teacher values and value construction amongst low income female teachers in Bangalore, India in order to look at potential for development of reflective practice in Indian teacher education program. The values that teachers hold are central to this thesis as it outlines what teachers view as important in their teaching practice in terms of their beliefs and understanding of learning and their role as a teacher. A more detailed definition of values will be further explored in the literature review.

As India strives to attain global standards in education, employment and standard of living, reflective practice provides a means for teachers in India to engage with and understand their role within changing political, social and economic contexts. Teachers are equipped to navigate changes made to their role, which may be externally directed through Indian education policy or social change or as part of internal, private reflection on teaching practice. To examine the potential for developing reflective practice attuned to the lived experiences of Indian teachers, teacher values can determine what teachers hold important to their teaching practice, their attitudes to rising middle class and global aspirations of Indian society and their understanding of social praxis and the transformative role of a teacher (Carr, 2006; Lovat, 2011; Mooij, 2008). These values can help toward a greater understanding and engagement with professional roles and responsibilities. Values defined by teachers themselves could provide a crucial foundation from which reflective practice can develop as it is more relevant to their understanding of their teaching practice and practically applicable to their everyday experiences as teachers (Campbell, Kyriakides, Muijs, & Robinson, 2004; Dewey, 1916).

In my own experience working with low income teachers in India, I found that introducing differentiated learning or inclusive pedagogical practices to help improve teaching quality were problematic as teachers tended to return to rote teaching methods despite partaking in discussions. Their rejection of new or more inclusive teaching methods could be motivated by their understanding of their role as teachers and their relationship with students. In particular, their values could help underline their beliefs regarding their teaching practice and their understanding of learning. What is significant is the underlying basis from which their reliance upon rote teaching methods are founded. Prior to starting this thesis and doctorate, I had observed a reliance on prescriptive teaching methods that set out written questions and answers, often taken from a subject textbook verbatim, for students to memorise and be tested on as homework and summative exams. Students were assessed on their ability to memorise rather than understand knowledge.

Rote teaching and teachers' resistance to employing different methods are a significant issue within teaching practice in India, especially amongst low income schools who may not have access to qualified teachers or in-service training. It is important therefore to examine teacher values in relation to their teaching practice and ways in which reflective practice may be possible for teachers to reflect upon upon their teaching practice and their impact on students and learning.

Central to this research study is the low income female Indian teacher, who provides an opportunity to understand teacher values and value construction from a key demographic group of low-income Indian women traditionally seen as marginalised in gendered and caste based social hierarchies in India. For all income groups in India, 23.6% of women work compared to almost 79% of men in 2018 (World Bank, 2019b). Women make up at least 48.5% of the population but make up to a quarter of the labour force. In terms of income level, women on a low income are 64% compared to 79% of men (World Bank,

2019a). Gender-based wage differentials are not indicated in the World Bank data but it is expected that women earn significantly less than men. Teachers in India would be classed under the category 'wage and salaried workers' as those that receive a regular income with an oral or written contract. Wage and salaried workers amongst women are still only about 18.8% of the labour force rising from 9% to 18.8% over 17 years (Figure 1.1). In contrast, larger percentages of working women do not receive a regular salaried income, working in agriculture, industry, service and as contributing family workers (World Bank, 2019a). In Karnataka, 83.5% of schools have at least two or more female teachers working for them, indicating the relative popularity of teaching amongst female teachers across the majority of schools in the state (Unified District Information System for Education, 2014).

Within an estimated 8.3 million primary and secondary teachers employed nationally in 2011, female teachers were just over 40% of all secondary school teachers with a higher percentage of 49% in primary schools in 2010 (International Labour Organisation & UNESCO, 2015; Planning Commission Government of India, 2015). An increasing number of contract teachers are employed in India as a low-cost solution for teacher shortages who are paid 20% to 25% of the monthly salary of a government teacher (International Labour Organisation & UNESCO, 2015) and between 14 to 12.5% in private schools as they tended to be younger, less experienced, female and less likely to have received pre-service training.



Figure 1.1 Economic Opportunities India, Gender Data Portal, World Bank (World Bank, 2019a)

Therefore, it is important to examine the views of a crucial minority of low-income female teachers, part of 23.6% of the female labour force, who work for a fraction of a government teacher's salary yet are part of a large percentage of teachers working in primary and secondary school education. The teacher

values of this demographic group of working women who are entrusted with the education of a large number of the future population of India are highly significant if we are to look at improving teacher education within India.

This thesis does not involve mixed gender research by including men within its research focus as it is discreetly engaged with female teacher perspectives. Mixed gender studies conducted in education research in India have lent towards a comparison of views. This thesis focuses solely on the views of women, without the need to compare with men. In addition, this thesis puts forward that education research conducted on India teacher experiences can be of value when focused on the female teacher perspective, especially low-income female teachers. A significant contribution can be made to the understanding of teaching values from a low-income female teacher perspective that is not subsumed into comparisons in terms of mixed gender or social status.

This thesis investigates the values and potential for reflective practice for teachers whose role is increasingly impacted by social and political changes. Examining teacher values and the process of value construction supports a nuanced understanding of reflective practice specific to their experiences and perspectives as well as considering issues with agency and voice.

1.1 Issues with reflective practice in India

Reflective practice is seen as foundational to an understanding of teacher's practice and continual professional development as a teacher(Linder & Marshall, 2003; Riemann, 2011). The ability to continually assess your impact on your students and their learning and not take your teaching skills for granted is key to improving teaching that is directly related to and considers the particular challenges and environment in which teaching and learning occurs. In particular, improved teaching skills within socially deprived areas impacts on the ability of students to achieve an education and contribute to

securing their financial stability. Improved teaching can lead to social mobility and social transformation, with teachers at the forefront of effecting social change.

Within India, reflective practice amongst teachers is fraught with inconsistencies and complexities in terms of implementation at training and professional practice levels. Dyer, Choksi, Awasty, Iyer, Moyade, Nigam and Purohit's (2002) attempts to develop reflective practice amongst teachers in India found that they had a fundamental problem with identifying problems within their teaching practice; a necessary initial stage within the reflective process. This was due to a predominantly rote-education system in India which disallowed critical inquiry and problem identification. A summative approach to learning, which utilises rote education to fulfil assessment and exam criteria is endemic to the education system in India (Dyer et al., 2002; Singal, 2005). Continual learning as a function of reflective practice is not placed as pertinent to one's professional efficacy or professional performance. As will be discussed later, this can be seen in a teacher education syllabus within a national B.Ed (Bachelor of Education) programme in India where a reflective module is included but taught within a summative learning frame.

Reflective practice as part of a move towards continual learning and professional development conflicts with an educational environment in which summative learning is an indicator of achievement and does not require or allow further learning. Central to this is the role of the teacher as a symbol of educational achievement and disseminator of knowledge. The fundamental concept of continual learning and professional development when one has established a career and achieved a particular status challenges a traditional view of the teacher as wise sage and Guru in which their authority and social status is rooted (Smail, 2013). In addition to issues with problem identification found by Dyer et al (2002), time

constraints due to administration required by local government, meant that teachers could not devote sufficient time to workshops, instead prioritising fulfilling their administrative criteria and expectations.

1.2 Impact of child centred pedagogy on education research in India

A perceived erosion of the teacher's role within the classroom and sublimation into external, administrative duties has been the subject of study by education research into teacher identity within India (Hodkinson & Devarakonda, 2011; Singal, 2006; Smail, 2013; Sriprakash, 2011). Teacher administrative duties are largely linked to increased auditing to fulfil a government emphasis on child-centred education and pressure to improve student achievement in relation to global standards.

Singal (2005, 2006) points to the Salamanca Statement (Unesco & Ministry of Education and Science Spain, 1994) as ground breaking in highlighting a child-centred pedagogy to implement inclusive education as global education policy and law. In response, the Indian government put forward inclusive policies in The Delhi Declaration for Education for All, 1994 and the Persons with Disability Act, 1995 (Singal, 2006) introducing a central government focus on improving access to education as well as an increased interest in education research to carry out policy evaluation and implementation studies (Hodkinson & Devarakonda, 2011; Smail, 2013; Sriprakash, 2011).

Indian education policy shift to child-centred education put forward a need to produce independent learners who would be able to perform at a global level, in which teachers would act as facilitators of learning as opposed to traditional disseminators of knowledge. Subsequent research into policy implementation and effectiveness outlined child-centred education policy in India as contributing to destabilising Indian teacher identity as prime actors within the classroom, leading to a sense of reduced social status amongst their community (Smail, 2013; Sriprakash, 2011). The teacher as focus of research

in India is seen to either act as a variable to measure policy effectiveness or sublimated into a wider research focus examining traditional and historical roles such as the Guru-shishya relationship, to which contemporary teacher identity is attributed.

In response, this thesis prioritises the experiences of teachers in India, in particular low-income female teachers working in low income schools and communities. Teacher values as understood by these teachers could potentially contribute to a greater understanding of attitudes to achievement, capability and freedom of choice that underlines an Indian child-centred pedagogy focused on delivering global performing Indian citizens. Whilst education policy in India puts forward standards for teachers to follow, the teachers who implement those policies need to be given space and opportunity to voice their experiences and views on what they feel is important to their practice. This includes their views on key principles underpinning government education policies, without being reduced to a functionalist efficacy variable in Indian education research (Singal, 2005).

In attempts to meet global standards and rectify education policy to enact social transformation through inclusive education, Indian policies have reshaped a child-centred education paradigm with social transformation intentions but with discrepancies between policy directive and implementation at training and school level (Hodkinson & Devarakonda, 2011; Singal, 2005). Research found that despite implementing inclusive education practices within their teaching, Indian teachers attributed their effectiveness and success to a rote-education system (Hodkinson & Devarakonda, 2011). This was attributed in part to the lack of inclusive education training at teacher training level, exacerbated by the structure of education administration at central and local government level. It is important to briefly look at the Indian education system to fully understand how education is administered in a vast and diverse country such as India and where teacher education is situated within it.

1.3 Brief outline of education administration system in India

The Indian education system is divided amongst national and regional institutions. Central and State government bodies share responsibility for education provision in terms of funding and implementation of national policies (Ministry of Human Resource Development, n.d). The central government, in the nation's capital Delhi, operates out of the MHRD (Ministry for Human Resource Development). The MHRD is split into the Department for School Education and Literacy and the Department for Higher Education. Each department are responsible for areas with corresponding departments, divisions and institutions (Figure 1.2).

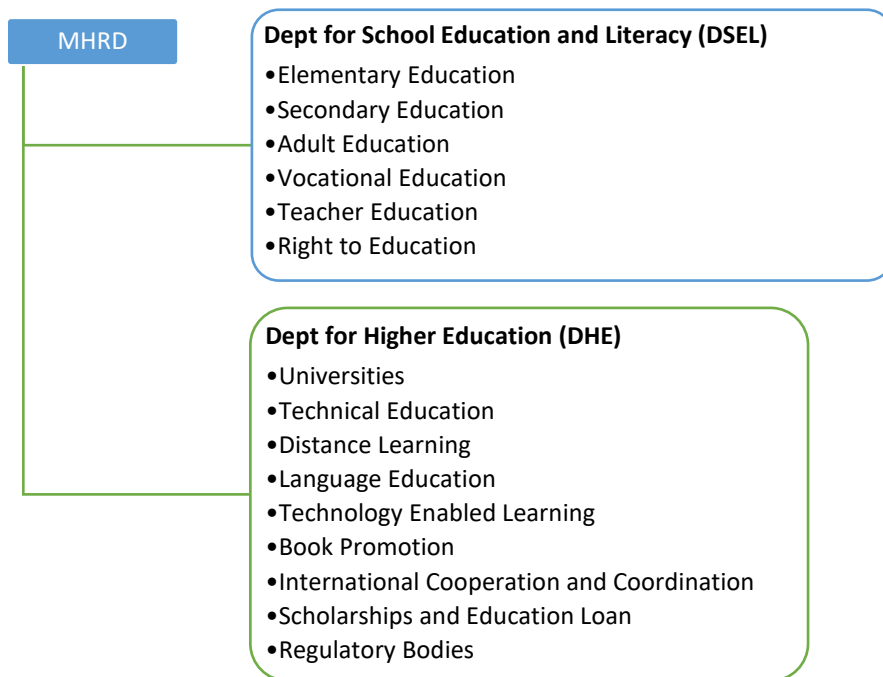


Figure 1.2 Key Responsibilities of DSEL / DHE (compiled from MHRD)

1.4 Teacher Education within the education administration system in India

Teacher education administration and training is divided between different departments and councils in India at the central (national) and local government (state) level. On a national administrative level, teacher education is placed within the NCTE (National Council for Teacher Education) as part of the Department for School Education and Literacy. The NCTE was part of the NCERT (National Council for Educational Research and Training) from 1973 to 1995 when it was separated as a statutory body. The NCERT is an autonomous advisory organisation set up by the Government of India in 1961 to advise central and state governments on improvements to education. The separation of the NCTE from the NCERT was due to recommendations made by the National Council for Teacher Education Act, 1993 prompted by systematic planning and organisation of teacher education throughout the country.

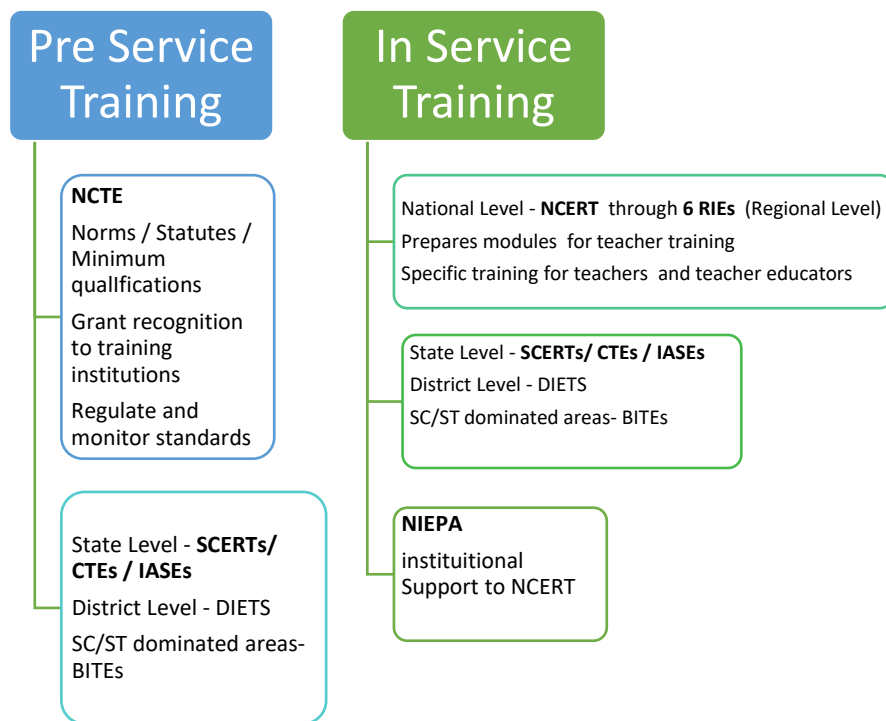


Figure 1.3 Pre and In-Service Training provision (compiled from the MHRD)

The division of pre-service and in-service training reveals a distinction made on which national education council provides training (Figure 1.3). Pre-service training provided by the NCTE stipulates guidelines on norms, statutes and minimum qualifications for teacher education as well as granting recognition to training institutes (National Council for Teacher Education, n.d). In-service training, however, is primarily provided by Teacher Training Institutions (TTI) using modules for teacher training prepared by the NCERT and RIE (Regional Institutes of Education) as well as specific training for teacher educators. Pre-service training is therefore overseen by the central government NCTE whilst in-service training provided by advisory organisation NCERT.

At a local, state level, the SCERTs (State Council for Educational Research and Training) provide teacher training materials and academic support. CTEs (Colleges of Teacher Education) as well as the IASEs (Institute of Advanced Studies in Education) provide training for secondary school teachers. Teacher education, pre and in-service is also implemented on a district level through DIETS (District Institutes of Education and Training). Teacher training for areas dominated by scheduled caste and tribes are provided for by BITEs (Block Institute of Teacher Education) and corresponding Block Resource Centres and Cluster Resource Centres (National Council for Teacher Education, n.d.; National Council of Educational Research and Training, n.d.). As well as being divided by pre and in-service training providers, teacher training in India is divided by state, district and block level organisations to ensure different sections of local government are responsible for implementing national directives.

Pre-service training in the form of undergraduate programmes is designed and delivered by a statutory body with government approval and sanctioning whereas in-service, continual professional development training is provided by an autonomous advisory organisation. Further, the NIEPA (National Institute of Education Planning and Administration) set up by the MHRD to provide postgraduate

education qualifications and develop education management, supports the NCERT in administration of in-service training. Pre-service training is an essential qualification for teachers are centrally controlled, whereas in-service training is managed by advisory and research driven organisations. One is driven by statutes devised and sanctioned by the central government requiring local government delivery and the other provided by organisations delivering research based training and postgraduate training, training that may be additional to the required pre-service training. This relates to the difference between attitudes to summative learning and continual learning within the education system in India, that pre-service summative training for all teachers is given more emphasis through central government control and delivery whilst in-service, continual learning and professional development is placed within additional teacher training and higher professional qualifications for those who wish to develop their career and who can afford it. Whereas pre-service is required, in-service training is additional aimed at those who wish to develop their career and can afford higher qualifications. This leaves the lower income teacher with a basic pre-service training as a main qualification, with limitations for in-service, continual professional development training. The space for preparing and equipping teachers with essential teaching skills is therefore placed within pre-service undergraduate training within a summative learning environment.

1.5 B.Ed Syllabus and reflective practice unit

The Bachelor of Education syllabus put forward by the NCERT (National Council of Educational Research and Training, 2016) outlines key areas in which teacher education has responded to the changing social and cultural context in contemporary India, especially in relation to globalisation. One of the main developments is an increased emphasis on practice as part of the two-year programme. The final

semester of 18 weeks, following an internship focuses on inclusive education, gender and society, arts as well as a generic unit on 'understanding the self' (Figure 1.4). This unit includes distinct reflective practice objectives such as understanding oneself in relation to society and an abstract analysis of the self as individual within society. This is a commendable move to include reflective practice within a B.Ed syllabus however, curriculum focus on abstract notions of 'self' and its relation to society are placed within a need to maintain social cohesion as a learning objective. A way of dealing with conflict is included however emphasising social harmony by drawing on 'collective strengths' (National Council of Educational Research and Training, 2016, p. 130), employing reflective practice to develop a humane professional persona.

Whilst this is significant as a means to introduce and prioritise reflective practice within teacher training programmes in India, an abstract focus on the self in conjunction with reflection viewed as developing social cohesion, does not allow for an examination of values as constructed and developed by teachers within their personal and professional contexts. Student-teachers are encouraged to engage in narratives, poetry, humour, case studies and films where the subject has discovered their potential in order to develop a variety of reflective practice techniques. Although, these are indeed valuable to develop reflection, the specific, particular, space of the teacher within Indian society are not covered. Student-teachers may develop reflective skills but what is important is the practical applicability of such skills within one's immediate and everyday experiences within and outside the classroom. Reflective practice that supports teaching practice is needed, not just the development of a humane and prescriptive reflexive teacher. The B.Ed syllabus is indicative of education policy and curriculum within India that seeks to introduce global practices without paying attention to local applicability, emphasising theoretical content with limited practical application and experience of inclusive education directives (Hodkinson & Devarakonda, 2011; Singal, 2006; Sriprakash, 2011). Reflective practice within this

syllabus acts as a preventative measure in which the student-teacher may develop a good understanding of who they are and maintain social harmony prior to undertaking extended teaching practice. The student-teacher is trained in reflective practice techniques and interesting, creative methods to understand themselves to secure future engagement and understanding with their teaching practice. Student-teachers are essentially equipped with skills that they have not had a chance to fully practice or experience, however, are expected to develop efficacy in reflective practice skills without exposure to long term teaching practice experience and the daily everyday nature of teaching. A conflict arises between summative learning used as a model of learning within a reflective practice module that is based on fundamental principles promoting continual learning and development.

Semester IV: (18 Weeks)

Course/Paper	Hours per week	Total Marks	Internal (Formative)	External (Summative)
Post Internship	2 weeks	--	--	--
PE 4: Gender, School and Society	3	50	15	35
EPC 1: Reading and Reflecting on Texts	3	50	50	--
EPC 2: Arts in Education	3	50	50	--
EPC 4: Understanding the Self	3	50	50	--
PE 6 : Creating an Inclusive School	3	50	15	35
PE7: Health, Yoga and Physical Education	3	50	15	35
Engagement with the Field: Tasks and Assignments for PE 4, EPC1, EPC 2, EPC 4 and PE 6 and PE 7.	--	--	--	--

Figure 1.4 Extract from B.Ed syllabus(National Council of Educational Research and Training, 2016, p. 7)

1.6 Thesis Aims, Objectives and Research Questions

This thesis responds to the changing nature of the teacher's role within child-centred education policies within India (Hodkinson & Devarakonda, 2011; Singal, 2006; Smail, 2013) through examining what teachers believe is important about their role as educators and their attitudes to capability and aspiration for themselves and their students. This thesis also aims to examine how teachers' construction of values can contribute to the development of reflective practice from the perspectives and experiences of teachers themselves. It is this researcher's contention that ways in which teachers understand themselves and their values can have significant impact for a grounded and culturally relevant approach to reflective practice. Rather than assuming that teachers lack an understanding of self and need to be taught to them as part of abstract notions of self, this thesis aims to examine ways in which teachers may self-examine and evaluate by looking at what they believe and hold important within their teaching practice, their values. The potential for reflective practice in teacher education in India may lie in the cultural applicability of reflective practice techniques and in considering ways in which teachers approach their teaching practice and their role as teachers, through their teacher values.

The thesis objectives are as follows:

Objective 1 : To examine values and ways in which values are constructed of low-income female teachers in Bangalore, India through their beliefs and understanding of their role as educators, achievement, capability and freedom of choice for themselves and their students.

Objective 2: To examine values and value construction amongst low income female teachers in Bangalore, India in order to understand how reflective practice can be developed within teacher education.

Objective 3: To consider how reflective practice, as a means of identifying problems within one's teaching practice and founded within a fundamental continual learning paradigm, can help facilitate continual professional development amongst low income teachers with limited access to in-service training.

Objective 4: To consider how improved teaching skills and quality can significantly impact student achievement and help afford low income students in particular, a greater choice of education, future employment and contribute to financial stability, economic emancipation and social mobility for themselves and their families.

The thesis research questions are as follows:

1. Teacher Values in relation to Teaching Practice:

Research Question One: How do teachers describe their responsibilities and different aspects of their teaching experience?

- i. What do teachers understand of their roles as educators?*
- ii. How do teachers negotiate the demands of English language proficiency within their teaching practice?*

- iii. *How does this contribute towards an understanding of aspirations for themselves and their students?*

2. Teacher Values in relation to Aspiration and Freedom of Choice:

Research Question Two: How do teachers negotiate personal and professional aspirations?

- i. *How do teachers navigate personal and professional contexts and circumstances in achieving their aspirations?*
- ii. *What role does gender play in their personal and professional aspirations?*
- iii. *What can this reveal about their approach to the concept of choice and freedom?*

3. Teacher Values in relation to Achievement and Capability:

Research Question Three: How do teachers define achievement and human capability for themselves and their students?

- i. *What do teachers consider as central human capabilities?*
- ii. *What constitutes a meaningful life for teachers for themselves and their students?*
- iii. *How does this contribute to an understanding of teacher values in India?*

Thesis sections:

A literature review in Chapter 2 will examine key theories regarding value education, education research in India and teacher identity as well as notions of authentic knowledge and experiential learning will follow.

Chapter 3 will outline the thesis methodology including the research philosophy and design employed as well as data collection and analysis methods.

Data Analysis will be divided into examining data in relation to the three main research questions:

Chapter 4 will examine Research Question 1 looking at teacher values in relation to teaching practice and participant views on their role as educators.

Chapter 5 will look at Research Question 2 examining teacher values in relation to Aspiration and Freedom of Choice and participant views on negotiating personal and professional aspirations.

Chapter 6 will examine Research Question 3 looking at teacher values in relation to Achievement and Capability with participant views on central human capabilities and a meaningful life.

Chapter 7 will pull together data analysis in relation to Research Questions 1, 2 and 3 to discuss key research findings and main thesis contributions as well as implications for reflective practice and teacher education in India.

Chapter 2: Literature Review

2.0 Chapter 2 Introduction:

This review of literature will consider six main areas of research.

First to be examined are the theoretical ideals of a moral purpose of education that have contributed to normative values and expectations of education and of teachers. Within this section, character education and the development from religious moral education to secular moral education will be explored. A provisional definition of values in relation to a teacher's role will be outlined within this section and at the end of the chapter which will be further developed in data analysis and incorporating key theoretical components.

Secondly, Amartya Sen and Martha Nussbaum's human development paradigm and central human capabilities will be examined. Their work has been seen by Indian education research studies as influencing shifts in aspirations and Indian education policy, subsequently impacting how achievement, capability and the role of the teacher in India is understood, at a central government education policy level and amongst young people and aspirational teachers. Attitudes to achievement and capability will be considered in relation to teacher values as part of what teachers believe is possible for themselves and their students and how this informs their values.

Third, expectations of a teacher's altruistic role, including that of the culturally embedded Guru in India, will be discussed alongside arguments promoting self-interest. The examination of altruism and self-interest highlights a central area where difference in focus between Indian and Western literature underlines a significant dichotomy in the ways in which student and teacher capabilities, and aspirations are approached and studied. This will be examined in relation to teacher expectations of altruistic

behaviour and care exhibited and demonstrated in teacher -student relationships and how this may contribute to teacher values.

Fourth, Indian literature's emphasis on emancipation and negative freedom as liberty from external constraints or interference, will be examined alongside Western literature examining teacher reluctance to engage in a moral educator role as a demonstration of individual liberty.

Fifth, issues surrounding emancipation, freedom of choice in relation to the gendered subaltern woman as posited by Gayatri Chakravorty Spivak will be examined to consider issues of representation and synecdoche. In particular, notions of collective representation and identification in which teachers view themselves in relation to others can help examine ways in which values are constructed and developed as well as the need for researcher reflexivity given the impact of the researcher and their relationship with participants on data collection and analysis.

Finally, Jurgen Habermas' outline of authentic knowledge as a product of critical self-reflection that necessitates social praxis will be examined along with considerations for cultural applicability of Habermas' authentic knowledge within an Indian context. A local understanding of what is considered authentic knowledge can contribute to a greater understanding of a teacher's role. Authentic knowledge as understood by teachers can offer insight into their attitudes to achievement and capability for themselves and their students, in particular in relation to their role in social praxis or social action. An outline of key theoretical components required for an examination of teacher values will follow.

2.1 The moral purpose of education and its contribution to normative values of education and the role of the teacher.

2.1.1 From Religious-moral to Secular-moral

This section will examine the ideals of moral education and how it has contributed to an understanding of the purpose of education within the role of the teacher. Ideals defining education as serving the good of society have their foundations with Confucius, Aristotle, Aquinas and More who emphasised education as a form of 'moral enterprise', a means to ensure moral conduct and rules. More recently Dewey, Durkheim and Kohlberg (Lovat, 2011) extended education to consider experiential learning and cognitive development. The underlying emphasis placed the role of education as teaching and promoting societal normative values.

Recent theoretical ideals are defined by a shift from doctrinal teaching from a religious frame to secular values of rationality and universalism. Dewey and Durkheim viewed education as a holistic development of the individual for the betterment of society whereas Kohlberg viewed individual growth and cognitive development through moral development (Dill, 2007; Lovat, 2011). Kohlberg is critiqued by Peters (1981 as cited by Lovat 2011) as focussing education's role on cognitive skills, the dominance of cognitive development as a basis for achievement has underlined how school and teacher effectiveness are measured and underpins teachers' approaches to pedagogy (Campbell et al., 2004; Klaassen, 2002; Thornberg, 2008). As will be examined further, in terms of academic achievement, teachers both in the West and India, including Asia in general, are measured by the performance of their students. However, students within India are expected to contribute to their own achievement by following their teacher's instructions (Vijaysimha, 2013).

Dewey and Durkheim sought to displace education's authority from religious morality (Dill, 2007). Durkheim (1963 as cited in Dill 2007) felt religion needed to be removed from the classroom due to its perceived irrational tendencies and divisive nature, whereas Dewey's approach to secularisation of education promoted scientific inquiry as key to developing intelligence within the classroom where values and morality are discussed and learnt (Dewey, 1916). The motivation was to develop minds that inquire and not disciples accepting the teacher's authoritative knowledge.

External sources of knowledge, such as religious sources are seen to problematise value education. In support, Lovat (2013) utilises Habermas' notion of social engagement through praxis to disassociate a religious and moral doctrine from an education of values. The process by which authentic knowledge is developed and compelled through praxis to social action places education's role beyond that of a religious or moral frame to one of social justice. What is right or wrong, good or bad is within a wider (secular) discussion of emancipation and liberty, of rights and inequality. Here, the ideals of education's contribution to societal good shift from religious – moral to secular – moral. However, Dill argues the use of the term 'values' and the negation of 'beliefs', ignores strong motivations that some might hold sacred. Referring to one's beliefs can reference secular and religious morals and authority and is therefore more suited to contemporary culturally plural societies (Dill, 2007). This is a key area for this thesis as a discussion of values within societies such as India which have been traditionally culturally plural, may necessitate a closer examination of the interrelationship between religious, secular or cultural beliefs and values.

2.1.2 Character education ideal

In Dill's (2007) comparison of Dewey and Durkheim, both viewed the classroom as a microcosm of society, one in which learning rules can help instil a sense of duty and normative values through discipline. This is echoed in an outline of professional values of those seen to be in caring professions, including teaching. Carr (2006), points to the specific ethical and moral dimensions that govern occupations such as doctors and teachers as opposed to the general ethics of more technical occupations such as car mechanics. Both sets of occupations follow standard procedures and guidelines to fulfil the needs of those that depend upon them, however Carr paraphrases Aristotle distinguishing between 'techne' and 'phronesis' to consider its ethical dimensions. Techne is concerned with the most effective means of doing something and phronesis considers the moral worth of such achievement. Carr suggests that we may expect a mechanic to follow professional standards to repair our car but may also expect to be overcharged as we may be uncertain of their professional ethics that govern payment. We expect a doctor to treat us but we also expect their treatment is conducted ethically as defined by their Hippocratic Oath. The key issue with Carr's example is that the doctor and mechanic are positioned very differently in the service they provide when both provide similar services in diagnosis and treatment.

It could be that Carr aims to distinguish between a personal moral code of the mechanic to provide a reasonable quote and the ethics of professions in which one is bound by deontological concerns of being an advocate for another, whether it be one's health or education. The ideal phronesis of a teacher is positioned within their role as advocate and professional commitment to the overall development of the student as an individual and member of society (Brady, 2011; Carr, 2005; Hattie, 2003; Lovat, 2011; Noddings, 2003). The development of character within a student is seen as requiring a certain type of person to teach them (Carr, 2005, 2006). This includes personal virtues that cannot be set or taught

through standardised rules and regulations. The character education ideal therefore necessitates that teachers possess and exhibit the normative values that they teach and expect of their students. This is a key consideration of this thesis as teachers' conception of normative values as expected of their students can reveal disparities between values that are expected of them and those they form themselves.

A central criticism of theoretical ideals that posit education as having a distinct role in promoting normative values and in developing character is that education operates from a functionalist paradigm where it serves an instrumental purpose and does not account for individual construction of values and identity within a post-structuralist domain (Campbell et al., 2004).

Values can be seen as based on beliefs that define an individual's attitudes and perspectives. These may be shaped by normative, societal values that include moral and religious beliefs as well as an individual construction of values. Values can also be impacted by social, political and economic factors that contribute to individual understanding of their role within society and contribution to it. It is important to consider contexts in which value construction may not be seen as definably individual and in which education strategies promoting universal norms have brought about conflicts within socially interdependent cultures such as India. A functionalist paradigm of education may not account for an individual construction of value within collective cultures as such value construction may depend on contextual factors that impact an individual's construction of values. This can be seen more clearly in the impact of the Human Development Paradigm within India, which has helped define attitudes to aspiration and achievement at an education policy level and attributed to rising middle class aspirations amongst lower income groups.

2.2 The impact of Human Development Paradigm or Capability Approach on the role and purpose of education in India: examining changing aspirations in India.

The Human Development Paradigm or Capability Approach which contributed to a moral dimension to human development theory, has had significant influence on educational policy in India by refocusing education, in particular performance in summative high school exams, as a key factor in future social and economic success and achievement and pushing a neoliberal agenda of individual achievement within a collective society (Mooij, 2008; Morrow, 2013; Oser, 2013). Nussbaum and Sen are credited for developing a capability ethic (Crocker, 1992; Feldman & Gellert, 2006; Nussbaum, 2007) that introduced a philosophical and conscientious framework to deal with international economic development.

Development was perceived as being distinctly value-laden and embodied criteria based on good social change, beneficial alteration and achievement of a better life (Crocker, 1992). The capability approach was offered as a critique of traditional development approaches that focused on basic needs such as food, water and shelter as only meeting minimal levels of sustaining life. The basic needs approach did not allow for variance in human achievement with the developed world's moral responsibility over when minimal needs were met (Crocker, 1992; Nussbaum, 1999). For Sen and Nussbaum, re-envisioning needs as capabilities improved upon basic needs as it dealt directly with what a person can do and be. In particular, it allows for human achievement in health, nourishment but also literacy and a choice to lead a particular, valued life (Crocker, 1992; Nussbaum, 2009).

The role of education within the capability approach is identified as part of a wider initiative involving political participation and improved health care, termed as 'valuable functionings' or basic capabilities (Crocker, 1992; Nussbaum, 2009; Sen, 2005). Through better education a better quality of life is enabled and develops a person's productivity contributing to material prosperity (Anand & Sen, 2000; Sen,

1997). Thus, education has an indirect effect or value on a person's capability and economic stability but is not instrumentalist as improving human capability is not just to increase human capital but towards social development.

Sen outlined the need for human capability to be available to marginalised groups as part of an ethical universalism to acknowledge an individual's basic capability to lead worthwhile lives. Education provides a route out of poverty through enabling choice towards economic stability and indirectly affects social change. If a person receives a better education leading to better employment prospects and increased income, this contributes to their social standing within their community. Education essentially enables economic and social aspirations and extends beyond human capital as commodity production and valuable functioning to which an individual has access to subjective states of being, such as wellbeing or happiness, that are of value to them.

The various criticisms of Nussbaum and Sen's approach is complex and wide ranging but for the purposes of this thesis, key areas of critique will focus on the definition of basic capabilities (Crocker, 1992; Feldman & Gellert, 2006; Nussbaum, 1999) and the inadequacy of the capabilities approach to deal with historical structures of inequality (Feldman & Gellert, 2006; Mooij, 2008; Morrow, 2013) .

2.2.1 Issues with valuable functionings and central human capabilities

One of the main concerns with the capability approach is in its definition of what constitutes a valuable functioning or a basic capability. As capabilities involve what a person can do and be, it considers the role commodities play within an acquisition of a meaningful life. Sen and Nussbaum's critique of a commodity approach to human development (Crocker 1992) is based on the idea that although it allows material prosperity where well-being is indicative of possessing certain goods, the risk of commodity

fetishism draws away from a consideration of goods that perform a social function and whose value is not intrinsic but functional. Sen views commodities as leading to freedom but not the extent of freedom, where people are enabled to use goods to pursue diverse interests and objectives. Sen states this as 'actual freedom' from dependence on commodities exhibiting a utilitarian mastery through one's capability, through action and doing (Crocker, 1992; Feldman & Gellert, 2006; Sen, 2005). This emphasis on diversity, on individual choice to pursue meaningful lives positions capability as allowing people to lead lives that do not need to follow a dominant or singular doctrine demanding a particular way of living (Crocker, 1992). Thereby, education as a commodity can be used by the individual in diverse ways to enable them to lead a valuable life, through their individual action. However, a research study examining the conceptions of achievement amongst teachers and young people in India, reveal a conflict between dominant views of achievement influenced by a neoliberal capability approach and the mutual obligations between individual and family aspirations for economic emancipation.

Research conducted by Morrow (2013) has revealed that emphasis on formal qualifications and rising socio-economic aspirations have led to demotivation amongst teachers and young people in India. As a consequence of child-centred policy, influenced by the capability approach, policy implementation has resulted in teachers feeling increasingly frustrated over government pressure to improve academic achievement results. In particular, administrative duties to fill out multiple attendance and marks registers and grading notebooks (Mooij, 2008; Triveni, 2014). Teachers' practice was summarised as a function of external directives with demotivation a consequence of restrictions in developing teaching practice (Batra, 2014; Smail, 2013). Local government inspection of schools mainly involved inspecting paperwork without engaging in qualitative inspection of teaching in classrooms, which led to a reduced significance given to teaching practice (Mooij, 2008). Teacher frustration was compounded by lack of compensation for additional duties. This is a common enough experience amongst teachers elsewhere

where a focus on academic achievement and use of standardised tests have contributed to a shift in how a teacher is viewed (Berliner, 2001; Campbell et al., 2004; Hattie, 2003).

Within India, the conflict is underlined by traditional and cultural significance attached to the role of the teacher within society. Teacher demotivation is reinforced in part by a loss of social standing and respect as their administrative duties increase and their teaching practice undervalued (Mooij, 2008; Smail, 2013). In terms of capabilities, a teacher's conception of their own capabilities in terms of what they can do and be to lead a teaching practice of value to should be included in a discussion of teacher values.

An emphasis on increased social status through better education and achievement of formal qualifications has led youth, in the southern state of Andhra Pradesh (Young Lives project), unable to achieve such qualifications to develop a sense of failure and loss of a better life, mediated by invoking fate (Morrow, 2013). Fate is a means to balance their own aspirations as well as family responsibilities and duties. Local context and environment that impacts and influences their academic achievement is a consequence of fate and part of their local circumstance. Students' strong obligation to family, in terms of economic support or taking care of younger siblings, is seen as influencing their individual aspirations achieved through coveted formal qualifications. Higher value placed on positions such as doctors compared to lower valued traditional vocations of agricultural work mark a shift in values for young people. The desirability of formal qualifications is seen not only to promise greater economic stability but ensure better marriage prospects and greater social mobility. The individual desires of students are intertwined with family relationships, social aspirations and personal companionship. Intergenerational mutuality and family relationships are seen to conflict with universal neo liberal policies focusing on individual development and aspiration (Morrow, 2013).

Despite a motivation to enable people to lead diverse and meaningful lives, in implementation and considering local circumstances and environment, the definition of meaningful life is not strictly individual but involves mutual relationships. Sen has allowed for social interdependence but terms this as a means for an individual to appear in public without the risk of shame and to be socially validated and accepted whether it is through material possessions or skills acquired through education (Anand & Sen, 2000; Crocker, 1992). Meeting societal obligations is framed to preserve human dignity and maintaining one's social standing but does not account for complex areas where obligation is mutual and reciprocal. It is also far more dominant and influential on an individual's concept of leading a life of reasonable value as initially realised in the ideals of the capability approach. The issue is not necessarily one of interdependence, in that agreement lies in the middle, between two sides but reciprocal in that aspirations, values are shared, intertwined and fluid. It is not as clear as preserving dignity through acquisition of skills or capabilities to be socially validated but one which is far more complex where the individual shares aspirations and values of those whom are dependent on them and they are dependent on. Mutual obligation between an individual and their collective context, whether it be social structure, family or between an asymmetrical relationship between teacher and student, can help us understand the range and extent of obligation and interaction that may help define aspirations and values as defined by relationships.

2.2.2 Universal foundations and liberal framing of central human capabilities

As discussed above a key criticism of the capability approach is the universal norms on which basic capabilities are derived. Nussbaum's (1999) list of central human capabilities outlines ten core capabilities to guide international development. These are being able to live a normal length; bodily health including reproductive health; bodily integrity in terms of security and freedom of movement;

senses, imagination and thought to think, reason and have enjoyable experiences with freedom of expression; emotions through love and care; practical reason through critical reflection on the concept of good and liberty of conscience ; affiliation in being able to live with others and having social bases of self-respect and non-humiliation; respect for other species; play and control over one's environment both political and material.

Two main issues with Nussbaum's central human capabilities are concerned with the concept of a list itself that is seen as absolute and demands compliance as well as a criticism of paternalism in being told what is a good or right way for others to live (Feldman & Gellert, 2006; Nussbaum, 1999). Cross cultural norms used by Nussbaum indicate a lack of respect for people's freedom as agents with a choice to live lives in ways they want to.

Nussbaum's defence(1999) states that cross cultural norms advocate political liberty and opportunities for choice to protect people's freedom and choice from value systems that may go against universal norms of equality and liberty, such as women's rights. Nussbaum's paternalism emerges not in directing what should be done but in holding countries accountable to universal norms of equality and liberty. Feldman and Gellert (2006) suggest that Nussbaum's use of cross-cultural norms may address inequality between countries but as with Sen's democratic deliberation does not consider historical structures of inequality within countries. Within hierarchical structures such as class, gender, political and social structures that generate and perpetuate inequality, in which an abused woman may be given training and education but does not deal with the societal cultural hierarchies that facilitated her abuse. Sen and Nussbaum's capability approach does not adequately deal with the sources of inequality in its emphasis on what a person can do and the life they ought to lead. Developing capability may enhance the individual's life but does not sufficiently address the (historical) conditions in which the individual

was affected by or denied capability. This is an important area to examine for this thesis, as an understanding of capability from the perspective of low-income female teachers may be able to provide an insight into what they believe is possible for themselves and their students and what they view as determining a meaningful life. Structural inequalities may not be directly referenced or dealt with by the sample group but a local understanding of universal principles of capability could contribute to an examination of teacher values and outline their attitudes to achievement and success.

2.2.3 English language as an indicator of aspiration in India

This can be seen when examining the impact language has had on concepts of achievement and aspirations. Studies (Christ & Makarani, 2009; Menon, Viswanatha, & Sahi, 2014) pointed to the prominence of English as an indicator of social and economic aspiration. Proficiency in English is seen to enhance human capital and capability, enabling access to higher paying jobs within industries such as technology and finance, with potential for global futures (Mooij, 2008). Private and government schools offer two different education routes in India. Government schools are taught in the local state language and follow an SSLC (Secondary School Leaving Certificate) conducted and overseen by the local government board and whose education is subsidized for low income students. Private schools that require higher school fees, are typically English medium schools that tend to follow either an SSLC or an ICSE (Indian Certificate of Secondary Education) which is overseen by a private board of education. A divide between English medium private schools and government regional language schools indicate social divide between those who can and cannot afford to send their children to private schools (LaDousa, 2006; Mooij, 2008). Subsequently, families, including government teachers, with improved income move their children from government, regional language based schools to private English medium schools (LaDousa, 2006; Mooij, 2008). The consequence of this is government teachers lower

their expectations for government school students by the very act of taking their own children out of the schools in which they teach as well as reinforcing the dominance of English as indicative of social and economic aspiration and future capability.

Teachers in India typically earn an income between lower middle and middle class (Thirumurthy, Szecsi, Hardin, & Koo, 2007), and are seen to be active participants in widening social divides in their own middle class aspirations (Mooij, 2008). Teachers are seen to make conditions worse for students and their values called into question in a perceived lack of investment in the students they teach. Mooij's study does seem to allude to an ideal of teacher values and commitment to society as discussed above. The teacher's middle-class aspirations, in the act of enrolling their children into English medium schools is seen as giving into dominant structures and perpetuating inequality. Nussbaum's universal norms of equality and liberty of choice (1999) are positioned in conflict with each other when teachers, subject to expectations of social commitment, exercise choice through individual aspirations for achievement for their children and themselves yet in doing so contribute to inequality. Traditional hierarchical divisions within Indian society through class, caste and gender, within the frame of language, supports Feldman and Gellert(2006) to the extent that emphasis on English and its subsequent benefits on improving capability does not directly deal with sources of inequality.

There have been attempts to readdress the dominance of English and promote regional languages (Menon et al., 2014). A multilingual approach has been recently advocated by Menon et al (2014) where English remains a medium in which critical engagement with knowledge is possible and the status of regional languages improved by highlighting the richness of local history and culture. This is a commendable effort that can be beneficial for students to engage with their local heritage, however it does not adequately address the status of English as an indicator of social and economic aspiration. It is

countered with raising the status of local heritage but regional language still plays a subordinate role to English as the main language in which academic achievement and subsequent English-speaking employment opportunities is possible. Teachers' views of language as a marker of social and economic aspiration would be beneficial in examining attitudes toward student capability and their own aspirations and values.

2.4 Teacher altruism and self-interest within Western and Indian education research: exploring foundations of Indian teacher identity within the Guru-Shishya model and its implications for research into freedom of choice and emancipation.

This section will examine opposing ideas of expectations of altruistic values by teachers and conflicting expectations of teacher self-interest as a form of self-preservation. This will lay the basis for a wider discussion of the role of the teacher within Western and Indian education research. The notion of the Indian teacher as ascetic Guru will be examined in relation to a need for education research in India to look beyond cultural tropes that restrict a closer examination of teacher values.

2.4.1 The ascetic ideal as demonstration of altruism and resultant conflict with self interest

A foundational ideal of altruistic motivation puts forward the kind of care and commitment expected of and exhibited by teachers (Carr, 2005; Noddings, 2003). Care is seen as a virtue that guides the decisions of the teacher. The demonstration of values and virtues which teachers uphold (Carr, 2005) are suggested as the central value of learning and teaching. Noddings' caring relation outlines key roles adopted by the teacher as the carer and the student as the cared for. Spontaneous care for students is considered as natural and defined by instinctive response to observed needs (Bergman, 2004). The

caring relation relies upon the motivational displacement of the carer in the complete engrossment in the needs of the cared-for. Discharging one's own needs in order to fulfil those of the other brings about conflicts with personal motivations and self-interest. This apparent disregard for one's self in order to effectively respond to and care for the other has led to a reaction to an 'ascetic' vision of the selfless teacher.

Higgins (2003), questions the selfless role attributed to the teacher, stating literature has not been able to sufficiently support that the ethical choice to teach is linked to the teacher's development or human flourishing. Higgins asks in what way teaching is indeed good for the teacher themselves. An ethos of service defined by an ascetic ideal is identified as a key reason for teacher burnout. Higgins further questions whether good teaching benefits from a selfless teacher stating that they can help students more effectively if they consider their own interests. The teacher who is invested in self-improvement will "learn better the geography of her own soul (and) will end up less likely to forget that her students are ends in themselves" (Higgins 2003:152). Carr,(2005) critiqued by Higgins, states that Higgins' intention was to remove self- interest or self-regard to remain impartial when looking out or caring for others, and that it is difficult to separate an ethic of impartiality from an ethics of virtue, character and judgement. It is difficult to demonstrate care and remain impartial. Furthermore, Carr contends that a teacher realises their own good when looking after others, therefore a sense of good cannot be separated from concern for others.

The conflicts brought up between altruistic motivation and action expected of the teacher to effectively care for their students, contributing to their own sense of good and the warning against neglect and burnout can be seen to be manifested in a sense of guilt exhibited by teachers. Hargreaves and Tucker's (1991) exploration of elementary teachers' experiences found that teachers' feelings of guilt emerged

when prevented from doing what they felt was right or providing care when they came up against insoluble dilemmas or impossible constraints. The sense of being constrained and helpless combined with expectations of behaviour, resulted in guilt traps socially located in four distinct areas. A commitment to goals of care and nurturance, the open-ended nature of the job, pressures of accountability and intensification and their persona of perfection.

The study found that guilt was a key feature of teachers' lives and defined by an impulse to repair and replenish. Hargreaves and Tucker suggest this form of guilt can be a positive source of care and concern but with caution as excessive guilt can lead to unproductive behaviour and degenerate into burnout or leaving the profession altogether. One of the key areas of guilt involved the push for perfection either from external expectations of teacher performance or internal pressure to put forward an image of performing well. Combined with the open-ended nature of teaching led one participant to feel guilty to refuse to take on more work as her refusal would be interpreted as being under stress which conflicted with her need to appear productive. The need to appear proficient and exhibit expected or perceived values of care despite feeling overwhelmed is mediated by a moral motif that is negatively framed in a fear or refusal to say 'no' (Oser, 2013).

Doing the right thing is a negotiation between what is right for you and what is right for your professional persona. The participant stated the support she received in her personal life helped her cope with a push for perfectionism and justified time spent with family rather than work. Professional feelings of guilt were reduced when the participant justified the time spent on work to be spent on what she ultimately wanted to do as opposed to what she felt pushed to do. The participant demonstrated her ability to make choices that were meaningful for her. The tension between decisions that would benefit her professional life and that of her personal life were informed by an understanding that a

certain level of choice was available to her but would need to be negotiated and mediated by her feelings of guilt and a push for perfectionism.

In contrast to Mooij's (2008) criticism of Indian teachers' lack of altruistic motivation, Hargreaves and Tucker's study is significant in revealing the internal tensions when negotiating expectations of behaviour and personal motivations. It would be useful to examine if similar tensions exist amongst teachers in India and the means in which they negotiate obligations and personal decisions.

2.4.1 The Culturally embedded ascetic ideal in the role of the Guru

Indian studies examining demotivation of teachers (Mooij, 2008; Smail, 2013), policy efficacy (Sriprakash, 2011), teacher-student relationships (Ganapathy-Coleman, 2014; Gupta, 2003; Joshi, 2009; Smail, 2013) and use of teaching aids (Vijaysimha 2013) examined the socio-cultural context of the Indian teacher and invariably discussed the historical role of the teacher as 'Guru'. The Guru or spiritual leader were traditionally high ranking Brahmins and part of a dominant caste system (Sarangapani, 2003). The ideal of the Guru is seen to contribute to changing attitudes to a teacher role in India. Due to technological advances and the wider reach of news through television in villages (Mooij, 2008), teachers are no longer sought as a learned interpreter of the outside world. The apparent erosion of the cultural role of the teacher is seen to have started during the British Raj where traditional Gurus, respected for spiritual guidance and who led pious, simple lives, were employed as salaried teachers following an external education system (Ganapathy-Coleman, 2014; Mlecko, 1982; Sarangapani, 2003). Teachers interviewed were found to reference respect and piety of the Guru with contemporary Gandhian values of simplicity (Gupta, 2003; Joshi, 2009; Thirumurthy et al., 2007). The dominant focus of analysis of the Guru is the 'Guru-shishya' relationship, the teacher-student relationship.

Two studies examining value orientations of teachers in India are distinct in being written by Indian academics who position the Indian teacher as a cultural symbol of moral restoration for what are seen as traditional values eroded by globalisation (Kumar & Pandey, 2012; Triveni, 2014). In both studies examining either teacher trainees' perceptions of values (Kumar & Pandey, 2012) or values of college teachers in the South Indian state of Karnataka (Triveni, 2014), researchers adopted the viewpoint of value education as a given role of the Indian teacher, the issue was how to inculcate values into a young generation at risk of being lost to universal, global values that threaten indigenous values. Researchers found that teachers did conform to universal values of mutual respect and believed in open, balanced discussion with their students. The overall outcomes and analyses of both studies, however, reconstructed the teacher-disciple relationship, where the teacher acts as a guide to the wayward student needing guidance to follow the correct path.

The Guru-shishya relationship is dependent on the commitment of the Guru to the holistic development of the disciple, the shishya (Gupta, 2003; Sarangapani, 2003) and is seen as an historical, cultural foundation for the teacher-student relationship for the contemporary Indian teacher. In studies examining teachers' perceptions of their roles, the commitment of the teacher to the student's learning is countered by expecting an equal commitment by the student to their academic achievement, possible through submitting to the authority of the teacher (Gupta, 2003; Sriprakash, 2011). The student is ultimately responsible for their academic underachievement because they have a choice to correct their behaviour and submit as a student-disciple or face potential failure and loss of route to success.

The authority of the teacher is culturally embedded in teacher-student relationships and reinforced by parents. Parents from low income backgrounds in an urban city in India were found to have a high regard for teachers and saw their children as essentially naughty and distracted (Ganapathy-Coleman,

2014). Teachers enable students to achieve academically as well as helping the immature child to mature into a responsible young adult ready to engage in their family and social relationships. The teacher is seen as doing all they can to help the student, any fault in not achieving this is placed on the student as a sign of immaturity and inherent misbehaviour. Education is thus a serious business with grave consequences for the student and their family if not followed appropriately. Teachers who are implicitly aware of this resort to government textbooks as a sole teaching aid (Vijaysimha, 2013) for fear of disrupting students' chances of achieving formal qualifications. This is indicative of the impact of neoliberal emphasis on achievement, especially at secondary school level as well as teachers' awareness of social realities that students will face once they leave the classroom. This could be seen as continuation of their caretaker and guide role, in which the teacher as Guru prepares the student for their future based on skills and knowledge they feel is needed. Whereas the traditional Guru-shishya relationship was one based on spiritual guidance, the contemporary teacher student relationship is driven by a need to prepare students for social and economic survival.

2.4.2 Issues with the dominance of the Guru as indicative of teacher values

The Guru-shishya relationship is called upon to explain or illustrate a socio-cultural background or context of education in India, a way of outlining the dominance of historical roles of the teacher as a figure of authority and symbol of prevalent structural hierarchies within India. The relationship is part of a move to highlight historical roots whose influence extends to contemporary Indian society but falls short of adequately addressing sources of inequality as advocated by Feldman and Gellert (2006) as it emphasises social structures of caste and gender within a traditional frame of reference in India. This limits examining areas such as moral values and beliefs as well as personal aspirations and an understanding of meaningful life, that may be connected to but operate outside of caste and gender-

based structures. The Guru serves as catch all explanation for teacher identity within Indian education research and is in danger of becoming a metonym for anyone seeking to understand teacher values in India.

There have been attempts to understand this tendency to reference the Guru when describing the role of the teacher in India. Ganapathy-Coleman's (2014) study noted that parents recalled their own teachers with nostalgia and lamented their misbehaviour in school as contributing to their present circumstances. The nostalgia for one's teacher is linked to a cultural reference of the venerable Guru but also seen as a means of remembering one's childhood, of mediating memory to reconcile past with present. This reflective tool is defined by purposeful cultural references to put forward a sense of cultural authenticity, referring to a particular national and cultural identity(Ganapathy-Coleman, 2014). This is seen as mainly employed by lower class parents as middle-class parents tend to not reference the cultural trope of the Guru-shishya relationship. Referring to an idealised past where the Guru was a benevolent and spiritual caretaker of the disadvantaged, is a reminder of the failings of current educational systems and indicative of widening social divides within the education system in India. It would be useful to examine the means by which teachers use cultural references to describe their professional role and what this could tell us about teacher values without the need to necessarily revert to a Guru-shishya explanation. Examining cultural references without resorting to constatives of 'this is the way it is' to question 'how' through examining the performative and 'why' through reflection, can help us understand the Indian teacher in more depth.

Although there is a central concern with the Guru as a catch-all explanation of teachers in India, the use of the Guru as a symbol of care for the disadvantaged highlights ways in which altruism, self-interest, emancipation and freedom of the teacher and student is approached in Indian literature. The teacher,

recalling the Guru's charity, contributes to the student's development defined by a concept of emancipation as freedom from restrictive structures or conditions such as poverty and social disadvantage (Crocker, 1992; Giddens, 1991). It is notable in the studies discussed above, that possessing liberty of choice or freedom to make choices and decisions is rarely mentioned in a discussion of the teacher – student relationship or of the values held by teachers. When it is referenced, it is a part of a discussion of social and economic aspirations in contradiction to teachers' emancipatory role (Mooij, 2008). This places the Indian teacher as a continual emancipator of the disadvantaged, reinforced by the cultural trope of the Guru-shishya relationship. Therefore, it is important that a discussion of teacher values explore issues of emancipation and freedom of choice if research is to move beyond such restrictive views of the Indian teacher and their values.

2.5 Approaches to emancipation and freedom of choice in Western and Indian literature: teachers' moral educator role and developing student capability.

A crucial aspect of a discussion of teacher values in India is an examination of the relationship between emancipation and liberty, between 'freedom from' and 'freedom to' as approached by Western and Indian research studies. It is important at this point to examine what is meant by emancipation and liberty of choice as it may offer different perspectives.

Giddens (1991) positions liberty of choice as a stage developed from emancipatory politics that maintains a concern for freedom from traditional constraints and restrictions. "Life politics does not primarily concern the conditions which liberate us in order to make choices: it is a politics of choice. Whilst emancipatory politics is a politics of life chances, life politics is a politics of lifestyle" (Giddens

1991:214). Given that life politics emphasises lifestyle, in terms of how we should live, questions of values and morality need to be considered. Giddens points to the self within life politics, as guided by a 'morality of authenticity' in its quest to be true to oneself through continual self-discovery. The self is empowered through a form of authentic living, where authenticity is seen as encouraging the individual construction of self from restrictive structures. Social transformation within life politics is a rediscovery of oneself, including one's values. Life politics, in particular its emphasis on maintaining a set of values that do not perpetuate restrictive structures can be seen as underwriting research studies examining teacher reluctance and hesitation to enact a moral educator role (Klaassen, 2002; Thornberg, 2008).

Within western research studies examining moral education, (Klaassen, 2002; Thornberg, 2008) a central motivation surrounding teacher reluctance to engage in moral dialogue was the individual choice made by the teacher to avoid such discussion as well as a need to protect the freedom of choice for their students. In addition, a lack of pedagogical knowledge was found in Klaassen (2002) and Thornberg's (2008) studies examining pedagogical knowledge of teachers in the Netherlands and Sweden. Teachers recognised the importance of moral tasks and saw values education as instructional, focusing on processes of how to behave as the extent of discussion. Teachers' had difficulty with carrying out their moral education role, ranging from a lack of professional knowledge and skills in developing student dialogue on morality to a personal reluctance to engage with the moral domain for fear of putting forward authoritative values. Teachers in these studies separated personal beliefs and values from their professional, instructional duties, exercising their freedom to choose and make decisions regarding their role and responsibilities as a teacher.

Although these studies are not strictly concerned with issues of emancipation and freedom, teachers' reluctance to engage in moral discussion through fear of moralising or personal dislike, indicates a

tension between the teacher as employing freedom of choice through adhering to authentic living and dislike of authoritative frames and the need to guide students and help them engage in a discussion of normative values. The issue lies in the teacher's freedom of choice to not engage in a discussion of values but an underlying emancipatory role to help prepare students to be valuable members of society. In contrast, studies discussed above examining the Indian teacher-student relationship indicate a strong emancipatory role where the teacher and student are bound in a mutual duty to each other to improve the students' chance at being able to achieve the capabilities necessary to afford life politics, freedom to make choices and decisions beneficial to themselves and their families. Mutuality of purpose between teacher and student given external and social realities is useful for this thesis as it can help provide a basis for examining teacher and student relationships and teacher attitudes to achievement and capabilities.

2.6 Issues of representation in examining shared values of teachers

The number of studies calling for greater cultural relevance in education research in India (Ganapathy-Coleman, 2014; Joshi, 2009; Menon et al., 2014; Mooij, 2008) is important and significant for research to contribute to understanding local environments and contexts through focused studies of particular target groups. The call for cultural relevance must be listened to, however it presents complications when we consider the multi layered context of India and the issue of representation.

Culturally relevant research that has distinct cultural meaning begs the question of specificity. To whom are we to be culturally relevant? If the call for cultural relevance entails a distinct space in which research is focused on particular groups that have local applicability, this could also be seen as a call for

singularity, for distinction and outlining the uniqueness of a group and the particularities of their culture (Spivak, 2005). The repetition of singular, focussed research is beneficial to highlight areas in which groups are disadvantaged by progressive agendas. A multitude of singular studies is valuable in examining the diverse and complex context of India but is problematic when attempting to examine shared values amongst the teaching profession. In their focussed objectives, each looking at specific cultural meanings within a multifaceted Indian context, the distinguishing characteristics of such research studies can be seen in their difference to each other. This is difficult when attempting to examine aspects of a teacher's experience that are collective. Attempts to look at collective values utilises dominant and popular cultural references to understand behaviours. The defining characteristics of an Indian teacher are mainly attributed to the structural hierarchies in which they are embedded, therefore limiting further research into teacher values. If education research in India is to progress, self-conscious reminders of socio-cultural backgrounds and structuralist analyses must be addressed. This thesis will focus on the collective values of teachers and the ways in which they construct their values on an individual and collective basis.

2.6.1 The gendered subaltern, female teacher in India

It is important to consider the particular space women occupy within India. Cultural and historical inequalities within social structures in India have led to a cultural and social context in which women for the most part negotiate and compromise on their education, choices and earning capacity across different strata of society (Basu, 2010; Busby, 1999; Manjrekar, 2013; Maslak & Singhal, 2008; Sanghani, 2015). Marriage is a key area in which female marginalisation takes place, especially as women in India tend to marry early and social relation and obligation is passed from their parents to their husband's family. Marriage impacts on their choice of job, if they are allowed to work, as well as family

responsibilities in taking care of their husband, children and husband's family. Maslak and Singhal (2008) found that amongst Indian women with a higher education degree, their perception of their identity was defined by their status as mothers, wife and daughter in law in terms of decisions to pursue professional positions. College educated, middle class women were found to navigate between different social, cultural and religious obligations in determining their professional development. The study called for a greater understanding of the complexities of family obligation faced by women in India when deciding upon social and economic policy strategy.

For low income women, the complexities of family are even greater as they lack the financial resources and education afforded to middle class women and are at the lower end of social structures and hierarchy. Busby (1999) found that spousal abuse faced by low income women were particularly problematic given the social and cultural contexts and structures in which they were embedded.

Busby examined the routine beating of wives of fishermen in Kerala by their husbands as seen as part of married life. A division of labour within the fishing community placed men as those who ventured out to fish with their wives as responsible for selling their catch and managing their household income.

According to Busby, the appearance of equality in terms of labour and roles is contrasted with widespread domestic violence. Busby sees this as supported by a social and cultural understanding of a woman's place in society and especially in relation to her husband. Despite lower income necessitating women to partake in contributing to family income or sharing what is traditionally a man's role as provider within the household, violence and spousal abuse maintains the women's subordinate role within the marriage and in relation to their communities.

Central to discourse on women's role in society is agency in terms of what a woman has freedom to do, say or be. This impacts on their ability to continue their education beyond what is necessary for being a

suitable match for marriage, as well as greater responsibilities to provide for their family if their husband is out of work as well as look after household duties.

Roles and responsibilities delineate a woman's status within Indian society in terms of what role they play in relation to those around them. This may be a maternal role, spousal or subordinate role. Low income women are less likely to be in roles that afford them some form of control or authority within their professions or socially respected as women from higher social status backgrounds. Therefore, examining low income female teachers who may have some form of authority within their classroom and are socially affirmed through their role as a teacher is key to this research as it may contribute to a broader understanding of the experiences of low income women in India.

Manjrekar (2013) sets out the need for need for a feminist perspective of lives and experience of women teachers in India. She points to a lack of research into a gendered response to education reform within India. As a consequence of greater access to education for girls, there are a larger number of female workers with access to education, calling for studies to examine the impact of such reforms on the ways in which women negotiate both their personal professional roles and responsibilities. In addition, Manjrekar argues a neoliberal commodification of education has led to women being employed as low wage teachers, further reducing their capacity to earn. Women teachers are seen to be framed by labour in school and in their family. According to Manjrekar, social reproduction is to be examined in school and in family therefore the personal and professional lives of female teachers are to be examined. The higher numbers of educated women seeking employment necessitates a greater understanding of their experiences of reform and in ways they negotiate spaces in which social reproduction takes place, within the school and their home. In terms of this thesis, it would be important to consider the ways in which social reproduction were to take place amongst low income

female teachers, in particular the means by which they may demonstrate agency within their embedded roles and responsibilities as women and as female teachers.

A consideration of social reproduction and female agency amongst Indian women is a prominent theme within postcolonial literature on the subaltern female. In a return to her seminal work in postcolonial theory, Spivak (2005) outlines her argument against the use of the low income Indian female (subaltern) for research purposes, reasserting the subaltern as those that have no examples, are not represented nor part of caste or class, essentially, without identity. Globalisation is said to have left the subaltern as permeable, exploited as part of intellectual property without the sharing of benefits from research. Spivak posits that unless the subaltern identifies aspects of themselves, through synecdoche to form a collective, they will be continually identified through their difference and made popular through their alterity. The collective is important as it is through a collective that external identification guided by a politics of recognition, can be avoided. This is where it is important to look at how examining values, as a form of collective beliefs, can contribute to a deeper understanding of the Indian teacher.

Despite a good deal of literature examining gender and education within India, there is a lack of specific research looking at female teachers and their teaching practice (Manjrekar, 2013). Studies examining teacher-student relationships allude to the teacher as mother (Gupta, 2003; Joshi, 2009) given the high number of women as teachers. The maternal role of the teacher is seen as an accepted aspect of the teacher's interaction with her students and an extension of her own relationship with her children. The teacher is therefore able to take on a sense of responsibility that extends beyond taking care of another person's child which brings with it a direct honesty to her interaction. The teacher is free to scold and encourage the student and emotionally invest in her students that would seem at odds with

international ideas of professionalism within teaching (Gupta, 2003). The maternal role played by the teacher would be useful to examine as a potential contributor to collective teacher values.

With greater numbers of women accessing education and employment and the dominance of women in teaching, an examination of teacher values would need to consider gender, from a female perspective. The gendered subaltern as outlined by Spivak (2005), is seen as not part of a general examination of gender, as writing about gender is not the same as writing about the gendered subaltern. The context of women and that of the subordinate woman is not a question of under-representation but one where there has been no representation, where representation must come from the subaltern themselves. In this thesis, the subaltern emerges as the low income, low social status female teacher. Research studies examining the lives of lower social status women, mainly those with low literacy, (Busby, 1999; Chaturvedi, Chiu, & Viswanathan, 2009) outline factors surrounding their social and family obligations. Lower income women were seen to adopt a belief in negotiable fate as a means to cope with a lack of direct control over their lives and a subjugation to external forces whether social, economic or spousal, including spousal violence and abuse.

Issues to do with agency as experienced by these women is a key element of this thesis as low income, social status teachers may experience similar situations which impact on their sense of professional agency and contributes to their professional values. Research looking into the collective values of low income, lower social status teachers in terms of their aspirations, their understanding of their teaching practice and the beliefs that guide them through their own words and speech is needed.

2.6.2 Conditions in which reflection occurs for the gendered subaltern teacher in India

The conditions in which the subaltern is enabled to self-representation through self-examination is significant in relation to the motivations of those in positions of power and the impact of reflection and self-representation on the subaltern. The central concern is with the structural inequalities in which the low income, social status teacher is embedded and the impact of self-reflection and subsequent changes that may be at odds with cultural and social contexts in which the teacher is embedded (Freire, 1996; Robinson-pant & Singal, 2013b; Spivak, 2005)power.

Freire (1996) outlines oppressors as those with power and authority over the oppressed, those who have been subjugated within oppressive structures. In their bid to emancipate the oppressed, former oppressors are accused of continuing a form of oppression despite their good intentions. Their prejudices towards the oppressed's ability to think and act for their freedom surface in their inherent distrust of their capabilities. Hence, they act and think for them, disabling true emancipation.

Oppressors recognise that change must happen but that change must come from those in positions of authority, a top-down transformation. This is so far in accordance with issues of representation as outlined by Spivak and studies examining the teacher-student relationship but it is in the act of reflection and Freire's emphasis on self-regulation that poses problems for encouraging reflection amongst subaltern teachers.

As with Higgins, Freire asserts that those within positions of authority need to open themselves up to examine their motives and desires for their actions stating, "those that authentically commit themselves to the people must re-examine themselves constantly" (Freire 1996:42). Within education, the teacher, who occupies an asymmetrical positional authority, must examine their inherent distrust of their students' learning by examining prejudices and personal attitudes to their student cohort and to their

teaching practice. Self-examination is defined as self-regulation in a clear moral motivation to improve oneself in order to affect change. Acknowledging power relations within a construction of values enables a closer engagement with authentic self-improvement and moral development. This requires a continual examination and relearning of one's personal values and how they emerge or manifest in professional interactions.

The need for self-reflection to engage with prejudices and attitudes to one's students may present problems for those whose attitudes and values are not only implicit and socially and culturally embedded but for whom the act of reflection can destabilise the local circumstances, family and social obligations in which they are mutually dependant on. Given the rhetoric of Indian literature in which cultural references were used to express nostalgia for symbols of cultural and professional identity, the conditions in which self-examination occurs amongst subaltern teachers must take into account complex areas where concepts of emancipation and choice utilise similar cultural references and power relations within an entangled and intertwined space. A key concern here is the extent to which these are untangled and examined by the subaltern. Therefore, the issue of representation in relation to the conditions in which self-reflection occurs are to be determined by the subaltern and not those in positions of power.

2.7 Authentic knowledge as enabling forward thinking and social action

Reflective practice incorporates key elements related to the ability to reflect upon past experiences, events and action in order to learn from experiences and be prepared for similar experiences that would occur in the future (Dewey, 1916). Reflecting upon the past can extend beyond functionalist preparation for the future to developing unique, individual perspectives on one's actions and experiences in order to

consider motivations and explanations for such action or experience. Reflective practice can consider the foundations of past action within its particular context that may cover individual and social and cultural contexts. Cunliffe (2009) outlines self-reflexivity as based upon ways in which an individual questions their assumptions, values and relationships with others as they shape and are shaped by social experiences. This self-dialogue leads to the development of more responsive and positive means of communication with others. Critical self-reflexivity considers one's assumptions within a wider context of social structures, multiplicity of views and impact of social assumptions on groups and sections of society. Individual assumptions are placed within a larger context and viewed through a comprehensive, critical frame instigating reflection on one's views and actions as having an impact or contributing social relationships at a more fundamental and broader level.

For teachers, self-reflexive and critical self-reflexivity is fundamental to a teacher's ability to assess their assumptions and values in relation to their role, learning and to their students. Power structures within a teacher-student relationship as well as assumptions about learning and the ability of students can greatly impact the relationship between teacher and student, which in turn impacts student learning. It is important to consider a reflexive frame which situates the teacher as an individual with unique views and values as well as those values in relation to broader social and cultural contexts.

Habermas (Lovat, 2013) viewed reflection in terms of self-knowing as a key stage of higher thinking and whose forward direction is one towards effective social action. Habermas' stages of knowledge development begin with empirical knowledge in a need to acquire all forms of knowledge in order to instigate hermeneutic connections in which categories of knowledge are linked and communicate to develop self-knowing. Here, the connections one makes and its meaning becomes one's own authentic knowledge. As with Freire, self-knowing insists upon confronting one's past, beliefs and values in both

personal and social spheres. Crucially, development of a critical self-knowing enables one to let go of the past and embrace new futures. Considering Indian literature tends to emphasise the teachers' ties to the past in relation to cultural references or through the capability approach is backwards looking by focusing on their emancipation from restrictive structures, with Habermas, the subaltern teacher in acquiring authentic knowledge through self-knowing can move forward. The development of authentic knowledge allows them to demonstrate freedom of choice in the generation of and application of individual reflections. Authentic, individual knowledge allows for a complex conception of choice that may be culturally referential but also fluid and reciprocal in relation to family and social obligations.

Habermas situates the ethical role of education and that of teachers within the critical self-reflective stage. The consequence or product of critical self-knowing is praxis, in particular towards a practical application of knowledge for change. As knowing is crucial to value formation, social and moral responsibilities are essentially educational. With this a teacher's praxis is effective social action in the way they encourage hermeneutic communication from their students in order to facilitate authentic, self-knowing. The teacher's role within this is symmetrical with the student as they are afforded the capability of offering new knowledge unknown to the teacher. Praxis is aligned with symmetrical relationships between teacher and student and can enable a reversal of roles where the teacher becomes a learner. It is within praxis based on committed, altruistic action that a developed form of thinking, a higher stage of moral development and critical reasoning is most effective. For this, a teacher's values are central. Reflective practice, ways in which we learn from experience is a process through which we encounter and engage with our values and whose praxis is a forward action to inform not only our professional practice but our social action and transformation.

Given the strong asymmetrical relationship between the Indian teacher and student, this could be an aspect of critical self-reflection that may be distinctly problematic. It remains to be seen whether teachers can engage with symmetrical teacher-student relationships as mutually beneficial for themselves and their students. However, the nature of the relationship between teacher and student where the teacher's emotional investment took upon a maternal role (Gupta, 2003; Joshi, 2009) indicates that teachers' commitment to their students is not restricted to stringent power relations but one that references ways in which care is demonstrated and reinforced by social and cultural value systems. It is possible that through their commitment to their student, they can form a foundation for social action. It is therefore important for this thesis to consider authentic ways in which teachers' commitment to their students is manifested and their praxis is enacted.

2.8 Components required for an examination of teacher values

The above review of literature has attempted to outline key areas that contribute to an examination of teacher values in India. A diagram of areas to be examined has been outlined in Figure 2.2.

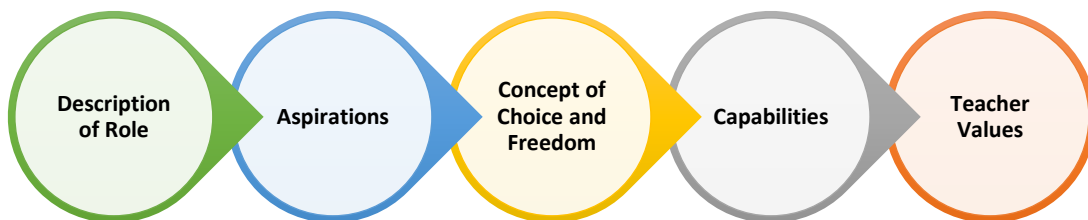


Figure 2.2 Components for examination of teacher values

2.8.1 Provisional definition of teacher values in relation to literature reviewed

A provisional, working definition of values in relation to a teacher's role will be based on literature reviewed on the theoretical ideals of education and teacher expectations (Campbell et al., 2004; Dill, 2007; Lovat, 2011). This will act as a base from which components such as views of achievement, capability and freedom of choice will contribute to a definition of teacher values as perceived by participants within this thesis.

Literature looked at the move towards a secular-moral ideal of education as one in which doctrinal teaching was removed in favour of a teaching environment that encouraged individual development and scientific inquiry (Campbell et al., 2004; Dill, 2007; Lovat, 2011). The teacher's role was to promote the holistic development of the individual for their future contribution to society through teaching and promoting societal values. This promotion of individual liberty to develop and think independently put forward the teacher as guide for student entering into society, and as such necessitated a particular type of person to be a teacher, one who inhabited the values and norms that they guided their students upon. The character education ideal as put forward by Carr (2005, 2006), places the teacher as central to value education and an understanding of values as beyond reiteration of rules and regulations but values that are personally derived and part of the teacher's vocational commitment to their students' wellbeing. Dill (2007), concurs with Carr in that a consideration of values needs to account for individual beliefs that incorporate secular and religious morals and beliefs.

For this thesis, an examination of values amongst teachers will consider the need to prepare the student for their contribution to society and ability to think independently, expectations for teachers to possess the values that they teach and expect from their students as part of their commitment to

student holistic development and a wider consideration of values as incorporating beliefs, both secular and religious.

2.8.2 Components in relation to Research Questions

Description of teacher's role

It is important that examining values begins with a focus on the technical nature of the teacher's role, in their description of duties and responsibilities. Literature highlighted the teacher's method of teaching and interaction with students as key to their embodiment of values they intend to inculcate amongst their students as well as their understanding of their altruistic role and ways in which they approach knowledge production (Carr, 2006; Sarangapani, 2003). Technical description of duties enables teachers to engage with the everyday nature of their role as well as aspects that they take for granted and are revealed through description. It also enables an examination of 'how' teachers approach their role before considering what their responses mean and why it was said. Literature reviewed on the Guru-Shishya relationship was seen to act as a dominant cultural reference to explain the teacher's role and their relationships with their students (Ganapathy-Coleman, 2014; Sarangapani, 2003). By emphasising description within this component, teachers' opinions and perspectives can help lay the foundations for data collection and analysis centred on their unique views. This will be explored in Research Question One.

Aspirations

An examination of aspirations is crucial to an understanding of teacher values as the ways in which teachers approach individual aspirations and those they hold for their students enables a closer idea of what influences and delineates their professional values. Social and economic aspirations as discussed in

literature reviewed (Crocker, 1992; Mooij, 2008; Morrow, 2013; Nussbaum, 1999) of which attitudes to language (Christ & Makarani, 2009; LaDousa, 2006; Menon et al., 2014) is indicative of middle class aspirations will need to be discussed. In addition, cultural references to the Guru-shishya relationship must be examined in how they have informed teacher values in terms of cultural ideals and professional aspirations. The examination of aspirations can help inform attitudes towards choice and freedom. This will be explored in Research Question One.

Concept of Choice and Freedom

It is imperative that a discussion of values within an Indian context explore ways in which teachers express their freedom of choice and what influences their individual choices and decisions. One of the key criticisms of the capability approach (Feldman & Gellert, 2006) was that it does not deal with the sources of inequality nor does it adequately examine the realities in which acquiring capabilities to gain the ability to choose a desired lifestyle is based. Examining teachers' concepts of what it means to have choice for themselves and their students enables a deeper understanding of capability and seeks to address conditions in which sources of inequality can be addressed. This will be explored in Research Question Two.

Capabilities

It is within an examination of capabilities as defined by teacher's attitudes to aspiration and concept of choice and freedom that a closer examination of teacher values can occur. Taking into account Sen (1997, 2005) and Nussbaum's (1999, 2009) outline of capability as what a person is able to do and be to lead a life of reasonable value, the question of what a teacher believes their students are capable of as well as themselves within their role as a teacher can significantly contribute to an exploration of teacher

values in India. Given that education policy has been greatly influenced by the capability approach, it is important to examine what teachers make of capabilities. It is also imperative that this thesis does not continue a trend in Indian education research to assess teachers' responses to an external framework but to allow for an interpretation of capabilities from the teachers. As highlighted by Spivak (2005) and Freire (1996), representation is key in this regard, where the teacher is not a litmus test for the efficacy of external directives but can be agents in their approach to understanding their values through a grounded engagement with human capability and the means in which one can lead a meaningful life. This will be explored in Research Question Three.

Chapter 3: Methodology

3.1 Chapter 3 Introduction

An important purpose for examining teacher values amongst low income female teachers in India is to enable a closer understanding of the potential for reflective practice amongst teachers by providing a crucial foundation of beliefs, attitudes and understanding of their professional role that is particular to their daily experiences and challenges as teachers. As a product of reflection (Lovat, 2013), social praxis could enable teachers to reflect upon their attitudes to student performance, knowledge production and their positional authority. This could benefit their teaching practice and their awareness of teacher-student relation upon learning and expectations of student performance and achievement.

3.2 Research Philosophy Paradigm

This thesis works from a postpositivist framework as it does not deem human behaviour is ruled by universal laws or causal behaviour rules (Cohen, Manion, & Morrison, 2007; Creswell & Miller, 2000; Guba & Lincoln, 1994). An interpretivist approach is used, where theory surrounding teacher values emerges from participant responses and constitutes diverse insights and meaning. The benefit of diverse views of values highlights the individual voice of the teacher and ways in which they encounter and navigate societal and cultural expectations. The voice of the teacher is central to my research, although research acknowledges the impact of underpinning social and cultural forms of understanding within individual perspectives.

A constructionist ontological position enables participants' individual interpretations of aspiration and freedom in relation to capability to be examined (Cohen et al., 2007; King, O.Keohane, & Verba, 1994).

A constructionist ontological position posits that concepts surrounding teacher values are to be examined as products of individual understanding and meaning, these may be multiple, entangled, specific and dependant on individual construction (Guba & Lincoln, 1994).

The research does not intend to constitute causal hypotheses in relation to their expressed views (King et al., 1994). It looks to understand social structures and contexts as understood and constructed by participants and does not attempt to infer or generalise complex and individual meanings behind experiences to nomothetic social and cultural structures. This research contends that the internal, private thoughts and feelings of participants are their own and what may be expressed to the researcher may be a self-conscious act. What is significant is an examination of such self-conscious construction as a primary object of study, causal relationships between participant and context are therefore not as relevant. Examining the expressed opinions of participants can contribute to new ways of understanding teacher values amongst low income female teachers in India.

As outlined in the literature review, a key criticism of educational research in India is a reliance on causal relationships for human behaviour and responses that relate to historical and cultural tropes. This would be to place the teacher as a product of society, institutions and cultural practices, utilising a nomothetic approach in their research (Cohen et al., 2007). Although, it may be useful to identify relationships between teachers' perspectives and the society in which they are embedded such as examining inequalities within historical structural hierarchies of caste and class left unobserved by Nussbaum's capability approach (Feldman & Gellert, 2006), research attention given to participants' stories and descriptions of their lives can provide much needed insight into how people negotiate such inequalities.

This research seeks out idiographic knowledge that is subjective, unique and particular to the lived experience of the participants. This can help understand individual opinions of a demographic group who have often been subsumed into overarching and causal interpretations of their teaching practice. An idiographic approach can enable a richer understanding of how these teachers as individuals experience and create their social world(Cohen et al., 2007) by offering an opportunity for them to speak about their teaching practice and opinions on issues such as aspiration, capability and freedom of choice.

As will be examined further in this chapter regarding researcher reflexivity, it is important to note the impact of my ontological and epistemological perspectives on the thesis research design. Fundamental to my research philosophy paradigm is the understanding that knowledge can be derived from individual experiences and perspectives, that individuals can construct and define reality as understood and experienced by them. These perceptions of reality can provide valuable insight into aspects of society that are not part of a majority, specifically the lives of marginalised groups and minorities,. Therefore, this thesis' research philosophy is guided in part by my understanding of knowledge and reality as constructed by the individual, whose value lies within the ownership of their perspectives and experiences and its contribution to a wider understanding of social reality.

3.2.1 Individual and Collective

Although research should consider the construction of knowledge by the individual can be influenced by the social world or context in which they are embedded, it does not lead to a strict causal relationship between individual and social context (Prosser & Trigwell, 1997).The individual does not necessarily respond mechanistically to their environment of which causal factors can be derived for human behaviour nor are their views completely independent (Cohen et al., 2007; Prosser & Trigwell, 1997).

The individual engages with their social contexts without all aspects of their relationships and perspectives ascribed to causal variables.

Phenomenography offers a non-dualistic approach in enabling examination of how participants approach and construct particular ideas or interpret certain events in theirs and their students' lives as well as exploring the context and environment in which the participants operate (Prosser & Trigwell, 1997). The phenomenon that is the focus of participant experience is their teaching practice and views on the changing social, cultural and economic environment in India. Variation is a key element of phenomenographic research, where diverse meanings and views reveal different ways of experiencing a phenomenon. In the researcher's attempt to analyse these different meanings, structural relationships between them are constructed with internal hierarchies between different definitions and words used (Åkerlind, 2012; Tight, 2016). Termed as the 'output space', Åkerlind states this can provide a collective, holistic view of different ways in which people experience the same phenomena. Phenomenographic research is outlined by Åkerlind (2012) as focusing on variation and commonalities of individuals within the sample participant group and not necessarily on the variation of meanings and opinions within an individual narrative. The individual participant's responses are viewed in conjunction with how they relate to others within the sample, variation within the collective.

3.2.2 Research Design

Given that a primary concern of this thesis is to examine the unique and idiographic knowledge of participants, emphasis on variation and commonalities amongst responses can place the individual voice in danger of being subsumed within the description and explanation of the interrelationships and

connections between participants. As outlined above in regards to research philosophy and researcher's position, it is important that this research gives specific space for the individual voice of the teacher to be heard without external constructs and relationships, through stories and narratives. It is equally important that space is given to how the teacher's views operate within a collective environment and in relation to other points of view. It is therefore significant for this thesis to consider a mixed or multi method approach in its research design.

As the research context is significant to the nature of knowledge acquired, whether it be individual narrative or perspective within a group setting, research can be conducted in two different contexts. One in which the participant and researcher explore their attitudes and views on their own and one in which the participant explores such views within a group setting and as part of a collective. It may be possible to gain further insight into teacher attitudes when examined in these different contexts. The participant can describe through narration of their life history with or without a structured form of questioning and make their own connections and attribute meaning through narration and reflection. In the group context, they can participate in group discussion where individual interpretations can be examined in how they negotiate and engage with the expectations of the collective group. It is important to note that the focus of research at this stage is not how the teachers operate as a group or collective but how the individual teacher participates and negotiates their individual views within the group (Figure 3.1).

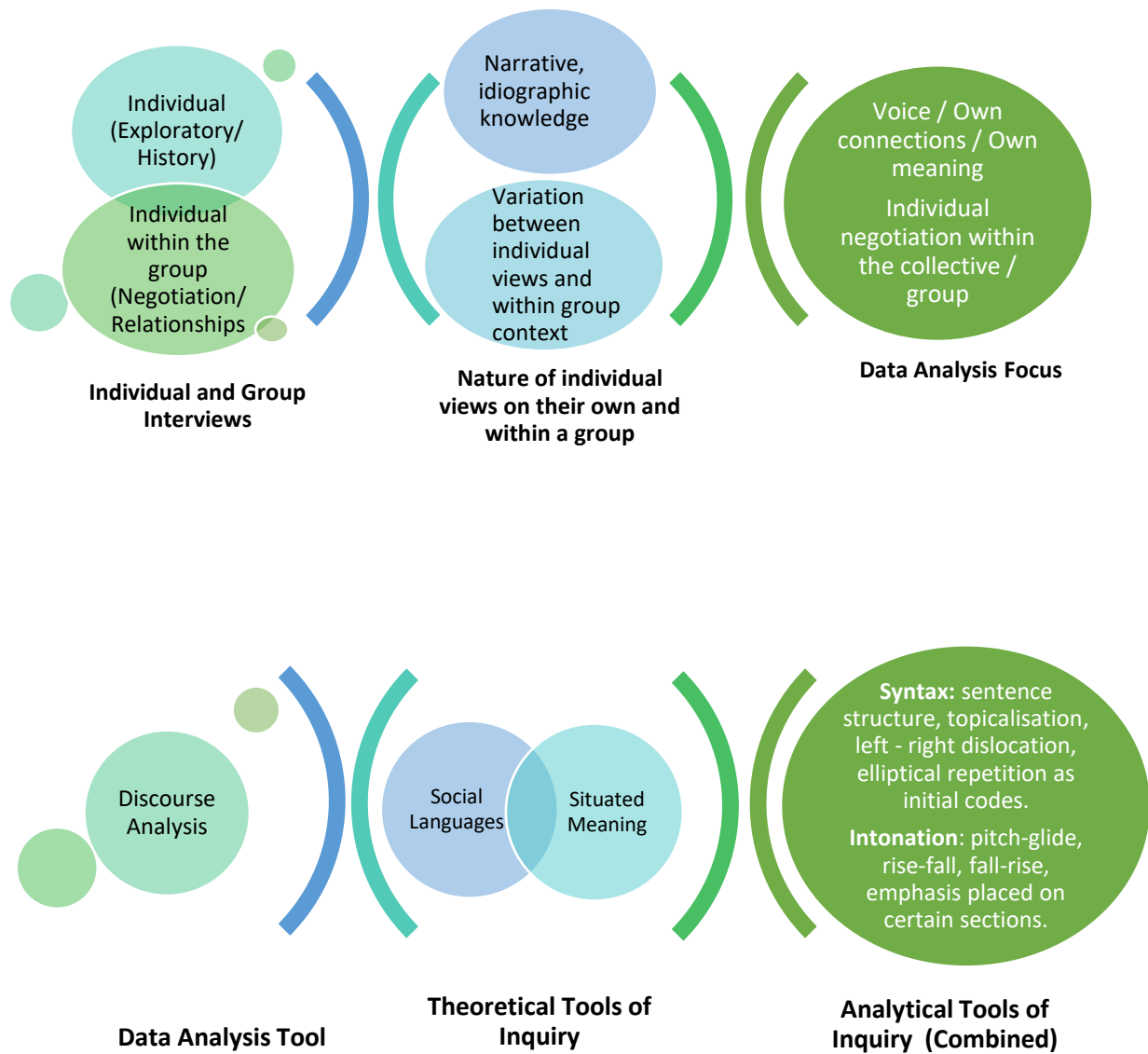


Figure 3.1 Outline of Mixed/Multi Method Approach and Data Analysis Tools of Inquiry Development (Gee, 2005, 2011; Lange, 2012)

3.3 Participant Sample

3.3.1 Research Location: Bangalore, India

Bangalore is a vast and growing city with distinct divisions from the North and South. The north of Bangalore has traditionally been the Cantonment area where British officers either retired to or were stationed. Its colonial history is reflected in the design of streets, street names and colonial bungalows with porches or verandahs. It is now a widely English-speaking part of the city with a significant international and national expatriate community as well as local Anglo-Indian communities. Schools are more widely sought after as they are high performing private English medium institutions with a strong colonial history. South Bangalore is less cosmopolitan with a large local Kannadiga community with local Kannada medium schools, streets organised in blocks and a larger Hindu population.

3.3.2 Convenience Sampling

Convenience sampling was used to locate and access schools located in Lingarajapuram, North Bangalore. Despite the researcher's familiarity with the local area, the researcher was advised by local colleagues that an initial introduction made by a mutual connection should be made. This was to mitigate any hesitancy or suspicion of an outsider, both to the local community and within the institution, coming in and observing their institution. Although, hospitality and a culture of welcoming strangers is prevalent within Indian culture, a guest who is welcomed into one's home is distinct from an outsider from an international institution who may scrutinise and evaluate one's institution. The researcher's motivations and intentions toward the school were crucial to receiving participation. Hence, initial introductions were made with a mutual, trusted colleague that provided assurance of the

researcher's intentions, background and ties to the local community. Meetings between the researcher and the principal of each school took place in which agreement to participate was given and teachers selected by the principal to take part in the research. Within these introductory meetings, the researcher repeated her commitment to the local community, emphasising her 'insider' status of being both Indian and whose family lived in the local area for a while. Once assured of the researcher's motivations, management were more open to discussing their school structure, asked questions about the researcher's education in the UK and discussed the state of education in India. This was an important stage in negotiations between the researcher and school, serving as a suitable introduction to social relation through conversation and speech as being critical to ensuring their participation.

3.3.3 Participant Profile

Two English Medium high schools, School One and School Two with low income students agreed to participate in the research.

Female teachers were required from typically low social status backgrounds that are often indicated by economic status and traditional caste status. These would be traditionally the farmer (Vaishya) and labourer (Shudra) castes as well as those considered as the lowest caste, the Dalit caste. Although caste would have been a useful marker for the participant profile, distinctions made regarding caste during requests for interviews was not considered appropriate and may have been misconstrued by school management. As mentioned above, management were initially cautious and hesitant to allow their teachers to take part in interviews, singling out participants from lower castes may not have helped assuage suspicions on their part. The researcher maintained a journal of contact during the data

collection period which included the back and forth contact between schools and interaction with sample schools and staff members (Appendix A). Emphasis was placed on those from low income backgrounds, typically earning between Rs 8-10,000 per month and working in low income schools.

Female teachers earning between Rs 8-10,000 per month participated in interviews, lesson observations and group discussions. Two teachers from each school conducted individual interviews and had one lesson observed. They then participated with two additional teachers as part of a group discussion. Four teachers participated from each school with eight teachers participating overall (Table 3.2)

	Participants Interviewed and Lesson Observed	Participants as part of Group Discussion	Participants per school
School 1	<p>Participant A: High School Science teacher. Teaching Experience: 6 years in School 1. Qualifications: M.Sc (Master of Science), no teacher training qualifications B.Ed (Batchelor of Education)</p> <p>Participant B: Middle School English teacher. Teaching Experience: 4 years, with 1 year in School 1. Qualifications:</p>	<p>Participant GD1</p> <p>Participant GD2</p>	<p>Participant A, B, GD1 and GD2</p>

	B.A (Batchelor of Arts, no teacher training qualifications B.Ed. .		
School 2	<p>Participant C: High School Science and Maths teacher. Teaching Experience: 23 years with 2 years in School 2. Qualifications: B.Sc, no teacher training qualifications B.Ed.</p> <p>Participant D: Middle School Science teacher. Teaching Experience: 7 years in School 2. Qualifications: B.Sc, M.Sc, no teacher training qualifications B.Ed.</p>	<p>Participant GD3</p> <p>Participant GD4</p>	<p>Participant C, D, GD3 and GD4</p>

Table 3.2: Overview of Participant Distribution across interviews, observations and group discussions

3.4 Data Collection

3.4.1 Exploratory Stage: Narrative, Life History of Individual Teacher

Open ended, exploratory questions were first asked to allow for an unstructured narrative and discussion as directed and instigated by the participant. It was considered important to initiate discussion by describing myself and my background not only to indicate what can be discussed but to also ensure the space between myself and the participant is not one of external observer and subject

but towards mutual understanding and knowledge of each other. This stage of research was informed by ethnographic questioning and interview practice in which observation of the interview context and environment, situational ethnomethodology will be of equal importance to the linguistic content of the narrative (Bryman, 2004; Cohen et al., 2007; Davies, 2008; Hammersley & Atkinson, 2007; Ho, 2005; King et al., 1994)

Interviews took place on site at School 1 or School 2. Participants were asked questions in 3 different sections relating to Research Question 1, 2 and 3 (Table 3.3 and Appendix B).

Interview Stage and Research Questions	Purposes for Data Collection
<p>Stage 1: Pre-Interview Questionnaire:</p> <p>Exploratory and Information Gathering</p> <p>Research Question 1: How do teachers describe their responsibilities and different aspects of their teaching experience?</p>	<p>Directed and Open-Ended questions focusing on:</p> <ul style="list-style-type: none"> ▪ Job title, duties and responsibilities ▪ Length of employment at school and as a teacher ▪ Teacher training including practical experience during training ▪ Comparisons between first year of teaching and present ▪ Reasons behind choosing to become a teacher ▪ Descriptions of their style of teaching

<p>Stage 2: Open ended questions to encourage reflection through narrative response</p> <p>Research Question 2: How do teachers negotiate personal and professional aspirations?</p>	<ul style="list-style-type: none"> ▪ Thoughts on student progression following high school and whether participants have differing ideas of student progression choices currently being made by students they teach. ▪ Expectations of student behaviour and performance, examining participant views on why some students are not able to comply with expected standards. ▪ Views on what constitutes student aspirations and ambitions to precede discussion on participant aspirations and ambitions. ▪ Opinions on possibility for students and themselves to achieve ambitions.
<p>Stage 3: Reflective discussion on their understanding of freedom of choice available to them and their students</p> <p>Research Question 3: How do teachers define achievement and human capability for themselves and their students?</p>	<ul style="list-style-type: none"> ▪ Capabilities (central human capabilities) needed to lead a healthy and happy life and whether this is achievable for themselves and their students. ▪ Sense of achievement derived from teaching profession ▪ Requirements for themselves and their students to lead a meaningful life

	<ul style="list-style-type: none"> ▪ Understanding of how their role as a teacher has contributed to their views of aspiration, capabilities and freedom of choice.
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Table 3.3 Outline of Stages in Interviews and question considerations

3.4.2 Lesson Observations

Lesson observations of each interview participant was conducted with 3 key criteria used (Appendix C).

The first was Teacher – Student interaction, which included greeting between teacher and student at the start of the lesson, nature of interaction, manner of speech and non-verbal communication and student participation in terms of answering questions or contributing to classroom discussion. The second criteria looked at Lesson structure, teaching methods and use of resources. This included planning and structure of the lesson as well as the pace, use of learning styles and resources available to and used by teachers. The third criteria looked at Student positioning and grouping, which included classroom seating and arrangement, from which section of the classroom most contributions and participation from students came from and attention paid to the students from the teacher. Cohen states that observations help researchers understand the context of the subject or object under scrutiny and provides open-ended, inductive data that could provide new ways of understanding participant opinions by seeing such perspectives in action. Further, observations enable data collection on the physical setting of the participant’s main space under observation, as well as the human, interactional and programme setting which provide information on human characteristics and traits, verbal, non-verbal interaction and resources used by participants. Given the open-ended nature of data collected, that may be reliant on the observer’s perspective and judgement at the time of observation, caveats

have been placed on observation material as primary data within research with additional methods to be employed to corroborate and triangulate data (Cohen et al., 2007). For this thesis, lesson observations serve as additional data used to examine teacher interaction and pedagogy used within the classroom to examine variance in between participants' descriptions and opinions expressed in interviews and in action within the classroom as well as variance across participants' teaching styles and student interactions.

The researcher was allowed one lesson to observe by the school management per participant. Lessons took place in the classroom with approximately 30 – 35 students per class. Resources were limited to a blackboard, chalk, subject textbooks and notebooks, which the teacher and students read from and students made notes in. Visual resources such as paper charts were put up on the classroom walls with diagrams and visual information. Students were seated in row formation with the teacher at the top of the classroom, either behind a lectern for older students or in front of the blackboard for younger students. For all lessons observed there were some commonalities. Lessons were approximately 40 minutes long with a standard lesson structure of students standing to greet the teacher when they walk in the classroom, the teacher writes the subject and topic being taught on the blackboard, students are then asked to take out their textbooks and turn to a lesson in their textbook, the teacher starts reading from the textbook and either reads the entire section or nominates certain students to stand and read a section. The teacher then verbally explains the textbook passage, asking students if they understand occasionally. For Participant C and D, they accompanied their verbal explanations with diagrams on the blackboard, which students then copied. The latter half of the lesson was spent copying questions and prepared answers written on the board by the teacher.

3.4.3 Group Stage: Scenario based group discussions

Group discussions were scenario based in which scenarios were predetermined and related to issues of aspiration and freedom of choice (Appendix D). Scenarios were used to provide a platform for group discussion as well as enable explicit discussion of implicit attitudes that may not surface through a direct analysis of personal attitudes. It was also considered culturally appropriate to instigate a group discussion of hypothetical situations as opposed to personal and individual situations. Simulation methods such as scenarios can provide a realistic situation in which participants can invest in without making direct references to their own experiences (Cohen et al., 2007) and can help reduce self-consciousness associated with more rigorous laboratory experiments in which each variable within the simulation is controlled and manipulated by the researcher. Scenarios within this thesis were semi-structured with guiding questions used to initiate discussion and participation.

Each school had one group discussion consisting of the two interview participants and an additional two peer teachers. Interview participants were involved in focus group discussion as it was considered important for this study to examine how individual teachers respond to issues previously raised by them on their own, within a group discussion environment as well as how the group as a collective respond to problem-based scenarios. Group discussions took place in 2 stages beginning with paired discussion and feeding back to the rest of the group and direct group discussion. This was in order to examine how individuals discuss ideas in pairs and then in larger groups.

The discussions took place on site at the school, in one of the classrooms. School management arranged for this to take place and chose the additional teachers who were to participate.

Stage 1 was a paired discussion of Scenario 1, in which participants were encouraged to note down their responses and then feed back to the rest of the group in a plenary group discussion.

Stage 1: Paired Discussion (4 participants with 2 pairs):

The researcher set out the problem-based scenarios (Appendix D) and asked participants to note down their thoughts individually on paper provided. Content for scenarios discussed in paired discussions were problem-based scenarios centred on issues to do with teachers' attitudes to aspirations, capability and freedom of choice. Problems focused on student progression and achievement following high school education in order to initiate discussion on a discreet, external subject than that of the teacher themselves as well as encourage discussion amongst pairs.

Each pair was given a different scenario to read between them. Participants were then asked to discuss their ideas in pairs for 10 to 15 minutes and feed back to the group. The discussions were audio and video recorded whilst the researcher went around the pairs to observe how they interacted with each other, examining the way they communicated their ideas and received others as well as how they prepared for a collective explanation to feedback to the rest of the group. Plenary discussion took place with pairs taking turns to feedback using their notes. The researcher will prompt discussion when necessary by asking participants to describe their ideas further and question why they arrived at certain decisions.

Stage 2: Direct Group Discussion (4 participants)

Stage 2 introduced a single scenario to participants, moving on from paired discussions to a general group discussion. The second problem based (Appendix D) scenario built upon previous discussions on

student aspirations and capability so that participants were used to the process and nature of focus group discussion as well as encouraged them to be more comfortable about contributing their opinions.

Participants could note down their thoughts after the second scenario was introduced and prompted by the researcher to feedback individually to the group as a whole. Participants were not nominated to contribute but discussion was left open to those who wished to volunteer their views. This was to help indicate the more vocal members of the group and further examine group dynamics. Participants were encouraged to make connections between scenarios outlined in Stage 1 and 2 in order to comment on the nature of issues discussed. As with both stages, personal boundaries regarding reflective analysis were respected by the researcher and the level of depth of reflective analysis reflected in this.

Stage 3: Verifying Transcripts

Audio files of interviews were transcribed and verified by participants with their signatures and date. This was to ensure that any information that was misconstrued or left out during the process of transcription was verified by participants. This was also to assure participants of the data to which they contributed that would be used for research.

3.5 Data Analysis

3.5.1 Discourse Analysis

As this thesis emphasises participants' responses and ways in which they described their personal and professional experiences and values, discourse analysis was considered appropriate for data analysis of

interviews and group discussions. Given that the main interaction with participants was through interviews in which opinions and situations were discussed, discourse analysis' emphasis on language as a means of constructing meaning to express or describe one's ideas was considered most suitable as a data analysis framework (Gee, 2005; Gee & Green, 1998; Willig, 2014).

In particular, discourse language acts as a useful means of exploring the social language of participants, to uncover the social context in which a vernacular emerges and delineates a social group's identity, the underlying values and beliefs through their choice of words, construction of phrases and sentences (Gee, 2005). The focus on discursive resources that include linguistic means of language construction, can also open up the social and experiential contexts which participants construct through the act of speaking, of discussion (Willig, 2014), their experiences that are specific to them can be understood through examining the use of language.

This emphasis on language and language construction has been criticized as privileging discourse over the wider subjective data that could be gleaned from a participant and failing to provide a theoretical analysis of subjectivity that could open up insights into sense of self, intentionality and autobiographical memory (Willig, 2014). Willig (1996) states that although discourse analysis provides deeper understanding of how language is used to construct meaning and explicate their social worlds, it stops short of providing a motivation for why certain words are chosen or discursive resources used. However, Willig and Gee (Gee, 2011; Willig, 2014) state that discourse analysis does necessitate the context in which discussion takes place and looks beyond textual analysis to the identity of the participant. If viewed as providing insight into social language, discourse analysis can elucidate how language develops into different styles and varieties to enact or be associated with an identity. A key criticism of discourse analysis as providing a distinctly social, institutional or psychological understanding of discourse rather

than privileging the thoughts and feelings of participants (Willig, 2014). This thesis is primarily concerned with privileging the voice of the participant and does not seek to presume or make assumptions of private or internal thoughts and feelings, rather data analysis needed to examine ways in which language was used to infer or construct meaning through their choice of words and descriptions. The discursive resources used by participants was considered a valuable form of analysis for the context of this research and sample group.

3.5.2 Discourse Analysis Tools of Inquiry

Although discourse analysis utilises a variety of tools to analyse data, Gee (2011) does not advocate any order nor states that discourse analysis pertains to particular rules of inquiry. However, Gee does state that an initial stage of discourse analysis can include analysis of grammar, of syntax of writing and speech. During the transcription stage of analysis, from audio recorded interviews of individual participants and group discussions, to the transference of written transcripts, I had noted distinctive ways in which participants used certain words or phrases and structured their sentences which may provide insight into their responses.

The interviews were conducted in English, despite participants' native language being Kannada, the regional language of Karnataka. When examining participant data, sentence construction and word order form direct translations from Kannada to English but extend beyond basic transference from Kannada (subject-object-verb) to English (subject –verb – object). Lange's (2012) study of Indian speakers of English revealed that spoken Indian English has produced a distinctive syntax in which Indian dialects have reordered and interpreted English syntax in four ways. The first two are topicalisation and left dislocation, although not uncommon amongst British and American English, has a greater presence amongst Indian-English speakers. The topic of the sentence is brought to the front of the sentence and

becomes the main subject, moving subordinate clauses and the verb placed at the end of the sentence. This mirrors the Subject-Object-Verb order of regional Indian dialects, including Kannada. The third distinctive element in Indian English is the use of the word 'there' to indicate the existence of something but remains non-specific and vague, such as the phrase 'Yes, it is there'. The fourth aspect of spoken Indian English is 'elliptical repetition', a way of being polite by repeating the other person's speech or phrases used. Indian – English is an area of linguistics that has received some attention from researchers, whether it is to look at the structure of Kannada to English (Honnashetty, Reddy, & Hanumanthappa, 2013) for computer programming or to examine the technical development of bilingual speakers through a study of Indian-English (Sridhar, 1992).

More recently, a study examined the 'Indianisation' of the English language (Kachru, 2016) to produce a vernacular that has specific meaning to English speakers within an Indian context with words such as 'flower-bed' or indicating familial relationships such as 'cousin-brother' or 'cousin-sister'. Grammatical and phonological adaptations of the English language were seen to be part of a process of acculturation and beyond simple transference from one language to another. The socio-cultural context was considered significant in defining an 'Indianism' as a distinct form of the English language that would not be wholly understood by an English speaker in another cultural context. Gee's situated meaning tool is significant here where the meaning of words and phrases are situated within a particular context, giving it a unique and specific meaning (Gee, 2011).

3.5.3 Social Languages and Situated Meaning

Social Languages and Situated Meaning tools of inquiry formed the basis for initial analytical tools examining the vernacular of Indian English as spoken by participants (Gee, 2011). The Social Languages tool as put forward by Gee (2011), focuses analysis on how words, phrases, clauses and sentences

indicate a social language that may be constructed from more than one language. This is crucial to analysis of participant data who use a combination of Indian language sentence structure and English vocabulary. The Situated Meanings tool emphasises the meaning attributed to words and phrases, to the context that is constructed. Given participants' use of description and metaphor, this tool is useful in understanding different meanings associated with terms and phrases.

This included an examination of syntax and intonation of participants' speech conducted in individual interviews and in group discussions (Figure 3.1). Syntax included sentence structure, topicalization, left and right dislocation and elliptical repetition as initial codes (Lange, 2012). Intonation as a tool of inquiry examines the emphasis placed on certain sections of participants' speech in which the 'pitch-glide' of speech is noted. In particular, the 'rise-fall' or 'fall-rise' indicates the ending or beginning of an 'idea-unit' (Gee, 2011). Lange's syntax structure with topicalization and left and right dislocation can be closely linked with Gee's intonation tool of 'pitch-glide' with the beginning and ending of an 'idea-unit'. Syntax and Intonation tools of inquiry were combined to facilitate a broader scope for data analysis. Stages of data analysis from transcript, syntax matrix to links with literature review material and relevance for research questions are outlined below.

3.5.4 Data Analysis

Stage 1: Initial codes on interview and group discussion transcripts.

Transcripts of individual interviews and group discussions were coded using Syntax and Intonation as key tools of inquiry. Data analysis tables were created under three main sections of transcript, initial code / code and significance of code. Initial codes for each tool of inquiry were used and were built upon

during analysis of Participant A, B, C and D and in Group 1 and 2 discussions (Figure 3.5). An example of coding is included in Appendix J.

Transcript	Initial Code	Building Tasks: Significance – Practice
<p>1. R: Can you tell me what subject you teach?</p> <p>2. D: Science</p> <p>3. R: Are you a class teacher as well?</p> <p>4. D: Yes, Std 7...</p> <p>5. R: What other classes do you teach science for?</p> <p>6. D: From 5th to 10th.</p> <p>7. R: How long have you been working in this school?</p> <p>8. D: Nearly 6-7 years.</p> <p>9. R: How long have you been working as a teacher?</p> <p>10. D: As a teacher, 6-7 years ...actually before marriage I was working as a lecturer...my subject is M.Sc. in Bioscience...after marriage , I came here...the college was very far so I couldn't go... I was teaching in (names college)...3 months, after that I got engagement so I dropped it.</p> <p>11. R: In between leaving the job and starting here, how long was that?</p> <p>12. D: Actually I didn't have conversation with very small children, in one what I felt it very difficult to teach...after that going on, I learned myself how can I teach the children...</p> <p>13. R: How did you learn?</p> <p>14. D: By seeing the children how can I teach, because I remembered my school days...ok, if I teach like this, children will understand.</p>	<p>Topicalisation of before/after marriage.</p> <p><i>LD: As a teacher – actually before marriage – after marriage, I came here – I was teaching in</i></p> <p><i>RD: 6-7 years – my subject is M.Sc in Bioscience – 3 months, after that I got engagement so I dropped it.</i></p> <p><i>Actually -</i></p> <p><i>Difficulties faced – teacher action solution</i></p> <p><i>LD: Actually I didn't have conversation – in one what I felt it very difficult to teach – I learned myself</i></p> <p><i>RD: with very small children – after that going on – how I can teach the children</i></p>	<p>Repetition of education and jobs before and after marriage. Education level</p> <p>Process of before and after marriage – decision to leave job after engagement.</p> <p>Use of specific marker - actually</p> <p>From difficulties faced to self-directed resolution. Significance of teacher action to overcome difficulty.</p> <p>Actually – specific marker</p>

Figure 3.5 Section from coded transcript of Participant D

Stage 2: Development of Syntax / Intonation Tools of Inquiry

It was considered useful to put together a matrix of key findings and related codes to facilitate data analysis (Appendix E). Initial codes of topicalisation and pitch-glide developed into codes that examined three main areas of sentence structure, positioning opinion and researcher-participant relationship. A summary of the key findings can be found below (Figure 3.6 and 3.7). Transcripts were analysed line by line and indicated as sentence level or at the stanza level indicated by macro level. Active and Passive language was used to indicate intonation and emphasis placed by the participant, where the idea-unit ended or began during each sentence or stanza.

<i>LD to RD Syntax – sentence structure</i>		
<i>Level</i>	Active	Passive
<i>Sentence</i>	Teacher Action	Student Reciprocal Action
<i>Macro</i>	Statement	Explanation
<i>Macro</i>	Narrative	Statement
<i>Sentence</i>	See/means	Explanation
<i>Sentence</i>	External Force – bring /push	Statement
<i>Macro</i>	Past-used to be	Now – present
<i>Macro</i>	Cause	Effect
<i>Macro</i>	Cause	Reversal/ Upending Order
	Passive	Active
<i>Sentence</i>	Negative Inversion	Student/Teacher action
<i>Macro</i>	Humility/Modesty	Assertive – can do/ability
<i>Sentence</i>	Accepting uncertainty	Internal strength – readiness
<i>Positioning Opinion</i>		
<i>Sentence</i>	Assertive positioning: In my opinion/Actually / According to me	Statement/Opinion
<i>Sentence</i>	Defensive positioning: I am not saying / not like that	Statement opinion
<i>Sentence</i>	Verbal Parenthesis – not like that	Further clarification / qualifying statement
<i>Sentence</i>	Non-specific references	Avoidance
<i>Macro</i>	Acceptance of Reality	Placing into wider context as justification
<i>Participant – Researcher relationship</i>		
<i>Sentence</i>	Elliptical repetition	Continued response
<i>Macro</i>	Free movement SOV/SVO	Linguistic negotiation

Figure 3.6 Detail from Syntax Intonation Data Analysis Matrix (Appendix E)

Key Finding – Code: Social Languages - Syntax	Examples	Description/Analysis: Building Task: Significance – Practice	Significance for Research
LD – RD sentence structure: Code: LD (Active) to RD (Passive) Teacher Action to Student Reciprocal Action Level: Sentence/Clause	A: 54. Yeah...first and foremost.. see we have to bring all their attention to us, the concentration so not even one child should not peep through a window or somewhere. So first the way I output, everybody will be on my side. B: 66. What I think is...whatever I want to teach the students, they should say 'Ok, this teacher she has taught us in a very nice way, it is very interesting'. I want always to have an interaction with the students in such a way that they should understand each and everything what I say	Teacher action is given priority and topicalised to the opening, the left of sentences/clauses. Student reciprocal action is placed at the end, dislocated to the right of sentences/clauses. Teacher action/thought is active whilst student action/thought is passive Process/Sequence: Teacher action directly influences student action – active force on passive acceptance	<ul style="list-style-type: none"> - Way participants see their role as educators – description of duty – left to right – active to passive - Hierarchy of Teacher – student relationship – positional authority - Possible relationship to teaching style in classroom - Form of distributed personhood – student a recipient and future actor of teacher's personhood – knowledge/ value systems. - Reveal attitudes to choice /freedom and capability
Code: LD (Active) to RD (Passive) Statement to Example as Explanation Level: Macro/Stanza	C: 50. By asking them questions, directly I ask them. Sometimes, what happens, for example, notes is there, notes. The child is a very naughtiest child in the class, if you feel. If you can make that small child to come to the board and write. Actively it is given to that person to engage in some work, making him to engage in some work. I am doing something with the other students, so this person is distracting, so the distracting person should be brought to the concentration of the class. In that	Statement is made at the beginning of a stanza followed by an example or illustration of how the teacher puts this into action. The opening statement or response is often an elliptical sentence followed by a detailed example that stands in for analysis. Process/Sequence: Definitive statement followed by explanation. Active statement to passive explanation	<ul style="list-style-type: none"> - Can be related to teaching style of making a definitive statement followed by explanation as a means of qualifying the statement. - Example standing in for analysis can reveal attitudes to assumed knowledge/ understanding. - Reliance on narrative / story acting as explanation – limiting analysis? Focus on HOW not WHY

Figure 3.7 Detail from Syntax Intonation Data Analysis Matrix (Appendix E)

Stage 3: Data Analysis:

In order to focus data analysis, the literature review was reviewed to make connections between literature review data and research questions (Appendix F and Figure 3.8). Key sections and points were summarised in table format in relation to Research 1, 2 and 3 as well as implications for teacher education. Links made between literature review points and across all three research questions helped place into context transcript codes and notes to prepare for data analysis.

Literature Review – Research Questions Matrix

Key points from the Literature review sections have been examined in relation to core areas of inquiry for each research question. This is to serve as a foundation for data analysis write up in relation to key theories/ areas put forward by the literature review.

	RQ1	RQ2	RQ3	Implications
<p>Religious Moral to Secular Ideal</p> <ul style="list-style-type: none"> - Dewey – minds that inquire not disciples of teacher authority. - External sources of knowledge – religion to value education - Habermas – social engagement through praxis – removal of religious/moral element to values. - Dill-beliefs can reference secular, religious and moral authority- interrelationship between religious, secular beliefs and cultural values – teacher values 	<p>RQ1 – i: teacher role as educators – teacher authority to be followed – Active – Passive (LD/RD sentence structure)</p> <p>RQ1 – ii: external demands for English proficiency – navigate outside world.</p>	<p>RQ2 – iii: concept of choice and freedom - conditions/restrictions in which inquiry is made.</p> <p>RQ2 i: Praxis as ideal acts of reciprocal contribution to family/community through achievement that are mediated through external obligations- guided by virtuous act/intentions towards school/family/community – those that have helped the student.</p> <p>Value of giving back/reciprocating praxis and phronesis of teachers/parents – moral economy or acknowledging external factors in individual success – communal (teacher/parent) success?</p>		

Figure 3.8 Detail from Literature Review - Research Questions Matrix (Appendix F)

3.6 Validity

3.6.1 Validity within qualitative research

Validity within positivist research concerns itself with replicability, predictability, reliability of data and uses systematic methods to maintain rigour at all stages of research. Validity in qualitative research focuses on the subjective and interpretive nature of qualitative research. This brings about conflict with the relevance of validity, with its positivist associations, as a term within qualitative research and where terms such as authenticity or understanding are advocated. This provides emphasis on meanings

participants give to certain phenomena and inferences drawn by the researcher on such data (Cohen et al., 2007; Creswell & Miller, 2000; Hammersley, 2007; Malterud, 2001). As such, validity within qualitative research takes into account several principles surrounding the setting in which research takes place, social and cultural data, the role of the researcher as embedded within the research area and data as a product of participant views and perspectives (Cohen et al., 2007). Creswell and Miller (2000) put forward a framework that provides a rationale and procedure for qualitative researchers who attempt to navigate multiple methods and verification strategies (Figure 3.4). Two perspectives that govern the choice of validity strategies are put forward, the lens of the researcher and researchers' paradigmatic assumptions. The way in which research is viewed by the researcher and their ontological and epistemological positions.

Three main paradigms are outlined based upon Lincoln and Guba (1994 as cited by Creswell and Miller, 2000). The Postpositivist or Systematic paradigm uses rigorous and systematic methods that fully supports validity, especially the need to maintain strict control of data's credibility as a qualitative equivalent of quantitative methods. The Constructivist Paradigm are more open-ended, interpretive and place research within its context, putting forward alternatives to validity as trustworthiness and authenticity as outlined by a naturalistic inquiry approach by Lincoln and Guba (1985 as cited by Creswell and Miller, 2000). The Critical paradigm posits that research should aim to examine the hidden aspects of narratives, in how they are constructed and what governs one's narrative in terms of social, political, cultural, economic, ethnic or gender contexts. Each paradigm is cross tabled with the researcher's lens, subject's lens and external lens that provides third party verification.

This thesis considers Creswell and Miller's framework but puts forward that its research cannot be confined within one paradigm, rather that it does span all three (Figure 3.4). Although this thesis works

from a constructivist ontological position, in relation to Creswell and Miller’s framework, falls between postpositivist, systematic , constructivist and critical paradigms as it contains aspects of all three in terms of richness of data, use of systematic data analysis methods, researcher reflexivity and employed an audit trail. This will be discussed further in the next section.

Hammersley (2007) argues that criteria in relation to qualitative research is devised to ensure the quality of research as a counter to positivist criticism of qualitative research as embodying uncertain quality due to a lack of assessment criteria to evaluate and judge interpretive research. He puts forward a need for qualitative research to list considerations for assessing quality of data that acts as a guide to the researcher rather than a checklist of prior rules and standards that research must be assessed against.

Paradigm assumption / Lens	Postpositivist or Systematic Paradigm	Constructivist Paradigm	Critical Paradigm
<i>Lens of the Researcher</i>	<u>Triangulation:</u> Individual interviews, lesson observations and group discussions	<u>Disconfirming evidence:</u> preliminary themes, categories to examine variance and disconfirm patterns of speech and opinions	<u>Researcher Reflexivity:</u> researcher position to participants, power relationships and researcher analysis of data.

<p><i>Lens of Study</i></p> <p><i>Participants</i></p>	<p><u>Member checking:</u></p> <p>participants given opportunity to check transcript for errors made during transcription.</p>	<p>Prolonged engagement in the field</p>	<p>Collaboration</p>
<p><i>Lens of People</i></p> <p><i>External to the Study</i></p> <p><i>(Reviewers, Readers)</i></p>	<p><u>The audit trail:</u> stages of data analysis from transcript, syntax matrix to links to literature review and research questions.</p>	<p><u>Thick Rich description:</u></p> <p>emphasis given to narrative and descriptions by participants</p>	<p>Peer debriefing</p>

Figure 3.4 Validity Procedures within Qualitative Lens and Paradigm Assumptions (Creswell & Miller, 2000, p. 126) adapted to include thesis validity considerations

3.6.2 Validity considerations within this thesis

As seen in Figure 3.4, postpositivist triangulation within data collection helped support individual interviews with group discussions and lesson observations to compare individual perspectives with those expressed within a group and in action within the classroom. Constructivist disconfirming evidence established preliminary themes and categories within data analysis of interviews that was then examined across group discussions and observations to look for variance in participant interaction and engagement as well confirm or disconfirm patterns of speech and opinions across all participants. Critical researcher reflexivity was employed throughout data collection and analysis so that I could consider my own position in relation to participants and my need to provide them with a platform to demonstrate agency and voice. It was especially important to consider power relationships between

myself and participants, given different socio-economic backgrounds and my 'outsider' status (Robinson-pant & Singal, 2013a, 2013b). To help counter imposing my views and need to speak for participants, data findings and analysis attempted to avoid definitive statements of participant behaviour, emphasising my interpretation of data. This is particularly significant for content validity (Cohen et al., 2007) in which abstract notion or idea as interpreted by the researcher is generally accepted. In this case, my understanding of agentive action and use of spoken syntax by participants is defined by my analysis of their speech in conjunction with accepted notions of relational agency as being centred on the voice demonstrating agency. What is particular to my understanding of relational agency is the adaptation to speech patterns and syntax whilst still attempting to maintain accepted understandings of relational agency and agentive action through voice. I have attempted to let participants guide my data analysis yet still needed to employ preliminary theoretical constructs to define codes(Cohen et al., 2007; Hammersley, 2007; Malterud, 2001). Thus, encountering a distinct space of intending to give primacy to participants' voice yet needing to understand it through accepted theory and literature.

In addition, focusing on speech patterns attempted to regulate over-interpretation through a systematic method to examine and analyse data through syntax codes. Systematic syntax codes examined participant speech, rich in data and detail, and utilised a method that provided a degree of rigour by stepping back and approaching participant narratives through functions of speech. Creswell and Miller (2000) point to the need to develop credibility within qualitative research, aligning themselves with more systematic paradigms whilst acknowledging the important of reflexive practice.

Hammersley(2007), advocates methodological pluralism to guide research as well as the benefits of assessment criteria within qualitative research. Criteria can provide the space to reflect upon interpretive judgements and examine its applicability within different contexts. In relation to this thesis,

spoken syntax and examination of speech of low-income female teachers in Bangalore, India is limited to this group and does not seek to apply its analysis to other socio-economic groups or gender within India or elsewhere. However, as Hammersley points out, the process of applying criteria to different contexts could help develop research practice through reflection for the researcher. Applying spoken syntax to teacher education within India, which is one set of criteria or considerations to another context of teacher education, necessitates consistent reflection by the researcher regarding their role within research analysis, analysis relevance to research questions and applicability to a different teacher education context. Data analysis necessitates multiple stages in which checks and balances are employed to improve the credibility of data and practical applicability. Further, as idiographic intentions of research could be potentially restricted using systematic methods, spoken syntax was re-examined as providing analysis beyond the construction of sentences to look at wider use within value formation with the individual contribution of the participant emphasised within analysis.

In conjunction, postpositivist member checking and an audit trail was employed by offering a transcript of their interview for participants to check through and verify their verbal contribution. This was particularly important given that the interviews were conducted in English by non-native speakers and helped mitigate any errors whilst transcribing words or phrases that may have been misunderstood by the researcher. An audit trail demonstrated development of discourse analysis from transcript to initial codes and focus on spoken syntax towards a matrix of spoken syntax and its relevance to research questions (Figures 3.5, 3.6, 3.7, 3.8 and 3.9). Stages of data analysis from transcript, syntax matrix to links with literature review material and relevance for research questions are outlined below.

3.7 Ethics

The main ethical issues for this thesis arose from conducting research amongst low income Indian female teachers in terms of the postcolonial context, the impact of reflection on participants and the need for reflexivity practiced by the researcher (Spivak, 2005; Rizvi et al., 2006; Fox, 2008; Robinson-pant and Singal, 2013b, 2013a).

3.7.1 Postcolonial context and impact of reflection on participants

It was important to note the colonial underpinnings of ethnographic research amongst such groups in India. The development of ethnography away from previous restrictive paradigms does not guard against contemporary dilemmas when researching in postcolonial contexts (Fox, 2008). The researcher needed to consider the impact of self-exploratory and reflective research for women who may not have recounted their life history or made connections to their attitudes towards capability for themselves and their students (Rizvi et al., 2006; Robinson-pant and Singal, 2013b). Teachers' relative lack of reflective narration of their life histories or connections made between their attitudes to capability were assumptions made based on education research conducted in India that focused on policy efficacy or cultural origins of teacher identity as well as postcolonial literature positing the mute subaltern female. Interview questions were designed with careful wording to allow for open-ended responses, avoiding direct questions that prompted specific reflection or questions that framed a judgement or researcher bias. Views and opinions were sought and additional questions based on participant responses were used. In group discussions, scenarios with generic examples were used to avoid using examples from participants' descriptions.

3.7.2 Need for researcher reflexivity and duty of care

A lack of reflective practice and predominance of a collective social structure with social and gender inequalities was taken as a basis to develop research from. However, reflexive practice was routinely employed by myself, to assess and challenge my assumptions regarding perceived subaltern status of participants with attempts made to distance my initial assumptions based on literature and researcher bias from being open enough to listen to what participants had to say. The underlying motivation of the research in privileging the stories and experiences of participants helped guide my interaction and reflexive analysis between theory and data.

It is important that I exercised a duty of care towards the participants in the way I conducted exploratory interviews, allowing for structured questions to move towards unstructured discussion and for the participant to direct and take control of their own story.

Ethic Board permission of University of Reading was granted in June 2016 (Appendix I) and sample schools were provided with Head Teacher Information Sheets and Participant Information Sheets (Appendices G and H) which detailed the purpose of the research and what is required of participants during the interviews and discussion process. Consent forms were signed by participants and stored confidentially. A risk assessment was carried out by the researcher and included safety regarding equipment used (Appendix I).

Interviews were audio recorded and group discussion video recorded with participants' names anonymised to A, B, C and D. Audio and Video files are stored confidentially and not to be used for subsequent research.

Chapter 4 : Data Analysis Tools of Inquiry and Research Question 1:

Teacher Values in relation to Teaching Practice:

4.1 Chapter 4 Introduction

This chapter will examine findings from the data analysis in relation to research question one (Figure 4.1). This includes what participants understood of their role as teachers, how they dealt with the demand for English language proficiency and how this contributes to a foundational understanding of aspirations for themselves and their students. Data analysis conducted in this section will contribute to an understanding of teacher values in relation to teaching practice in the summary Chapter Seven.

Teachers' descriptions of their teaching style and relationships with students and other teachers will be examined through the role of the English language as a desired skill and marker of aspiration as well as the teachers' own use of English language in interviews as careful linguistic negotiation between first and second language. The above analysis will contribute towards a foundational understanding of aspiration as perceived by participants.

The main discourse analysis themes, as outlined in Figure 4.1 for this chapter include: teacher action to student reciprocal action, participants use of statements followed by an explanation, use of narratives to act as a statement as well as assertive positioning (*In my opinion, actually, according to me*) and defensive positioning (*I am not saying, not like that*) followed by a statement or opinion.

Research Question One	Main Discourse Analysis themes relevant to Research Question One
<p>Research Question One : How do teachers describe their responsibilities and different aspects of their teaching experience?</p> <p>i. <i>What do teachers understand of their roles as educators?</i></p> <p>ii. <i>How do teachers negotiate the demands of English language proficiency within their teaching practice?</i></p> <p>iii. <i>How does this contribute towards an understanding of aspirations for themselves and their students?</i></p>	<ul style="list-style-type: none"> • Teacher action to student reciprocal action • External force • Student action leading Teacher response • Narratives as statement/ explanation • Cause and effect of teacher/ parent on student/ child • Assertive and defensive positioning • Non-specific references • Elliptical repetition • Humility and modesty

Figure 4.1 Discourse analysis themes relevant to research question one.

4.2 Teachers’ role as educators (Teacher action to student reciprocal action, Bring/Push of external force , Student action leading Teacher response)

One of the main ways in which participants described their responsibilities and teaching experience was through their relationships with their students, teachers and parents. Participants outlined their roles

through their interaction with students in individual interviews and with other teachers in group discussions. A key element was enacting expected roles and maintaining these relationships. First, participants' descriptions on what it means to be a teacher will be examined as a crucial introductory framework for what they understand of their role as educators.

4.2.1 Participants' introduction to the role of the teacher and motivations to be a teacher

Participants A and C's decision to take up teaching was instigated by their previous experience as a private tutor. It is common practice in India to have a private tutor who provides individual attention and support that a schoolteacher with short lesson times and large class numbers cannot provide.

13. *R: Why did you do decide to become a teacher?*

14. *A: This teaching profession first I was interested, then after certain days I joined this. Because from the beginning, I was interested...taking tuitions and teaching was my real interest. I love teaching. (Participant A, L.13-14)*

25. *R: What made you decide to go into teaching?*

26. *C: Initially, I was taking tuitions, especially for orphans, (names local organisation) in the evening. They were generated from Mother Theresa, there I used to do the tuitions... (Participant C, L.25-26).*

Participants A and C's previous tutor experience provided an introduction to teaching founded in an individual relationship between teacher and student, where being a teacher is primarily based on the act of teaching and supporting the student. Participant C clarified how her experience of tuitions helped with her teaching practice.

27. *R: When you started teaching, what would you say is different between your first year and now?*

28. *C: Because I had a practice of taking the tuitions and teaching them, that way was planted into the teaching level.*

29. *R: That gave you the experience?*

30. *C: That gave me the experience.*

31. *R: How did you transfer teaching from tuitions where you were teaching one or two to a whole class?*

32. *C: Tuitions is giving the individual attention to one person, but classrooms there is a further number of members, whatever we teach to one children (sic) it is equivalent to teaching the tenth child. We can't differentiate it. Then afterwards, I distinguished between the average, semi-average and the complete average (Participant C, L.27-32).*

One teaching context is transferred to another. The context may have changed but similar attention and dedication to the student is expected with no differentiation made between teaching a single student in tuitions or multiple students in a classroom (*whatever we are teaching to one children, it is equivalent to teaching the tenth child*). The main difference being the student's ability in relation to the rest of the class, the student's 'average' ratio. Differentiation of abilities is related to a norm, a collective average ability. Although Participant C later differentiated between student ability in the classroom, an introductory teaching framework is defined by the individual relationship between teacher and student. Participant A provided further insight on why she loves to teach.

15. R: *What do you like about teaching?*

16. A: *Mainly like the children to get the knowledge and the other things are not throughout the life, but this knowledge what we give, it makes them to stand. We are the pillars so they can stand erect on that, so I love the best to do the children who are not doing it well* (Participant A, L.15-16)

Teaching provides support, where individual attention is focused on helping students who lack academic ability. For Participant A, the teacher provides the student with ability to support themselves. The object of the teacher's focus is the student, placed above them as objects of their devotion and commitment, (*it makes them to stand*) even if they are placed there as a result of knowledge passed onto them from the teacher as their pillar. The use of metaphor communicates the extent of their vocational commitment and values. The teacher as a pillar on which the students stand, places the teacher as

foundational support on which the student is erected and commands prime attention (*the knowledge what we give*). This could be an image of humility and modesty, of the teacher as hidden background support to their students' performance and achievement. Teacher action can be seen to be prioritised within this with a central focus on the student as a core objective of teaching reiterated by Participant B and D's descriptions of why they became teachers.

14. B: *...anyway, my education got over...so that was the time I thought of this teaching profession...so that was a very less salary...beginning when I joined, I was paid below Rs 1000, only ...so with that salary, somehow I was working ...no other way...then I thought of going again to the same office and working ...that was not working good for meso I felt let me do something to help children, those who don't know something....teach them something...an idea, a thought came to mind and that was that time I changed my profession.*(Participant B, L.14)

31. R: *Why did you decide to become a teacher?*

32. D: *Because lecturing, I feel...they will do the lecturing and they will go...no relationship between the student and lecturers...as like one stranger they will come and they will go but teacher and students means they will bring the children...they will look at like as a mummy or daddybecause of half of the life they spend with us so whatever we say, this is the right way to bring up in their life but in their lecturing means after 17, 18 years they are grown up...one proverb is there.. 'as a small child we can bend but when they grow up we cannot bend'*
(Participant D, L.31-32)

Participant B's decision to become a teacher was based partly on not wanting to work in an office environment but as with Participant A, the act of teaching is equated with providing support to students who lack knowledge. What is significant here is providing individual attention and knowledge to those who lack it (*those who don't know something*), placing the teacher as someone who has something to provide, to give. The act of teaching is therefore grounded in the act of giving, of providing, of fulfilling a need as perceived by themselves. The teacher can be seen as acting as an external force that pushes the student towards learning. Participant D prefers being a schoolteacher as opposed to a college lecturer providing further insight. The schoolteacher acts as a parent to the student, fulfilling the need for maternal support during the day and learning that extends beyond classroom duties to one which supports their understanding of values, termed here as 'the right way to bring up'. The teacher as mother builds on the teacher as provider, where the motivation to teach for Participant D is based on the need to provide support that extends beyond classroom education and defined by a maternal care in teaching values to her students (*they will look at like as a mummy or daddy*). Teaching may be seen to extend one's maternal role and as a way in which personal and professional lives coincide.

Participant D's metaphor of the student as malleable (*as a small child we can bend...*) is crucial to understanding how teachers approach their role as educators, of providing and fulfilling a need and having a strong influence on the lives of the students themselves. The teacher is prioritised in this initial introduction to the teacher – student relationship. All four participants' descriptions of why they became teachers were grounded in their ability to do something, to act upon a need, to fulfil their need to provide. Whilst their professed focus is the student and their development, their initial understanding of their role as a teacher is to prioritise their action. Although, the student is central to their motivation, it is their action and ability to provide education and values that is predominant (*this is the right way to*

bring up in their life). This will be important to consider as part of teachers' perceptions of their need to provide in relation to their understanding of aspiration for themselves and their students.

The teacher's act of giving determines what can be given by the individual teacher. Their knowledge as not just for their individual consumption but to the wider community, as a form of communal sharing of knowledge. This may have implications for an understanding of ownership of knowledge and authentic knowledge if knowledge is to be passed on.

4.2.2 Defining the 'Teacher and Student' relationship

The teacher can be seen to be prioritised in the way participants structured their sentences when describing their teaching style in the classroom. Participants tended to front end their action to the top of sentences or stanzas (Left Dislocation) and leave student action towards the end of sentences and stanzas (Right Dislocation). Participant A's description of her teaching style is a good example of this. In the extract below, Left Dislocation (LD) and Right Dislocation (RD) have been inserted to demonstrate how teacher action precedes student action in syntax.

55: A: So that is very important when we are teaching. Just I am teaching (LD)...they are doing some work (RD)...that will not work out. So first and foremost I stand up over there (LD) so everybody I can look there, each and every child's eyes should be towards us (RD)...so what explanation we are giving or any example or any small thing or whatever we want, the

classwork, checking or anything...I stand up, I stand and I concentrate on that (LD)... I see that each and every child will do the work what we say to them (RD).(Participant A,L.55)

Teacher action is placed at the beginning of sentences whilst student action follows. One is active whilst the other is passive. Teaching is equated with classroom control, in which the teacher directs student action (*So first and foremost I stand up over there (LD) so everybody I can look there, each and every child's eyes should be towards us (RD)).* The students' eyes are to be fixed upon her, providing her with their full attention. The foundations of the teacher –student relationship can be seen to be based on each enacting a role within the classroom. Participant B's description of their teaching style can help further illustrate the nature of teacher and student roles in the classroom.

38. B: ... first time when I enter a class, whatever it is, I have the habit of saying some positive things to the children (LD)...ok...what are the good things they have to keep up...cultivate in their mind so that will be helpful for them (RD) so once I finish the chapters ...I ask them (LD) 'are you able to understand my explanation...or I'm very fast or you cannot understand at all...so I tell them (RD) ...I give them full freeness (sic) (LD).. 'you can answer anything freely but I'll not scold you...whatever is there, you just tell me' so that I'll change the method of teaching for you...I'll tell the students, they are very friendly always and they'll cooperate in such cases so they'll say 'no miss, it is very nice'...they can understand 'It is very interesting' they are saying (RD) ...once they answer, then I too understand that they understood the explanation what I have given (Participant B, L.38)

Teacher action is spread across this extract from Participant B as her questions to students and recalled speech are placed at the front and end of sentences as illustrations of her teaching methods. The dominance of recalled speech reveal Participant B's illustration of her teaching style as defined by performative action, of following a script within the classroom (*...I give them full freeness (sic) (LD).. 'you can answer anything freely but I'll not scold you... whatever is there, you just tell me'... they are very friendly always and they'll cooperate in such cases so they'll say 'no miss, it is very nice'...they can understand 'It is very interesting' they are saying (RD)).* The teacher provides an explanation of the text or content of the lesson and asks if students understand her explanation, students respond that they do and learning objectives are met as well as the teacher's performance and skill validated and confirmed by student response. If the role of the teacher is to provide knowledge, the role of the student is to receive and accept the teacher's explanations and their positional authority within the classroom. Despite Participant B stating she encourages students to be open about their inability to understand the lesson, it is still her explanation of the text being studied that must be understood and her skill in verbal communication and interaction with them affirmed (*...once they answer, then I too understand that they understood the explanation what I have given).*

The performative aspect of the teacher-student relationship was observed in lesson observations conducted by participants. In Participant B's lesson, where an English lesson for Standard 7 was conducted, students sat in rows with mixed gender within the classroom (Appendix C). Classroom resources were a blackboard and chalk with each student using a textbook and a notebook to write in. Participant B directed the lesson from the front of the class, reading out a short story from the textbook whilst students followed along in their textbooks. Students were then asked if they understood Participant B's explanations of key words and the meaning of the story, to which students responded

their agreement in unison. Student contribution was limited to either group response to agree with the teacher or individual answers recalling the text and teacher's explanation.

Participants' descriptions of maintaining order during classroom disruption is useful in understanding the importance of the teacher and student performing and enacting their expected roles. Participant A and C's descriptions of strategies used to bring students in line are dependent on their ability to control and direct students' attention.

60. *R: But what about the students in your class, what goes through your head when they are misbehaving?*

61. *A: I feel that he is not studying or she is not studying... I want her to do whatever I am (LD)...the work we have given, they have to complete it (RD)...we have only this 40 minutes of time, so in that we have to do so many things,(LD) complete our portions, they have to pay attention(RD)...first and foremost, what we explain...after listening also, so many children they won't be able to recollect it...then the learning outcomes must be there... outcome won't be there means what is the use of we giving so many explanations...so we need that...complete control should be there first(LD). After the control, they will reason(RD). Then after they take down, they will understand, they read that and come back, then only I get the learning outcome (Participant A, L. 60 - 61)*

The teacher utilises a strict process in which they disseminate information and the student responds by taking it down . As with Participant B, Participant A fulfils the learning outcome when the students write down her explanations and demonstrates they have understood the teacher's explanation. (*Then after they take down, they will understand, they read that and come back, then only I get the learning outcome*). Performance of each other's role is crucial for the teacher's understanding of how effective her lesson has been and ability to disseminate information.

Participant C demonstrates a more active role in disseminating information by focusing on the last bench, a position often reserved for weaker and lower performing students.

49. R: *How do you manage to reach the student in the last bench?*

50. C: *By asking them questions, directly I ask them. Sometimes, what happens, for example, notes is there, notes. The child is a very naughtiest child in the class, if you feel. If you can make that small child to come to the board and write. Actively it is given to that person to engage in some work, making him to engage in some work. I am doing something with the other students, so this person is distracting, so the distracting person should be brought to the concentration of the class. In that case, I make them to write the points on the board, what I tell* (Participant C, L.49- 50)

As with Participant B, questions allow Participant C to check learning with her students. The student through their disruptive behaviour can threaten the control and performance of the teacher but by

removing them from their space and into hers, she controls such disruption by creating disruption itself.

The performative act of teacher to correct and maintain discipline whilst the student submits and eventually benefits is put across by Participant C (*so the distracting person should be brought to the concentration of the class. In that case, I make them to write the points on the board, what I tell*).

The teacher and student relationship as performance of expected roles and actions within the classroom demonstrate the continual re-enactment of positional authority held by the teacher in the classroom. It is through the performance of each other's roles that learning is seen to occur. Whether this is through the strict observation of physical behaviour through eye contact or verbal confirmation of understanding as a group, learning is observed through the expected response and action of the student. The need to confirm learning may help validate their positional authority in the classroom. It is therefore vital for teachers to maintain the performative aspect of the relationship with students to ensure that learning occurs. Performing one's expected role is part of the pattern of teaching in which teachers rely upon to fulfil their need to provide for their students.

The deontic dimension of teaching in the teacher – student relationship is underlined by the functional act of teaching, of acting as knowledge provider and ensuring learning through a performative relationship. Prioritising teacher action in participants' spoken syntax can explain their sense of duty to their student as central actors in their students' learning and development of values. Participants' sense of agency is predominant and influences their understanding of their role as educators. Within the teacher – student relationship, through the performance of their role in the classroom, they see themselves as enacting change and enabling student learning. This has significant for an understanding of aspiration as defined by the perceived dominance of the teacher's role in their students' lives.

4.2.3 Defining the 'Teacher and Teacher' relationship

As with the teacher-student relationship, the performance of expected roles amongst teachers is prevalent. In group discussions, participants were found to respond to questions as a group, with group consensus on issues as a key aspect of their relationship with each other.

Group discussions were conducted within the two schools in which the participants taught in, with one group per school. Each group included the participants individually interviewed and observed with two additional teachers from the same school to act as a focus group. Group 1 consisted of Participant A and B as well as Participants GD1 and GD2. Group 2 had Participant C and D as well as Participants GD3 and GD4. First, participants were asked to look at two scenarios involving hypothetical situations of two students in pairs and feed back to the rest of group. Second, all participants were asked to look at a scenario involving a hypothetical situation of a new teacher at their school. The need to maintain group consensus was observed in the use of elliptical repetition, in which group members repeated phrases (*so easy / compare to other*) to show agreement and unity.

GD3: The responsibility on us that we are giving a good education to our future, that is...

D: That is not so easy...

GD3: So easy job, ma'am

D: Compared to other jobs..

GD3: Compared to others (Group 2)

R: How will you help them? Would you go into their class and see how they teach? Or talk to them afterwards

A: Yeah, afterwards...in the class we can't go do that...

GD1: After the class..

B: After the class hours whenever...(Group 1)

The need to maintain consensus through repeating each other's responses put forward a unified response to the researcher. The relationship amongst teachers is put across as one of mutual affirmation and support. The participant is required to share their knowledge and experience to articulate expected behaviour and action of students. The process of sharing individual knowledge came together as a group response, strengthened by elliptical repetition. This demonstrates a need for cohesiveness, of a shared sense of identity as part of a teaching community. Group 1's responses to a scenario involving a newly qualified teacher at their school who was struggling in her first few weeks as a teacher, demonstrates the nature of their combined suggestions through elliptical repetition (*understand*) or by building on each other's responses.

GD2: Tell her to dedicate her work...because teacher's job is not so easyit's very difficult to handle children so we'll tell her to dedicate her work, first of all and if she'll really dedicate her work, she'll not have that fear of teaching and she'll be very kind to all the students...ok?

B: She'll be free of mind...first thing basically she has to understand..she has to learn to adjust with the students, know what are the basic things so that being a friendly way...

A: We have to convince her first...like what is our experience...

B: Be very straight with the students...

GD2: That's what we'll advise her to dedicate...

B: Try to do that one..

GD2: First thing is, to dedicate her work..

A: No, once she gets used to the children, she will understand

B: She will understand..

A: And we tell her own experience...even we have come here for teaching, how kind we are to the children so definitely she will change herself and one, she will enjoy teaching also, once she can cope. See, all kinds of childrens (sic) are there...not only everybody are troublesome...some are very...

GD2: Some are very good children

B: Some are mischievous are there

A: So she will enjoy everything so...when they are weak also, there she can concentrate more, if they are very talented...

GD1: Seeing other teachers, she will change herself once she'll concentrate on her teaching...(Group 1)

Participants defined their group identity through shared suggestions and elliptical repetition supporting each other when questioned by the outsider researcher (*GD2: That's what we'll advise her to dedicate...B: Try to do that one..GD2: First thing is, to dedicate her work...A: No, once she gets used to the children, she will understand B: She will understand..*). Participants came together to educate and inform the researcher of their combined knowledge of teacher expectations. Consensus on what was the right way to approach the issue was important to maintain the unity of the group and community in relation to the researcher as outsider. Consensus and agreement amongst teachers unified their professional community, providing a communal identity underlined by a unified sense of agency in which the teacher acts as part of a group.

Acting as a group to ensure a particular outcome was observed in group responses to the scenario involving an underperforming student. 'Asha' was a final year, Standard 10 student who had decided to leave school in order to pursue her dancing career. Group 1 insisted that Asha needed to complete her high school education before she went ahead with her dancing career whereas Group 2 indicated it was possible to continue with her career if she is able to balance the demands of school.

Group 1:

A: Yeah, so this is what as a subject teacher, we all will concentrate on her, each of us will tell so she thinks 'oh everybody are...everybody's thinking is same so why don't me also do that?' So definitely she will change her mind, we'll speak to her parents and her sister...

GD1: her sister

A:....So they see somehow that she has to take up the exam (Group 1)

Group 2:

GD4: We decided let her continue in her career in dance only...

D: ...Dance only...let she continue

GD4: Let her do both the sides....dance and study...

...R: So you're entitled to do whatever you wish to get done, but after school?

D: Not after the school, not what I'm telling ...let she concentrate in studies also ...undertake other ways...she can go to any friend's house, or any good teacher...she can take it and she can...

R: So if she says 'I want to leave school...'

GD4: No no

D: No no...no need to leave the school, 10th standard is not so difficult ..she can...

R: She can still do her exams?

D: She can do her exams, she can pass

GD4: She must focus on both sides ...balance

R: Who will provide her that balance?

D: Parents...

GD4: Parents and teachers...both also (Group 2)

Group 1 put forward teacher action as group action to ensure that the student continued their education through their ability to convince the student's parents and family (*we all will concentrate on her, each of us will tell so she thinks 'oh everybody are...everybody's thinking is same so why don't me also do that?' So definitely she will change her mind, we'll speak to her parents and her sister...*). For Group 2, group action was the combined effort of the teacher and parent to support the student's ability to balance aspiration and education (*GD4: She must focus on both sides ...balance R: Who will provide her that balance? D: Parents...GD4: Parents and teachers...both also*). Group 1 were part of a school run by female management and teachers in which there was a strong sense of gendered community whereas Group 2's school was run by male management and mainly female teachers. The suggestion to influence the actions of a student and parents by Group 1 indicates teacher relationships and group agency as acting together to fulfil objectives. Group 2's sense of group agency, of relationships with each other, are tempered by their need to maintain reality in their response as a group. Group consensus is redefined through a shared awareness of needing to be flexible and respond to change rather than prevent it. Despite the variance in response, group consensus amongst both groups worked to provide a solution that ensured learning was met. The value of education and their role within it, was not compromised in either response.

**4.3 Negotiating the demands of English language proficiency in participants' teaching practice
(Bring/Push of external force, Cause and effect of teacher/ parent on student/ child, Assertive and defensive positioning followed by a statement or opinion, Non-specific references to allude to external institutions and communities)**

The need to be proficient in English was outlined as a marker of aspiration for teachers and students in the literature review and to some extent supported by participants. In this section, the demands of language proficiency as perceived by participants will be examined.

4.3.1 English language as a core skill and external authority

Participant A outlined that having a good command of English enabled students to perform better in school and offered international prospects.

62. *R: So when they take down from you, they go home and...*

63. *A: They have to learn...we give them lot of exercises...reading...not only questions and answers...I make them to read the lesson... I want them...first of all, they have to read properly, pronounce the words, understand the meaning of that word...all this is...*

64. *R: Is English very important for this?*

65. *A: English is very important, without English they won't know any of the subjects, except the language of Kannada and Hindi...the foremost subject...everything is in English..*

66. R: *Is English important just for their education or for...*

67. A: *For their life...see when ...in my house even to my two daughters we speak only in English because that helps her in her school. What their teacher explains, it will be easy to understand. Their teachers also didn't face much problem, that is what they called and told... the first day my nursery daughter was speaking...communicating in English, so they were very happy.*

68. R: *Why is English so important after you finish school in Bangalore or in India?*

69. A: *Anywhere you see, English is the main language, they consider it as an international language, not only anywhere you can go you can survive with that. Job...everything with communication or anything we read from around the globe, if you know English you can survive anywhere.*

70. R: *In particular for their lesson, your students have to know what those words mean?*

71. A: *Yes, meanings they should know...even though, I am a science teacher, the English I concentrate ...the meaning I want them to understand, without the meaning ...formation of sentences I can't do. Grammatically even the sentence should be proper...otherwise no meaning in Science or Social Studies.(Participant A, L.62-71)*

As well as understanding textbooks in order to learn other subjects and perform better at school, English is seen as not only the language of opportunity but of survival (*if you know English you can survive anywhere*). English language is not just a marker of aspiration but a tool for one's survival, contributing to an ability to cope in the world. Proficiency in English enables communication and global navigation

but as a survival tool, English is a necessity, not just an ideal or distant objective. As English language is a core skill, students are expected to adhere to the technical aspects of the language, the correct use of grammar, sentence structure and meanings of words. English is seen as a separate, external authority in which students are to follow its processes and rules (*Grammatically even the sentence should be proper...otherwise no meaning in Science or Social Studies*).

Participant A's pride in her own children being praised for speaking English at primary school level is seen as the beginning of a path to opportunity. The need to learn English extends beyond the demands of a school education but to ensure one's own children's future. Participant B's reasons for moving away from the outskirts of the city were motivated by the need to find an English medium school that provided an English language-based education.

10. B:... in Peenya most of the schools are English medium only...for namesake English medium school...almost all the conversation, whatever instructions they are giving, everything is in Kannada only. Students also in Kannada they understand, almost all the conversations are carried out in Kannada only in that school... Simply, going and saying 'I'm going to an English medium school'...knowing about English word means....so what I thought, I was not interested in the area to put my children..(Participant B, L.10)

According to Participant B, there is a distinction between schools that tap into a demand for English but supplement instruction and teaching in the local language and schools that provide genuine English language education. As with the teacher – student relationship, Participant B describes education in

schools that teach English through Kannada as one of performance, of empty statements to improve one's status (*Simply, going and saying 'I'm going to an English medium school' ...knowing about English word means....*). The insistence on learning English without the assistance of Kannada is seen as adhering to a view of education in which the integrity of English language is maintained. Participants A and B's observations reveal that supporting the demand for English as core skill requires correct understanding and application. English language not only enables further understanding of one's textbooks in school and as a passport to the world but whose authority is to be respected and followed appropriately.

4.3.2 Participants' use of English language as underlying values of representation

As English language is perceived as immutable by teachers who aim to teach correct grammar and correct meanings of words, the use of English by participants in interviews could be viewed help understand how teachers conform to the authority of the language in their own speech. However, what was observed in an analysis of spoken syntax of participants in individual interviews were the ways in which the English language was restructured to frame their responses and opinions.

In order to distinguish their view as individual and not representative of a group, participants used assertive positioning by using phrases such as 'in my opinion', 'actually' and 'according to me'. They also used defensive positioning with phrases such as 'I am not saying that' or 'not like that' to defend against being misinterpreted or to recall a point previously stated.

10. B: ...in my opinion, whatever we teach, we have to teach the children, they have to learn something from us, they has to be a value for education. (Participant B, L.10)

74. D: Yes, this is as I'm telling myself, I'm not saying otherswhy I'm telling others is that I cannot students as example

78. D: I am not saying it was better...self-satisfaction I am getting it here.(Participant D, L.74, 78)

21. A: Not exactly I don't know about others...when I see that I focus on that child (Participant A, 21)

This use of assertive and defensive positioning allows participants to isolate their own opinion from an imagined group or community they may represent within the individual interview. By underlining that it is their opinion, they are aware of their role as representative but also that speaking on their own without consensus leaves them open and vulnerable to misinterpretation. Participant A's use of non-specific references by stating 'I don't know about others' refers to other generic schools but refuses to name them or reveal specific information about teaching practices there.

Participants' use of non-specific descriptors demonstrates their use of language through the careful choice of words and phrases to allude to a subject or topic as well as remain vague and safe. The manipulation of language can also be seen in participants' switching between the English language syntax of subject-verb-object to the local Kannada subject-object-verb as seen in Participant D's response above. The integrity of English language syntax is maintained but combined with and in negotiation with the syntax of participants' first language of Kannada. This form of negotiation between

two languages can be seen as the way in which participants negotiate the need to follow the authority of the external language they are communicating in but in conjunction with their internal language that they may be either thinking in or framing their thoughts and responses from. This careful negotiation between internal and external language re-contextualises the English language as one whose processes and phrases are used to communicate individual responses effectively. The immutable authority of the English language is made malleable in practice amongst participants.

Students' use of English is seen as a separate authority whose correct use is indicative of appropriate education and ability to understand school texts and communicate in the world. Participants' own use of English in interviews is one of careful consideration and application directed by the individual's need to separate their opinion as non-representative and ensure their position. This is a tool for survival amongst their imagined group or community of teachers. The difference in use of English provides different uses and functions for teachers and students. Student respect and follow English language rules, whereas teachers amend and adapt syntax as individual language manipulation.

4.4 Towards an understanding of aspirations (Narratives as statement/ explanation, cause and effect of teacher/parent on student/child)

In putting together an understanding of aspirations, it is important to note that the concept of aspiration is not wholly defined from nor can it be separated from concepts of choice, freedom, capability and achievement, in which this thesis is primarily concerned in examining. An underlying framework is to be assembled in which aspiration is fundamentally conceived including varying definitions of aspirations and its function for teachers and their students.

This section will first examine participants' descriptions of student ambitions followed by how descriptions of their roles as educators, use of English language as core skill and means of linguistic positioning discussed in this chapter, can contribute to perceptions and definitions of aspirations by participants.

4.4.1 Participants' descriptions of student ambition

Participants described students' ambitions in terms of academic or professional objectives but tied in with a discussion of how this is to be achieved either through academic performance or through parental agreement. Participant A and B outlined professions or subjects students intend to do but that parents often object out of fear or ignorance of desired professions or subjects.

74. *R: What do they normally do?*

75. *A: A few of them science, a few of them commerce. Arts very rarely...because now everywhere when they go to science, it is a very vast field and they can do plenty of things...but commerce the same equally it is going up now. Arts is also there but I think they don't have the knowledge, arts they can do great wonders but I don't think the parents are also understanding...even they have not come across such things ..new to them..(Participant A, L.74-75)*

44. *B: ...for example, that is ...now you may be thinking if I grow up, I'll want to become a doctor, a lawyer or some other architect or something...but your parents will be having a different wish*

for you...so in case your parents wish is different....some parents are very cooperative in sharing children's views...but some are not like that, so in such cases we should try to understand the parents...we should tell them...so which is useful...the teacher say to the students...so the students will understand...so they can make use of the work...in some cases, the parents are not interested, most of the parents are fearing 'I don't want my son or daughter ready to go and join the army because most of the lives are lost...I don't want to give my child like that' that opinion they have ... whatever we are doing for the sake of our country ...something great job it is...we are doing in our lives...

45. R: *So when you asked them about their ambitions, what sort of things did they say to you*

46. B: *One was saying 'Miss, I'll become a doctor' ...another was saying 'I'll become engineer Miss'...some were saying 'Definitely I'll become a soldier'.*(Participant B: L.44-46)

The attitude of parents is seen as a barrier to these students acting upon their aspirations. Participant B distinguishes parents who help their children as cooperative whilst others are fearful. The teacher in this instance, is supportive and understanding of student aspirations in so far as it conforms to their acceptance of ambitions of value, such as Participant B's assertion of a great job as doing something great for others such as being a soldier, in contrast to parents' fears. The teacher, although supportive and encouraging of student ambitions is placed outside the decision-making process between parent and child (*...now you may be thinking if I grow up, I'll want to become a doctor, a lawyer or some other architect or something...but your parents will be having a different wish for you*).

Participants C and D focus on the need to earn money as an ambition or the lack of ambition as a product of family background.

95. R: *What are your hopes, what do you think students want to end up doing or becoming?*

Are they all aiming to be doctors or lawyers?

96. C: *No, no, certainly not. Thing is aim is different, learning is different. In order to achieve the aim, they have to learn. Through the learning only they can achieve the aim. It can be anything. Learning and upgrading your knowledge is not for the sake of getting a doctorate. To live a human life, you require education.*

97. R: *What is a human life? What does that mean?*

98. C: *Living truthfully, for the sake of family, friends, relatives and for the sake of yourself. Live for yourself. That is what I feel.*

99. R: *So when they are finishing college, or school and they are thinking about their ambitions and dreams, is it to get a certain job or get a certain life?*

100. C: *Today it is like this. A person if he earns money, he is the greatest. A person who doesn't earn money he is the lowest. So the two classes are classified nowadays. Whether you are educated or not, that is not coming to the count. Whether you are rich or poor, that is not coming to the count. Money has made people to be pushed forward. Point to be noted, the shortcut method what they do, it can demonstrate what they do.(Participant C, L. 95-100)*

For Participant C, student ambition is separated into their aim and education in which the aim is not necessarily further education but to live a 'human life', seen as being true to oneself and living an authentic life. The need to earn money separates different sections of society, eventually leading towards an inauthentic life in which ambition is defined by monetary wealth. One's ambitions are a marker of authenticity, aspiration defined through learning to live an honest life in society. For those that lack ambition, Participant D equates this with their upbringing.

61. R: *What about those who don't have ambition? Why don't they have ambition?*

62. D: *They don't have...might be I think so...any family background... I think so. According to me, family is very important ...because how parents will bring up, elders will bring up, like that we also will...they are big focus to show...seeing them we also has some ambition...example....how much if we do also in school...now everyday...I'm telling them...more than teaching good things 'you be like this in future' and 'you don't do like this, this is wrong what you are doing' and everything I used to say but at that moment they will listen...after that they will forget...why this is because their family background is like this...through the blood it has come so we cannot change the blood...(Participant D, L.61-62)*

Students' lack of ambition is seen as an inability to listen to the instruction of values by the teacher as well as their family background. Participant D points to this as part of who they are, part of their blood and as such lack of ambition cannot be changed (*why this is because their family background is like this...through the blood it has come so we cannot change the blood*). Participant C and D's perceptions of student ambition is similar to Participant A and B in that there is a futility in the actualisation of student

ambition. Aspiration as individual dreams, ambitions and desires are encouraged, further education and professional achievement is encouraged but there is an acknowledgement that as teachers, they do not make the final decision for the student. Participants may express their ambitions for their students but this is moderated by a discussion of parent objections or fears, the influence of earning money dishonestly and a lack of ambition as directed by family background. Aspirations for their students may be unrestricted but the actualisation of such aspirations are limited by the external structures that exist outside of the classroom.

4.4.2 Participants' role as educators in framing aspiration

Participants' descriptions of their students' ambitions outlined what they believed to be as a separation between students' professed ambitions and parental cooperation; the need to live an honest life or have ambition; the pressures of earning money dishonestly and the lack of family support in encouraging ambition. These are in direct contrast to their views of their role as educators, in particular their motivations to become teachers. Their prizing of the close relationship between teacher and student in which they act as either supportive pillars or providing maternal care for their students. The motivations of the teacher in which their ability to change, to provide, to take care as prominent social actor is at odds with their lack of ability to influence the actualisation of aspiration of their students. The provision of care, the descriptions of their strength and control of the classroom, their dedication and commitment to the student is centred upon student learning. Aspiration as extending beyond the domain of the teacher, beyond the classroom and the school to the student's life outside is limited by the student's obligations to their family. The participants' perception of their predominant influence in their students' lives, within the performative action of their roles in the classroom, is moderated and re-contextualised when considering their relative influence on student and parent decision making. This

could explain the need for teachers to maintain strict control of the teacher – student relationship as primarily serving academic aspirations within the school. The achievement of which further validates and confirms the teacher’s ability.

Participants’ relationships with other teachers as forms of shared identity and communal action, is further emphasised when considering the extent of their influence on student aspiration. In group discussions, responses to student ambition that disrupted their academic achievement in school was unified in the insistence that the student can or should complete their high school education with one group asserting their shared sense of agency to enact change as a group and the other group more willing to negotiate and compromise with the student. The differences between Participant A, B and C,D in their descriptions of student ambition is useful to explore how their framing of ambition may be influenced by their particular school environments and contexts. Whilst Participants A and B focused on ideal education and professions for their students, Participants C and D emphasised honest living and futility of encouraging ambition amongst students from unambitious families. Participants A and B saw the barriers to student ambition as coming from parents’ fear and ignorance of ambitions, Participants C and D saw barriers to aspiration as founded in the external realities of society, in its pursuit of money and lack of higher ambition. Participants A and B’s understanding of aspiration was one in which they encouraged unlimited and higher ambitions but whose actualisation is moderated by external social structures outside of the security of their classroom. Participant C and D’s understanding of aspiration seems to be one grounded in the need to promote authentic living in which learning enables one to live a ‘human life’ and in contrast to Participants A and B, family influence is essential to encouraging aspiration.

4.5 Chapter 4 Summary: Teacher Values in relation to Teaching Practice:

This section will summarise the above chapter in relation to Research Question One: How do teachers describe their responsibilities and different aspects of their teaching experience?

4.5.1 What do teachers understand of their roles as educators?

Participants outlined their understanding of their role as educators as one based upon relationships with their students and as part of a collective group representing peers from their school or community.

Teacher-student relationships were underlined by a crucial asymmetrical relationship in which the teacher's positional authority extended from classroom control, dissemination of knowledge to investing in their student's achievement and partaking in their future success through student gratitude.

Through technical descriptions of duties and responsibilities, participants prioritised their role and impact within the classroom and upon student achievement, however student aspirations are seen as a parent's responsibility, whose direction students are expected to follow.

4.5.2 How do teachers negotiate the demands of English language proficiency within their teaching practice?

In addition to enabling communication and being able to survive in the world, English was seen as core skill needed to understand school texts and as an external authority whose systems of grammar, sentence structure and meanings of words were to be followed. The apparent immutability of the English language as espoused by participants in relation to student education was re-contextualised and reformed when observed in use by participants themselves. Participants' careful negotiation between English and Kannada, between different syntax of first and second language, internal and external

language restructured the use of English to protect one's opinions within representation in an imagined group of teachers.

4.5.3 How does this contribute towards an understanding of aspirations for themselves and their students?

Reshaping the English language to serve a particular purpose can indicate that although participants espoused ideal relationships and expected behaviours of themselves and their students, aspirations, like the immutable English language could be reshaped to fit the purpose of the teacher, of the individual who needs to cohabit and is embedded within their social systems. Aspirations may be ideal, in terms of profession or honest living but when put into practice is reshaped, redefined through negotiation between internal and external desires and ambitions.

The next chapter will consider how participants negotiate their personal and professional aspirations in relation to their personal and professional contexts, gender role and how this influences their concept of choice and freedom.

Chapter 5: Data Analysis: Research Question Two : Teacher Values in relation to Aspiration and Freedom of Choice

5.1 Chapter 5 Introduction

In Chapter 4, aspirations were defined by participants as ideal but reshaped or negotiated between the student, parent and to some extent, the teacher. There was a distinct idea that aspirations, when put into practice needed to be adjusted to reality and made practical. This section will look at ways in which teachers negotiate between their personal and professional aspirations as well as the role that gender plays in their negotiation. This can help contribute to understanding of choice and freedom as well as voice and agency in relation to participant agentive action and relational agency.

Main discourse analysis themes as outlined in Figure 5.1 for this chapter include: cause and effect of teacher and parent on the student and child, referring to the past to explain present context, non-specific references, assertive and defensive positioning to redirect researcher attention, acceptance of reality and uncertainty as rationalisation of circumstances and necessity of internal strength.

Research Question Two	Main Discourse Analysis themes relevant to Research Question Two
<p>Research Question Two: How do teachers negotiate personal and professional aspirations?</p> <p><i>i. How do teachers navigate personal and professional contexts and</i></p>	<ul style="list-style-type: none"> • Statement and Narratives as explanation. • Cause and effect of teacher/parent on student/ child • References to the past • Assertive and defensive positioning

<p><i>circumstances in achieving their aspirations?</i></p> <p>ii. <i>What role does gender play in their personal and professional aspirations?</i></p> <p>iii. <i>What can this reveal about their approach to the concept of choice and freedom?</i></p>	<ul style="list-style-type: none"> • Non-specific references • Elliptical repetition • Humility and modesty • Accepting reality through justification/rationalisation • Accepting uncertainty
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Figure 5.1 Main discourse analysis themes relevant to research question three.

5.2 Participants' negotiation of their personal contexts in developing and achieving aspirations

(Statement and Narratives as explanation, Cause and effect of teacher/parent on student/ child, Humility and modesty, Accepting reality through justification/rationalisation, Accepting uncertainty.)

It is important to first look at participant's understanding of how they formed their aspirations and the influences they describe. Out of the four participants interviewed, three provided detailed narratives of their education and personal backgrounds in which personal aspirations were first formed. Participant B and D pointed to parental influence in decisions made about their future. Participant D initially had difficulty with her father making decisions for her, not with his role but in her inability to meet his expectations.

74....after that I wanted to take commerce, to become like one officer, any official, like accountancy like that ...I felt...but my daddy said 'no, not at all.'...because he's a military man, so whatever he says, that you should do...he won't leave anyone, very strict he was but he was in military after that he got opportunity in postal service, he was post master, now he is retired. So, he put me in Science, there also I felt very difficult, I used to fail, in my life I never failed I did not know failing marks. I told 'No, I can't' and even though lecturer used to go, 'If it is very difficult, after one month you can go to commerce, you can come', they used to tell you, that went in my mind, 'ok ..I can come to commerce' so my daddy told, 'If you fail, ok no problem, once if you fail, second time you can fail, but third time you can do'...but now I am really very happy with my daddy what he had to say...because science has more opportunity in this world...(Participant D, L. 74)

For Participant D, the negotiation took place between the expectations of her father and her need to follow his advice. Adjustment or negotiation was perceived as an internal struggle of the participant, one in which fear of failure was to be resisted and overcome (*so my daddy told, 'If you fail, ok no problem, once if you fail, second time you can fail, but third time you can do'...but now I am really very happy with my daddy what he had to say...because science has more opportunity in this world*). What is not apparent in Participant D's description is a conscious act of negotiation between an individual, preformed aspiration and family obligations, not between an individual and a collective but the individual as part of the collective. Participant D correlates with Morrow's (2013) research into the interlinking of individual desires of students in Andhra Pradesh with those of their family. Morrow sees the issue as a conflict between intergenerational mutuality, family relationships and a neoliberal policy

of individual development and aspiration. However, this conflict is not articulated within participants' descriptions of their relationships with their parents. The conflict that is described is not between a collective society and an ill-fitting individualistic policy but within the participant needing to work on themselves to meet expectations, it is one of internal conflict in which one looks inward rather than outward between themselves and another (*I used to fail, in my life I never failed I did not know failing marks. I told 'No, I can't'*). Negotiation could be framed as being implicit and not an act that is explicit in its action nor in its description by participants. It is part of the accepted role parents play in their children's lives.

In Participant B's description of her upbringing, the role of her father and mother are described as part of normative family values supported through the distinctive roles played by father and mother.

18. B ...I want to say you know, my father doesn't like anybody to sit idle...it's a daughter or a son...he was working in the ITC...he used to say 'when you are going to know about the house problems and all, not now then when you will come to know about these things?' (LD)...So...that things made us normal...if we are coming across any problems ..now you are able to stand by the problem (RD) ...whatever it is in my life, I am ready to face the problem (LD).....I have across such experience(RD)my father has brought up in such an environment, everybody is very supportive(LDmy mother is friendly with us...but my father was a very strict person(RD...each and everything he used to take control of us(LD ...so it was due to this pressure, now I am able to overcome all difficulties problems in our life(RD)...because the support, that thing what he has taught us, now we have learnt that (LD ...now I think of that...what he did for us in the past, now we are able to stand by whatever problems come(RD) (Participant B, L.18)

In comparison to her mother's passive role, Participant B describes her father as being active in instilling values that helped her to be resilient (*(LD)...So...that things made us normal...if we are coming across any problems ..now you are able to stand by the problem (RD)).* As with Participant D, the father within the family structure is the main provider of learning, advice and direction as well as immovable and unrelenting in their instruction. Explicit negotiation is not made apparent, in which there is an actual exchange of intentions or desires to find a consensus or agreement. It is more of an acceptance of structures and systems in which one exists and functions in that brings about long term benefits (*but my father was a very strict person(RD...each and everything he used to take control of us(LD ...so it was due to this pressure, now I am able to overcome all difficulties problems in our life(RD)...).*

Participant C's description of her route into teaching reveals the impact of changing family circumstance on individual aspirations.

16. B: We had a financial problem. Daddy was working. All of a sudden, his wages were changed, (LD)... I was 19 years old and I was doing my BSc second year, so because of financial problems (RD ... the church did not provide us any help, we asked the church(LD)...so I discontinued my BSc and I started working (RD). Then I did my BSc by correspondence, mathematics (Participant B, L.16)

Participant C does not necessarily provide further explanation for why she needed to start working as a result of her father losing his job but the right dislocated statement 'so I discontinued my BSc and I started working' can serve as either a sufficient explanation or a passive statement within a framework of accepted systems and relationships. Participant C does further qualify what led her to teaching,

26 C:So overall, I can say poverty pushed me into the teaching life, I did not get an opportunity anywhere. So I pushed myself, I went to (names school) that was my first job. At that time, I had discontinued my BSc (Participant C, L.26)

Participant C offers an alternative to the positive impact of parental influence in the course of their children's lives. There is a distinct sense of being pushed into teaching as alternatives were not available. Circumstances which required her passive acceptance galvanised her into succeeding despite having to give up her studies. Despite Participant C pointing to poverty as a cause for her change in circumstances, the social structure in which she gave up her education to work is not alluded to or defined in any way. As with Feldman and Gellert, (Feldman & Gellert, 2006) the underlying dynamics of social relationships, family obligations that perpetuate inequality are not made distinct.

The negotiated act such as studying a different subject or discontinuing one's education to work is described through passive, matter of fact speech. There is a distinction between participants' descriptions of their active role within the classroom in Chapter 4 and their passive role within their family constructs. Participant B, C and D right dislocate their action to the end of sentences, as passive actions in response to an action or cause. In doing so, they reinforce the asymmetrical relationship between parent/child, teacher/student in descriptions of their own family background.

In relation to their role as teachers, there does not appear to be a clear distinction between normative values that participants possess and those expected of their students, as part of the asymmetrical relationship between teacher and student and way in which student learning is seen to take place. Central to this, is the implicit negotiation of constructs and systems in which teacher and student, parent and child are embedded within.

5.3 Participants' negotiation of their professional contexts in developing and achieving aspirations for themselves and their students (Cause and effect of teacher/ parent on student/ child, References to the past,)

Participants' understanding of accepted asymmetrical relationships between parent and child, teacher and student help define the professional context and circumstances that teachers work within to achieve their professional aspirations for themselves and their students. Key to this are participant views of student learning as a basis for a shared understanding of aspiration between teacher and student.

Participant A outlines student learning as acquiring knowledge in which her role is to instigate that process,

19. Even the small class I enter, I pick up those kind of children and somehow I see that they have to do (LD), they should get the learning, they have to learn that knowledge, that wisdom...each and everybody should have (RD). (Participant A,L.19)

Wisdom is to be acquired, to be received from the teacher which places the act of learning as one of receiving knowledge. Participant A front loads her action in her physical presence in entering the classroom and improving students learning, 'pick up' so that they become active in their acceptance of her instruction and in the act of learning. The idea that a student's learning is based on a foundation of teacher action is prevalent in participant descriptions of their students.

34. *D: That is according to the lesson, some lessons no need to explain, already I have explained in the previous classes...just I can say and go..the meanings...they will learn. But some lessons, they don't know, that I have to explain more. (Participant D, L.34)*

56. *B: Utilising the children for learning different kind of things...that is they will be learn outside, after they go home or maybe the parents cannot provide such things for the children, so I want whatever knowledge I haveso for maximum, I want something to share with the students...(Participant B, L.56)*

66. *C: Devotion to studies. That should be there, devotion when he is devote-fully (sic) studying something, daily God will bless. One more thing, when he is doing on this path, he will be criticised. Criticision (sic) is a plus point for having knowledge. Somebody criticises you saying I don't know this, next day you'll come up with that.*

67. *R: So when someone tells you, you don't know this, it is motivating for them?*

68. *C: Motivating*

69. R: *What is their relationship with their teacher? How should they be with their teacher?*

70. C: *With the same devotion.* (Participant C, L.66-70)

As with Participant A, Participant D and B point to the teacher in introducing learning with their explanations and sharing knowledge (*just I can say and go...the meanings...they will learn (D) ;so for maximum, I want something to share with the students (B)*) whereas Participant C sees learning as devotion to their studies and to the teacher (*devotion when he is devote-fully (sic) studying something, daily God will bless.*). This is also an area in which religious beliefs intersect with cultural values of gratitude to one's family and to God and where devotion to one's learning is acknowledged and returned by God's blessing. As well as the teacher being a focal point in the act of learning, the student is viewed as deficient or lacking without the teacher's act of instigating learning. This relates to literature on teacher identity in India, (Ganapathy-Coleman, 2014; Mooij, 2008; Sarangapani, 2003; Sriprakash, 2011; Vijaysimha, 2013), in which the child is a symbol of inexperience therefore needing adult guidance and direction to ensure their future success and achievement.

5.3.1 Shared aspirations: Child-student immaturity as foundation for shared aspirations between parent-child, teacher- student.

Participant B and D's descriptions of parental influence on forming their aspirations correlates with the notion of student not being fully aware of the world in order to make the right decision. The right decision ensures future achievement as the consequences of making a wrong decision can be more

drastic within a context that lacks a stable and consistent welfare or benefit system. The child as an empty vessel needing to be filled with knowledge relates to the dominance of the Guru ideal in which the student is shaped through instruction. Participants' views of students could be related to the emancipatory basis of the traditional Guru in which the student is saved through learning (*they should get the learning, they have to learn that knowledge, that wisdom...each and everybody should have (A)).* The student's knowledge is built upon through teaching in order to prepare the student for maturity and future achievement. Although this can be seen as a form of emancipation, of saving the student in ensuring future success, it can also be seen as the need to maintain social relationships between parent/child, teacher/student, in which emancipation is to be received from those in authority and at the top end of an asymmetrical relationship. Freire's ideas of emancipation put forward those who are oppressed must take on for themselves, represent themselves as a form of true emancipation (Freire, 1996). In this case, the act of saving the child, the student requires both the active role of the parent/teacher and the passive acceptance of the child/student. The act of saving, of emancipation is tied with the act of learning and teaching. The way a child learns frames the ways in which aspirations are formed and in which a sense of achievement is perceived. It is seen as shared between parent/teacher/child/student.

5.3.2 Knowledge as Distributed Personhood: relation to aspiration development and achievement.

As the act of learning may be shared between parent/child, teacher/student, knowledge could be shared as part of a distributed personhood of parent and teacher where the student/child carries on the knowledge that is passed onto them.

The individual is formed and defined by the whole. Thus, a student's achievement is shared with their parents and teachers. Shared ownership of knowledge can be extended to shared ownership of success. Student action is passive in their acceptance of adult instruction and direction but made active in their reciprocal acknowledgement of parental and teacher influence in their success.

This has distinct consequences for an understanding of how aspirations are formed and negotiated within a context in which the role of the parent, teacher is inflexible and the student/child malleable.

Participant B frames this through the overall authority held by the parent as provider and caretaker of their children. She describes the need for students to recognise the different hardships parents go through to make education possible for their children and the efforts of their school,

42. *B: One thing we used to say to them ...'after you finish, see it will be good for you...don't spoil your school name, reputation as far as you're in the school, we get good name to the school ...and to your teachers, your parents also...they are the ones who take so much of difficulty and sending you to school, taking care of each and everything for you, all your needs...how much ever troubles come in their life they are ready to face everything for the sake of children...so don't forget these things...keep in your mind. First of all, think of your parents, ones who have given you all this, you should be very lucky enough to sit, to get such good parents...for providing each and everything in your life ...and thankful to the God...don't ever forget the school and teachers who gave you the education so not now, in your future...(Participant B, L.42)*

The joint effort of parent and teacher in working to make the student/ child successful necessitates the reciprocal act of acknowledgement and gratitude. This is not strictly an act of moral economy in which a student through gratitude reciprocates the hard work and effort of parents and teachers, but one in which the reciprocal act of gratitude serves as an acknowledgement of the legacy of one's family and educational relationships. It shows respect and reminds the student their individual achievement is as a result of the hard work of those before them (*you should be very lucky enough to sit, to get such good parents...for providing each and everything in your life*). The need for reciprocal gratitude also maintains the asymmetrical relationship between parent/teacher and student/child.

Participant A builds upon this when describing the achievement of a recent student cohort,

101. R: *Why did they achieve such good marks?*

102. A: *I feel the students...they were happy with me...happiness in the sense, they were not very happy with me, I was very strict...not cut jokes, laugh with them, always I will be very strict. I keep concentrating on the work only, even sometimes their P.T period, sometimes I will take because at the end and all, I don't allow them...but I will say it is very good for playing and all that, I give the instruction. In science, they have to do that...physically they have to but mentally there was lagging behind with their studies and all, so we used to focus a bit more on that. So their efforts were more.*

103. R: *Did they recognise this when they received their marks?*

104. A: *They were very happy, it made me also very happy. Later on they realised it, 'It's only because of you, Ma'am, we got this...'...in the end they were very happy.* (Participant A. L101-104)

Student acknowledgement of Participant A's efforts to help them were described as happening after they received their marks, as a final acknowledgement that their teacher's strict discipline had benefits that they were not aware of at the time. This feeds into the idea that the student, in the act of learning, is inherently unaware of the reality of hard work, of adult efforts to provide, direct and ensure their success (*Later on they realised it, 'It's only because of you, Ma'am, we got this...'*). It also distinguishes the teacher understanding the world in which they live and the student as outside this sphere of understanding. Participants A and B outlined student gratitude as a confirmation of their own efforts and hard work.

The teacher is part of a fixed and defined system, an asymmetrical relationship in which their positional authority over the student is reinforced and supported in their school environment and in their teaching. However, it is in the implicit acceptance of teacher/student relation and position that calls for some form of recognition of individual hard work and achievement of the teacher themselves. If positional authority is a given, a teacher does not have to work as hard to achieve respect through authority with their students, therefore a different form of respect through individual gratitude is sought. Although a teacher is part of a whole, their need for reciprocal gratitude from their students makes flexible the rigidity of their positional authority. They are now receiving from the student in a relationship in which the student has previously been the main recipient. However, what they are in receipt of reaffirms their asymmetrical relationship, confirming and affirming the positional distance

between teacher and student in which the teacher knows everything and the student is ignorant and unaware.

The need for students to show gratitude acknowledges the individual effort of the teacher and reveals an awareness of their impact on student learning. Their active role within the lives of their students can bring about a sense of agency in which aspirations are shaped to their professional role and personal affirmation. Although, personal aspirations for these participants were adjusted and their passive role accepted in childhood, their role as teachers enables them to be active in defining professional aspirations through outlining their particular role and relationship with their students and in gaining a sense of achievement through gratitude and recognition of their individual efforts taken to ensure student success.

5.4 Teacher negotiation of personal and professional contexts through their speech.(Assertive and defensive positioning, Non-specific references)

The use of assertive and defensive positioning as a means of linguistic negotiation has been examined in Chapter 4, looking at ways in which participants use phrases such as 'I'm not saying that' or 'In my opinion' to distinguish their views as distinct as separate from a group they may feel they are representing. A closer examination of assertive and defensive positioning, non-specific references to avoid specifying places or groups as well as verbal parenthesis provide clarification in participants' spoken syntax. This can help understand ways in which participants use language and what this can tell us about the nature of their personal and professional negotiation.

In discussing students who have picked up bad habits, Participant D uses verbal parenthesis followed by non-specific references to distance her students from being included in this group,

51. *R: Do you sometimes see those students?*

52. *D: Yeah, many children I have seen...not our children...other children I have seen
...especially I am telling in this area, Lingarajapuram(Participant D, L51-52)*

Adjusting her speech to include the verbal parenthesis of ‘not our children, other children I have seen’, Participant D protects against misrepresenting her students, referring to children in the local area. Lingarajapuram becomes the focal point of the sentence and is distanced from the participant who had previously stated that she was not from the area and preferred other parts of Bangalore (Participant D, L.151). The verbal parenthesis acted as a corrective device, to steer the sentence to the right direction towards being non-specific and redirecting attention to a generic local area. In this, Participant D not only protected her students and her school but also articulated her awareness of how she may be interpreted.

Participant B used non-specific references to use describe how she disciplines her students,

30. *B...otherwise ...we say it once or twice... ‘in case if you don’t obey, I’ll give you
punishment’ we’ll say...by giving something imposition, that you’ll not do certain things, you’ll*

write certain times...saying like this...sometimes, I'll say 'write I'll not talk in class'...more than that we don't give... (Participant B, L.30)

In ending the sentence with 'more than that we don't give', Participant B avoided being specific about what she meant by further punishment. Whilst being specific about the way in which she addressed her students with verbal warnings, Participant B alluded to further punishment, specifying that they do not do it. The use of a non-specific reference in 'more than that' followed by a specific 'we don't give', demonstrates that Participant B was aware of what not to say or to allude to instead of being specific. Whether 'more than that' indicates physical punishment or something harsher than verbal warnings, being specific about it indicates knowledge of such punishment. Mentioning these in a discussion of student discipline would not only give the researcher the wrong impression of the participant and the school in which she works but may detract from previous statements made.

The awareness of external perception and misconception through words or phrases used demonstrates that Participants B and D were not only self-aware but their heightened sense of self-awareness made explicit their implicit means of navigating between themselves, their communities or groups they represented. The use of verbal parentheses and non-specific references allows us to see how negotiation takes place, guarding against misrepresentation, of being protective and communal but also purposefully corrective by either avoiding or misdirecting attention to something non-specific and generic. This indicates a clear and distinct skill in linguistic manipulation of spoken syntax, to put across a point, to put forward a representation but also to guard against misinterpretation and facilitate deflection.

Participant A uses defensive positioning and non-specific references to focus attention on her action with the student,

20. *R: Do you think that some of them don't get that opportunity to have that?*

21. *A: Not exactly I don't know about others...when I see that I focus on that child, those who don't do anything, they are very weak. (Participant A, L.20-21)*

In responding to a question on opportunity to develop knowledge and wisdom, Participant A avoids discussing external factors to concentrate attention on what she does to help students. This form of circumvention could be protecting oneself from commenting on factors outside the classroom and redirecting discussion to their individual action. Participant A could be seen to take control of the discussion and redirect a question to respond in the way she chose to. By avoiding talking about others and refocusing on herself, the discussion is redirected to her teaching technique and problem-solving skills. This helps understand how participants use phrases to not only reconstruct speech but to refocus attention on their action or opinion. Moving the researcher's focus away from the whole, from the community or group they represent to themselves demonstrates an ability to separate themselves from the group itself. It is possible the underlying motivation to separate oneself is still defined by the needs of the group, to protect community representation to the outsider-researcher.

In terms of understanding issues of representation (Spivak, 2005), participants' use of language demonstrates not just a need to protect a collective or synecdoche against misrepresentation but also a

skilled use of speech to redirect focus and attention for a particular purpose. Although, a heightened sense of self and that of one's community indicates an awareness of relationships and links, it is the act of bringing the researcher's attention in line with the view or perspective they wish to put across that is most interesting. There is an element of control in explicating statements or clarifying phrases. Despite participants' apparent hesitance or use of fragmented non-specific phrases, avoidance indicates a distinctive understanding and control of representation through language. The participant may sound flustered or backtrack using broken phrases but there could be a certain clarity of purpose and skill between how they sound to the researcher and what they want to get across. It may be possible that this is not just simple purposeful obfuscation but part of their spoken syntax, the nature of their speech. However, in the free flowing, fluid nature of spoken speech, it does highlight a certain level of control in deflecting focus away from a previous statement and redirecting towards intended meaning.

The contrast in sounding hesitant yet being deliberate and careful in redirecting attention is where participants may employ implicit negotiation. Through examining their spoken syntax, implicit negotiation and relationships within embedded systems and constructs could be understood. This could be useful in examining how they perceive the relationship between themselves and the researcher, as well as relationships between themselves and who they feel they represent. It is possible that in this act of implicit negotiation of speech that participants may define their underlying values regarding relationships and demarcate those that need protection from outside intrusion and those that can be opened up to external scrutiny. In particular, implicit negotiations of speech can help understand areas that participants feel are internal with personal relationships they feel representative of and external areas that are more professional surrounding the technical details of their individual teaching practice.

5.5 Role played by Gender in personal and professional aspirations (as daughter, wife, mother)

(Humility and modesty, Accepting reality as justification or rationalisation)

Participants used gendered roles such as wife, mother, daughter and sister in describing their role within their family. This set the framework from which their perspective and experience was described and explained.

As discussed above, Participant C outlined her reason for joining the profession was due to her father losing his job but family is underlined as being an important support for her when she lost her job,

82. *C: But so many times I've been fallen down, lifted up, fallen down, lifted up...it's all because my parents, my brother and sister they are the ones who motivated me when I was about to fall.*

83. *R: So family was very important?*

84. *C: Family was very important for me... (Participant C, L.82-84)*

Family is a crucial support system for Participant C, who describes being 'lifted up' by the unified force of parents, brother and sister who motivate her when she is 'about to fall'. The family provides not only support when she has fallen but through their encouragement prevents future falling. Participant C made sacrifices in the past to support her family but who now support her, bringing about a sense of mutual support, especially in times of crisis. Participant C's family helps maintain her role as a teacher and whose joint effort continues to help her to recover and achieve, which she acknowledges as crucial

for her recovery. She attributes her ability to overcome this difficult period to her family as reciprocal gratitude to their efforts. Her gendered role within the family is not made distinct but seen as part of a supportive family structure in which she as sister and daughter is supported.

This acknowledgement of family structures is prevalent in Participant B and D's descriptions of their roles as daughter and wife in terms of their aspirations,

12. B: More than 11 years...soon after the marriage, I was working only for 3 years, I quit my job ...there in Peenya, after this school what I told you beforethere also 3 years I worked...due to some problem the school was shut down...then after marriage 3 years I was sitting idle at home, I was feeling very low so I requested so much my husband, then he allowed me to go for work. Just he was telling me, convincing me...'what is the use going for a job? Only we two are there, what you are going to do simply going to work...' But when you are feeling idle at home...some value for education is there so I told better I go somewhere...(Participant B, L.12)

Participant B's efforts to start working after marriage outline her negotiations with her husband. Her husband's reasoning that her income is not needed reconstructed not only her potential contribution to the family income as additional but her role as wife and future mother as being the beneficiary or dependant of her husband's earning capacity. Participant B's description of her husband questioning her going to work as 'what are you going to do, simply going to work' indicates a perception of work carried about by women as not having much significance apart from providing them with something to do, prevent boredom of 'sitting idle'. Participant B's husband questions her logic by focusing on the act of

going to work rather than the nature of work itself, indicating female oriented professions are not seen as work. Participant B seeks to explain her husband's reaction to her working. There is a clear emphasis of her husband's opposition that she wins over by her main argument that she needs to get out of the house. Her value for education is placed second in her argument to be allowed to work. Participant B negotiates expectations of her role as wife and her need to work by conceding to her husband's perceptions in order to get the result she wants. It is this form of manoeuvring that can help define how women negotiate their aspirations, there is an awareness of how she will be perceived as well as an understanding of how to work with such perceptions to achieve a result.

Participant D is distinct in outlining her future aspiration to continue with her education but points to her family obligations as structures that need to be maintained,

77. *R: Did you have any other ambition apart from being a teacher?*

78. *D: Apart from being a teacher....actually I had, after my M.Sc, I want to do my Ph.D in Anatomy but after my marriage because of my personal problem, husband, wife family...that is more responsibility than this problem. Because I want to ...somewhat I have about the dead bodies, about something I want to study about dead bodies, what is there inside...*

79. *R: Do you think you can still study?*

80. *D: No, now I can't....because of the family, I cannot divert my mind anyway... (Participant D, L.77-80)*

158. R: *I wish someday you will be able to do your Ph.D.*

159. D: *No, that is impossible, I think so ...before that marriage means my parents used to help so now responsibilities are more...*(Participant D, L.158-159)

Participant D feels she is not able to do a doctorate as her role as wife and daughter in law has brought her greater responsibility (*No, now I can't....because of the family, I cannot divert my mind anyway*).

This places into context Participant D's descriptions of family life as a child in which she felt protected and looked after and where decisions and responsibility was taken away from her. In two separate occasions referring to her ambitions, she points to her marriage as a key event that has disabled her from achieving a doctorate.

Participant D states there is greater responsibility but does not allude to what these responsibilities are (*so now responsibilities are more*). This could be a part of passive acceptance of responsibilities that go along with being a wife but also a deflection from getting too personal with the researcher, as a means of maintaining distance and protecting one's personal business from external scrutiny. Although, Participant D was the more vocal of all participants in talking about the impact her changing female role had on her ambitions, from daughter to wife, her reluctance to go into personal detail indicates there is a division between the internal world that she inhabits with all her responsibilities and obligations that prevents her from going forward with her education and the professional world that she is open to discuss. As with Participant B, the way in which responses are framed and examples explained indicate that these women are aware of what is to be kept private and personal and what can be discussed with a stranger.

Statements of 'because of my family, I cannot divert my mind away' serve as sufficient explanation for not being able to continue with her studies, which taps into a generic, accepted idea that 'family' stands for a range of expected duties, responsibilities that prevent her from stopping work and returning to education. Marriage indicates entry into adulthood and acceptance of duties, responsibilities and extended accountability to others apart from your parents and siblings. It is possible that as a wife, returning to education redirects priorities away from the husband and his family to oneself and individual attainment.

Although keeping her role as wife separate from discussion, Participant D is more open to describing the maternal role she plays in the school,

34. D: ...but outside, means after the class hour, I will be with them friendly, I used to share their feelings and I used to say the children 'Whatever is there, as a friend, as one like your mummy, you share with me, no problem. If I know I will give the suggestion, if I know I will give'.

(Participant D, L.34)

Participant D's professional persona outside of teaching is to embody a maternal role, in which students can confide in her and she can continue her act of care by providing advice. Gupta's study (Gupta, 2003) on the maternal role of teachers sees the teacher extend her maternal role to her students. Participant D uses the role of a mother to demonstrate care to her students. That she can help them beyond their academic lives and is invested emotionally in their lives as young people. She brings together professional and personal personas to put forward an image of herself as a teacher who goes beyond

what is required as a classroom teacher and embodies characteristics of the mother/teacher in her interaction with students. Utilising a maternal role to show care for students can use gendered qualities or characteristics of a mother within the Indian context. In comparison to previous descriptions of a strict father, the mother is friendly, gentle and embodies unconditional love and care. Participant D uses the mother as a way of distinguishing her strict professional persona in her interaction with students, demonstrating an instinctive understanding of how female roles and figures are perceived as well as using such characteristics for a particular purpose. Whatever personal aspirations Participant D has for her own role as a mother, the utilisation of the maternal role within her professional context is crucial in understanding how participants understand and utilise gender within their lives and aspirations.

In terms of the crossover between personal and professional contexts, Participant A described how her role as a teacher filtered into her interaction with her children.

106. A: Yeah, I feel I became very rude. Even my family they tell me that...even my two daughters don't like the way I ...the way I am here in the school, the same thing it has come out also... 'you are not a loving mum, you are very rude to us, you are very strict' and all...then I sit alone...when I go home, I think I shouldn't do this...but automatically when I see them doing something, no? I just burst out...sometimes I only feel I shouldn't do that. (Participant A, L.106)

Participant A's children reacted negatively to her strict professional persona which reflected a professional self which she has expressed as a key teaching skill. Participant A by being made aware of how she is perceived, reflects upon this yet feels that her professional persona is so engrained in her

that it is part of an instinctive reaction to situations (*I just burst out...sometimes I only feel I shouldn't do that*). The boundaries between personal and professional contexts are made porous in her need to embody the strict disciplinarian persona of an effective teacher, in which she uses tone of voice and communication skills as defining factors. Participant A has emphasised the way she addresses students, whether it is how to question a student or her physical presence in a classroom. In comparison to Participant D, the mother/teacher role put across by Participant A is less gentle and soft, inculcating aspects of her teaching style into her sense of self, in which her role as mother and teacher is combined and embedded in her daily interactions with both student and child.

Participants' gendered role is defined through them being female in relation to someone. Their definition and description of their gendered experience is defined by their relationship to a husband, child or father, mother, brother or sister. Their gender mediates their relationships, their interactions and decisions to continue to work or study. As with their students, they share their aspirations with those to whom they are accountable to or take care of, those whom share ownership of their decisions, including their choice in being a teacher.

5.5.1 Being a female teacher: mediating gendered professions and collective identity.

Group discussions with participants and their peers included a discussion on why the teaching profession may be suitable for women. Group 1 put forward two main reasons as convenience and comfort in working in a female oriented environment.

R: You mentioned for ladies this job is good, why is that?

GD2: Why means ...teaching is more ...ladies will be there and we'll be very convenient to talk with them and mingle with them...office means more gents, more men will be there and we'll not mingle so much

B: Also office timings are not so convenient for us...we'll go in the morning, working till evening 6, 7 sometimes, we'll be drawn into that also ...so it is not so convenient, here in schools and all we have our proper timings. We enjoy almost for each and every benefits here in the schools and for coming about teaching across to teachers...what we don't know also ..just going through different, each and every five years , the syllabus keep on changing, we come to know across many new things, even though we have studied but in some cases we didn't...it is not that we know everything...(Group 1)

Participant GD2 outlines the key difference between a school and office environment is the dominance of women in the teaching profession. A woman, especially if she is married does not traditionally associate or form relationships with men apart from those with familial connections. Mixed gendered environments such as offices are spaces in which such relationships have potential to be formed and pose difficulties for women who are increasingly aware of how they might be perceived by fellow colleagues and by their families (*office means more gents, more men will be there and we'll not mingle so much (B)*). In negotiating perceptions of others and guarding against misrepresentation, female-oriented professions seen as acceptable within their social systems are chosen. In addition to the socially accepted maternal role of the teacher previously discussed, teaching is seen as more convenient for the teacher to continue to take care of their family as the working day is shorter. In contrast, Group 2

discusses the convenience of being a teacher but does not agree that it is any more convenient than any other profession,

127. *R: What about convenience? For example, the hours that you finish at 3:30 allows you to go your family, allows you to work in a place where you are not in an office, you are not coming late at night, what about convenience sake?*

128. *C: Teacher's job is a convenient job which I feel*

129. *GD4: It is a convenient job*

130. *R: Is it safe like that, in that sense?*

131. *D: Convenient is...how we will make life like convenient...suppose I go to other job, I can make it satisfactory to my house and I can. That is according to our lifestyle...convenient...if I do, okay, this is 3:30, 3:30 I'm going back so whatever the timings of the work, I can do. Suppose I'm going to any company, according to that situation I will adjust*

132. *C: Environment makes you to mould your situation*

133. *D: So, I won't say teacher job is a convenient job and so easy job, no...very tough job*

(Group 2, L.127 – 133)

Participant D rejects the idea that teaching holds any particular convenience apart from being a profession with different working hours. There is no specific mention of gender in this discussion, being

a working woman is not specified as it is with Group 1. Participant C's statement that one's environment 'makes you to mould your situation', indicates an approach in which one adjusts to professional environments and circumstances.

Group 1's articulation that teaching allows women a certain freedom to mingle in their work environment expresses a stronger sense of communal identity as female teachers and not limited to being a wife, mother or daughter to someone else. It is not an externally defined relationship but internal and homogenous, allowing for reduction of at least one structural hierarchy between genders. Teaching facilitates their roles as wives and mothers and is considered convenient, but also provides a space in which they can partake in shared experiences. In contrast, Group 2's promotion of moulding oneself indicates their perception of professional spaces as needing to be negotiated and adjusted to, that it is their role as workers to adjust to their environment and accommodate for what is given to them.

There are further distinctions, Group 1 sees their choice of profession as one that facilitates their requirements as wives and mothers, it allows them to work with other women to avoid mingling with men in office spaces and to return home to look after their family. They are more active in their descriptions of teaching and the way they negotiate expectations. They are the main actors within their sets of obligations and social systems. Group 2, in adjusting and moulding to situations or environments puts across a more passive outlook in which they do still negotiate expectations but for them, teaching is not necessarily as safe and comfortable a space as Group 1. It is as any other profession in which hours are adjusted to and personal circumstances altered.

In relation to a collective identity based on profession, gender allows for female teachers to enable synecdoche, a sense of communal identity far greater than that of being a teacher. Being a female

teacher places gender as going beyond defining aspirations and social relationships to forming a sense of communal identity in which women are strengthened and made to feel more active in their negotiated implicit decisions and choices.

5.6 Understanding Choice and Freedom for participants and their students (Statement and Narratives as explanation, Cause and effect of teacher/ parent on student/ child, Accepting reality as justification / rationalisation, Accepting uncertainty)

This section will examine how key areas contribute to an understanding of choice and freedom for participants and their students. Issues concerning the nature of implicit negotiation in terms of shared ownership of knowledge and achievement will examine how participants approach issues of choice and freedom. Structural hierarchies in which female teachers negotiate and function, will be looked at further to understand how their experience contributes to an understanding of agency.

5.6.1 Shared ownership of knowledge and achievement

The act of learning is defined as receiving knowledge from the teacher and direction from one's parent. Sen's outlining of education as a commodity, (Sen, 1997, 2005) views education as a means of actual freedom to enable individual choice in its use and disallows single doctrine or dominant use. Actual freedom in the context of distributed personhood and shared knowledge is reworked to freedom guided and determined by the wisdom and experience of teachers and parents.

As the individual is seen to be defined and shaped by the whole, actual freedom as outlined by Sen may not be compatible with the way participants view student learning and education. Sen views education as an individual using knowledge gained from an education to open greater possibilities for material prosperity and increasing capability. However, the act of learning in terms of how teachers and parents view how one learns and acquires knowledge is not a system that solely exists within the confines of the classroom or one in which the student has agency to pick up and start using. The act of learning is an implicit and accepted set of negotiations between student, teacher and parent. Education as a commodity to provide greater choice and material prosperity may be useful as an ideal but as with previous discussions of the ideal, it is to be adjusted and made practical to fit the particular cultural context and understanding of education to be used within social constructs that reinforce asymmetric relationships between teacher / student and parent/child. In terms of freedom of choice as outlined by Giddens, (1991) individual choice is reshaped from an individual exercising their right to choose their lifestyle, to the mutual duty of teacher and parent to help the student afford such life choices.

If student achievement is the joint effort of parent and teacher, student failure needs to be addressed. In Morrow's study of young people who had failed their high school exams, student failure had consequences for their aspirations and sense of achievement, not just for themselves but for their family. In Participant A's discussions of student failure, the student in question was described as not partaking in the joint effort by the teacher and school to help him succeed,

49. *A: Yeah, we tried to do the same, the basic knowledge and all, so last year I think one child, he came from a different school actually,*

50. *only for one year he was here, so we tried to do..even our head mistress...we all struggled with him and finally he started disturbing the other children..taking the other children somewhere and roaming...he was in 9th Std, then the parents themselves took the t.c and they went out and I heard that he's not....complete the 10 Std...so with some private...he's going to appear for the test...through some other parents I heard...(Participant A, L.49- 50)*

The description of teachers struggling to help the student who disrupted other student's learning illustrates the student as not exhibiting normative behaviour in following teacher instruction and accepting help. The concluding explanation that the student was due to complete their high school through private tuition indicates the student was not compatible with the school's environment, in working with others or following rules. It could be argued that the student demonstrated an act of individual agency in not submitting to direction or sharing ownership of their education. That the student in a sense exercised Sen's actual freedom through continuing with their education outside of the school environment, through alternative means that do not follow a single doctrine or dominant use. Student failure as described by Participant A is seen as incompatible with accepted implicit relationships and negotiations between teacher and student. Student failure is also seen as an individual act, one in which rejection of joint effort breaks ties with social relationships and whose failure or lack of achievement is primarily the student's responsibility.

The impact of student failure on teachers is indicated by Participant C and D. Participant C reflects on student failure in a previous school as still affecting her sense of achievement,

71. R: *What about those cases when you couldn't get through to students?*

72. C: *Yes, 2 years back. Students failed, 8 of them failed. I felt very bad. My value was not there. Because of those 8 that failed, my entire value went down. I thought of searching for a job, my health is also very bad. I came here and found a job. (Participant C, L71-72)*

86. C: *That is daily in my mind. That disappointment it is there, today also when I take the class, that time also I'll feel disappointed. Of course, why I feel disappointed is that I don't want to mess up anyone, distraction at home also, I'll feel disappointed. In the evening time, I used to take the tuitions, for first PUC, I've taken, second PUC I've taken, B.Com I've taken...tuitions. It was cooperative from their side and I used to teach them and bring them to the right path. That was my case. (Participant C, L.86)*

Participant C saw the failure of eight students as reducing her sense of value and continued disappointment in her teaching. In this instance, student failure is not strictly one of individual action, of rejecting the joint effort of the teacher but made more complex when such joint effort does not result in success. Interestingly, this incident does not precipitate Participant C to question her methods or relationship with students as she offers examples of where she was successful in individual private tuitions with students from higher levels (*It was cooperative from their side and I used to teach them and bring them to the right path. That was my case*). In stating 'why I feel disappointed is that I don't want to mess up anyone.', Participant C articulates her disappointment in affecting the student's chances to lead a successful life. The alternative impact of the teacher upon her student's achievement is not always a positive relationship in which achievement is confirmed but one in which the teacher and

student are tied together and in which both impact each other. The asymmetrical relationship between teacher and student could be balanced in student failure. It is within these situations that relationships and implicit forms of negotiation can be looked at by the teacher. This in turn is crucial to understand how agency is informed by an understanding of choice and freedom that underlines links and relationships to one another and whose achievement or failure has an impact on both teacher and student.

5.6.2 Representation and Linguistic negotiation in relation to agency.

Participants used language to guard against misrepresentation. They reconstructed sentences to correct statements, redirect focus or avoid being specific about places or groups. This act of linguistic negotiation, in structuring and reorganising speech, can indicate an awareness of oneself in relation to the group they may represent, external perceptions and narratives they may wish to build on or promote. This organisation of speech could be a form of individual agency in which the participant carefully negotiates between multiple factors. Their verbal response to the researcher is not only a reciprocal act but one in which they can construct how they will be viewed and what they will or will not be specific about. Non-specific references could be a more polite way of refusing to comment or respond, opening an interesting area of what may underline their sense of agency. This act of negotiation can be interpreted as a conscious act of individual agency, in which the participant reshapes language to put forward an individual response within a collective society. However, ways in which participants described the formation of their aspirations and in their relationships with students indicates that adjusting to others or negotiating expectations and relationships are not necessarily action that is particularly independent or a statement of individual freedom. As such, it is possible that a

conscious act of agency, intentional in the form of individual action, may not be consistent within a context in which roles and relationships are embedded and relationship dynamics are not made distinct in conversation.

However, if an act of agency is seen to be in the organisation of spoken syntax, it is one that is not static or fixed but in constant motion, in a continual state of negotiation and renegotiation, in which the participant consistently adjusts and readjusts their choice of words and structure of speech. In this sense, agency can be fluid and dynamic, essentially relational. As with Burkitt's understanding of relational agency as based in interaction and interdependence, (Burkitt, 2016), participants adjust and reconstruct their speech in relation to external perceptions, to someone or something and their mutual dependence and relation within their conversation. Participants' use of language can have crucial consequences for an understanding of agency that is defined by its relationship to others, distinctly relational agency (Gergen, 2011; Sugarman & Martin, 2011). Participants' construction and reconstruction of speech is important to understand how relational agency could emerge within speech.

Agency as voice is important to return to, where voice is exerted in contest and exercised through loyalty and exit (De Herdt & Bastiaensen, 2008). Within unequal relationships, loyalty replaces exit, leading to a lack of contest and voice. A lack of voice, (De Herdt & Bastiaensen, 2008) is indicative of marginalised status as the speaker lacks a serious listener and sublimates their ability to withdraw to conforming, their lack of contest indicates their lack of agency and freedom. An examination of participants' spoken syntax does indicate that their organisation of sentence structure could be understood as a form of agentive action that is both assertive and defensive, structured and unstructured and taking place within the interdependent context in which participant and researcher are bound in semi-structured, narrative dialogue.

In examining data analysis of spoken syntax of participants' speech, structured and unstructured phrases and sentences emerged. Verbal speech, as opposed to written speech is more fluid, iterative and to some extent unstructured. As discussed in Chapter 4, data analysis of active and passive sentence structure in which front loaded teacher action at the top of a phrase or sentence indicated teacher action as active and student action passive. The reconstruction of phrases when positioning opinion to either be assertive or defensive as well as avoid specific references enabled participants to step back or step aside from making statements that could be misinterpreted.

In relation to agency, this characteristic of participants' reconstruction of speech from active, assertive to defensive and vague could be their way in which their agentive relational action emerges, in the act of construction and reconstruction of fluid, iterative speech, in response to and in conversation with another. It is the nature of speech, the way participants use language and not solely the content of what is said. Literature concerning voice and relational agency (Clegg, 2011; De Herdt & Bastiaensen, 2008; Gergen, 2011; Sugarman & Martin, 2011) has emphasised the content of what is said by people.

Whether it is conforming or contesting, the content of agential action through voice is prioritised over the nature of speech itself, how one speaks, how one constructs, reconstructs, responds and makes meaning to communicate and interact through the flexible, immediate nature of verbal speech. An understanding of spoken speech, of spoken syntax opens examination into 'how' one interacts and relates through the way we speak. This could contribute to a deeper understanding that looks beyond content to the nature of verbal speech itself in connection to relational agency. This is especially useful in examining those for whom the content of their speech could be production and reproduction of dominant systems and structures (Burkitt, 2016; Sugarman & Martin, 2011). Looking at the way they speak, the nature of their verbal speech can have crucial implications for a more distinct understanding of relational agency within these groups.

Further, English language as an additional language can potentially facilitate agentive action to emerge or made intelligible within participants' speech through translation.

5.6.3 Role of English language as additional language in emergent agentive action amongst participants: implications for freedom of choice.

Participants were interviewed by an English-speaking researcher using the English language as their main medium of communication. If using their primary language to respond to questions, it is possible that participants may not have produced data in which a distinctive linguistic negotiation took place between 'subject-object-verb' of Kannada and 'subject-verb-object' of the English language (*That disappointment it is there, today also when I take the class, that time also I'll feel disappointed. (C)*). It is this back and forth between the two different syntax that brought attention to the way in which participants spoke and not just the content of what was said. The development context (Sugarman & Martin, 2011) between English speaking researcher and additional language participant meant that participants had to negotiate an additional area of communicating in another language whilst still making meaning, defending, asserting, being ambivalent and expressing loyalty (Burkitt, 2016). Participants had to use words that are external to their primary language or internal dialogue. It is possible that in this act of translation, participants exercised a degree of choice to choose which words were most appropriate to communicate to the researcher. In terms of freedom of choice, within the need to communicate, connect and maintain relation with the researcher, participants through moving between one language to another, from one set of words to another set of related words, could have some variable degree of freedom in their construction and reconstruction of their spoken syntax, using words they had chosen to make meaning and connection. This move between two languages through

negotiation of syntax brings to the fore the nature of speech in unfolding agentive action or providing the linguistic space in which agentive relation emerges.

5.6.4 Voice as agentive action for female teacher as gendered relation: implications for freedom of choice.

The teacher's voice can act as a form of dominant agentive action within the classroom, to outline their role and authority through speech and in the reciprocal silence or muteness of their students. However, voice as agentive freedom is made possible in the positional authority the teacher has with their students that is pre-supposed and a given within the teacher-student relationship in the Indian context. Such relation enables agentive power to emerge within the development context of the classroom yet is still mitigated or managed through gender-oriented roles between female teacher and student. As discussed above, the maternal role of the teacher underlines the nature of care between a teacher and a student, possibly utilising a dominant and accepted gendered relation in which the maternal teacher is allowed to scold and encourage as a mother would her child (Gupta, 2003), a mother's voice being central to this relation. In this sense, a teacher's voice helps to fulfil their ability to discipline and control this relation. If this ability to use their voice is taken away, it contributes to a sense of futility as Participant D points out,

28. *D: ...so I feel here if we scold the children, we say some good things, parent used to come 'why did you say like that to my child?', here I feel somewhat ...nothing useful to say....no future for children also for teacher also, I feel...(Participant D, 28)*

The female teacher can utilise an accepted gender relation in the use of her voice to encourage and scold within the classroom to facilitate agentic action through voice. In this space, she can withdraw from dialogue with the student, contest responses and express loyalty if she chooses (*nothing useful to say*). However, teacher's agentic action may be underwritten by a maternal role and although it enables and supports her positional authority within the classroom, it can also limit action to accepted relations and development contexts such as the classroom and in her act of teaching.

Accepted social relations between a female teacher enacting a maternal role and her students could allow a certain agentic action in the way she communicates with her students. It is within this gendered relational role that the teacher's agency could be contained but also given space to be enacted. Agency as relational and founded on interaction and social connections (Burkitt, 2016) is significant in understanding a female teacher's agency as she uses her voice to interact with her students, enabled by an embedded maternal, gendered relation in which she can exercise a degree of agentic freedom to contest, exit and conform (De Herdt & Bastiaensen, 2008). What is significant about a gendered female relational agency for teachers in low income schools, is the very presence and enacting of agentic action within both a male dominant cultural context and a stratified socioeconomic structure.

Given the focus on relational agency in connection to voice and accepted social relations, it would be useful to look at how the construction of self is able to emerge from social interaction and engagement and its implications for a closer understanding of freedom and choice.

5.7 Chapter 5 Summary: Teacher Values in relation to Aspiration and Freedom of Choice

This section will summarise the above chapter in relation to Research Question 2: How do teachers negotiate personal and professional aspirations?

5.7.1 How do teachers navigate personal and professional contexts and circumstances in achieving their aspirations?

This ways in which participants navigated their professional and personal contexts and circumstances in achieving their aspirations is defined by their obligation to either follow parental guidance and instruction on education or professional routes or renegotiate aspirations based on the need to work and support one's family. Asymmetrical relationships founded within personal contexts and circumstances carried into participants' understanding and negotiation of their professional contexts through upholding their positional authority with students. The teacher disseminates knowledge as part of a distributed personhood of knowledge where students passively accept the teacher's distributed knowledge and share in their learning as a key aspiration between themselves and their teacher. Their commitment to their learning is shared by their teacher and underlines expectations of classroom behaviour and passive acceptance of knowledge dissemination. Ways in which participants reconstructed sentences revealed their implicit negotiation between personal and professional contexts. A central focus of this sentence reconstruction was to avoid misinterpretation of groups or communities they may feel they represent by using non-specific references and verbal parentheses. It can also reveal underlying values surrounding relationships that are personal to them and areas that they are willing to place under external scrutiny by the researcher, such as their professional practice.

5.7.2 What role does gender play in their personal and professional aspirations?

Participants' description of their relationships as daughter, mother and wife put forward relationships based upon negotiation between personal contexts and professional aspirations. Participants negotiated their personal circumstances to either receive spousal consent to work, readjust their strict professional persona when at home amongst their children or put aside further education in order to care for their family. This understanding of gendered relation as primary to a negotiation between personal and professional contexts carried into their understanding of their role as a female teacher. Participants were seen to use their voice to put forward a maternal gendered relation with students which supported their positional authority over students as part of a caring yet strict maternal-child relationship. This use of maternal relation, in addition to supporting their authority over students, can be seen to enable female teachers to use gendered relation with students to enact a form of agency. It is within their role as female teacher, as mother to students in their care that they can be both caring and strict, ensure discipline and nurture their students. This can be seen in their use of speech and spoken syntax.

5.7.3 What can this reveal about their approach to the concept of choice and freedom?

If one's sense of agency is defined through one's interaction with others, the act of constructing and reconstructing responses could be a form of self-evaluation, within participants' evaluative descriptions to external questions. This concurs with Gergen's (2011) avocation of the relational being, who continues relation with others in their descriptions of themselves. This can be seen in the way participants

describe their roles as women, teachers, teaching techniques, understanding of learning and knowledge as based on a foundation of relation and brought forward through description. If the ideal is reshaped or reconstructed to be made practical as seen in Chapter 4, or individual aspirations adjusted to family obligations and influence, this act of adjusting, of reconstruction and reorganisation can be seen to be an act of constant engagement with the world, of one's environment and one's role within it, including gendered roles.

In relation to Habermas' hermeneutic connections, in which one makes interpretive connections between observed phenomena (Lovat, 2013), the interpretive element of participants' negotiation of language can be seen as a way of making hermeneutic connection between themselves and their multiple contexts, both personal and professional. There is potential for self-interpretation within this action (Gergen, 2011; Sugarman & Martin, 2011), however understanding and delineating self within and connected to others through relation may not occur on an explicit level or made intelligible through individual reflection.

In terms of choice and freedom, relational agency can help inform how participants evaluate themselves within and in relation to contexts in which they are interlinked and interdependent. Freedom of choice underlined by an individual's journey of self-knowledge and guided by a morality of authenticity and grounded in individual agency (Giddens, 1991) can instead be viewed, amongst participants, as an understanding of self, guided by relational agency, in ties that link groups together and maintain interdependent relationships.

The benefits of pursuing an examination of relational agency as hermeneutic connection within the context of the teacher- student relationship is important when considering Habermas' final stage of

knowledge production. Authentic knowledge through critical self-reflection produces a form of authentic knowledge, unique and owned by the individual.

In a context in which hermeneutic connections are implicit, questioning such connections is problematic. Instigating critical self-reflection may be incompatible. Given participants' relational agency, questioning such relationships may bring about conflict that they may choose to avoid. It is therefore important to examine what defines such avoidance of conflict by looking at what they understand of central human capabilities and of a meaningful life for themselves and their students.

Chapter 6: Data Analysis: Research Question 3: Teacher Values in relation to Achievement and Capability

6.1 Chapter 6 Introduction

This chapter will examine notions of achievement, human capability and a meaningful life as viewed by participants for themselves and their students. Literature reviewed outlined achievement and capability as defined by Sen's Human Development Paradigm (2005) and Nussbaum's Central Human Capabilities (2007). Sen was viewed as influential in redefining achievement in India as distinctly neoliberal and based on individual ability to achieve economic success and freedom. This was seen to conflict with mutual obligations within Indian families that invested in education as a route out of poverty to economic emancipation, placing individual achievement as one with extended family economic aspirations (Mooij, 2008; Morrow, 2013). Nussbaum's central human capabilities put forward a universal list of standards that ensured individual liberty, security and wellbeing, placing the pursuit of a meaningful life as a key objective by focusing on improving individual capability to obtain commodities of value to them. Nussbaum was critiqued for imposing universal objectives that were not culturally applicable or addressing historical inequalities that impacted capability (Crocker, 1992; Feldman & Gellert, 2006). It was important for this thesis to address such concerns by considering what participants understood as achievement and central human capabilities in order to look at its contribution to teacher values amongst low income female teachers in India. Attitudes to achievement and capability can contribute to an understanding of participant values and beliefs. This may help towards developing an understanding of the phronesis of participant values, as they apply their beliefs to what they and their students can achieve and are capable of doing and being as well as what they feel constitutes a

meaningful life and how this could contribute to an understanding of teacher values for this group of teachers.

Main discourse analysis themes as outlined in Figure 6.1, for this chapter include: cause and effect of social realities on student development, reversal of order in relation to teacher-parent relationships, external force that results in an action, assertive and defensive positioning as well as using verbal parenthesis to clarify statements.

<p style="text-align: center;">Research Question Three</p>	<p style="text-align: center;">Main Discourse Analysis themes relevant to Research Question Three</p>
<p>Research Question Three: How do teachers define achievement and human capability for themselves and their students?</p> <p><i>i. What do teachers consider as central human capabilities?</i></p> <p><i>ii. What constitutes a meaningful life for teachers for themselves and their students?</i></p> <p><i>iii. How does this contribute to an understanding of teacher values in India?</i></p>	<ul style="list-style-type: none"> • Statement and Narratives as explanation. • Cause and effect of social realities on student/child • Cause and reversal of teacher status • External Force • References to the past • Assertive and defensive positioning • Verbal parenthesis • Accepting reality as justification or rationalisation

Figure 6.1 Main discourse analysis themes relevant to research question three.

6.2 Central Human Capabilities: Importance of Academic achievement for future success (Statement and Narratives as explanation. Cause and effect of social realities on student/child, External Force, Accepting reality as justification or rationalisation)

The focus on individual achievement, as part of a core value of HDP (Human Development Paradigm) and CHC (Central Human Capabilities) was outlined as a key factor in emphasising academic achievement and summative learning (Mooij, 2008; Morrow, 2013). This resulted in negative consequences for those who could not achieve enough grades or left behind by their aspirational teachers.

Participants did, in general, concur with Indian education literature on student aspirations, expectations of achievement and student behaviour (Ganapathy-Coleman, 2014; Mooij, 2008; Morrow, 2013; Sarangapani, 2003) in the importance of academic achievement for future success. Participant A outlined that higher marks led to a greater choice in colleges leading to a higher level of profession.

90. *A: Accordingly to the parents' wish and to their ambition, almost they have chosen that. But sometimes some child will want to do medicine, engineering so some of them are not able to achieve that....because of the rankings went down...sometimes they want to do big management quotas...huge amount, sometimes they were not able to pay that ...so they went for a lower degree...not lower degree they went for a normal degree, B.Sc or...*

91. *R: So do they have to compromise with their parents? Get their permission?*

92. A: *Even parents are worried, if they would have achieved within their marks, scorings, even with the less amount they would've joined...*

93. R: *So there is a lot of pressure for them to get good marks, standards?*

94. A: *Ah, yes, it is there because when they take science stream, so that time they have the time CET exams, the rankings are there. If they have a good ranking, definitely they will achieve that. Sometimes they are lagging in that.*

95. R: *So the higher the marks they have...*

96. A: *The more choice they have.* (Participant A, L.90-96)

Participant A specifically referred to higher marks as increasing choice, students must work harder at school to be able to have a choice for their future. As indicated by previous data analysis (Chapter 4), a hard-working student was often indicated as one that closely followed the teacher's instructions and accepted their knowledge, such hardworking high-ranking students are required to follow a particular path in school in order to have a wider selection of further education and job opportunities. Greater control of learning at school can afford greater freedom of choice for their future (*.. the rankings are there. If they have a good ranking, definitely they will achieve that. Sometimes they are lagging in that.*). Rank indicates the sum of a student's academic performance in high school, where the higher the mark and rank, the greater choice in educational, professional and lifestyle choices in the future.

6.2.1 Beyond academic achievement: talent and future employment as markers of achievement.

Participant B agreed that higher marks were needed but so was talent in a description of student ambition and achievement after school.

49. *R: So should this carry on after they finish school? If they have that ambition, 'Miss I want to become an engineer', when they finish high school ...how easy or difficult is it to go ahead and become an engineer...*

50. *B: Again what we are saying ...again if they are changing for their ideas and mind...so we are helpless, we can't do anything, it is left to their option...we can't interfere...they are free to choose their own choice...we cannot go and force them...*

51. *R: Do they have to have very high marks?*

52. *.B: Yes...at the same time they should be having talent also (Participant B, L.49-52)*

As with Participant A, Participant B brings forward the choice available to the student. She agrees that high marks are important but states talent is needed as well, placed in a stative with no further explanation for what constitutes talent. Here, Participant B differs from A in their understanding of choice by emphasising talent alongside exam performance, possibly that student achievement is not just restricted to grades but to qualities inherent in the student. Whereas Participant A outlined exam performance in securing greater educational opportunities, Participant B placed into context its overall significance echoed by Participant C and D.

In a discussion on Participant C's desire to prepare university students for exams, she felt a degree certificate was a means of securing employment for students,

116. *C...Nowadays children are only preparing for the examination, not for the knowledge.*

They wanted to have a degree certificate, for the sake of that they are motivated.

117. *R: What does that certificate mean for them? Is it a job?*

118. *C: It's a job for them...you don't have a certificate they won't give you a job...therefore money. (Participant C, L.116-118)*

As with Participant A, employment is the main objective however Participant C sees this as a value held by her students, not necessarily by her in her reference to students preparing for exams and not for knowledge (*They wanted to have a degree certificate, for the sake of that they are motivated*).

Participant C sees external factors, such as the need for social and economic achievement, requires learning and knowledge to serve as functionary of such aspirations. She outlines the distinction between learning and exam preparation, as the latter is separated from obtaining or demonstrating understanding of knowledge but mainly a means to employment and subsequently money.

The emphasis on money is supported by Participant D in her description of the demands of a competitive world and the need for academic achievement or business skills and money to succeed.

37. *R: When those students leave Std 10 and go out from school, what do they normally end up doing, do you know?*

38. D: *They will fail, obviously they will fail...according to me, failing in examination is not a big issue ...we have to face our problems in life, that I used to say to my children, I used to say ... 'You have to pass, get the good marks'...of course, some children they don't have talent but they will come up in their life in a good way, other way they will come up.*

39. R: *Why is it important to get good marks?*

40. D: *Good marks actually....now it is a competitive world so to get one good job, so they need marks but if they want to do any business, no need to do any...any exams, marks and all..*

41. R: *Why is it for business you don't need marks?*

42. D: *No need...because we are putting our money, we are investing our money, no need a degree....according to me study is nothing but we have to improve our knowledge....(Participant D, L.37-42)*

Participant D's statement that failing is not an issue yet advising students to get good marks may seem contradictory at first, however it could be an attempt to place into context exam performance within perceived social realities (*now it is a competitive world so to get one good job, so they need marks*).

Participant D could be negotiating between needing to maintain or put forward the necessity for good exam performance as part of her professional duty but also get across her personal views (*according to me study is nothing but we have to improve our knowledge*). She refers to students that can achieve higher marks as capable of achievement through business skills.

Participant D draws a distinction between the need to get good grades to secure a job and irrelevance of exams to do well in business. Business necessitates self-investment and does not require skills or knowledge obtained through high school exams or learning. Participant D distinguishes between being employed by another, therefore meeting educational requirements to obtain financial capital and being self-employed requiring one's own money to increase financial capital. This places those without financial capital to start their own businesses as essentially dependant on those that can employ them. It is not necessarily the case that lower income students are required to study more than higher income students but that the consequences of failing to obtain sufficient grades at high school are graver without the backup of financial capital.

This reveals an interesting discrepancy between participants' statements, often using statements as explanation, on the importance of student learning and following teacher explanations and the functional purpose of exams emphasised to students. Learning may be seen on two different levels, one in which the student learns from the teacher in order to obtain good grades and subsequent educational choice and financial capacity, and the other in which learning is separate, not linked to any further function than for increasing knowledge. Academic achievement for these participants is situated in exam performance, supporting criticisms levelled at Sen and Nussbaum (Feldman & Gellert, 2006; Mooij, 2008; Morrow, 2013). Achievement, academic or otherwise is not indicated as much in the obtaining of knowledge, of learning. This is hinted at by Participant B and D in their allusion to a student's inherent abilities through talent but not necessarily as important or crucial as exams in helping to secure the student's educational and financial future success.

6.2.2 Participant views of their sense of achievement

Participant relationships with their students were outlined as a marker of their achievement, often because of their hard work and investment in their students as well as the future gratitude of the student.

With Participant A and B, the verbal recognition of gratitude by students was important to underline their sense of achievement,

102 *A: ...In science, they have to do that...physically they have to but mentally there was lagging behind with their studies and all, so we used to focus a bit more on that. So their efforts were more.*

103. *R: Did they recognise this when they received their marks?*

104. *A: They were very happy, it made me also very happy. Later on they realised it, 'It's only because of you, Ma'am, we got this...'...in the end they were very happy. (Participant A, L.102-104)*

63. *R: Do you feel you have got a sense of achievement in all your years as a teacher?*

64. *B: Yeah, something...a good friendship with the students, daily they come running after me, wherever they see me, you know...they come even if I don't observe them on the way also while going, they call me and stop me and come and speak to me...(Participant B, L.63-64)*

As well as Participant A and B describing their good relationships with students through recalled speech and narrative, gratitude expressed by students were not only a marker of their sense of achievement but could be seen to demonstrate their ability as a teacher to engender such gratitude. It is not just the social relationships in themselves that indicate a teacher's achievement but the need for demonstrative verbal engagement that underlines such social relation from student to teacher. This is very much like the way teachers described the need for students to respond verbally to them, however in this case, the students instigate social relation (*they call me and stop me and come and speak to me...(B)*). Verbal statements of gratitude can be held onto and retold to others such as the researcher, to indicate their effectiveness as a teacher. The narrative of student gratitude placed in a wider narrative of their sense of achievement.

As with Participant A and B, Participant C and D's sense of achievement is founded in the relationships with their students, however with differences in what they expect from students and what they understand about them.

129. R: *What is the sense of achievement you've felt in your 23 years of teaching?*

130. C: *Love and affection to students...devoting myself to them , without expecting something from them, I'm doing it. (Participant C, L.129 -130)*

87. R: *In your years of teaching, what kind of sense of achievement do you feel you have achieved as a teacher?*

88. *D: Yeah, I have improved my knowledge and meanwhile I can understand the children, five fingers are not the same, one child is entirely different, one more child is entirely different. So I can understand and make them how to lead their life. That is mine...and be happy about this teaching field...*(Participant D, L.87-88)

Participant C puts forward a view of herself who is devoted to her students. This can be viewed from a particularly maternal perspective but also as a way of distinguishing herself as a teacher for whom achievement is her relation to her students, without expectations of mutual or reciprocal gratitude or action. The use of the term 'devotion' to describe the nature of her student interaction indicates an understanding of achievement as distinctly personal and solitary. By not expecting anything from her students, her motivations are separated from a sense of moral economy or mutuality. Her achievement is one that is pure or removed from student obligation to their teacher, demonstrating that she may be aware of how she could be perceived in outlining this and, what kind of image she wants to put across.

Participant D focuses on improving her understanding of her students in order to provide the right kind of moral advice. In contrast to the others, her sense of achievement is within her intellectual engagement in developing her understanding or knowledge about her students. This acts as a foundation for her ability to provide moral support and advice and one in which she finds happiness in her profession.

All participants were distinct in placing their sense of achievement within social relationships with their students, whether through demonstrative verbal gratitude, unconditional devotion or developing knowledge and awareness of students to deliver effective moral advice. Participants' understanding of

student achievement was essentially functional, to secure educational and financial opportunities, whereas their own sense of achievement was grounded in their effectiveness to provide for the student. Although these are differing approaches to the way achievement is understood by participants, the emphasis on performance, on active demonstration of ability is evident in both approaches to student and teacher achievement. Students are required to perform at summative exams, demonstrating their ability to put into practice teacher instruction, whereas teachers rely on social relation to confirm their performance, either through gratitude, devotional action or moral guidance. Achievement in this sense could be relational, as circumscribed by mutual relationships and social interactions between student and teacher.

6.3 Understanding of a meaningful life as a contrast towards attitudes to achievement. (Cause and effect of social realities on student/child, External Force, References to the past, Accepting reality as justification/ rationalisation)

The main element of Central Human Capabilities (Nussbaum, 1999, 2007, 2009) is based on the key principle of what is needed for individuals to live happy and healthy lives. The universal nature of Nussbaum's CHC has drawn criticism from researchers who point to cultural differences and relativism to understand differing approaches to what makes up a healthy and happy life (Feldman and Gellert, 2006). Participants' responses to questions regarding what they believed was needed to have a healthy and happy life were similar in pointing to values of health and happiness rather than stipulating social, economic or political requirements.

Participant D approaches this from a child's perspective, pointing to the need for healthy food and shelter provided by one's parents. Happiness is a result of the security provided for by one's parents who shield the child from their worries and provide guidance and discipline,

84. *D: Healthy and happy wise...according to me, my opinion...main thing is good healthy food, healthy means not delicious food...good food and good shelter to live...not like bungalow style ...and happy life means...the parents...for example children needs good parents, good parents means like good guidance they don't know, they also have done some mistake but some parents are 'My child should not do like this, my child should not behave like what I have done ...my child should not do'...parents who are not well educated, I will say...good background people I will say...this is mainly for one small shelter and food and happy life...*

85. *R: And a happy life that comes from your parents?*

86. *D: Yes, happy life will come...because they won't have also, they won't show their difficulties to us, they will be happy for whatever I can give my child, they will provide...not protection, obviously that will be...for example, I will ask one ball, but I will ask like Rs 100 ball, my parents cannot, but they will provide me Rs 10 ball...providing is there, they will do their duty, parents will. (Participant D, L. 84-86)*

Participant B stresses the need for being honest and truthful in achieving happiness, rejecting material happiness in favour of being grateful for what is God given, as a marker of gratitude and being content

with their lives. As discussed above with the need for student gratitude to God for blessings in their lives, Participant B places her beliefs as central to her understanding of a meaningful life, in which she is ultimately grateful for being blessed with family and security,

59. *R: In your opinion, what is the main things one needs to lead a healthy and a happy life?*

60. *B: They should have a good heart, pure in heart, having truth in the heart, ok? Whatever they speak they should do that one, ok...not something having some inferior complex...keeping something inside the mind and saying something outside...ok..I hate such type of person and I too don't have that kind of habit...double game...whatever I say, I do that one...what comes within my heart...I speak to the children...straightforward...I don't like talking in front one and at the back one...I hate all this ...*

61. *R: What about things, do you need to have cars, a house? Do those things mean happiness?*

62. *B: Not at all, true happiness is when you are peaceful in the heart, you know. That is the true happiness, we get, what God has given...everyday we pray for God that only, give me peace of mind to me, so that I can stay happily ...whether you have given me everything in my life or not...I have a good husband, good children He has given me...whatever I need, never in my life I dreamt of having those bungalows, cars anything never...whatever God has given me, up till now, really I am very thankful to Him and very happy. (Participant B, L. 59-62)*

Participant C and D like B focus on internal qualities of peace and having a peaceful mind. Participant C outlines that a peaceful mind enables achievement by not being disturbed by others and living a life involving family, friends and living for oneself,

121. R: You mentioned to lead a human life, you need certain things....what is needed for anyone in the world to lead a healthy and happy life?

122. C: Peace...Peaceful mind. Distraction, disturbances, criticism (sic) by the opposite party will not lead you a happy life. When you have a peaceful mind, otherwise you can achieve, otherwise you can never achieve anything. I went through so many disturbances, I'm ok now but ...through God's grace with the help I got from (lists schools worked in) it made me to mould myself. I have learnt a lesson from each student of the different schools. Learning a lesson is important, it is not in preparing for the teaching, it is not that. Somebody falls down in their studies, you need to rise up, you need to assess the child again. (Participant C, L.121-122)

Participant A reiterates B's emphasis on the need to be left alone by others, pointing to personal satisfaction and not being criticised and interfered with,

97. R: What do you think the central human capabilities, the things we need in all our lives to live a healthy, happy life?

98. A: *That is...we should be satisfied and whatever we think...at least 60 to 70% we must be satisfied. Once what you want you're not getting and forcibly we are doing some things, ok...some satisfaction, you think I come to school to achieve ...here if I am not able to freely not able to teach them, so then you think 'can I have a peace of mind?' that worries me...that worries and I can't concentrate...moreover even my health will go down ...satisfaction and peace of mind should be there which permits me to do my work peacefully....every now and then somebody coming and disturbing us and what I am doing they say 'that is wrong, you do this'...so that way and all, it disturbs. (Participant A, L.97-98)*

Although, differing on whether it is material security, personal values of truth and honesty or the need not to be criticised, participants emphasised the need for peace of mind. Participant D's need to protect a child from worry is taken on by parents (*providing is there, they will do their duty, parents will.*). Participant B outlined personal values of truth and honesty to maintain peace of mind, to not live a dubious or deceitful existence and to be grateful for what God has provided one (*everyday we pray for God that only, give me peace of mind to me, so that I can stay happily ...*). Participant C and A are clearer in their distinction of disruptions that affect their achievement or sense of satisfaction, in external criticism either of their work or of themselves. This focus on internal calm or peace by participants indicates the need for isolation, to be away from external disturbances, possibly also a need to be separated from mutual social relation (*...every now and then somebody coming and disturbing us and what I am doing they say 'that is wrong, you do this'...so that way and all, it disturbs. (A)*). This desire to be left alone could possibly be a way for participants to express their agentic freedom to exit social relationships (Burkitt, 2016; De Herdt & Bastiaensen, 2008).

The need to outline an external factor in precipitating the desire to exit but not necessarily to contest disturbance to one's peace of mind is interesting. Participants A and C point to others interfering or criticising them as something that causes them worry and anxiety, disrupting their happiness. These criticisms are not opposed or contested but put up with, contributing to an internal desire to being left alone. It is possible that participants may have been referring to criticism from those in positions of authority to them, both professionally and personally, outlining difficulties they find themselves in when encountering negative social relation. They do not enact upon or isolate themselves but leave others to do so to them, they do not jeopardise their social relation with their critics through contesting or exiting relationships but instead cultivate or develop a need for isolation without demonstrating agentive action to answer their critics or separate themselves. This could be to maintain social relation.

In emphasising personal values of health, happiness and its relational component, participants' understanding of CHC indicate a desire for avoiding conflict through being truthful and not being exposed to negative social relation. This helps to understand what participants see as opponents to their peace of mind, the causes of their anxiety and their understanding of disturbance and conflict. By looking at what they understand of conflict, it may be possible to understand what is seen as a meaningful life for participants and their students.

6.3.1 Participant views on a meaningful life and conflict

The understanding of a meaningful life was put across by Sen and Nussbaum as a central tenet of the HDP and CHC, underlining human dignity and the need for a healthy and happy life that had meaning. This led economic development policy away from providing food and shelter but to looking at the

quality of life for individuals. The individual was afforded purpose supported by their individual freedom of choice, contributing to aspirational behaviour and increasing capability to obtain commodities that enable lives to have meaning.

As outlined above, participants focused on peace of mind as a foundation for happiness, in order to understand participants' views on what constitutes a meaningful life, it is important to consider what is seen to threaten it.

In participants' descriptions of an issue or problem, the cause is often seen as external to the teacher, caused by something outside the domain of the teacher. As previously discussed in Chapter 4,, Participant A and B refer to parents' involvement with their children as one which can affect the student's ability to perform well in exams or in deciding their children's future. They alluded to potential issues with parents but framed this as an area in which they either advised parents on how to help their children or stepped back from parental control of their children. Participant D was more vocal about what constituted conflict in their descriptions of problems with parents,

139. D: 'Who are you?' they will argue...especially in this locality...Tamilians...they are the fighters...really I'm telling you...don't feel bad...they don't know what's going on...'Ok, the teacher has told...why have they told?' they are thinking 'Who are they to tell? I have given birth... I'm the parent, I am paying the fees, who is she, who is he? ' Like that they do...they won't think as our parents did 'teacher scolded, I will come next day to complain more about you'...our parents used to say... Nowadays, many teachers for their duty they will come, they will teach and they will go...because of this...(Participant D, L.139)

Participant D's perceived disrespect from parents is linked to underlying cultural difference between the local population and immigrant population of Tamilians from the neighbouring State of Tamil Nadu. The problem does not lie with her interaction with them, but their interaction with her (*they are the fighters*). They bring conflict and do not support the traditional role of the teacher and their authority. This is seen as both an issue to do with lack of parental support as well as a cultural stereotype. The questioning of parents by asking 'who are you?' or 'who are they to tell?' draws together the central issue Participant D has with these parents, that they question her status and identity amongst her students and subsequently in relation to them. Their cultural outsider status contributes further to this lack of recognition.

Participant C in contrast views problems as arising from student action, in looking for easier ways to study,

126: C: Nowadays, the students are not studying a textbook, the author has been putting his effort in order to write and explain, people are not going for the textbook. They are not reading the work. Instead they are going for the supplementary books which guides them. It helps them, but what is the value of the author then? The person has researched so much, writes so many theses. His effort is not valued with some other guides. They want supplementary, that means the work is not suitable for their studies.

127. R: Is the parents who are buying these?

128. C: *It is not the parents, the study of the textbook, when they find the difficulties in that, to cope up with that, they are going to supplementary.* (Participant C, L.126-128)

Participant C points to study supplements and guides rather than focusing on the main textbook being taught by the teacher. Participant C frames this as devaluing the work of the authors of the textbooks, as a form of disrespect to their hard work and research (*It helps them, but what is the value of the author then?*). In addition to the student's choice to use study guides, it is the guides themselves that cause conflict by offering an easier and unsuitable option for students who need to use specific information and phrases from their textbook to pass their exams.

With Participant C and D, there is frustration with those who do not follow a set system, either of responding appropriately to a teacher's student discipline by the parent or the student using the right materials that will enable them to pass their exams. Disruption to accepted ways of doing things is caused by others and not themselves. Parents and students are the ones who cause conflict and go against accepted norms expected by the participants. The act of disruption or conflict is seen to originate elsewhere, away from the teacher who is impacted by such action. The teacher is not separated from the acts of parents or students, as they need to deal with the consequences of questioning their disciplinary role and the students' ability to offer correct answers for their exams.

The relatively passive role of the teacher can be seen in their use of syntax, where the cause in the sentence is active and the impact or effect, passive,

116. D: Yes, so many ..because of nowadays problems...ladies only...I'm telling, I'm also lady, problem is from ladies side...especially I'm telling see...now rape cases...so many rape and so many all the dirty things is going on...because of ladies...or girls, they don't know how to behave. They are thinking parents have given us freedom some parents won't give(Participant D, L.116)

By front loading 'nowadays problems' with 'ladies only', Participant D attributes female rape in India to female inappropriate behaviour and parental freedom. 'The problem is from the ladies' side', the cause precedes the effect 'so many rape and so many all dirty things' puts across the cause of a serious, widespread issue within Indian society as one primarily with an identifiable protagonist. Problem identification is one that needs an easily identifiable component, often a singular cause that can be focused upon and used to understand a widely complex societal issue. This could simplify a complex issue by having an easily understood, accessible cause, however it could also be a need to maintain some sense of balance or loyalty to community or societal attitudes. Participant D states that she is also a lady when referring to ladies' misbehaviour, implying that she is aware that her statement could be unjust but within cultural and societal expectations of female behaviour and being a woman herself, her statement follows accepted cultural attitudes and behaviour. Participant D accepts a passive role in reiterating such narratives, contributing to a disruptive and conflict-ridden narrative itself regarding rape culture within India. This could be seen as implicit action, one in which Participant D reiterates and reproduces structural hierarchies and dominant systems (Sugarman & Martin, 2011) within their descriptions of conflict and causes of conflict.

6.3.2 Understanding the basis of a meaningful life for participants

If the protagonist of conflict as outlined above are those that break relationships, upset balance and whose action is destructive, the teacher is seen founded on their need to maintain relationships, avoid conflict and whose action is constructive rather than destructive. Participants' descriptions of their role as educators in Chapter 4 and their teaching techniques outlined their action as one that helped to build or mould students. This was a central tenet to student interaction and how they saw themselves. In contrast to those they viewed as causing disruption, they actively avoided conflict. In participant use of syntax, non-specific references to other schools or institutions were made along with defensive positioning of their opinions as separate from a wider community or group they represented. Participant avoidance of conflict could go beyond an implicit passive role to a need to maintain social relationships with others, including students and to actively demonstrate their core value of building, of constructing and helping to bring students up, as can be seen in participant descriptions of their teaching,

15. *R: What do you like about teaching?*

16. *A: Mainly like the children to get the knowledge and the other things are not throughout the life, but this knowledge what we give, it makes them to stand. We are the pillars so they can stand erect on that, so I love the best to do the children who are not doing it well. (Participant A, L.15-16)*

66. *B: ...Everything is related to the lesson ...sometimes when you are taking moral kinds, they have some examples, so what I think ...maximum whatever I feel in my heart, I try to just tell the students ...I try to make them understand...'see this is the way, this is the life, society is ..' today*

what we are facing, how we have to be...so by this way, I try to say something...(Participant B, L.56)

86. C: ...It was cooperative from their side and I used to teach them and bring them to the right path. That was my case. (Participant C, L.86)

32. D: ...but teacher and students means they will bring the children...they will look at like as a mummy or daddybecause of half of the life they spend with us so whatever we say, this is the right way to bring up in their life...(Participant D, L.32)

Participants' view student interaction as one that either acts as pillars so that students can stand upon them, the freedom to share personal values, the need to act as a corrective by bringing them onto a 'right path' and as surrogate parents who advise and guide. The need to be constructive in their relationships with students is a key component of their social interaction, with active teaching of moral education and values within the classroom. Whereas exams may be functional and performative, learning and knowledge production is founded within a form of moral education, of values that extend beyond the textbook. Participants place themselves as active agents in bringing about such moral guidance, of how to act and live responsibly through being on the right path. Participants' interpretations of what is right is passed onto the student, their role as a pillar, or their understanding of values and moral guidance are prioritised. Knowledge is built in the student through passing on what the teachers feel is necessary and important for the students. The teacher's moral duty could be part of a wider social relationship and building up the student. The teacher's moral role can be a crucial element of building a relationship with their students, maintaining their positional authority through distributed

personhood of their values and through the separating exam performance from moral education and learning. An understanding of meaningful life can therefore be situated within teaching values and constructing relationships.

6.4 Contribution to an understanding of teacher values for this group of teachers. (Cause and effect of social realities on student/child, Cause and reversal of teacher status, External Force, References to the past, Accepting reality as justification or rationalisation)

6.4.1 Maintaining relationships

It is important to understand why constructive relationships and moral education are given such priority by participants and how the role of conflict avoidance can help elucidate an understanding of teacher values for the participants. The need to maintain interaction within dialogue can be seen in participants' use of elliptical repetition between themselves and the researcher,

17. *R: So basically you like focusing on those children..*

18. *A: Yes, I focus on those who don't know to read anything no? (Participant A, L.17-18)*

17. *R: Is that something you thought it is pleasing my family and it is pleasing me or just mostly it is that because of the pressure...*

18. B: *Yes, pressure...because of the pressure ...by the time , I want to say you know, my father doesn't like anybody to sit idle...(Participant B, L.17-18)*

29. R: *That gave you the experience?*

30. C: *That gave me the experience.(Participant C, L.29-30)*

103. R: *Are you talking about different communities?*

104. D: *Communities means it starts from here...then only it will come out...if I am here correct, then I can meet life outside also because I'm living in society, alone, independently I can't...so good things...different people there will be...(Participant D, L.103-104)*

Although elliptical repetition is a means of continuing dialogue with the other person (Lange, 2012), it is possible that for these participants, repeating a phrase or a term used by the researcher could be a way to frame a response using the language of the researcher. This could continue the dialogue or mirror language used by the researcher to maintain a connection and bring together participant and researcher. This act of repetition could be an active way of building a relationship with the researcher, of using the main component of interaction, the conversation between researcher and participant to construct social relation. By examining the spoken syntax of participants', their use of elliptical repetition, it is possible that on a basic, elemental level of relational speech, participants can be seen to

employ methods to construct, to build and bring about conformity between another person and themselves.

It is this act of building that is interesting, the need to be constructive rather than destructive. It is possible that this is a form of self-preservation, maintaining connection in order to avoid conflict. It is possible that maintaining relation through dialogue and building relationships rather than contesting or destroying them helps to preserve relational agency in interaction with others. The ways in which people relate to each other helps them understand themselves in relation to others, to see where they fit and to identify sources of knowledge within this relational dynamic. If knowledge is seen as passed down and part of distributed personhood, social relation is needed for this to occur. It is important at this stage to consider what is seen as authentic knowledge for participants.

6.4.2 Authentic knowledge in relation to teacher values

Examining authentic knowledge by participants could further elucidate the nature of learning as perceived by them. How knowledge is acquired, passed on and the teacher's role within this process.

As previously discussed, as part of the distributed personhood of the teacher and parent to the student/child, knowledge was seen to be passed on to the student, seen as essentially an empty vessel that needed to be filled with knowledge and prepared for their future. The teacher helped build and shape the student, along with parents in their teaching and guidance. Knowledge can move from one to another and relational in this regard, however, primarily unidirectional. Knowledge moves from the teacher to the student, not from the student to the teacher. The teacher is not seen as learning from the student as knowledge is then created or developed out of such interaction. Knowledge is not

interactional, not developed out of mutual or equitable interaction and not relational in this respect but seen as a separate entity that moves from one to the other.

In relation to Habermas (Lovat, 2013), in which authentic knowledge is constructed by the critical reflection of empirical knowledge and hermeneutic connection to produce a distinctly individual understanding of such knowledge, the nature of what constitutes authentic knowledge amongst participants is complex. If knowledge is something that is essentially passed on by the teacher, the scope to develop an authentic knowledge as outlined by Habermas can be problematic. As previously discussed in relation to the type of learning required for exams, knowledge can be seen to embody two different elements for participants. Prescribed knowledge taken from a government textbook and reiterated by the teacher with prescribed answers to fulfil strict criteria for high school examinations, knowledge needed to pass one's exams. Knowledge arising from the moral guidance of the teacher, their personal values and reflections that are passed onto the student as part of a moral duty and to build social relation between teacher and student.

Although, prescribed knowledge may be more restrictive than the personally tailored moral knowledge of the teacher, both elements of knowledge are still passed on from teacher to student. However, in the choice to teach certain values to their students, teachers could exhibit a form of authentic knowledge in the act of teaching values. The teacher passes on what they believe the student can benefit from, what their understanding of the difficulties or behaviour that students need to employ. This may be a continuation of knowledge passed down to them, reiterating dominant systems and structures of thought. The choice to impart certain advice, to apply their understanding of values to their students within the lesson (Participant B) or within social interaction outside the classroom (Participant D) could

employ a form of authentic knowledge. This may be founded in a distributed personhood of knowledge as well as a need to pass on what they believe is important for students to know.

The choice of what to pass on made by participants can possibly allow for adaptation, hermeneutic connection and interpretation to decide what to impart or advise their students about. It is possible that the act of teaching values has the potential for developing and understanding an authentic knowledge as viewed by participants mainly due to the fact that it is knowledge that is not set out by a textbook but one that is specific to the teacher and their understanding of values. This can help us understand the basis from which critical reflection may be possible amongst participants.

Authentic knowledge according to Habermas leads to social transformation through praxis as the individual is compelled to put into practice their understanding of the world around them. In relation to literature on agency (Burkitt, 2016; Clegg, 2011; De Herdt & Bastiaensen, 2008; Gergen, 2011; Sugarman & Martin, 2011), transformation as a result of voicing or asserting one's agency transforms an individual from one state to another, from emancipation to freedom, from mute to being heard. However, both these stages are with individuals who are constructed through their status, experience and who require being freed or emancipated. In relation to participants' views of student learning, the student is not seen as whole or formed but empty, to be constructed through guidance and learning. The student is seen as nothing being built to something. In this sense, transformation could be moving from nothing to something rather than moving from a formed state of being to another formed state of being. This can help further understand the unidirectional nature of knowledge, the lack of knowledge production arising out of interaction and dialogue between teacher and student as the student is primarily seen as not possessing appropriate knowledge to pass onto the teacher. This may be supported by the positional authority of the teacher but also part of the accepted skills and scope of student knowledge.

This may also help explain why teachers felt their sense of achievement was one that prioritised their social relation with students and their ability to understand their students. Their knowledge developed out of their experience and skills and with any future learning directed towards developing subject knowledge and understanding of students,

115. *R: Do you feel you've learnt everything already or you're still learning?*

116. *A: No, I have to learn...every day, we have to upgrade ourselves I feel...see, it is there to the sky...I feel I have learnt 0.1 %lots and lots is there still to learn only thing there is no time...if there is another 24 hours definitely I would've still learnt more and I can give them also their knowledge. (Participant A, L.115 -116)*

112. *C: Without their cooperation, I wouldn't be able to do anything, as a matter of fact I've upgraded myself to teach for the prosperity.(Participant C, L.112)*

Participant A's admission that there is still a great deal more to learn for her is related to her need to pass on such knowledge to her students, A and B's use of the term 'upgrade' is particularly interesting as it indicates that there is not reversal or revision of knowledge to be conducted but instead to be added onto, to improve existing knowledge. Teachers with a summative learning approach may find continual learning problematic. In addition to a foundation of conflict avoidance, taking apart foundational values

in which, they view themselves and their students could be difficult to undertake and to teach as part of a teacher education programme.

Teachers fundamentally see themselves as performing some act of transformation in the classroom.

Their role as constructors, builders places their act of teaching as helping to transform the student from nothing to something. In Hindu philosophy, the binary of being defines going from nothing to something and something to physically nothing, from being born into the world and social relations, to rejecting the world and material goods and social relationships towards a path of enlightenment followed by Sadhus and Ascetics, where the physical state moves onto its pure spiritual state. The cultural basis of such philosophical foundations may be useful to bear in mind when considering the notion of transformation through teaching amongst participants. The foundational understanding that you are born into the world as nothing, that the world helps to construct, define and build you takes place within the teacher's domain. This could help understand the need for teachers to not only insist upon strict academic knowledge but impart moral values as part of their role as educators. They may acknowledge the need to transform themselves but only in the context of upgrading or adding to their knowledge to support their students. It is important at this stage to re-examine the idea of transformation as one which change and action is not questioning a formed state or person but in the act of building and constructing.

6.4.3 Transformation in relation to failure

When considering transformation as founded in an act of building and constructing, it would be useful to examine participants' accounts of failure amongst their students. As previously discussed, Participant

A's dismissed a student who misbehaved and disrupted lessons as someone that could not be helped within the school environment. This reveals a view of the student as having been already formed but in an incorrect or badly-behaved state. The teacher's transformative act of teaching was not possible for such a student whose preformation disallowed being built or constructed. For such students, the school environment was not suitable. The dismissal of the student is not put forward as the failure of the teacher's transformative action but instead that the student did not meet the conditions for transformation to occur. The student did have to empty themselves of their disruptive behaviour, to submit to the teacher's instruction for learning to occur. By dismissing the student, Participant A disallows her an opportunity to adapt and interpret her teaching to suit the individual needs of the student. She outlines her attempts to teach the student but this is based on the student needing to follow the rules and regulations of the school environment. It is important to bear in mind the need for teachers to maintain connections with not only those within their social environment but within the norms and values that their social world, school, institution, community dictate. It may be challenging for teachers to step out of these dominant systems to create or enact interpretative or innovative action. It would be important to consider this when looking at developing teacher education programmes that require some form of individual interpretation and agentive action.

In contrast to Participant A, Participant C spoke extensively of her sense of failure when a large of number of students failed their high school examinations,

71. *R: What about those cases when you couldn't get through to students?*

72. C: Yes, 2 years back. Students failed, 8 of them failed. I felt very bad. My value was not there. Because of those 8 that failed, my entire value went down. I thought of searching for a job, my health is also very bad. I came here and found a job. (Participant C, L.71-72)

Within the context of building and constructing students, student failure reflected on Participant C's sense of value. The failure of her transformative action reduced her value as a teacher, indicating the possible dual nature of transformative teaching (*Because of those 8 that failed, my entire value went down*). One that builds, constructs and is rewarded with student gratitude and success and the other that fails and reduces the teacher's understanding of their own value. The failure of transformative action in helping the student to pass their exams moves the constructive action of the teacher to one that is destructive both for the students' futures and the teacher. Even within the failure of her students, Participant C prioritises her action in the sentence even if it did bring about negative consequences. The students followed through to sitting their exams under the instruction of the teacher, they did not opt out, contest or reject the teacher.

This is significant for understanding how teaching as transformative action for these participants could be both construction and destruction through student failure. What is important is that social relation between teacher and student enabled the teacher to feel she has let her students down and her sense of value. The students needed to be invested in the teacher – student relationship for the teacher to recognise her failure.

6.5 Chapter Summary: Teacher Values in relation to Achievement and Capability

This section will summarise the above chapter in relation to Research Question 3: How do teachers define achievement and human capability for themselves and their students?

6.5.1 What do teachers consider as central human capabilities?

In terms of central human capabilities in which an individual possesses capability to do and be what they value, participants' responses put forward academic achievement as a key aspect to enabling student capability. Achievement in terms of what a student is capable of doing and being rests upon their ability to follow their teacher's instruction and distributed knowledge in order to pass exams that may afford them greater life choices. A wider understanding of achievement and capability for students rests upon inherent qualities such as talent and business acumen, as well as access to financial capital to achieve economic success. For those with limited access to financial capital to start their own businesses, academic achievement offers the main route to economic emancipation and capability. Participants' understanding of CHC in relation to themselves focuses on the deontological elements of their teaching practice, their commitment to their students and advocacy of ethical and moral standards through moral advice in their teaching. Their relationships with their students are put forward as a foundation for their understanding of professional achievement and CHC for themselves, one in which they receive affirmation of their success through student gratitude and for whom student failure is either due to external issues to do with their health or lack of student capability to follow instruction. Fundamentally, for participants, the basis on which they approach achievement and capability for themselves and to an extent for their students, is derived from a commitment to establish and maintain social relation

between themselves and their students. Relationships, in particular positional authority within teacher-student relationships establishes teacher authority and authenticity of knowledge needed to pass exams and secure future success as well as affirm teacher efficacy and devotion to their students through student gratitude. What is distinct about participant views of CHC is that what a person is capable of doing and being is dependant or circumscribed by the social relationships in which they are embedded and operate within.

6.5.2 What constitutes a meaningful life for teachers for themselves and their students?

In terms of what participants viewed as requisites for leading a healthy and happy life, practical considerations of food, shelter and parental security were highlighted as well as the need for freedom from criticism and conflict and to live honest lives. Participant emphasis on mental freedom such as peace of mind and being left alone by others points to a fundamental understanding of meaningful life, of health and happiness as internal and personal and protective of oneself from attack and conflict supported by personal values of truth and honesty that does not invite harmful elements into one's life. What is interesting here is participants' outline of causes of worry and disturbance to their peace of mind as distinctly external, including students' parents who question their authority on discipline and teaching. This could help towards understanding values in relation to what they consider source of problems or ways in which they protect what they define as and include within their personal, internal space.

6.5.3 How does this contribute to an understanding of teacher values in India?

Participants' understanding of achievement, capability and meaningful life put forward key considerations for an understanding of teacher values amongst this group of teachers. This includes the need to maintain relationships through the use of elliptical repetition which points towards a need to build and contribute within dialogue, to maintain interaction and discussion so as not to cause conflict or discord. This translates into their teaching practice as participants understanding of learning and knowledge through distributed personhood is founded in the act of construction, of building the student through their professional role in distributing knowledge for exam performance and personal sense of duty to provide moral guidance.

Chapter 7: Data Analysis Discussion and Summary

7.1 Chapter 7 Introduction

This chapter will examine this thesis' contribution to theory and professional knowledge in relation to teacher values and value construction and the potential for reflective practice in teacher education in India. The main contribution is the development of three main areas in which values are constructed and in which participants operate within: Social Relation Values, Internal-External Values and Authentic Knowledge and Transformation Values. These will be discussed further in this chapter.

One of the main criticisms of reflective practice in India was based on an inability for teachers to be self-critical and identify problems within their teaching (Dyer et al., 2004, 2002). In response, ways in which teachers may reflect upon their values and beliefs were examined to understand achievement and aspirations for themselves and their students. In addition, the process or ways in which participants self-examined and identified values can help elucidate how they define their values and beliefs in order to explain themselves to the researcher.

The means by which participants self-examine may have pedagogical significance for reflective practice programmes for teacher training programmes for low income female teachers in India. It is important that training programmes do consider the specific needs of low-income female teachers as they may lack the resources both in their teacher education and within the classroom to develop their teaching practice through access to continual learning and professional development programmes often targeted at postgraduate level or in-service training that is not centrally controlled by the National Council for Teacher Education. (National Council for Teacher Education, n.d.; National Council of Educational Research and Training, n.d.; National Institute of Education Planning and Administration, n.d.).

7.1.1.1 Outline of Research Findings and Chapter Outline.

Achievement, Aspiration and Freedom of Choice include research findings in response to research questions (Figure 7.1) whereas, Knowledge Production and Transformation are analysis that went further than expected from data answering research questions.

Research Question One: How do teachers describe their responsibilities and different aspects of their teaching experience?	<i>What do teachers understand of their roles as educators?</i>
	<i>How do teachers negotiate the demands of English language proficiency within their teaching practice?</i>
	<i>How does this contribute towards an understanding of aspirations for themselves and their students?</i>
Research Question Two: How do teachers negotiate personal and professional aspirations?	<i>How do teachers navigate personal and professional contexts and circumstances in achieving their aspirations?</i>
	<i>What role does gender play in their personal and professional aspirations?</i>
	<i>What can this reveal about their approach to the concept of choice and freedom?</i>
Research Question Three: How do teachers define achievement and human capability for themselves and their students?	<i>What do teachers consider as central human capabilities?</i>
	<i>What constitutes a meaningful life for teachers for themselves and their students?</i>
	<i>How does this contribute to an understanding of teacher values in India?</i>

Figure 7.1 Thesis Research Questions

This chapter will first examine Achievement, Aspiration and Freedom of Choice with research findings on Communal Achievement, Collective Emancipation; The Caring Ideal and Teacher Affirmation and Agentive action through the process of speech. Knowledge Production and Transformation will be examined with research findings on Authentic Knowledge and Distributed Personhood of Knowledge,

Description, Narrative and Statives as disseminating knowledge and the Moral Educator role and understanding transformation.

Research findings will be then examined in relation to what this may tell us about teacher values and value construction for low income female teachers in India with a final section examining implications for developing reflective practice in teacher education in India.

7.2 Achievement, Aspiration and Freedom of Choice

7.2.1 Research Finding: Communal Achievement, Collective Emancipation, response to Research Questions One, Two and Three

Research findings on Communal Achievement, Collective Emancipation will respond to data analysis from research questions one, two and three in relation to issues on parent influence and direction on student academic and professional aspirations, participant's approach to freedom of choice, achievement and capability based on mutual, collective purpose and economic emancipation of both the individual and their family.

Sen's 'Human Development Paradigm / Capability Approach' and Nussbaum's 'Central Human Capabilities' (Anand & Sen, 2000; Nussbaum, 1999, 2007, 2009; Sen, 1997, 2005) outlined a set of predefined values that were seen as influencing middle class aspirations and refocused education policy in India to promote a global, English-speaking population (Mooij, 2008; Morrow, 2013; Robinson-pant & Singal, 2013a). Sen's capability approach placed education as key to an individual's productivity and material prosperity, indirectly contributing to economic stability and social development. Building on

human capability, Nussbaum's cross-cultural norms, through a set of predefined central human capabilities, attempted to protect political liberty and choice.

In response to research questions one, two and three in their focus on understanding of aspirations and achievement, this thesis found that predefined values of academic achievement and parental direction of students did emerge from participants' discussions. Student achievement enabled an accepted pathway of high school exam performance, further and higher education and choice of profession determined by a student's parents and family.

Education as a route out of poverty through personal productivity and social development contribution was reflected in participants' responses emphasizing a communal effort towards collective emancipation. Whereas HDP and CHC makes judgement on social and economic standards of a country based on individual achievement and freedom framed within universal principles of a meaningful life, this thesis does not make similar judgements. Communal effort towards collective emancipation is drawn from participants' experiences and descriptions. This thesis does not infer whether this is right or wrong but as part of data analysis pertaining to concepts that may underpin teacher values.

Research findings differed from an understanding of achievement as a product of individual work and capability (Sen, 2005) to one that is the outcome of the collective, communal effort between teacher and student, parent and child. Social, economic and political factors were not given as much prominence by participants as the role of the family and teacher in ensuring student achievement. The success of a student was both their hard work and a product of teacher and parent investment. Student achievement brought about social development not only for themselves but for their family, placing pressure on students to bring themselves and their families out of poverty.

This relates to Morrow's study on aspirations of young people in Andhra Pradesh who failed to get onto further education and university pathways (Morrow, 2013). Morrow found the pressures on young people to perform well at summative examinations was one of mutual obligation to help emancipate their family through education and defined their individual choice and aspirations. This was reflected in participants' descriptions of their childhood and parental influence in deciding further and higher education routes. Participant B and C spoke of family obligations to take up teaching to provide financial assistance when their parents were unable to work.

Mutual obligation between parent and child, student and family differs from Giddens' avocation of life politics as individual emancipation from traditional, restrictive structures to possessing the freedom to choose one's lifestyle and develop an individual morality of authenticity through continual self-discovery (Giddens, 1991). A morality of authenticity that maintains being true to the individual self is made complex given the dominance of family and social ties. Collective emancipation can be seen to contribute to this mutuality of purpose and communal effort in directing the student. A child's academic success helps place them and their families on the path to possessing greater choice in affording commodities and higher social standing.

Emancipation is distinctly economic where social emancipation is not apparent nor is a morality of authenticity focused on individual self-discovery applicable. To think and operate as a collective, to help one's family out of poverty, demonstrates a sense of gratitude to one's parents and acknowledgement for their hard work in investing in their education and upbringing. This was referred to by participants in descriptions of expected student behaviour to parents and themselves. This form of reciprocal duty of care to one's family is actioned through alleviating financial burden on one's family. This acknowledges family ties and obligations as well as reinforces social cohesion and family relation. It also acts as a way

of reciprocating in part, the effort of one's family in raising their children up to succeed, a sentiment echoed by participants in their own descriptions of teacher responsibilities to their students.

A culture of individual self-discovery leading to emancipation is therefore challenging in this context as the individual operates within collective social ties and obligations. It is not as straightforward to extricate oneself from such collective contexts as it may be within individual focused, liberal societies. The traditional ascetic within Hindu culture may opt out of society and reject material concerns in their spiritual quest for nirvana. The difference from self-discovery as espoused by Giddens and that of the traditional ascetic is that the ascetic rejects social and economic concerns altogether and for whom self-discovery is geared towards bodily control to attain spiritual enlightenment and social restrictions a part of mortal, earthly concerns.

Economic emancipation within a context of collective emancipation may make it more difficult to rise out of poverty, however social cohesion and reciprocal care and acknowledgment of one's family and their hard work is highlighted and emphasised within expectations of student behaviour and action.

7.2.2 Research Finding: The Caring Ideal and Teacher Affirmation, response to Research Questions One, Two and Three

Research findings on the caring ideal and teacher affirmation responds to data analysis from research questions one, two and three on issues surrounding prioritisation of the teacher's role within the classroom and in student learning, shared aspirations between teacher and student on student academic success and participants' descriptions of professional achievement founded on devotion and commitment to students.

Data analysis found that communal achievement extended beyond family obligations to one shared by the student's teacher. Participants described the need for students to be grateful for their hard work in helping to prepare students for exams and providing them skills and knowledge to be successful.

Participant A and B described their satisfaction from hearing former students who attributed exam success to them as consequence of following their teacher's guidance. Participant B, in particular, used recalled speech to emphasise verbal interaction with students as illustration and explanation of their relationship. This reveals in part, participants' basis on which they form their values on social relation and underlying concern with student acknowledgement as a form of return to their deontological commitment.

The freedom of a student to choose their own pathway is determined by their mutual obligations to family but also to their teacher. Success at school consolidates and confirms the teacher's efficacy and role in students' lives. This extends beyond economic emancipation of the family to reaffirming the teacher's action and role in helping them, as well as acknowledging the caring role of the teacher.

The caring role that participants' outlined as central to their role as teachers can be related to Noddings' (Bergman, 2004; Noddings, 2003) caring ideal, where the carer loses themselves through motivational displacement from themselves to those being cared for. This is similar to participants' descriptions of their role as helping students through selfless concern for their wellbeing yet needing students to acknowledge not just their selfless care but attribute their success to the teacher's hard work. Student acknowledgement is much needed to centralise the teacher's role in their personal achievement. This relates to participants prioritizing themselves within the classroom, where they are active and student passive. Their active participation in student achievement can be seen as a development of Noddings' caring relation to demand an acknowledgement of their selfless act of the

ascetic ideal in which they place themselves into. It also extends Noddings' caring relation to look at care as a form of transaction, in which the investment of the teacher necessitates a return of some kind, in this context to maintain their efficacy in teaching and learning as well as their status as key contributor of knowledge.

In relation to Carr (2005, 2006) for whom the teacher realizes their own good through concern for others, participants were made aware of their effectiveness through verbal acknowledgment of students. The teacher's care and concern for her students follows an asymmetric relationship, in which the teacher directs or instructs, and the students listen or follow. Care is demonstrated through instruction and takes on a distinctly maternal role. Participants used their role as teachers to put forward a maternal, gendered relation with their students, to care for them as a mother would, encouraging, disciplining and utilizing a maternal relation to build a relationship that used their gender as women.

Participants' need for student acknowledgement could reverse this asymmetric relationship, where their directive concern is appreciated and position as teacher-carer affirmed. This extends beyond an equitable need between teacher and student, where the teacher needs a student as much as the student needs a teacher, rather the strict, directive nature of their relationship could be justified through student appreciation and acknowledgement of the teacher's positional power and care.

Higgins (2003) advocated teacher self-improvement may prevent burn out and enable them to focus on their own interests to help students. The need for participants to request acknowledgement could be a form of self-interest that prevents burn out, preserves their sense of self within the demand to care selflessly for their students. This self-preservation can be seen in Participant C's description of her depression following student failure under her tutelage. Participant C expressed disappointment but

approached this through explanations of ill health, rather than look at improving her teaching methods. Self-improvement was to amend her daily routine and medication. Participant C's dependence on student acknowledgement extends to their success but whose failure indicates external failures such as her health, not with her teaching. Her primary motivation may be to preserve her teaching and sense of efficacy, especially when describing failure to an outsider. Here, self-interest may be delineated by a culture that demands selfless maternal care and assumes positional authority within the role of a female teacher.

In contrast, participants described student failure as being an individual act, as consequence of students not following their instruction. This may be where communal effort and the selfless care of the teacher is limited. The student must be a willing participant in instruction and passive recipient of the teacher's care and action in their learning. By not following the teacher, the student removes themselves from her care and is responsible for their own failure. The passive acceptance of teacher authority does not completely contradict the active participation of students as they are required to motivate themselves to put in extra hours to study as well as develop resilience to maintain concentration and attention. To be focused on achieving their academic goals and overcoming a difficult and testing period in their education. This indicates participants' emphasis on social relation between teacher and student as key to student learning and whose failure is based on the inability of the student to partake in such relation. Attitudes and fundamental values surrounding achievement and teacher-student interaction place equal responsibility on the student to engage with their teacher to ensure success and not be responsible for their failure.

7.2.3 Research Finding: Agentive action in the process of speech, response to research question one and two.

Research findings on agentive action in the process of speech responds to data analysis from research questions one and two in relation to issues surrounding the importance placed on learning correct English language grammar and sentence structure yet manipulating spoken syntax in participant use of defensive and assertive positioning to redirect the researcher's attention. In addition, participant sentence reconstruction as a form of agentive action within relational agency will be considered.

Relational agency is defined by one's relationship with others. Agency enables the ability for one to speak for oneself and to be heard, prioritizing voice as agentive action (Burkitt, 2016; Edwards & D'arcy, 2004; Sugarman & Martin, 2011). Research data built upon this concept of agency to examine the way in which one speaks, the process in which speech is constructed by considering verbal interaction with others.

Participants' speech was analysed through syntax and sentence structure. Research data found that participants continually constructed and reconstructed their sentences to put forward specific messages other than the content of their speech. Active language described teacher action, front loaded to the top of sentences or phrases, whereas passive language described student action and passive reception of teacher action. The front loading (left dislocation) and back loading (right dislocation) of speech extended to statements made by the teacher. Sentences and phrases were constructed to position opinion, through assertive positioning (In my opinion/ Actually / According to me), defensive positioning (I am not saying / not like that) as well as non-specific references and avoiding directly naming an institution or a person. Elliptical repetition was used to develop a relationship with the researcher, continuing their sentence or repeating the question to start a new sentence. This indicates

participants' underlying concerns with positional authority within social relation between themselves and their students as well as defining what may be internal and personal to them and what could be external and to be discussed with the researcher. This could help reveal ways in which participants use their speech to protect, defend but also put forward an image of agency linked to their role as a teacher and within their professional classroom context.

This action has been put forward as a means of agentive action in data analysis, a means for participants to negotiate between the personal and external, between themselves and the communities they represent to the outsider- researcher. Speech as opposed to the platform given to speak is significant here. The process of speech, negotiated to choose the way in which they are represented puts across meaning, however embedded and socially constructed, enabling participants to exercise a form of agentive action.

In relation to Nussbaum's CHC (2007), participants' response to what they see as contributing to a healthy and happy life in addition to security and comfort, drew upon wanting to be left alone, not to be criticized, to have peace of mind from external pressures and worries. Verbal disturbance and isolation were highlighted, indicating the significance of verbal interaction with others, especially those in authority or social status whose position validates their critique or discipline. This places verbal interaction as key to their agentive action as congruent with Burkitt, Edwards (2016,2004) through the way in which they negotiate their agentive action through sentence structure, syntax.

Linguistic negotiation as agentive action relates to Spivak's (2005) unrepresented female subaltern. Spivak states representation through collective identity can help avoid a politics of recognition, of who recognizes the subaltern's representation and how it is to be received. Participants' construction and reconstruction of syntax as agentive action could be a means of representation, of putting forward what

they want to say and to whom as a collective group of low-income female teachers. Participants did collectively identify through synecdoche as teachers or as teachers within a school in interviews and group discussions. The embedded and entangled nature of their synecdoche, as low-income female teachers meant that representation was not necessarily through direct self-identification or examination. It was through careful negotiation of speech as teachers within a collective social structure. Participants who were interviewed individually, were more congruent with their peers in a group setting and attempted to speak more with a collective voice.

Considering the idiographic research focus on perspectives of individual teachers, the need to synecdoche and provide a collective representation by participants rendered individual representation of their views problematic. Participants' collective representation was delineated by relationships between individual participants being interviewed and those individuals within their peer group. Synecdoche did help bring participants together with a view to provide representation but it did not help avoid a politics of recognition as participants were acutely aware of their own representation and recognition as a lone commentator and one that represents a group. The complexities of representation for participants can be further understood through their speech. Spivak's synecdoche may provide a form of self-representation but it does so within a collective context, making individual representation problematic. In relation to data findings, individual and collective identity are subsumed. This has brought difficulties in examining the individual views and opinions of participants, especially given research focus on individual perspectives.

7.3 Knowledge Production and Transformation

7.3.1 Research Finding: Authentic knowledge and Distributed Personhood of Knowledge

Research findings on authentic knowledge and distributed personhood of knowledge is part of additional analysis on themes related to participants' understanding of student learning and knowledge production as well as Habermas' notion of authentic knowledge as perceived and practiced by participants.

Vijaysimha's (2013) empirical study on the use of textbooks in science lessons in Indian classrooms revealed they were used to varying degrees depending on the type of school. Teachers relied upon textbooks to disseminate information more strongly in low income government schools than private or international schools. Further, knowledge was divided between what was required to learn in school and everyday knowledge required outside of school.

In congruence with Vijaysimha (2013), data analysis found the textbook emphasized in participants' descriptions of teaching methods and student learning. The authority prescribed by the text and the teacher's explanation of it informs the acceptance of knowledge from the student. Vijaysimha examines the textbook as representation of the Guru-shishya relationship from which the teacher's role is eroded to facilitate dissemination of knowledge to the student. This thesis extends the historical and cultural significance of the text as Guru-shishya, to consider the dynamics of interaction between teacher and student, in which roles are clearly defined and authority underwritten. The acceptance of teacher authority founded on the authority of the text as part of a distributed personhood of knowledge.

In relation to Dewey and Habermas, (Dewey, 1916; Lovat, 2013), Dewey advocated that teachers should foster inquiry amongst their students and not be disciples of their authority. Habermas outlined critical self-reflexivity from empirical knowledge and comparative to authentic knowledge. Data analysis found that knowledge production did not produce new ways of knowing or contributed to a body of knowledge but to reproduce knowledge that is predesigned, filtered and distributed by the teacher. The authority of such knowledge arises from the subject textbook designed and sanctioned by the state government and from which summative exam papers are based upon as well as a moral education prescribed by the teacher. This contributes to an epistemology of knowledge production as one that is primarily distributed and defined by staves of what should be known and understood by the student. To critique or question such knowledge would be to undermine this distributed personhood of knowledge and its authenticity.

The teacher is key negotiator between the textbook as the body of knowledge, communicating what is to be learnt or understood to the student. The teacher explains the text whilst maintaining its overall authority. The authority of the teacher can be attributed in part to the authority of the text and as part of the distributed personhood of knowledge through text and teacher explanation.

In relation to Habermas' authentic knowledge as derived from empirical and comparative knowledge, the authenticity of the knowledge source is significant, of who provides knowledge and where it comes from, rather than authenticity derived from individual observation and comparison such as Giddens' morality of authenticity. This thesis puts forward that authenticity is subsumed into notions of authority. Knowledge production can produce derivatives and imitations of teacher knowledge, often a necessary requirement to pass exams that require students to reproduce knowledge.

7.3.2 Research Finding: Description, narrative and statives in disseminating knowledge

Research finding description, narrative and statives in disseminating knowledge is derived from additional data analysis on themes relating to the Guru-shishya relationship and its influence on teaching practice as well as participants' use of description, narrative and statives to act as explanation for statements they made.

Research into the teacher identity within India put forward the dominance of the Guru-shishya (teacher-student/disciple) model in which the Guru acted out of charity and goodwill towards their student to pass on their knowledge and skills (Batra, 2014; Ganapathy-Coleman, 2014; Mlecko, 1982; Sarangapani, 2003; Smail, 2013). Distributed personhood of knowledge is similar to a certain extent with the Guru-shishya model reflecting the relationship values between teacher and student. However, the cultural precedent of the Guru was not specifically referred to by participants, such understanding of teacher authority and knowledge distribution emerged through descriptions of their roles and responsibilities instead. There is congruence between research data and the teacher as Guru, however as the participants' understanding of their relationship with students emerged through practical descriptions of roles and duties, it is possible that the Guru-shishya model is not immediately apparent within the daily routine of teaching and learning in the classroom, rather a means of Indian education research to understand such teacher-student interaction and identity.

Participants used description and narrative to communicate what they believed, understood and enacted within their personal and professional lives. What should be done, how it should be carried out, what is expected of them and of others, defined rules and regulations that put forward a sense of order. This formed the basis of participants' wide use of description to outline these sets of defined actions and expectations. Narratives were part of recall or act of remembering, described through stories, actions

and examples. The narrative itself acted as explanation, as possible metaphor being illustrated but no further explanation or analysis was required. The use of narrative to serve as explanation with stative verbs could inhibit deeper analysis through questioning and critique. This relates to the Guru-shishya model in the teacher not needing to offer explanation of information or knowledge. As the narrative or description acts as an explanation with no further analysis required, the explanation is put forward as knowledge, whose authority stems from statives of what a student should know, what constitutes knowledge itself.

The use of description limits participants' understanding of social and cultural foundations of their deontic values. For low income female teachers, their reliance on description and narrative as explanation re-enacts an authoritative model of the historic Guru-shishya but within a context in which their teaching is not necessarily an act of charity and they may not be part of a higher caste with social and cultural affirmation. Hence, such affirmation could be derived from a more rigid understanding and enacting of their authority through disseminating knowledge through description, narrative and stative verbs.

7.3.3 Research Finding: Moral Educator role and understanding of transformation

Research findings on participants' understanding of their moral educator role and transformation is based upon additional data analysis on participants' references to personal religious and secular beliefs in relation to character education ideals and in providing moral guidance. Related to this were participants' understanding of transformation and their fundamental impact upon students as constructive action.

Participants emphasised summative learning as a key indicator of student learning. In relation to a distributed personhood of knowledge and use of stative verbs by teachers, success at exams indicates the student has reached a certain state in which distributed knowledge has been successfully received. The exam acts as a test of what they have learnt, resulting in their transformation at the hands of their teacher and through the distributed personhood of knowledge.

Vijaysimha (2013) outlined knowledge needed to pass exams and everyday knowledge to apply academic knowledge to provide a discursive foundation for students to explore (Vijaysimha, 2013). However, research data found a distinction between knowledge needed to pass exams, everyday practical knowledge and knowledge taught through teaching of values, which is a more personal and invested act of transformation by the teacher. The moral educator role of the teacher could potentially help identify values by examining the choice of values taught by individual teachers and their understanding of authentic knowledge as defined and taught by them. The transformative act of teaching as well as enabling a student to reach a certain stage to pass exams or guided by morals and values as selected and inculcated by the teacher, is also one in which the teacher acts as a builder. Teaching is seen as constructive action that builds relationships, values and knowledge. The act of construction and not destruction ties in with conflict avoidance demonstrated by participants.

In addition to maintaining social cohesion and relation, there was a distinct move for participants to outline themselves as those who did not cause conflict in comparison to those who might, parents or management who criticize them. This further underlines their role as builder, of being constructive and making positive relationships and positive action with a goal of bringing transformation to the student.

This relates to Carr's (2005, 2006) ideal phronesis of the teacher to advocate and commit to a student as an individual and future member of society, an act that requires the teacher to possess the values being

taught, as seen with moral educator role described by participants. Teaching values could also ensure social relation and maintain authority of knowledge. The teacher as builder extends Carr's avocation of teachers possessing values to teachers as active agents in inculcating and helping to construct values within the student. From possession and disseminating to constructing values.

Freire (1996) outlines the inherent distrust of the oppressed by oppressors to think for themselves, rather relying on oppressors to reflect instead, to open themselves to look at their inherent prejudices and attitudes. The teacher in helping the student towards self-efficacy and independent thinking should examine the entangled space in which foundations of authority and asymmetrical relationships are embedded. Research data is not consistent with Freire's outline of inherent distrust as reflection and self-examination of prejudices and attitudes as well as helping the student towards self-efficacy and independent thinking is not part of their teaching of values. Reflective practice or self-examination and independent thinking are not aims. For participants, distrust lies in the student's inability and lack of capability in constructing themselves. They require the teacher, who themselves have been directed by their parents and social and economic contexts and obligations, to construct values for them. Self-efficacy is not seen as transformation, rather transformation is externally directed and controlled, the act of creation and construction rather than self-actualisation.

7.4 Research Findings in relation to teacher values and value construction

This section will examine research findings outlined above in relation to what they may tell us about values formed by participants and the ways in which values were developed. This thesis did not intend to define a summative list of teacher values for low income female teachers. Data analysis extended to

the views of participants with wider application of a detailed look at attitudes to achievement, aspiration and choice as indicative of teacher values and value construction. Three main overarching themes will be examined in which teacher values, as demonstrated by participants, were developed and enacted. These are Social Relation values, Internal - External values and Authentic Knowledge and Transformation values which are derived from research findings outlined above.

Social Relation values will examine research findings Collective Achievement, Communal Emancipation and The Caring Ideal and Teacher Affirmation in relation to values underpinning teacher-student, parent-child and other relationships. Internal-External values will consider research findings Agentive Action through the process of speech in relation to values underpinning concepts of internal and external spaces and conflict avoidance. Authentic knowledge and Transformation values will examine research findings Authentic knowledge and Distributed Personhood of Knowledge; Description, Narrative and Statives as disseminating knowledge and the Moral Educator role and understanding of transformation to values underpinning concepts of knowledge production and constructive act of teaching.

7.4.1 Social Relation Values: Collective Achievement, Communal Emancipation and The Caring Ideal and Teacher Affirmation

Social relation (Figure 7.2) between teacher and student, teacher and teacher and student and parent were revealed by data analysis as underpinning attitudes to achievement, aspiration, freedom of choice and positional authority. These attitudes contribute to an underlying core values defined by social relation.

Giddens' (1991) authentic living states an individual constructs their self from restrictive structures, thereby enabling social transformation through rediscovering who they are through examining their values . In relation to participant views, as the individual is embedded within their social structure as well as emancipated through a collective, the self is not only socially constructed but operates within a complex system of mutual emancipatory obligations to family.

Mutual emancipatory obligations are part of one's duty and social relation. It is more likely to be restrictive if viewed through an individual emancipatory frame, from which HDP and CHC operate. It is part of how one operates within a social system in which family obligations are shared and mutual and values reflect this. What is significant is mutuality of purpose and commitment. In this sense, mutual emancipatory obligation differs from social constraints such as caste or gender restrictions. This thesis is concerned with low income female teachers and given the social stigma attached to caste as well as political mobilisation of lower castes, this was not discussed with participants. Issues of caste have an extensive historical context and background which could overshadow or take away from the focus of the thesis. Certainly, there may be connections in relation to social inequalities and dominant systems prevalent in participants' attitudes, however this thesis intended to explore other areas to avoid being superseded by caste and caste – based historical inequalities. Personal, individual values may be constructed and defined by mutually dependent emancipatory obligations between individual and their family.

Social Relation Values

- *Communal Achievement and Collective Emancipation*
- *Caring Ideal and Teacher Affirmation*

Research Findings and Main contribution of thesis:

1. *Communal Achievement and Collective Emancipation*

Student as mutually obliged to emancipate family and themselves:

Socially constructed self operating in complex system of economic emancipatory obligation to family

Implications for reflective practice in teacher education in India.

Examining social relation an emancipatory obligations of students can help examine personal views and attitudes.

Examining situations or issues that are not directly related to teachers could help them approach and engage with their own values.

2. *Caring Ideal and Teacher Affirmation*

Teacher – Student interaction and teacher affirmation:

The teacher who exhibits selfless care towards the student, needs the student to confirm their efficacy and role through expected teacher -student interaction

Examining the role of care within the teacher-student relationship

Teacher training could benefit from examining the nature of care and the ascetic ideal in programmes that look at the duty of care, role and responsibilities

The teacher's voice as a space of social relation:

The teacher's voice can be a space in which the primacy of language and verbal communication can extend beyond an instructional or disciplinary tool to one with complex social dynamics and social relation.

Figure 7.2 Outline of Social Relation values in relation to Main thesis contribution and implications for reflective practice in teacher education in India

This mutuality of purpose relates to ways in which participants approached the nature of care and ascetic ideal as necessitating a form of student acknowledgement through gratitude. Collective

achievement and communal emancipation within the teacher -student relationship are bound by values based on a teacher's care for their students and student acknowledgment of such care. Care and gratitude are central to social relation between the teacher and student. This is particularly so when dealing with student failure. External explanations for student failure such as ill health indicates the vulnerable position teachers feel they are in, in relation to student achievement. Given the context of communal achievement, the need to protect one's reputation and efficacy reveals the pressures on teachers to perform as well as their students. It may also help elucidate the need for teachers to place prime responsibility of failure on students themselves, to disassociate from an individual rogue student and reaffirm their effectiveness and authority within the school and amongst colleagues.

Social relation values are defined by collective effort, aspirations, understanding of achievement and a demonstration of care by the teacher to the grateful student. Within this context asymmetrical relationships between teacher and student are brought closer as both are dependent on the other to either provide learning for future achievement or confirm professional efficacy through academic achievement and direct verbal acknowledgment. Values surrounding mutually dependent emancipatory obligations and socially constructed selves define parent-child social relation as viewed by participants, who place themselves and their teacher-student social relation values within the frame of care and academic achievement as opposed to family economic emancipation. Social relation engenders values that prioritise the collective and communal in which teachers, students, parents and their children interact and negotiate their individual selves. What is interesting about this value context is that values are founded on conflict avoidance and defined by a need to maintain social cohesion within communities and groups.

7.4.2 Internal-External values: Agentive action in the process of speech

Similar to social relation values, internal-external values (Figure 7.3) outline ways in which participants distinguish spaces occupied by themselves, groups or communities they represented and those external to them. Data analysis examining the spoken syntax of participants in relation to agentive action and relational agency found participants constructed and reconstructed their sentences to carefully put across what they wanted to say to the researcher and what they needed to say to protect themselves from misinterpretation. Speech and verbal interaction are therefore central to the internal-external value context as being the main medium in which both spaces are negotiated by participants.

Internal - External Values

- *Agentive action through process of speech*

Research Finding and Main Contribution of thesis to literature:

3. Agentive action through process of speech

Negotiated and constructed speech: (Collective representation as an individual representing a group or as a group representing a collective to the outsider-researcher as part of synecdoche and an understanding of meaningful life as avoiding verbal conflict and criticism from those in authority)

Implications for reflective practice in teacher education in India:

Examining conflict avoidance as key to problem identification

Training can approach problem identification through a deeper understanding of conflict avoidance and the need for self-preservation.

Training can focus on descriptions of conflict and perceived protagonists of conflict to enable teachers to examine their understanding of failure and ownership of individual errors and discordant action

Figure 7.3 Outline of Internal-External values in relation to Main thesis contribution and implications for reflective practice in teacher education in India

Separate to the insider / outsider space between participant and researcher, this context concerns the external world as a space in which social realities occur, outside of one's internal space. Participants' use of defensive positioning and avoidance of conflict is indicative of this. The protagonists of conflict are often external to the teacher, whether it is a student, parent or society in general. Conflict occurs 'out there' and not necessarily 'in here', within one's internal space whether that be private and individual or collective and synecdoche. Values defined by internal-external spaces are the avoidance of examining the internal, 'in here' space. This is actualised in participants' speech to defend themselves and attribute the cause of problems as external to themselves. Speech and spoken syntax enable a demarcation of the internal and external space and maintains careful boundaries through linguistic negotiation. In particular, the capability to take ownership of one's failure or individual act of discord or disagreement is hindered by placing protagonists of conflict as those outside who threaten collective and communal accord. This significantly impacts the ability of the individual to take responsibility for their actions and to identify problems within their own teaching practice. The inability to look within and own one's mistakes or identify areas that need to be improved is enabled by distinctions made between the need to preserve one's internal space, whether it be personal and individual or collective and communal, with those made culpable of disunity and destruction of peace outside, external to oneself. This preoccupation with external perception and representation could elucidate participants' responses to the outsider - researcher's questions, indicating that understanding internal-external values needs to consider the entangled nature of synecdoche and collective representation. In particular, relational agency as fluid and continual construction of agentive action through speech, which is in constant negotiation between oneself and external structures.

7.4.3 Authentic Knowledge and Transformation values: Authentic knowledge and Distributed Personhood of Knowledge; Description, Narrative and Statives as disseminating knowledge and the Moral Educator role and understanding of transformation

Values within authentic knowledge and transformation (Figure 7.4 place the teacher as central to student learning and transformation. Authentic knowledge is defined by values associated with authenticity and authority. A distributed personhood of knowledge is carried out through the teacher's verbal explanations reinforcing their authenticity and positional authority. The use of description, narrative and statives are key elements in defining values related to teacher authority within this context. It extends their positional authority in controlling and disseminating knowledge to students as a form of classroom control, placing the teacher as interpreter of the government sanctioned textbooks as well as using their voice and speech as their main teaching technique.

Participants' understanding of knowledge related to attitudes to achievement, in which academic achievement was fundamental to passing high school summative exams and securing further and higher education opportunities as well as moral values that enable student moral development. Values in this context view authentic knowledge as part of knowledge authenticated through authoritative sources such as textbooks required to pass exams and knowledge defined by personal values that participants feel important to disseminate to students. Central to this are values associated with transformation and the teacher's role within this.

Authentic Knowledge and Transformation values:

- Authentic knowledge and Distributed personhood of Knowledge

- Description, Narrative and Statives as disseminating knowledge

- Moral Educator Role and understanding of transformation

Research Findings and Main contribution of thesis to literature:

4. Authentic knowledge and Distributed personhood of Knowledge

(Authentic, authoritative knowledge is based on personhood, who provides knowledge and where it comes from rather than knowledge derived from empirical observation and critical self-reflexive analysis.)

Implications for reflective practice in teacher education in India:

Teacher understanding of knowledge

Training can examine what teachers define as knowledge and how knowledge is produced. These are key to a distributed personhood of knowledge.

5. Description, Narrative and Statives as disseminating knowledge

Limitations of statives and use of description, narrative and illustrative examples:

(Use of description, narratives and examples and use of statives limits further explanation or developing inquiry within the classroom and in teachers' descriptions of their role.)

Adapting teacher's spoken syntax to enable discursive speech.

Training can explore teacher understanding and expectations of classroom dialogue and discursive practice. Training can focus on adapting teacher's spoken syntax to enable student interpretation and analysis of textbook material. Reducing illustrative description and explanation in teachers' speech can help towards this.

6. Moral Educator Role and understanding of transformation

Teacher as builder:

(Teaching as constructive action that builds values, relationships and knowledge Transformation as including moral education along with academic achievement as part of teacher's duty towards their students.)

Teacher motivations and personal values in understanding transformation

Training programmes could benefit from examining the notion of a teacher as builder and teaching as constructive action. Training can consider a teacher's moral educator role and understanding of transformation. A focus on words and verbal interaction with students can help teachers explore transformative, constructive acts of teaching from a foundational teaching technique, their speech.

Figure 7.4 Outline of Authentic knowledge and transformation values in relation to Main thesis contribution and implications for reflective practice in teacher education in India

Transformation is seen to occur as a result of the constructive act of teaching. There are clear demarcations of roles within the teacher-student relationship with the teacher as instigating learning and bringing about transformation through constructing and building the student. Values place the teacher as having a strong moral educator role with students needing to be constructed by them.

Transformation in this context, includes moral transformation with authentic knowledge including moral education. Central to the authentic knowledge and transformation value context are values surrounding notions of student efficacy, in which academic and economic achievement including moral discipline are defined by external direction, authentication and transformation at the hands of the teacher. An understanding of transformation and values associated with it are delineated by a teacher's moral educator role and occurs as part of communal action between teacher and student.

7.5 Implications for reflective practice in teacher education in India

This section will examine the potential for reflective practice in teacher education in India. This is in relation to the three main areas outlined above in which teacher values and value construction occur.

7.5.1 Social relation values: implications for reflective practice in teacher education in India

Examining social relation between students and their families may be able to provide an external frame from which teachers could examine their attitudes to student achievement and aspirations. Trainee and in-service teachers could engage with underlying values in relation to issues of achievement, success and emancipatory family and social obligations. It may not be possible for teachers to directly self-examine or identify their values within this context but through the prism of examining family pressure and obligations on student success, it may be possible for teachers to indirectly examine their attitudes

to these external factors and the values that underwrite it. This greater awareness has the potential to enable teachers to engage with their own experiences and instigate a reflective process for them.

Teacher education programmes could examine care and the teacher – student relationship in relation to success and failure. Programmes can look at the duty of care, the ascetic ideal and expectations of the teacher – student relationship, as understood by teachers. Through examining care within their teaching, teachers could look at their role as educators and carers in the classroom, aspects in which learning and care are entangled and implicit within their interaction with students.

It may be problematic to expect teachers to acknowledge their dependency within asymmetric relationships between themselves and their students. Therefore, teacher training could initially examine the caring relation and ascetic ideal in terms of expected deontic values that govern their understanding of their role and responsibilities. This could help develop greater understanding of how care and learning are related and linked to teaching.

Social relation values can help training programmes emphasise the role of speech as a key instrument and resource for teachers to engender and maintain key social relationships within their professional practice such as those with their students, colleagues and parents. The particularities of speech as enacting relation, in the action of being directed at someone or something could be significant for training programmes to enable a deeper understanding of speech. That the way one speaks to another or about a collective group is significant to the way in which teachers define themselves, their roles and how these definitions direct and impact their interaction with students and their learning.

A focus on spoken syntax and speech can highlight the significance of verbal communication within training programmes as beyond a teaching technique to communicate to students but to understand

oneself. It is possible that trainee teachers could benefit from acknowledging the specific space of using their voice. Participants' descriptions centre upon their voice to command or encourage students.

Training could consider looking at the teacher's voice as one that constructs relationships with students and acts as a foundation for relational agency.

This emphasis on the teacher's voice can also help feed into the oral tradition of India and main teaching tool used by teachers in low income schools with limited teaching resources. Given the social context in which the teacher and student are embedded in, self-identification and evaluation of values may require looking at the ways in which teacher and student interact through verbal interaction of instruction and response by teacher and student. Examining how one's voice is used to teach and enact social relation.

7.5.2 Internal-External values: implications for reflective practice in teacher education in India

Issues with developing a pedagogy of self-evaluation and critical reflection within training programmes centre upon conflict avoidance as exhibited by participants. Participants often referred to protagonists of conflict as caused by others, not themselves. Problems are identified outside of oneself or in terms of criticism, voiced by those in authority. Training may need to consider underlying issues with problem identification as external to the teacher, disallowing internal reflection or questioning. Deconstruction in terms of taking apart oneself and one's attitudes to analyse relationships and critically reflect on these may not be compatible within this context. However, emphasising the nature of speech in how one

constructs sentences could help develop initial understanding of the process of deconstruction and reflection.

Training that enables teachers to identify processes of their speech, the way in which they describe their duties, roles, responsibilities and words to describe students and expectations can help form the basis for later stages of taking these apart. Moving toward questioning but considering the dynamics of conflict avoidance, self-preservation and gendered space that these teachers inhabit.

Internal- external values are complex in relation to teacher education in India. Avoiding examination of internal spaces where conflict is external renders problem identification particularly difficult. It may be possible that training programmes examine notions of collective identity and synecdoche amongst teachers through the demarcation of internal- external space by speech. Training can initiate problem identification by emphasising the ways in which conflict is described and who or what are protagonists of perceived conflict. Spoken syntax in terms of sentence construction and use of defensive positioning can help teachers examine notions of failure, self-preservation and communal discord. Training programmes that examine teachers' speech in attributing blame or culpability for discord can enable teachers to approach their own individual acts of conflict and discord and ownership of mistakes and problems. However, it is possible that this may not be sufficient to address individual and personal underlying sources of conflict avoidance but could enable a technical focus on speech and social relation within one's teaching practice as part of professional development.

7.5.3 Authentic knowledge and transformation values: implications for reflective practice in teacher education in India.

The distributed personhood of knowledge frame and attitude to students needing to be constructed has significant implications for developing reflective practice as it underlines attitudes to knowledge and continual learning as an adult learner. It would be useful for trainees to examine their own values in relation to being a teacher. What constitutes knowledge for them and the foundations of values they believe important to pass onto students.

Training may need to address motivations and intentions of trainees entering into the teaching profession as one that is not straightforward or comprising sole altruistic motivations to better the lives of students. Rather, the choice to teach may result out of financial motivations, a convenient job that enables a female teacher to look after their family as well as work or a more socially accepted position that is more female oriented rather than working in a mixed gender environment of an office. It is important that training enables trainee teachers to explore their own personal and professional aspirations and understanding of achievement. This can be more suited to training that examines the nature of teaching as a profession and the role of the teacher in relation to their student.

Training can help teachers further understand how speech has the potential to exercise a form of control over student learning and not just behaviour within the classroom. Training programmes that focus on developing independent learning through adapting the teacher's spoken syntax and reliance on stative descriptions and restrictive illustrations can be valuable within educational institutions in which resources are often limited to the teacher, a blackboard and a textbook. Central to adaptation of spoken syntax is examining the interpretive role of the teacher who reiterates textbook material to students.

Adapting one's speech to allow for student interpretation and explanation could help counter the active

passive role of teacher and student. Open questioning is not necessarily applicable here as asking a student what they think or what their ideas are about a topic necessitates a preliminary established practice of developing active student participation in contributing knowledge and analysis to classroom discussions. Spoken syntax adaptation requires development from the teacher's explanation as authentic and authorised to enabling wider student interpretation and analysis. A teacher's spoken syntax, in the way in which sentences are constructed and descriptions less illustrative and restricted to textbook material, can be a crucial foundation to develop independent learning and analytical skills amongst students. Training can help enable teachers to adopt more analytical and discursive speech to act as a guide to encourage student verbal analysis and discursive skills.

Trainees could be asked to consider why certain words or descriptions are used by themselves and what they hope to put across. Training programmes that focus on the foundational level of words, of the choice of words can be a significant base to enable reflection. A focus on words emphasises the value of verbal communication as pedagogically significant for student and peer relationships, teaching technique and as key social relation. The primacy of language, of words, speech and spoken syntax are bound together and can impact significantly on understanding one's teaching and role as educators.

7.6 Chapter 7 Summary

Key research findings based on themes outlined by the thesis research questions as well as additional analysis were discussed in relation to the main contributions of this research study to literature. These research findings were then examined in relation to teacher values and value construction from which three main areas in which values were developed and enacted, according to participants were outlined.

Social relation, internal-external, authentic knowledge and transformation values emphasised the use of speech and spoken syntax to potentially enable self identification and evaluation of teacher values as a provisional foundation to develop and improve reflective practice in teacher education in India.

Spoken syntax is distinct from voice in relation to the low-income Indian female. Where voice involves issues to do with oppression, postcolonial agency and politics of recognition(Freire, 1996; Spivak, 2005), spoken syntax involves a technical process of speech. In a similar vein to agency as relational, in which an individual enacts agency through social relation with those around them, speech as relational necessitates speech being directed at someone (researcher) or considering something (collective group). As a key resource to negotiate the multi-layered, complex social context in which participants operate, participants' speech can be seen as potentially viable in enabling value identification and initial reflection.

Chapter 8: Conclusion

8.1 Chapter 8 Introduction:

This thesis set out to examine the potential for reflective practice within teacher education in India through a close examination of teacher values and value construction amongst low income female teachers in Bangalore. Teacher values were conceived of as normative beliefs and principles in relation to professional practice. Teachers' attitudes to success, achievement and capability of themselves and their students were put forward as key areas of inquiry.

8.2 Summary of Research Questions, Literature Review and Methodology

Research questions looked at three key areas: Teacher Values in relation to Teaching Practice; Teacher Values in relation to Aspiration and Freedom of Choice and Teacher Values in relation to Achievement and Capability.

Key literature was examined in relation to core themes. Values in education and teacher expectations acted as foundation from which literature on the caring ideal and the cultural role of the Indian teacher within Indian educational research was examined. The impact of development initiatives of the human development paradigm and central human capabilities on aspirations and understanding of achievement in India followed with a look at postcolonial perspectives on, representation of the subaltern female and freedom of choice. Finally, Habermas was examined in relation to the development of critical reflexivity and social praxis.

In terms of thesis methodology, research philosophy was directed by a constructivist ontological position and interpretivist approach. Phenomenography research emphasised research as focusing on participant perspectives of their values through their experience as teachers and attitudes to social and cultural phenomena. An idiographic research design focused on the particular, unique experience of participants and their individual views as fundamental to an understanding of teacher values and reflective practice in India. Triangulation was deployed in data collection with interviews with individual teachers, group discussions and lesson observations. This prioritised participant perspectives and led to a focus on their voice. Discourse analysis enabled a closer examination of their voice, using foundational tools of inquiry based on spoken syntax and intonation. This enabled an in-depth examination of how participants constructed their sentences and what these constructions can tell us about ways in which they interact with each other and with the researcher. This placed into context, the content of their speech. Syntax codes developed through analysis established a matrix of spoken syntax of participants and contributed to a systematic method of analysis. Ethical considerations included reflexive examination of power relationships between the researcher and participants and a duty of care by the researcher to the after-effects of research into reflection and self-examination on participants

8.3 Summary of data analysis chapters in relation to research questions

Chapter Four, Research Question One: teacher values in relation to their teaching practice including participant descriptions of their role as educators, demands of English language proficiency and understanding of aspiration for their students. Data found that participants equated teaching with providing support to students in terms of academic achievement and in control of the teacher-student relationship. Sentences were constructed to front load teacher action and push back student passive

action. This was fundamental to expected student behaviour and achievement as directed by the teacher. Relationships emerged as being crucial to participant views, supported by group consensus and elliptical repetition amongst peers in group discussions. English language proficiency was highlighted as significant in improving future success with individual aspirations defined as ideals that are made practical through negotiation with parental aspirations for their children and the reality of summative high school grades.

Chapter Five, Research Question Two: teacher values relation to aspiration and freedom of choice including participant negotiation between personal and professional aspirations, the role of gender in aspirations and understanding of choice and freedom. Data built upon the significance of social relation as revealed in Chapter 4, with participants describing themselves through their relationship to others as wife, daughter, mother and to each other as female teachers. This correlated with the external influence of their parents in deciding their academic routes as well as influencing their choice to take up teaching or negotiate with spouses to continue working after marriage. Negotiation was found to be implicit within participant descriptions, enacted within the technical aspects of their speech. In terms of relational agency, data found that linguistic negotiation employed by participants, in the construction and reconstruction of sentences and translation from Kannada to English could act as a form of agentic action for participants. The use of active and passive speech, defensive and assertive positioning, non-specific references and verbal parenthesis enabled a degree of choice for participants to choose their words to put across to the researcher. Data found that the way in which participants spoke, the process of their speech revealed ways in which they enacted agency. This was particularly pertinent for teachers who used their voice as key teaching instrument and technique.

Chapter Six, Research Question Three: Teacher values in relation to Achievement and Capability

including participant views on central human capabilities and a meaningful life for themselves and their students as well as what this contributes to an understanding of teacher values. Data found that participants viewed knowledge as that which is needed to pass summative exams and ensure future economic and professional success and knowledge based on morals and principles that led to character development that helped negotiate social realities. Authentic knowledge was seen as founded in a distributed personhood of knowledge, in which knowledge is passed down from textbook, teacher and student. The teacher acted as interpreter of sanctioned textbook knowledge, which in turn authenticated and affirmed her positional authority. The threat of destabilisation of teacher authority revealed a need for teachers to receive verbal gratitude from students to maintain social relation and teacher efficacy as well as in an understanding of meaningful life as isolation from external criticism, especially from those in authority. Conflict avoidance was crucial to understand the teacher as builder and teaching as transforming an empty student to one that could perform academically and be socially and morally responsible society members.

8.4 Overview of discussion, summary and implications for reflective practice in India

Research findings were divided into two key areas, responses to research questions one, two and three: Achievement, Aspiration and Freedom of Choice and additional analysis: Knowledge Production and Transformation. Response to research questions examined research findings on Communal Achievement, Collective Emancipation; The Caring Ideal and Teacher Affirmation and Agentive action through the process of speech. Additional analysis examined findings on Authentic Knowledge and Distributed Personhood of Knowledge, Description, Narrative and Statives as disseminating knowledge

and the Moral Educator role and understanding transformation. Research findings were examined in relation to teacher values and value construction with three main areas in which values were developed and enacted, social relation values; internal-external values and authentic knowledge and transformation values. The contribution of social relation values to reflective practice in teacher education in India outlined the need for training to enable awareness of speech as defining oneself and its potential impact on student learning. Internal-external values put across the need for training to approach descriptions of conflict and the need for self-preservation for teachers. This is to enable an understanding of failure and develop ownership of individual errors. Authentic knowledge and transformation values emphasised adapting teacher's spoken syntax to enable student interpretation and analysis of textbook material by reducing illustrative description and stative verbs. Speech and spoken syntax were put forward possessing practical potential to initiate reflective practice for low income female teachers. For whom voice and speech are key teaching tools and resources that are specific to them as individuals and not disseminated through government sanctioned textbooks they are required to follow.

8.5 Main contributions to theory and professional knowledge:

The main contribution of this thesis is the development of Social Relation Values, Internal-External Values and Authentic Knowledge and Transformation Values as key areas in which participants construct their values and operated within. Values underpinning social relation informed participants' relationships with their students, peers and communities. The need to maintain these relationships defined their verbal interaction with students and fellow teachers as well as with the researcher. Social relation values illustrates the need to understand professional values and knowledge through the

relationships that the low-income female teacher in India is embedded within and negotiates within their professional and personal contexts.

Values underpinning internal-external values defined participants' demarcations of internal and external spaces and their negotiation of these spaces through their speech. Separation of internal and external spaces were marked by a need to avoid conflict, either through using assertive, defensive positioning and non-specific references or to place instigators of conflict as external to them. Internal-external values highlights a core issue with problem identification amongst teachers in India, as problems and conflict are placed outside their internal space, inhibiting a crucial foundational stage in developing reflective practice.

Values underpinning authentic knowledge and transformation informed participants understanding of knowledge production and transformation. A distributed personhood of knowledge in which knowledge was distributed from textbook to teacher to student led to authenticity of knowledge founded on personhood, who provides knowledge and where it comes from. The use of statives and description supported this understanding of knowledge as they restricted student inquiry and further analysis. Participants' understanding of transformation placed the teacher as builder and teaching as constructive action that builds and constructs the student through knowledge and moral guidance. Authentic knowledge and transformation values indicate the core foundations that informs participants' professional knowledge and teaching practice. This is defined by their understanding of their constructive action, authenticity and authority as teachers in their professional and personal contexts.

8.6 Thesis Recommendations

8.6.1 Recommendations for developing reflective practice in teacher education in India:

This thesis contends that reflective practice may be possible within an Indian context if it utilises what teachers already do as opposed to assuming they need to be taught self-awareness. Discourse analysis of their spoken syntax has revealed that the low-income female teacher as seen amongst participants, demonstrates forms of self-awareness and reflection but does so through the prism of collective social and cultural constructs in which they are embedded. Teacher education can benefit from a closer look at ways in which teachers currently understand themselves through their values and use their speech to do so.

8.6.2 Recommendations for further study:

Research conducted in this thesis can lay the basis for future, ongoing research into teacher values and reflective practice amongst teachers in India. Research amongst different socio-economic groups and gender can enable a broader examination of teacher values as understood by those groups. The role of spoken syntax and speech within teacher education programmes can be developed into actionable outcomes that can be applied to education policy and curriculum. Overall, a key fundamental aspect of this research can be developed further, which is the emphasis on education research in India to look past cultural tropes that bind and restrict wider understanding of teacher identity and experience. A paradigmatic shift in research from policy efficacy and top-down approaches to teacher identity towards a closer, idiographic approach that reflexively considers the unique and particular experiences of teachers.

8.7 Researcher reflection and limitations:

In terms of my development through this thesis, I found that a great deal of my assumptions regarding agency and the subjugated status of low-income Indian women were challenged and reshaped.

Participant responses and an examination of the way in which they spoke acted as a foil to structural inequalities that I am embedded within and were unaware of, despite feeling that I rose above hierarchical assumptions in my researcher status. From attempts to secure school participation within Lingarajapuram, an area of Bangalore I grew up in, to analysing interview data, I have been increasingly reminded of my outsider role. Despite paying close attention to the speech of participants, it is possible that in my outsider status, I have still not heard all that was said to me. Yet, it is this element of distance that I am thankful for, as it has highlighted that constructs placed upon the low-income Indian woman, however carefully analysed and mitigated for, cannot fully lay bare their private and personal thoughts and feelings. It is possible that personal reflection that utilises ways in which they form their values, could lead towards a practical, actionable reflective practice that teachers can engage with.

This thesis set out to examine the values of a group of low-income female teachers from low income schools in Lingarajapuram, Bangalore, India. From approaching schools to participate, meeting participants and interviewing them through to written transcripts and analysis of their words, commitment to the individual opinions, experiences and lives of these teachers dominated this thesis. Values gleaned from their words contain valuable insight into the lives and experiences of this group of teachers, highlighting the need for teacher education programmes in India to support this demographic group in their professional development and understanding of their teaching practice. They have demonstrated deep commitment to their students and utilise what resources they have

available and within their social contexts to enable student achievement. Teacher training in India could benefit significantly from allowing teachers to demonstrate and develop their professional knowledge by prioritising reflective practice modules that enable them to identify values and beliefs they rely upon in their everyday teaching experiences.

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Appendix A : Research Journal

Research Journal – Data Collection- July – Aug 2016, Bangalore.

Date	Summary of action/interaction
10.7.16	Asked teachers in [REDACTED] who have contacts with [REDACTED] school to provide an introduction to school principals
11.7.16	<p>Visited [REDACTED] and met with Mrs [REDACTED] principal. I explained who I was, she knew me from our organisation and my mother, who she mentioned refused to give her a job. She listened to what I had to say and seemed open to me interviewing her teachers. However she needed to check with her management. She had already picked out teachers that would be participating and asked that I call to confirm on Thursday if I can come to interview.</p> <p>Visited [REDACTED] school and met with Mr [REDACTED] and Mr [REDACTED], I spent over an hour with them as they seemed to want to talk about the state of education in India. They wanted to discuss in particular the demand for English that they receive from parents and students. They mentioned that parents tend to bring their own books for their children to learn English. Mr [REDACTED] and Mr [REDACTED] discussed in detail the challenges they face with teachers who are not invested in their teaching and seemed to be open to research being conducted. However, I am not too sure if they were just humouring me as an outsider or if they are serious about allowing research. Asked me to come back on Sat after 12 to start interviewing teachers. They will choose the teachers as well. 4</p>
13.7.16	Visited J [REDACTED] School – not returning there. Nuns were extremely rude and refused permission stating that it would be better to interview a well to do school.
14.7.16	First interview with [REDACTED] school, Std 10 teacher. Interview went well and although she seemed a bit hesitant but built up a good rapport once we finished. I think she relished the opportunity to discuss her ideas about teaching as she seemed quite committed. Due to visit the school next week to observe her lessons.

15.7.16	<p>Called to request to interview second teacher at [REDACTED] was told by the principal that as the teacher is absent I can come next week. Mrs [REDACTED] operates by asking me to call in the afternoon on the day and she will tell me if I can come over. She appears to be a gateway for the teachers. They are pulled out and put forward by her. She exerts clear control over them and acts as guardian.</p> <p>Visited [REDACTED] school just outside Lingarajapuram, catholic govt aided school and was told there are only 3 female teachers with salaries above 35,000 which is way above the target criteria. However the principal seemed quite keen for me to start interviewing her teachers, not sure what to do as I cannot now refuse to have the school take part – but may do so just for them. Difficult when I have gained an introduction through a common colleague and then take the request for participation back – it may create issues/problems for working with the school in the future. Could use this as a control – comparison for rest of the participants.</p>
16.7.16	<p>Was meant to start interviews in [REDACTED], went there at 11.45 only to be told that Mr [REDACTED] had left for the day and I should return on Monday. The principal was quite abrupt but I assume this is a cultural way of talking with a younger woman, not as conciliatory as before but took the consent form and gave me Mr [REDACTED] number, so I can contact him directly. Will do this on Monday 18.7.16</p>
19.7.16	<p>Conducted second interview with [REDACTED], Participant [REDACTED] – quite a different response to my questions and there was some confusion over one of my questions that I made clearer.</p> <p>Went to [REDACTED] and was told by the Brother there, the Principal that I could not audio or video record as he felt the teachers would not be comfortable. Later informed that this was a way of saying that this was a way of politely disallowing recording.</p>
20.7.16	<p>Lesson observations from 9-10.30, lessons were 40 mins each, asked if I could get an idea of when the group discussion will take place, was told that I will be called. Will call on Monday to check.</p> <p>Asked teacher in school with links/relatives in [REDACTED] to find out if there was any problem and to reassure them of my intentions</p>
21.7.16	<p>Was informed by teacher that [REDACTED] School are happy for me to interview their teachers</p>
22.7.16	<p>Urgent phone call from Mr [REDACTED] of [REDACTED] School, asking if I wanted to interview teachers today, said there was a school function and he offered Monday morning</p>

25.7.16	<p>Schools closed by govt strike, went to █████ school and found that Mr █████ was under the impression that I wanted to interview him and another male teacher. He had set up a lecturn in a classroom where he was sat behind a bench. After much discomfort, I was able to separate out 2 teachers, the first which I interviewed today, the second requested I interview on Weds, Mr █████ asked why I was going to interview the second on Weds and I stated that the teacher asked for that day, he recalled the teacher and then informed her that she will be interviewed tomorrow. He then started to speak about himself. I realised he wanted to be interviewed so I stated that I need to do a background review so agreed to meet him tomorrow for an interview as well. I think this is what he was wanting all along. Setting up the classroom could mean that he may want me to do a workshop for his</p> <p>teachers, I will ask him if that is something he would wish me to do before I go.</p>
27.7.16	<p>Interviewed second teacher in █████ school, participant spoke a lot longer than the previous participant – spoke quite deliberately and later expressed an interest in pursuing her ph.d and requested my assistance when I return to Bangalore. Asked me a few questions about myself and my links to Lingarajapuram and my future plans for teacher education in the area. Have felt that by sharing details about myself and willing to share my relationship and links to the local area – that I am also somewhat connected and committed to the local community, that it helped to develop trust and relationship between myself and the participant.</p>
29.7.16	<p>Focus Group Discussion with █████ School – managed to get 4 teachers with 2 of the interview participants – the camcorder I brought along decided to fail so used my phone to try to video record. Participants were chatting about students as they settled down with all of them advising each other of how to deal with discipline issues. They formed into natural partnerships and took the scenarios seriously. They seemed to be a strong group with clear opinions and in general agreement with each other. They spoke quite freely and Participant A seemed to be the natural leader of the group. They mentioned their closeness with each other is mainly due to the fact they are all women and that teaching in a school environment is more appropriate for them than working in an office where they could have male co-workers. They wished me well at the end of the group and asked about my return to Lingarajapuram and my plans to settle back in India. Again, this seemed important to them as my local ties and background helped to build trust and a future relationship with them.</p>
01.08.2016	<p>Focus Group with █████ teachers – micromanaged by HT Mr █████ who brought the teachers together and allocated a classroom – I was able to witness school assembly at this time and found that it was led by 4 senior female students who led the school in patriotic kannada songs, a Christian hymn (give me oil in my lamp) and read the news in Kannada. The quote of the</p>

	<p>day written by Mr [REDACTED] on the board, was also read out. The teachers seemed a bit hesitant and were less cohesive as a group as [REDACTED] School, they wanted to take more direction from me. The school chairman, Mr [REDACTED] who has always been a bit suspicious of me came in quite randomly during the discussion and asked what was going on – to which I reminded him that he had consented to this – he seemed to be alright after this. I assume it was mainly to remind me that he was in charge of the school after all. The group discussion had a very different atmosphere than [REDACTED] School – although they were in general agreement, they seemed acutely aware of my presence and the general set up of the focus group. They were far more comfortable on their own with me. They seemed to relax towards the end but there was still a strong sense of positional authority between myself and them that was not as present during individual interviews.</p>
5.08.16	<p>Returned to [REDACTED] to hand transcripts for verification and gifts to teachers and HT – [REDACTED] promised to get these back before I leave and [REDACTED] said that as they had independence day celebrations to work on, it would be best to return these after. Gifts were well received and each school received 1 kg of sweets as well. Mr [REDACTED] reassured me that he will continue relationship between [REDACTED] School and myself on my return to India and that I could count on his support for the future. I made sure to include gifts from oxford for the teachers and for the management as well as a book of poetry for Mr [REDACTED] who had given me his poetry beforehand. He did call the day before I left to check on which airline I was using as he formerly worked for Air India – I believe this was his way of showing his respect and that there was an ongoing friendship between us.</p>
11.08.16	<p>Received verified transcripts from [REDACTED] School</p>
20.08.16	<p>Received verified transcripts from [REDACTED] School</p>

Initial Impressions from Interviews and Interaction with Participants Notes:

1. It was important to outline my ties to the local community and any prior links with [REDACTED] to act as an introduction to the Head Teachers of each school. I also had to be accompanied by a mutual friend or co-worker, often a teacher from [REDACTED] who knew the HT. An appointment had to be arranged first by the mutual colleague and I was accompanied by that person. It was essential that I do not turn up on my own unannounced as it not the custom nor does it show respect and more importantly, working through mutual and trusted colleagues were considered most effective in schools agreeing to participate.
2. It was important that I explain my interest and the benefits for the teachers and the local community for participating in my research. That there was an end objective of developing

teacher training in Lingarajapuram. This helped in developing a relationship with the head teachers – although, [REDACTED] school took longer as the chairman was quite hesitant and bit reluctant to put forward a specific date I could come in to interview teachers. It was only after a relative of his who is a teacher in our school reassured him of who I was that the relationship improved but I spoke and dealt with the head teacher instead of the chairman. There was clear positional authority between the chairman of the school and myself – he needed to reassert his overall control of the school and that I was a visitor whilst the head teacher was friendlier and mutually respectful. He seemed to recognise the opportunities that my research could bring his school and for him to discuss his ideas on education.

3. Once with trust gained and sanctioned by the HTs – the teachers were conciliatory and willing to participate and share their life histories and experiences. I made a clear attempt to speak as naturally as possible, using Indian turns of phrases as well as introducing myself and my links to Lingarajapuram. The teachers who were a bit hesitant at first, once they started to share their stories and thoughts, relaxed in my company.
4. 3 out of 4 teachers stated they went into teaching due to either a family situation where they felt compelled to drop out of their degree and earn money to support their family or that they had gotten married and teaching was a better choice for them. One specifically stated that it was poverty that led her to the teaching profession. 2 teachers expressed an interest in teaching at college or university level – one that they had the ability to do so and the other that they would like to continue their postgraduate education. 2 teachers in particular specified they had different aspirations to teaching when they were growing up but due to circumstance, were led into teaching. Negotiation / a clear form of relating one's individual aspirations and choices with that of those on whom they are mutually dependant is clear – negotiation between the individual and the collective in which they are embedded and motivated by. Not one of fate or status necessarily – instances, circumstances led to them taking up teaching. How does this affect their understanding of aspiration and achievement for their students? Focus group data and individual interviews.
5. Positional authority of the teacher in teacher-student relationships were well defined by participants – however, 2 of 4 teachers noted changing dynamics of teacher –student relationship and influence of parents in undermining teacher authority.
6. Influence of parental aspirations for their children was made clear by 1 participant in terms of pressure faced to improve children's English capability – need for English as a language skill underlined by other participants as important for future success.
7. Use of discourse analysis – focus on language and use of phrases and manners of speech – useful for participants' responses to questions and ways in which they disseminate information and respond to ideas expressed within the questions. However, focus on content should also step back and look at the nature of the participants' experiences – what they are describing as well as how they describe their lives and ideas.
8. All participants were able to articulate who they were and why they took up the teaching profession, they were less articulate when it came to responding to questions on freedom of choice and needed further explanation of the concept. Achievement and aspiration was understood but participants tended to fall back to norms of speech relating to academic achievement or following what they have been told to do.

Appendix B: Interview Questions Outline

Interview Schedule – Teachers

Doctorate in Education Thesis: The transformation potential of reflective practice in India:
Examining teacher values in Bangalore, India.

Doctoral Researcher: Ruth Samuel

(r.samuel@pgr.reading.ac.uk)

Summary of Research and Questions:

The research will examine teacher values amongst low income and social status female teachers in Bangalore, India. It will explore teachers' attitudes to capability, aspiration and freedom of choice for themselves and their students in order to examine professional values. Individual narrative interviews of a minimum of 45 minutes to 1 hour will be conducted with participants focussing on life histories and attitudes.

Questions will be semi structured with a view to develop into more open ended questioning to allow participants to take control of their own narratives and stories. Questions will start with introductory, exploratory questions to allow participants to introduce themselves and their role within the school. This will also help enable reflective discussion to start from straightforward description of one's role and duties. Initial introductory questions will proceed to exploratory open ended questions regarding attitudes towards participant's duties and aspirations for students. Questioning will focus on participant's attitudes towards capability for their students and lead onto attitudes towards their own sense of capability and aspirations. This is in order to avoid direct questioning of own attitudes amongst participants who may not have prior experience of being interviewed or of discussing their feelings about themselves and their roles as teachers. Participants will be encouraged throughout to provide examples and stories to illustrate their points to enable further discussion and a foundation for reflective analysis.

Question Structure and Prompts:

Research Question 1: How do teachers describe their responsibilities and different aspects of their teaching experience?

Introductory and directed question structure and style:

1. Can you tell me your name and job title within the school?
2. What does your job entail? What are your various duties and responsibilities?
3. How long have you been working in this school?
4. How long have you been working as a teacher?
5. Where did you do your teacher training?
6. Did you have any practical experience during your teacher training? If so, where did that take place and for how long?
7. Did you do a degree before your teacher training? If so, what was your degree in and where did you study?

Open-ended questions to encourage and develop reflection from narrative description:

1. What made you decide to become a teacher?
2. Did you find any differences in your practical experience of teaching during teacher training and when you started your first job as a teacher? If there were major differences, can you think of why it was so different?
3. Do you feel you have changed or developed as a teacher from your first experience as a teacher? If so, in what way?
4. What advice would you give to a newly qualified teacher who had just joined your school and was struggling to adapt to the school and teaching?
5. Would you say this advice is the way you tend to teach? Would this be your style of teaching?
6. Do you teach in the English language? What issues have you encountered teaching in English and how have you overcome or adapted to them?

Research Question 2: How do teachers negotiate personal and professional aspirations?

Aspirations for students and themselves, directed and open ended questions:

1. What do your students tend to do after finishing school? What kinds of occupations or further study do they go on to do?
2. Do you have different ideas of what students should be doing when they finish school? Have you ever thought they should have been doing something else? Why is this?
3. For students who are still in school, what is expected in terms of behaviour and performance from them? Are these your particular expectations or what is generally required of the school? Do you find that the majority of students you teach comply with this?

4. For the students who do not comply with expected behaviour and performance, why do you think they are not able to do so?
5. Do you find that you can sometimes predict what a student will go on to do after their finish school based on their behaviour and performance expectations within school? What are your reasons for this?
6. What do you believe your students want to go on to do? What do you think are their aspirations?
7. Do you believe it is possible for your students to achieve their dreams and ambitions? Why is this?
8. Does gender play a role in students' achievements? Why is this? How do you address this within your teaching practice?
9. What about your aspirations, what do you hope to do with your role as a teacher or have you already achieved it?
10. Do you have other aspirations for yourself aside from the teaching profession?
11. Do you believe it is possible for you to achieve your dreams and ambitions? Why is this?
12. What does having freedom of choice mean for you? What do you think it means for your students?

Research Question 3: How do teachers define achievement and human capability for themselves and their students?

Open ended, reflective questions:

1. What do you believe are the main capabilities (central human capabilities) a person must have to lead a healthy and happy life?
2. How achievable is it to do this for your students and for yourself?
3. Have you ever regretted your decision to become a teacher? Why is this?
4. What do you think allows someone to have a meaningful life?
5. What do you think your students see as having a meaningful life?
6. What do you see as having a meaningful life?
7. How has your role as a teacher contributed to the way you view aspirations, capabilities and sense of freedom?

Appendix C: Lesson Observations Checklist

Lesson Observation: Teacher:

Class:

Subject and Time:

Criteria:	Observation Notes:
<p>1. <i>Teacher – Student interaction:</i></p> <ul style="list-style-type: none"> • Greetings: • Nature of Interaction: • Manner of speech and non-verbal communication: • Student participation – answering questions, contributions: 	
<p>2. <i>Lesson Structure, Teaching methods and use of resources:</i></p> <ul style="list-style-type: none"> • Lesson Structure: • Lesson Pace • Teaching Methods used: • Use of learning styles and level • Resources used: 	
<p>3. <i>Student positioning and grouping:</i></p> <ul style="list-style-type: none"> • Classroom seating /arrangement: • Where majority contributions come from: • Attention paid to students: 	

Appendix D: Group Discussion Scenario 1 and 2

Scenario 1 – Paired Discussion:

- A) You have noticed that 2 of your students' grades have slipped over the past 2 months. You decide to speak to the students separately about this after school one day.

The first student, Asha, is in Standard 10 and is due to finish school soon. Asha is a talented dancer and performs with her sisters in a local dance group. She tells you that her dance group has had to perform in more events over the past two months and she often has to miss school as a result. She says she knows she has to finish high school but it does not matter if she does not pass her final exams as she enjoys dancing and her dance troupe is doing well at the moment. She feels she can earn a living out of dancing as she is earning more money now than before.

What would your response to Asha be?

Please write your thoughts down here before discussing with your partner

Scenario 1 – Paired Discussion:

Scenario 1 – Paired Discussion:

- B) You have noticed that 2 of your students' grades have slipped over the past 2 months. You decide to speak to the students separately about this after school one day.

The second student, Raghu, is in Standard 8 and attends school every day but has recently been tired in the morning and either does not complete his homework or does not do it at all. His father is often away as he works as a labourer and his mother sells vegetables under the local flyover bridge during the day and has recently started work as a domestic helper in the evening.

He tells you he has been working on the vegetable cart after school with his mother and looks after his younger sister whilst his mother works in the evening. He says that his mother has only recently started evening work as his father has not sent money to them for a while. He is not sure how long this will continue or whether his father will return. Raghu has previously told you he wants to finish school, go to college and hopes to be an engineer.

What would your response to Raghu be?

Please write your thoughts down here before discussing with your partner

Scenario 2 – Group Discussion:

Group Discussion:

You have been asked by your school principal to look out for a newly qualified teacher, Shanthi, who has recently joined your school. You have been asked to be available and on hand if the teacher has any queries.

Six weeks after school begins, Shanthi approaches you and another teacher after school and asks you both for advice. She says that she is struggling to be the kind of teacher she had hoped to be before she started teaching. She says that she is having serious doubts about whether she can be a teacher and states that she should have considered other career options instead. She seems quite distressed and upset and in need of your advice.

Your colleague advises her that she is still a new teacher and that she needs to get used to the practical reality of teaching. She also tells her that teaching is a safe career option for her and whether she likes it or not, it is best to stay teaching for job security. Shanthi turns to you for your response to her.

What would you say to Shanthi?

Please write your thoughts down here before discussing with the group

Appendix E: Syntax Intonation Data Analysis Matrix

LD to RD Syntax – sentence structure

<i>Level</i>	Active	Passive
<i>Sentence</i>	Teacher Action	Student Reciprocal Action
<i>Macro</i>	Statement	Explanation
<i>Macro</i>	Narrative	Statement
<i>Sentence</i>	See/means	Explanation
<i>Sentence</i>	External Force – bring /push	Statement
<i>Macro</i>	Past-used to be	Now – present
<i>Macro</i>	Cause	Effect
<i>Macro</i>	Cause	Reversal/ Upending Order
	Passive	Active
<i>Sentence</i>	Negative Inversion	Student/Teacher action
<i>Macro</i>	Humility/Modesty	Assertive – can do/ability
<i>Sentence</i>	Accepting uncertainty	Internal strength – readiness
	<i>Positioning Opinion</i>	
<i>Sentence</i>	Assertive positioning: In my opinion/Actually / According to me	Statement/Opinion
<i>Sentence</i>	Defensive positioning: I am not saying / not like that	Statement opinion
<i>Sentence</i>	Verbal Parenthesis – not like that	Further clarification / qualifying statement
<i>Sentence</i>	Non-specific references	Avoidance
<i>Macro</i>	Acceptance of Reality	Placing into wider context as justification
	<i>Participant – Researcher relationship</i>	
<i>Sentence</i>	Elliptical repetition	Continued response
<i>Macro</i>	Free movement SOV/SVO	Linguistic negotiation

Key Finding – Code: Social Languages - Syntax	Examples	Description/Analysis: Building Task: Significance – Practice	Significance for Research
<p>LD – RD sentence structure:</p> <p>Code: LD (Active) to RD (Passive)</p> <p><i>Teacher Action to Student Reciprocal Action</i></p> <p>Level: Sentence/Clause</p>	<p>A: 54. Yeah...first and foremost.. see we have to bring all their attention to us, the concentration so not even one child should not peep through a window or somewhere. So first the way I output, everybody will be on my side.</p> <p>B: 66. What I think is...whatever I want to teach the students, they should say ‘Ok, this teacher she has taught us in a very nice way, it is very interesting’. I want always to have an interaction with the students in such a way that they should understand each and everything what I say</p>	<p>Teacher action is given priority and topicalised to the opening, the left of sentences/clauses. Student reciprocal action is placed at the end, dislocated to the right of sentences/clauses.</p> <p>Teacher action/thought is active whilst student action/thought is passive</p> <p>Process/Sequence: Teacher action directly influences student action – active force on passive acceptance</p>	<ul style="list-style-type: none"> - Way participants see their role as educators – description of duty – left to right – active to passive - Hierarchy of Teacher – student relationship – positional authority - Possible relationship to teaching style in classroom - Form of distributed personhood – student a recipient and future actor of teacher’s personhood – knowledge/ value systems. - Reveal attitudes to choice /freedom and capability
<p>Code: LD (Active) to RD (Passive)</p>	<p>C: 50. By asking them questions, directly I ask them. Sometimes, what happens, for example, notes is there, notes. The child is a very naughtiest child in the class, if you</p>	<p>Statement is made at the beginning of a stanza followed by an example or illustration of how the teacher puts this into action. The opening statement or</p>	<ul style="list-style-type: none"> - Can be related to teaching style of making a definitive statement followed by explanation as a means of qualifying the statement.

<p><i>Statement to Example as Explanation</i></p> <p>Level: Macro/Stanza</p>	<p>feel. If you can make that small child to come to the board and write. Actively it is given to that person to engage in some work, making him to engage in some work. I am doing something with the other students, so this person is distracting, so the distracting person should be brought to the concentration of the class. In that case, I make them to write the points on the board, what I tell.</p>	<p>response is often an elliptical sentence followed by a detailed example that stands in for analysis.</p> <p>Process/Sequence: Definitive statement followed by explanation. Active statement to passive explanation</p>	<ul style="list-style-type: none"> - Example standing in for analysis can reveal attitudes to assumed knowledge/ understanding. - Reliance on narrative / story acting as explanation – limiting analysis? Focus on HOW not WHY
<p>Code: LD (Active) to RD (Passive)</p> <p><i>Narrative to Statement</i></p> <p>Level: Macro/Stanza</p>	<p>B: 64. Yeah, something...a good friendship with the students, daily they come running after me, wherever they see me...they speak very freely with me, whatever is there ‘really we are missing you Miss, that day you scolded us but now we feel that a lot you have advised us because of our mischief’ ...One day I was absent, the students took out their rough book and started writing ‘Miss I miss you, I miss you, I miss you’ ...last year it happened...and next day I came...one of the girls complained me about the other girl next to her, she told ‘see what she has written Miss in her book’ ... ‘you were not here no Miss, one day if you don’t come, we are really very boring’ ...I come here totally I forget everything ...really I am very happy with the students company, and here with</p>	<p>Narrative example used at the beginning of a stanza to lead to statement.</p> <p>Narrative leading to statement acts as a preamble, introduction to response to question. Used as means of illustration but also to demonstrate truth/reality – what actually happened through story not just hypothetical example.</p> <p>Use of dialogue to act as illustration within narrative as self-evident truth – what was said through recall.</p> <p>Process/Sequence: Narrative as active descriptor of passive statement</p>	<ul style="list-style-type: none"> - Narrative leading to statement as preamble can reveal ways in which teachers see purpose of stories, narratives as self-evident truth / assumed validity of knowledge. - Can reveal ways in which they recall and express experience through use of dialogue – truth is what was said and not interpreted by the participant. - Prioritising speech/text – not necessarily interpretation – analysis.

	the management, atmosphere... like a family more than like a family ...		
<p>Code: LD (Active) to RD (Passive)</p> <p><i>See/means to Explanation</i></p> <p>Level: Sentence/Clause</p>	<p>B: 82. See, under the teaching profession, teacher means she should be talented, strict, charming (sic) honest, efficient and reliable.</p> <p>D:74. ...because after they go they won't come and see, only a few children will come</p> <p>A:28. ...see, without reading, they can't read a single question</p>	<p>'See' as way of drawing attention to particular explanations or descriptions.</p> <p>See as asking listener or recipient to look, to see what they are seeing. Use of see – visible truth – meaning</p> <p>Process/Sequence: see as request for active participation to accept passive description / explanation.</p>	<ul style="list-style-type: none"> - Use of see- look what I see as way of expressing internal understanding to external recipient. - Negotiating personal / Professional contexts - See – visible – self-evident truth – by looking we are able to understand, to comprehend. - Prioritising visible /self-evident truth / meaning to analysis. - Meaning through display not interpretation or questioning – role as educators/ responsibilities
<p>Code: LD (Active) to RD (Passive)</p> <p><i>External force to action/outcome</i></p> <p>Level: Sentence/Clause</p>	<p>C: 86. ...I used to teach them and bring them to the right path.</p> <p>D: 32. ... but teacher and students means they will bring the children...</p> <p>C: 26. So overall, I can say poverty pushed me into the teaching life, I did not get an opportunity anywhere. So I pushed myself, I went to (names school) that was my first job.</p>	<p>Descriptions of external force to instigate action. Bring/ Push – idea of action as precipitated by something outside of one's independent action. Teacher will bring the children – subject was pushed into circumstance.</p> <p>Process/Sequence: Outside forces/ actors direct individual action and circumstance.</p>	<ul style="list-style-type: none"> - Idea of external force directing individual action significant for attitudes to achievement, capability and freedom of choice. - Limits or lack of individual action or that individual action if any is held by the teacher who may also be a recipient of action by being pushed. - Teacher as actor of action but not brought as they bring students but pushed – lack of agency/autonomous decision making.

<p>Code: LD (Active) to RD (Passive)</p> <p><i>Identifying problems – Past to present</i></p> <p>Level: Sentence/Clause</p>	<p>D: 132 when we are small, we used to do physical exercise, mingle with all of them..and many our games are entirely differentnowadays you see children they are always with mobile...like this ...exercise wise</p>	<p>The past as memory of active life compared to sedentary present of life revolving around technology and not physical activity</p> <p>Process/Sequence: Past as active engagement with social and physical world – present as solitary, inward and sedentary activity</p>	<ul style="list-style-type: none"> - Changing nature of capability – physical and social wellbeing towards isolation and technological skills. - Loss of meaningful life based on active / social participation
<p>Code: LD (Active) to RD (Passive)</p> <p><i>Identifying problems: Cause and Effect</i></p> <p>Level: Macro/Stanza</p>	<p>D:118. About this girls’ matter, I’m telling all over India...especially I’m telling in cities, main reason why this is happening in my opinion, many parents both they will be working, they don’t know what’s going on and especially for children after the maturity, means after the maturing time they want to share something else with someone, when the mother is not accompanying with us, they want something to share with others, they find other alternative accompanying with whom I can, they don’t know that is wrong, they think someone is there to share my feelings, to share, they don’t know that it’s wrong or bad.</p>	<p>Problems identified through dichotomous cause and effect structure. Cause is often action made by those in authority – parents, teachers that affects students/ children. Reliance on consequence/ outcome of action or circumstance – whether negative – loss of parent –child relationship or positive – acceptance of teacher knowledge – action.</p> <p>Passive effect – futile – acceptance of action</p> <p>Process/Sequence: Direct action or circumstance that results in an outcome whether negative or positive.</p>	<ul style="list-style-type: none"> - Cause and effect approach to identifying problems significant to understanding reflective process used by teachers - Need / reliance on finding a cause – the origin for current circumstance or need for resolution or outcome to action. - A+B must = C / outcome oriented – consequence/result for action

<p>Code: LD (Active) to RD (Passive)</p> <p><i>Identifying problems: Cause and Reversal of Order</i></p> <p>Level: Macro/Stanza</p>	<p>D:141. Nowadays before we used to keep our slipper outside when we are coming to schoolthey don't have like that...in Kannada, this is temple...school is nothing but one temple....ok, nowadays they are constructing the buildings and before education was...Gurukula....means under the tree, they used to teach and all, nowadays big big buildings we are sitting on bench, desk...same thing is there...but that time education was very good...before and all, we used to bless teacher, nowadays we used bless children... 'Come, come, come to school' ...nowadays it happens.</p>	<p>Identifying problems of reduced role of teacher through topicalisation of change/action and resultant reversal of hierarchical order/ structure.</p> <p>Process/Sequence: past - change – consequence as reverse/upending traditional order</p> <p>a)Cause and Effect – unidirectional/one direction - forward movement</p> <p>b) Cause and Reverse- conflict in reversal – backward movement</p>	<ul style="list-style-type: none"> - Identifying attitudes to role – how they encounter change and view hierarchical structures – positional authority - Can reveal ways in which personal and professional contexts and aspirations are viewed and renegotiated through change. - Outcome that is unidirectional cause and effect – dichotomous and predictable - Outcome that reverses/upends order – conflicting, unpredictable and unstable.
<p>Code: LD (Passive) to RD (Active)</p> <p><i>Negative Inversion to action</i></p> <p>Level: Sentence / Clause</p>	<p>A:28. ...see, without reading, they can't read a single question so what I do the first one or two months, I have to bring ...at least if he's getting 0 and 1, at least he will get 10 or 20.</p> <p>B: 44. ...study well only, you can come up in your life, whatever you like...</p> <p>C: 96. Through the learning only they can achieve the aim.</p>	<p>At least - used as negative inversion to demonstrate basic level of action required from student. Starts with a negative to introduce action.</p> <p>Only – used to outline specific requirements or limited desire of teacher</p> <p>Process - outline boundary – level for basic achievement / action</p>	<ul style="list-style-type: none"> - Significant for attitudes to teacher/ student achievement - Passive outline to action needed – freedom of choice available - expectations of freedom to choose and what is expected of their capability. - Outlines aspirations for students and for themselves – start with a negative and keep expectations low-basic. Or through specific route – only

	D:24. my aim only is to teach children I wanted to become a good teacher, that's all in my head...future at least they have to remember me ...'Ok, this teacher was good' , they have to remember me.		
Code: LD (Passive) to RD (Active) <i>Humility/Modesty to Assertiveness</i> Level: Macro/Stanza	C: 112. One more thing, I'm teaching maths, I am able to teach in B.Com also, that ability is by God's grace , by the life what I had with this 23 years, my friends my family and my students. Without their cooperation, I wouldn't be able to do anything , as a matter of fact I've upgraded myself to teach for the prosperity. If I'm wrong, anything you can correct me?	Attribution of ability to God followed by assertive statement of individual ability. Oscillation between humility/modesty and self-assertive statements on ability. External attribution / origin of internal skill to act as means of introducing definitive, confident statement on ability. Form of couching self-confident phrases/language. Process/Sequence – Passive modesty to frame assertive action/statements	<ul style="list-style-type: none"> - Couching assertive language through frame of modesty/humility through external attribution – attitude to achievement as originating outside the individual – attributable to external action - Significance for capabilities – given / provided for by God/ teacher. - Placement of individual within collective – individual action and collective action
Code: LD (Passive) to RD (Active) <i>Uncertainty of future to capability to meet challenges</i>	B: 18. if we are coming across any problems ..now you are able to stand by the problem ... whatever it is in my life, I am ready to face the problem... I have across such experience.... my father has brought up in such an environment, everybody is very supportive	Passive acceptance of open, uncertain future to introduce preparation and ability to face challenges. Acknowledging range of problems, events that may occur with summary of ability – often due to prior learning from school or parents. Process- Passive acceptance of external world to consolidation of internal strength,	<ul style="list-style-type: none"> - Significant for attitudes to achievement – acknowledging ability – framed through external action by parents – value of experience and learning to prepare for uncertainty - Ways in which reflection / analysis occurs – awareness of uncertainty – acceptance – whatever is there – but prepared through experience / learning

<p>Level: Sentence/ Clause</p>		<p>readiness and skills acquired through external action of parents</p>	
<p>Code: Positioning of opinion <i>Assertive Positioning</i> Level: Sentence Clause</p>	<p>D: 34. Actually here teacher means...according to me, in the study wise, we have to be very strict, study wise...</p> <p>C: 44. : I feel that it should be shaped to the person, one who is in the last bench</p> <p>A: 82. Actually I feel it is not at all difficult to achieve their ambition</p> <p>B: 10. in my opinion, whatever we teach, we have to teach the children, they have to learn something from us, they has to be a value for education.</p>	<p>Assertive positioning of expressed opinion- actually, I feel, in my opinion – way of distinguishing personal/ owned statements from general public / community opinion.</p> <p>Outlining point of view/ stance but way of separating self from others – ownership of thoughts/ feelings/ opinions – outline unique approach / response to idea.</p> <p>Process/Sequence: Stative verb or phrase to act as precursor for following statement – marker as owned/ personal reflection</p>	<ul style="list-style-type: none"> - Outlining individual within a collective – need to outline that the statement that follows is theirs. Could be defensive – way of separating oneself and not speaking for others – singling out oneself as individual voice that is not representative – defensive measure through assertive language - Significance for attitudes to freedom of choice – individual / collective obligations
<p>Code: Positioning of opinion <i>Defensive Positioning</i> Level: Sentence Clause</p>	<p>D: 74. Yes, this is as I’m telling myself, I’m not saying otherswhy I’m telling others is that I cannot students as example</p> <p>D: 78. I am not saying it was better...self satisfaction I am getting it here.</p> <p>A: 21. Not exactly I don’t know about others...when I see that I focus on that child</p>	<p>Outlining separation of opinion from making general statements – in relation to others – community or place of work.</p> <p>Defensive position to protect against being misinterpreted or accused of making false statements.</p> <p>Process/ Sequence: Defensive opening followed by outlining opinion</p>	<ul style="list-style-type: none"> - Significance for negotiating between personal and profession roles/ contexts. - Expressing opinion through frame of separating self from others – freedom of choice to express opinion and make individual statements but clarification and disclaimer needed with statement – not assumed as generic / collective opinion. - Basic assumption – opinions are collective unless outlined as

			specifically individual and owned by the speaker. Not collective opinion.
<p>Code: Positioning of opinion</p> <p><i>Verbal Parenthesis (mid sentence) defensive positioning</i></p> <p>Level: Sentence Clause</p>	<p>D: 114. Very careful and I'm not telling girls means they have to be inside the house...not like that, we have to use our opportunity,</p> <p>D:155. Moreover, I want to say, I'm not telling I'm educated, I'm noting educated because means you can learn many things not a big degree</p> <p>A: 114. In that area only I implement it, I've not told anyone else how to implement it. Like my sister in laws and all, I communicate...</p>	<p>Use of parenthesis to verbally mark out an aside comment outlining what is not being said – defensive position.</p> <p>Not telling/ not told / not like that – awareness of how they may come across – not in relation to others / community but in context of phrase/ statement being made. Further clarification follows.</p> <p>Process: Statement – verbal parenthesis – qualifying statement.</p>	<ul style="list-style-type: none"> - Can reveal how participants process responses whilst answering – reflection in action – aware of external perception and employs defensive linguistic measures/ device to redirect/ correct / clarify - Way they have framed/ described their role – how they negotiate between personal and professional contexts
<p>Code: Positioning of Opinion</p> <p><i>Non-specific referencing</i></p> <p>Level: Sentence Clause</p>	<p>A: 28. I don't know how they are brought up there and all</p> <p>D: 50.means children, those who are not studying they will make friendship ...just roaming, here and there and they are addicted to all the bad habits</p> <p>B: 30. saying like this...sometimes, I'll say 'write I'll not talk in class'...more than that we don't give...</p>	<p>Use of non-specific descriptors/ phrases to make generic statements and avoid specificity. There and all, here and there / more than that – refers to space, area of discussion that is not specifically named or outlined. Possible assumed knowledge of what they mean – lack of specific descriptors to sufficiently describe situation. Or avoidance of making direct statements based on context of sentence.</p>	<ul style="list-style-type: none"> - Descriptions of role – what is assumed knowledge – what here and there / more than that means to them and to researcher. - Avoidance of making specific references – defensive positioning

<p>Code: Long term benefits</p> <p><i>Acceptance of norms to placing in wider context</i></p> <p>Level: Sentence / Macro/Stanza</p>	<p>D: 76. Money it is important but money is not only our life...</p> <p>B: 18. my mother is friendly with us...but my father was a very strict person..each and everything he used to take control of us...so it was due to this pressure, now I am able to overcome all difficulties problems in our life..because the support, that thing what he has taught us, now we have learnt that ...now I think of that...what he did for us in the past, now we are able to stand by whatever problems come.</p>	<p>Acceptance of reality – money being important – father being strict seen in wider context of long term benefits – money not defining life- parental pressure/ teaching leading to ability to cope with future pressure.</p> <p>Long term view of life – possibly influenced by Ahimsa – fundamental vedic principle of not hurting others as you hurt yourself – Karma.</p> <p>Use of cultural/ethical/religious ideal – form of authentic education – disdain for excess and respect to elders – traditional hierarchical structures.</p> <p>Process/ Sequence: Acknowledgement of reality – money/strict parent – reduced through belief that money is not needed / strictness is good for us – leading to placing in wider context of money not defining/delineating life and parental pressure prepared self for future challenges.</p>	<ul style="list-style-type: none"> - Attitude to freedom of choice – independent action - Aspiration in terms of acceptance of reality yet placed/ redefined through wider context – - Ahimsa – long term view of life – immediate suffering – future benefits – aspiration / achievement - Negotiation between personal and professional aspirations – acceptance of reality – reconfigured through looking at larger lens of life/ future – obligations.
<p>Code: Participant-Researcher relationship</p>	<p>R: 29. That gave you the experience?</p> <p>C: 30. That gave me the experience.</p>	<p>Repetition of researcher’s question as opening to response. Can be seen as politeness in responding to researcher’s question – demonstrating they understand</p>	<ul style="list-style-type: none"> - Ways in which they relate to external questions – using framework of outside/ external

<p><i>Elliptical Repetition</i></p> <p>Level: Sentence</p>	<p>R: 136 So the value of the teacher has gone down?</p> <p>D: 137. Gone down...that is the main thing...see nowadays I am not scolding anyone,</p> <p>R:17 Is that something you thought it is pleasing my family and it is pleasing me or just mostly it is that because of the pressure...</p> <p>B: 18 Yes, pressure...because of the pressure ..by the time , I want to say you know, my father doesn't like anybody to sit idle</p>	<p>the question and using it to construct an answer.</p> <p>Possible repetition as part of written practice of repeating question when answering in school – part of teaching technique – repeat question to act as introduction to answer.</p> <p>Possible repetition to demonstrate congruence/ closeness with researcher – being comfortable with them – agreeing with their phrases by using them.</p>	<p>action to frame internal thought and reaction.</p> <ul style="list-style-type: none"> - Attitudes to freedom of choice – human capability – relationship with external actors.
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Appendix F: Literature Review - Research Questions Matrix

Key points from the Literature review sections have been examined in relation to core areas of inquiry for each research question. This is to serve as a foundation for data analysis write up in relation to key theories/ areas put forward by the literature review.

	RQ1	RQ2	RQ3	Implications
<p>Religious Moral to Secular Ideal</p> <ul style="list-style-type: none"> - Dewey – minds that inquire not disciples of teacher authority. - External sources of knowledge – religion to value education - Habermas – social engagement through praxis – removal of religious/moral element to values. - Dill-beliefs can reference secular, 	<p>RQ1 – i: teacher role as educators – teacher authority to be followed – Active – Passive (LD/RD sentence structure)</p> <p>RQ1 – ii: external demands for English proficiency – navigate outside world.</p>	<p>RQ2 – iii: concept of choice and freedom - conditions/restrictions in which inquiry is made.</p> <p>RQ2 i: Praxis as ideal acts of reciprocal contribution to family/community through achievement that are mediated through external obligations- guided by virtuous act/intentions towards school/family/community – those that have helped the student.</p>		

<p>religious and moral authority- interrelationship between religious, secular beliefs and cultural values – teacher values</p>		<p>Value of giving back/reciprocating praxis and phronesis of teachers/parents – moral economy or acknowledging external factors in individual success – communal (teacher/parent) success?</p>		
<p>Character Education Ideal</p> <ul style="list-style-type: none"> - Carr – Ideal phronesis of teacher to advocate and commit to student as individual and future member of society. - Requires teacher who possesses values being taught. - Campbell- does not allow for individual construction of values in post structural world 	<p>RQ1 i/iii –conflict with parental aspirations for students and limits of teacher’s role.</p> <p>RQ1 i: type of person to teach values – teacher motivations to join profession – want to help students.</p>	<p>RQ2: i/ii/ iii: experience of negotiating external obligations/personal desires to achieve aspirations – possession of values that is expected and taught – student to follow their route – listening to parents/realising immaturity of own choices and conception of choice/freedom itself.</p> <p>RQ2 ii: applicability of post-structural/universal norm of individual construction of identity in Indian context.</p> <p>Negotiation of external obligations/structural hierarchies in achievement of</p>	<p>RQ3 iii: Teacher values as combining behavioural/traditional norms and teacher’s individual response to change in role/students’ lives in outside world – what can this tell us about nature of teacher values – extent of flexibility/adaptability to change? Use of prejudices/experience to fill gaps of knowledge based on traditional behaviour expectations/norms.</p> <p>RQ3 i: capability through distributed personhood and authority of knowledge –</p>	

		<p>aspirations indicative of complexities of defining the individual within a mutually dependant collective.</p>	<p>influence of context on value construction through understanding capability.</p>	
<p>Human Development Paradigm/ Capability Approach</p> <ul style="list-style-type: none"> - Capability Approach removed traditional developed needs from food/water/shelter to needs as capabilities –what a person is able to do and to be. - Education enables personal productivity and material prosperity indirectly affecting capability and economic stability. Human capability leads to social development and not just human capital. 	<p>RQ1: iii – achieving a better life – aspirations for students and teachers - basis of what is a better life.</p>	<p>RQ2 iii: Need for food, water, shelter still a core need- or capability approach emphasis on doing/action is prioritised over what they can be – focus on action – what can this tell us about choice/freedom? Performance of action over being.</p> <p>RQ2 iii: Education in enabling choice, negotiation of personal/professional contexts in achieving aspirations.</p> <p>Defining need for economic stability and social standing – route out of poverty not alluded to as much unless it is choice to become a teacher.</p>	<p>RQ3 i/ii: views of capabilities and contribution to meaningful life to do with peace/harmony.</p> <p>RQ3 iii – Is the idea of human capital rooted out completely amongst Indian teachers – economic value of skills / knowledge of students in measuring achievement/capability?</p> <p>RQ3 ii: understanding of worthwhile life – what is considered worthwhile – peace/harmony/contentment/ contributing to others – how does this relate to teacher values and</p>	<p>RQ4 i : function of education – teacher education focus – new perspectives – contributions.</p>

<ul style="list-style-type: none"> - Education route out of poverty enabling choice and promoting economic stability therefore social change through increased social standing. 			<p>foundations for social change when participants' responses indicate avoiding drastic action/ radical change – defensive positioning.</p>	
<p>Issues with CHC/ valuable functionings</p> <ul style="list-style-type: none"> - Basic capability – commodities can provide a meaningful life through utilising commodity for individual wellbeing and achievement not commodity fetishism. - Commodity is a means to freedom in its use as individual choice that does not follow a single doctrine or dominant use – signifies actual freedom (Sen) - Influence on child centred policies led to teacher demotivation – Indian context loss 	<p>RQ1 iii : Understanding of the need for simplistic approach to material possessions – functional and God given.</p>	<p>RQ2 iii – freedom / choice based on education as commodity – extent of individual use determined by family/social influences. Individual agency to choose- not follow single doctrine limited by intergenerational mutuality – reworking of actual freedom - freedom determined/guided by wisdom/knowledge of parents/teachers.</p> <p>RQ2 i– navigating personal and professional lives – mutual relationships conflicting with universal neoliberal ideas of individual development and aspiration.</p>	<p>RQ3 i – basic capabilities – interpretation of what is basic and fundamental – skills/environment/qualities such as honesty and being satisfied-contentment.</p> <p>RQ3 iii – response to changing role of teacher and impact of teacher values – internal conflict of traditional values and understanding of new events/ circumstances – ability to adapt/respond to environment and maintain traditional role.</p> <p>RQ3 i – impact of change on teacher values – ability to</p>	<p>RQ4 – impact for teacher training – making sense of mutual role and relevance to professional practice.</p>

<p>of traditional social standing and contributing to benchmark of achievement for students – failure impacts family as intergenerational mutuality influence aspirations and concept of meaningful life.</p>		<p>Family develops along with individual – shared aspirations – based on emancipation? Or to do with family influence / ties to individual’s life choices not just to save family but in conception of individual itself Individual is part of a whole – synecdoche of family/community.</p>	<p>adapt or cope with change – reshape/reconstruct teachers’ capabilities</p>	
<p>Universal Foundations- liberal framing of CHC</p> <ul style="list-style-type: none"> - Cross cultural norms of CHC in attempt to protect political liberty/choice and guard against injustice – does not address historical structures of inequality – class/politics/gender that deny access to capability – Feldman/Gellert. - Mooij - English language proficiency – marker of 	<p>RQ1 ii – understanding of language proficiency demands for student and own children achievement – ability to survive in the world – improve employment chances – social standing less vocalised – access to better positions highlighted.</p> <p>RQ1 ii – regional languages – not fitting into modern, contemporary aspirations –marker</p>	<p>RQ2 iii- understanding of choice as localised – related to, defined by local/community/family foundations/considerations.</p> <p>RQ2 i – Limited discrepancy between teachers encouraging students to learn English and choices made for their own children and demands made on own children. Transferable across to students in school – similar demands for achievement expressed –</p>	<p>RQ3 i– CHC as understood by teachers – what is required to live lives that have meaning - satisfaction/peace of mind/allowed to get on with work/non-interference – good heart/honesty – peace/resilience/need to learn – food/shelter/support of parents/happy life from shielding of parents</p> <p>RQ3 iii - Awareness of inequality is not verbalised or discussed directly but touched upon through discussion of ideals of</p>	<p>RQ4 – implications of language aspirations/capabilities towards teacher education – language medium of aspiration / linguistic negotiation of English to convey knowledge/truth.</p> <p>RQ4 - Heightened awareness of self in relation to community and societal expectations.</p>

<p>aspiration and social divide in teachers' choice to place own children in English medium schools – perpetuating inequality through exercising liberty of choice and aspirational behaviour.</p>	<p>of past educational traditions / government schools that teach traditional respect/discipline.</p>	<p>personal/professional investment is conveyed as porous – no hesitation to combine the two – seen as important value of a teacher.</p>	<p>achievement/aspirations that are mediated /made realistic/practical through discussing external pressures and obligations.</p>	
<p>Ascetic Ideal – conflict with self interest</p> <ul style="list-style-type: none"> - Caring relation requires motivational displacement of carer in act of caring – disregard self – ascetic vision of selfless teacher. - Higgins – self improvement prevents burn out and allows teacher to focus on own interest to help students – Carr- care cannot be impartial – teacher realises own good 	<p>RQ1 i- Central value of care but does not completely disregard self. Teacher prioritised in the action of care – selfless in terms of motivation and choice of profession – to want to help others but prioritised in terms of practice of teaching.</p>	<p>RQ2 i – what is right for self and professional self – foundation for understanding nature of negotiating family obligations and individual aspirations.</p> <p>RQ4- implications for acknowledgement of failure/ need for self-improvement for teacher education – awareness of individual teacher within group/school performance – part of a whole school's reputation – job security – human capital.</p>	<p>RQ3 ii–Justification of investment in student through student success – self-improvement as realising own good through confirmation of teaching effectiveness in student acknowledgement/gratification and achievement.</p> <p>Self improvement to understand subject better – practice as a student – focus on subject knowledge – not necessarily teaching methods.</p> <p>RQ3 ii – Guilt in relation to failure or expressed through frustration. Focus on subject knowledge and helping</p>	

<p>through concern for others.</p> <ul style="list-style-type: none"> - Guilt – indicator of push for perfection – internal/external performance. Guilt traps – moral motif to do the right thing – negotiating between right for self and what is right for professional self. 			<p>others. Avoiding working on changing self perceptions/attitudes to maintain proficiency. Avoid acknowledgment of internal failures to external persons – researcher – awareness of individual failure on collective/local school performance.</p>	
<p>Dominance of Guru-teacher values</p> <ul style="list-style-type: none"> - Guru can act as metonym for teacher values – does not fully address sources of inequality. - Guru – symbol of care for disadvantaged – development of student as emancipatory role – freedom from restrictive structures/conditions. - Mooij – contradiction of teachers to 	<p>RQ1 – emancipatory role of Guru – foundation for motivations? What are they freeing students from – ignorance?</p> <p>Students seen more as empty – to be filled up/ to be built – teaching as building – not saving.</p>	<p>RQ2 i/iii- nostalgia for past – driving need to look back at ideal traditions – ideal role/expectations of teacher – embodying values of the past.</p> <p>RQ2 iii- restrictions/ control based on emancipation or guidance?</p> <p>Correcting or informing – assumption that student/child does not know – needs choices corrected – what can this tell us about the nature of choice/nature of freedom?</p>		<p>RQ4 – impact of nostalgia for past on teacher education – what can this tell us about ways in which reflection/memory/experiences are mediated – understood?</p> <p>Limited sense of social responsibility or different understanding of social responsibility – through passing on</p>

<p>emancipatory role – image of teachers – pursuer of self interest- limited sense of social responsibility</p>		<p>Student/Child deficient/lacking – malleable / to be adjusted.</p>		<p>knowledge/ guiding students?</p>
<p>Emancipation / Freedom of Choice – Western/ Indian</p> <ul style="list-style-type: none"> - Giddens – emancipatory to life politics- freedom from traditional restrictive structures to freedom to choose lifestyle – leading to morality of authenticity through continual self-discovery. - Authenticity – individual construction of self from restrictive structures – social transformation from rediscovery of self through one’s values. - Fear of moralising act of authentic living – 	<p>RQ1 i/iii – limited or no such fear of moralising – moral educator role embraced – seen as intrinsic to motivation to be a teacher and to role of teacher in students’ lives – restrictions on role imposed by changing attitudes of parents to teachers and changing culture of real world.</p>	<p>RQ2 iii –Is there an understanding of lifestyle - idea of choice? Choice alluded as available – ideal with conditions/factors to account for.</p> <p>RQ2 iii – reshaping/construction of choice in mutual duty to help student afford life choices –</p> <p>Why do they feel this is important to push forward/ to direct/ to guide in moral decisions/values? Reinforcing past relationships with own teachers/parents – ensuring making choices that are beneficial for the student – also family – reinforce collective system of</p>	<p>RQ3 iii – idea of authentic living – what does it mean for an individual construction of values/ identity.</p>	

exercising dislike of authoritarian frames		knowledge/ education/ learning – authentic living?		
<p>Issues of representation in shared teacher values</p> <ul style="list-style-type: none"> - Collective values – break out of Guru ideal – self conscious reminders of structural hierarchies. - Spivak – subaltern has no identity – no representation – must form identity through synecdoche – collective identity to represent themselves – not be spoken for – avoid politics of recognition. 		<p>RQ2 ii – Gender as part of their synecdoche, what it is to be a mother/ daughter/ sister and female teacher – specific aspects of being female and being a teacher.</p> <p>Benefits to this role – allows for taking care of own children / not working in an office – mainly female oriented profession – gender reinforced social standing profession – safety/ security amongst other women- Gender: clearer/ more accessible route to synecdoche than being a teacher.</p>	<p>RQ3 iii –Locality for teachers in terms of their negotiation with the outside world/ school environment and collective identity as female teachers in that particular school/ locality –</p> <p>RQ3 iii –Collective significant for understanding teacher values - what forms a collective / group consensus/ identity? Defensive positioning/ protection of each other reveals awareness of individual response on external views of group they</p>	<p>RQ4 – Issues with collective experience of teachers for teacher education in India – can act as directive / instructional teaching – issue of encouraging individual reflection and relationships with groups / collective experience- develop critical reflection of self / groups/ internal/ external worlds.</p>

			<p>implicitly represent. Awareness of external representation but concerned with external misrepresentation. Primary concern not necessarily with representation but with misrepresentation/ protective/communal.</p>	
<p>Gendered subaltern female in India</p> <ul style="list-style-type: none"> - Teacher as mother – responsible for taking of another child – brings honesty to interaction as referencing own children – free to scold/encourage. - Low social status women – negotiable fate to deal with lack of direct control over their lives – subjugation to external forces- impact on 	<p>RQ1 i – role of teacher as mother forming part of motivation to become a teacher – indicator of personal investment in teaching and student learning.</p>		<p>RQ3 i- capability through authority – scolding/ encouraging maternal framework – achievement is not student’s own – part of distributed personhood of teacher/ parent.</p> <p>RQ3 iii- Cannot create a composite of interpreted values – research concern must carry through in terms of framing teacher values – perhaps look at the process and significance of such values for teachers – warn against representing /</p>	<p>RQ4 – Impact of practical focus on teacher education – understanding of way in which they view their world on their professional practice – sense of professional agency.</p> <p>Act of adjusting/ negotiating can be seen as an act of agency embedded within a collective/mutually dependant context –</p>

<p>professional agency of teachers.</p>			<p>reinterpreting what their teacher values are.</p> <p>Focus of study into teacher values on the process of value formation and its significance to participants. How they are formed and why these values are important to them</p> <p>RQ3 ii- understanding of negotiable fate to look at framing of meaningful life – responses of peace of mind/ harmony/ finding solutions to problems – not necessarily problem identification but adjusting to barriers/ situations/ events/ phenomena- action / practical focus</p>	<p>act of negotiating barriers/ maintaining harmony/ demonstrating compliance and meeting need for individual action – nature of negotiation – fluid not necessarily meeting halfway as this denotes balance/equality is met. Asymmetrical relationships considered necessary/ foundational to social structure being maintained/not compromised in act of negotiation/adjusting.</p>
<p>Conditions for reflection – subaltern female – India</p>		<p>RQ2 iii – Distrust in relation to understanding of choice/</p>	<p>RQ3 i – inherent distrust of student ability or</p>	<p>RQ4- Self-examination in relation</p>

<ul style="list-style-type: none"> - Friere - inherent distrust in capabilities and ability for oppressed to think for themselves requires those in positions of power to reflect / open self to look at inherent prejudices/ attitudes. - Teacher helping students toward self-efficacy and develop independent thinking – examine inherent distrust/prejudices – entangled space in which foundations of authority / asymmetrical relationships are embedded. 		<p>freedom – student and themselves.</p> <p>RQ2 iii- independent thinking in relation to choice/ freedom – relationships involved in student self-efficacy – construction or understanding of self-efficacy – applicable to Indian context?</p>	<p>prioritisation of their own authority – understanding of capability as constructed by a collective- mutual/group construction/support – learning as a community – individual learning not trusted or not seen as mature-experienced in the real world – capable of mature understanding –</p> <p>Process of learning / of making choices – how choices are made foundation for understanding attitudes to learning. Student makes right choice by studying- following teacher/parent. Teacher/parent makes right choices and guidance derived from commitment/ having students’ best interests supported by a principle of distrust based on student’s / child’s lack of experience of the real world</p>	<p>to structural inequalities – positions of power – can help bring reflexive component to teacher education</p> <p>-Allows for exploration of self-representation and understanding of individual and shared contexts.</p> <p>RQ4 – possibility of top down transformation for teachers –think about their own need for change before student –applicability for teacher education in India?</p> <p>RQ4 – self-examination as problematizing understanding entangled relationships within Indian context and implicit asymmetrical relationships with</p>
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			<p>RQ3 iii - understanding of value formation – how power relations can help understands ways in which values are formed and held important – emergence of values in professional interaction - through teaching practice- explanations/descriptions of classroom practice</p> <p>RQ3 iii – implicit attitudes / values – process of construction can be problematic but can be seen as initial stage in understanding values – how they come about –process of forming these values not causes or sources of values.</p>	<p>students – issue of how to approach positional authority and relationships within teacher education for in service/ pre-service training.</p>
<p>Authentic knowledge enabling forward thinking/ social action</p>			<p>RQ3 iii- reflection as self-knowing may not be applicable to Indian context- reflection as mediated</p>	<p>RQ4 – reflective practice as learning from experience – applicability for</p>

<ul style="list-style-type: none"> - Habermas- reflection leads to self-knowing – forward direction to effective social action. - Process of knowledge – Empirical to Hermenutic connections – Self-knowing – Authentic knowledge. - Authentic knowledge allows freedom of choice to individual reflection – possibilities to construct a complex concept of choice that takes into account fluid/reciprocal / mutual relationships. - Consequence of critical self-reflection is praxis – practical application of knowledge. Teacher praxis is to encourage interpretive connections from student – ability to 			<p>through nostalgia/external narratives and foundation of learning based on instruction – need to look if reflection is applicable to idea of self –knowing in collective/ mutually dependant context-</p> <p>RQ3 iii – process of knowledge production in terms of what is deemed authentic knowledge may not be wholly individual – authenticity of knowledge may be based on empirical knowledge.</p> <p>Knowledge accumulation rather than interpretive connections or self-knowing. Need to look at question of ownership of knowledge in the process of knowledge production – more of passing knowledge down than creating it – moves from one owner to the next – student deems themselves worthy through grades/ marking/</p>	<p>teacher education in Indian context to be considered – engaging with values may not translate to social action/transformation – nature of value formation to be taken into consideration.</p> <p>12.12 – 12.13 RQ4: impact of maternal role as demonstration of care to be considered in teacher education – in particular to looking at it as a foundation for social action – reinforcing maternal frames expected from society – can be a useful bridge to examination of values but can detract from critical self-examination.</p>
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<p>interpret empirical information.</p> <ul style="list-style-type: none"> - Symmetrical role between teacher / student needed for this to happen – reversal of roles where teacher becomes student. - Committed altruistic action develops form of thinking – higher stage of moral development/critical reasoning. Reflective practice – learn from experience – praxis as forward action towards social transformation - Indian context – maternal role possible for foundational commitment to student 			<p>requirements of discipline to achieving/owning knowledge. How does this impact/ frame the teacher’s role?</p> <p>RQ3 iii – Original thinking – ownership of knowledge in the original/authentic creation of knowledge through observation/critical self-reflection may not apply completely.</p> <p>Nature of complexities in terms of choice revolves around the nature of ownership.</p> <p>What does ownership of knowledge mean in the Indian context?</p> <p>Knowledge is given/ used to build up / passed on / improved through experience at later stage.</p> <p>Differences between knowledge</p>	<p>12.14 – RQ4 – Authentic ways of teacher commitment to be directed/formed by the participants – implications for teacher education – open ended nature to teacher training – allowing for interpretations/ perspectives – yet needing critical structure/ framework.</p>
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			<p>production/creation at different stages – student/ teacher – ways in which they are described.</p> <p>RQ3 iii – process of value formation may not lead from knowledge alone but also through following tradition/ maintaining self within collective</p> <p>Practical application of knowledge can be adjusting to demands/ negotiating choice/freedom that may impact teacher’s praxis in not allowing for interpretive communication – instead teaching them authentic knowledge that may be seen as more relevant – ability to negotiate/ understand/ take on external demands – understand own role/self in relation to wider needs/challenges.</p>	
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			<p>RQ3 iii- nature of altruistic action as defined by participants may not be seen as forming a higher state of moral development or critical reasoning but part of accepted norms in which teacher's role is seen – limits/extent of altruistic action and commitment by teachers needs to be placed in context of parental and student expectations – reversal of roles may not be conducive to this.</p>	
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Head Teacher information sheet

Doctorate in Education Thesis: The transformation potential of reflective practice in India:
Examining teacher values in Bangalore, India.

Doctoral Researcher: Ruth Samuel

Dear Head Teacher

I am writing to invite your school to take part in a research study about teacher values.

What is the study?

The study aims to investigate the different ways in which teachers in Bangalore, India perceive their role as teachers and the underlying values that define their teaching practice. It hopes to make recommendations for teacher education and training by taking into account teacher values and the possibility for developing reflective practice amongst in service and pre service training.

Why has this school been chosen to take part?

Your school is being invited to take part because it is located in my target area of Lingarajapuram / Hennur Main Road in Bangalore and my research involves examining the views of teachers who are not from economically wealthy backgrounds.

Does the school have to take part?

It is entirely up to you whether you give permission for the school to participate. You may also withdraw your consent to participation at any time during the project, without any repercussions to you, by contacting me using the contact details above.

What will happen if the school takes part?

With your agreement, participation would involve interviews with 2 teachers who may wish to volunteer to take part. The interviews could take place out of school hours and will involve observation of at least 1 lesson of their choosing. This is in order to place into context discussions with teachers on their classroom teaching and will observe their interaction with students and teaching style. Participating teachers are not expected to change their lesson or schedule for this but to carry on with their lesson as they normally would. Following the individual interviews, a group discussion with the individual teachers and a small group of 3 to 4 fellow teachers will take place.

With your teachers' consent, interviews with individual teachers will be audio recorded and group discussions will be video recorded. The recordings will be transcribed and anonymised before being analysed. Video recordings will be viewed solely by the researcher and destroyed following analysis. I also intend to conduct follow up interviews with the individual teachers following the group discussion.

If you agree to the school's participation, we will seek further consent from the individual teachers and a small group of teachers, ideally 4 in total.

What are the risks and benefits of taking part?

The information given by participants in the study will remain confidential and will only be seen by myself as the main researcher. Neither you, the teachers or the school will be identifiable in any published report resulting from the study. Information about individuals will not be shared with the school. The benefits for your school is an opportunity to contribute to innovative research into teacher values amongst teachers in India. It will also provide a unique opportunity for your teachers to reflect upon their teaching experience. Research has shown that teachers have valued the opportunity to reflect upon their teaching practice and found it has been beneficial for future development.

What will happen to the data?

Any data collected will be held in strict confidence and no real names will be used in this study or in any subsequent publications. The records of this study will be kept private. No identifiers linking you, the teachers or the school to the study will be included in any sort of report that might be published. Participants will be assigned a number and will be referred to by that number in all records. Before analysis, participants will have the opportunity to check written transcripts of their interviews to ensure that it has been transcribed accurately. Research records will be stored securely in a locked filing cabinet and on a password-protected computer and only the researcher will have access to the records. The data will be destroyed securely once the findings of the study are written up, after five years. The results of the study may be presented at national and international conferences, and in written reports and articles. I can send you electronic copies of these publications if you wish.

What happens if I change my mind?

You can change your mind at any time without any repercussions. If you change your mind after data collection has ended, we will discard the school's data.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact my doctoral supervisors, Dr Richard Harris (r.j.harris@reading.ac.uk / +44 (0)118 378 2725) and Dr Naomi Flynn (n.flynn@reading.ac.uk / +44 (0)118 378 2770)

Where can I get more information?

If you would like more information, please contact myself, Ruth Samuel

Tel: +447925385673, email: r.samuel@pgr.reading.ac.uk

I do hope that you will agree to your participation in the study. If you do, please complete the attached consent form and return it, sealed, in the pre-paid envelope provided, to me.

This study has been reviewed following the procedures of the University Research Ethics Committee and has been given a favourable ethical opinion for conduct. The University has the appropriate insurances in place. Full details are available on request.

Thank you for your time.

Yours sincerely
Ruth Samuel

Head Teacher Consent Form

I have read the Information Sheet about the project and received a copy of it.
I understand what the purpose of the project is and what is required of me. All my questions have been answered.

Name of Head Teacher: _____

Name of High School: _____

Please tick as appropriate:

I consent to the involvement of my school in the project as outlined in the Information Sheet

Signed: _____

Date: _____

Appendix H: Participant Information Sheet and Consent Form

Teacher information sheet

Doctorate in Education Thesis: The transformation potential of reflective practice in India:
Examining teacher values in Bangalore, India.

Doctoral Researcher : Ruth Samuel

Dear Teacher,

I would like to invite you to take part in a research study about your values as a teacher. You are invited to take part in individual interviews and a focus group discussion or solely as part of a focus group.

What is the study?

As a doctoral student in the University of Reading, UK, I am conducting a study on teacher values in Bangalore, India. My research aims to examine how teachers view their role and the values that define their teaching practice. I hope that my research will be able to impact teacher training in India by taking into account teacher values and look at developing reflective practice in in-service and pre-service training.

The study will involve separate interviews with two individual teachers from your school which could take place out of school hours and a focus group discussion.

If you choose to take part in individual interviews, it will also involve observation of at least 1 lesson of your choosing. This is in order to put into context discussions with you about your classroom teaching and will observe your interaction with your students and your teaching style. You are not expected to change your lesson or schedule for this but to carry on with your lesson as you would normally do. Following individual interviews, you will be asked to participate in a focus group discussion with your fellow teachers. If you choose to take part exclusively in the focus group, you will be invited to discuss with a small group of 3 to 4 of your fellow teachers, what you think of your role as a teacher.

The individual interviews will be audio recorded and the group discussion will be video recorded. The recordings will be transcribed and anonymised before being analysed. Video recordings will be viewed solely by the researcher and destroyed following analysis.

Why have I been chosen to take part?

You have been invited to take part in the project because the school in which you teach is located in my target area of Lingarajapuram / Hennur Main Road in Bangalore. I am also interested in the views of teachers who do not come from economically wealthy backgrounds.

Do I have to take part?

It is entirely up to you whether you participate. You may also withdraw your consent to participation at any time during the project, without any repercussions to you, by contacting me using the contact details above.

What will happen if I take part?

Individual Interviews: You will be interviewed by myself which can be conducted within the school premises or outside according to your preference. Interviews would take no more than 45 minutes to 1 hour. So that I can place into context our discussion during the interviews, I would like to observe you teaching in your classroom where brief notes will be made. You will be asked to participate in a group discussion with your fellow teachers following individual interviews. I will then conduct follow up interviews with you following the group discussion.

Focus Group Discussion: You will be asked to participate in a group discussion with your fellow teachers within the school premises or outside according to your preference. Group discussions will take no more than 1 hour. You will be asked to contribute to topics on teaching introduced by myself but are free to introduce topics you may wish to discuss as well.

What are the risks and benefits of taking part?

The information you give will remain confidential and will only be seen by myself as the main researcher. Neither you or the school will be identifiable in any published report resulting from the study. Information about individuals will not be shared with the school. The benefits of taking part in the research provide you a unique opportunity to have your voice heard and reflect upon your teaching experience. Research has shown that teachers have valued the opportunity to reflect upon their teaching practice and found it has been beneficial for future development.

What will happen to the data?

Any data collected will be held in strict confidence and no real names will be used in this study or in any subsequent publications. The records of this study will be kept private. No identifiers linking you or the school to the study will be included in any sort of report that might be published. Participants will be assigned a number and will be referred to by that number in all records. Research records will be stored securely in a locked filing cabinet and on a password-protected computer and only I will have access to the records. Before analysis, you will have the opportunity to check written transcripts of your interview to ensure that it has been transcribed accurately. The data will be destroyed securely once the findings of the study are written up, after five years. The results of the study will be presented at national and international conferences, and in written reports and articles. I can send you electronic copies of these publications if you wish.

What happens if I change my mind?

You can change your mind at any time without any repercussions. During the research, you can stop completing the activities at any time. If you change your mind after data collection has ended, I will discard your data.

Who has reviewed the study?

This project has been reviewed following the procedures of the University Research Ethics Committee and has been given a favourable ethical opinion for conduct. The University has the appropriate insurances in place. Full details are available on request.

What happens if something goes wrong?

In the unlikely case of concern or complaint, you can contact my doctoral supervisors, Dr Richard Harris (r.j.harris@reading.ac.uk / +44 (0)118 378 2725) and Dr Naomi Flynn (n.flynn@reading.ac.uk / +44 (0)118 378 2770)

Where can I get more information?

If you would like more information, please contact Ruth Samuel

Tel: +447925385673, email: r.samuel@pgr.reading.ac.uk

I do hope that you will agree to your participation in the study. If you do, please complete the attached consent form and return it, sealed, in the pre-paid envelope provided, to me.

Thank you for your time.
Ruth Samuel

Doctorate in Education Thesis:

The transformation potential of reflective practice in India:
Examining teacher values in Bangalore, India.

Teacher Consent Form

I have read the Information Sheet about the project and received a copy of it.
I understand what the purpose of the project is and what is required of me. All my questions have been answered.

Name of teacher: _____

Name of High School: _____

Please tick as appropriate:

I consent to being interviewed and audio recorded

I consent to the observation of one or two lessons
taught by me

Signed: _____

Date: _____

University of Reading
Institute of Education
Ethical Approval Form A (version May 2015)



Tick one: Staff project: _____ PhD _____ EdD ✓

Name of applicant (s): Ruth Sammel

Title of project: The transformation potential of reflective practice in India: Examining teacher values in Bangalore, India.

Name of supervisor (for student projects): Dr Richard Harris and Dr Naomi Flynn

Please complete the form below including relevant sections overleaf.

	YES	NO	
Have you prepared an Information Sheet for participants and/or their parents/carers that:			
a) explains the purpose(s) of the project	Yes		
b) explains how they have been selected as potential participants	Yes		
c) gives a full, fair and clear account of what will be asked of them and how the information that they provide will be used	Yes		
d) makes clear that participation in the project is voluntary	Yes		
e) explains the arrangements to allow participants to withdraw at any stage if they wish	Yes		
f) explains the arrangements to ensure the confidentiality of any material collected during the project, including secure arrangements for its storage, retention and disposal	Yes		
g) explains the arrangements for publishing the research results and, if confidentiality might be affected, for obtaining written consent for this	Yes		
h) explains the arrangements for providing participants with the research results if they wish to have them	Yes		
i) gives the name and designation of the member of staff with responsibility for the project together with contact details, including email . If any of the project investigators are students at the IoE, then this information must be included and their name provided	Yes		
k) explains, where applicable, the arrangements for expenses and other payments to be made to the participants	Yes		
j) includes a standard statement indicating the process of ethical review at the University undergone by the project, as follows: 'This project has been reviewed following the procedures of the University Research Ethics Committee and has been given a favourable ethical opinion for conduct'.	Yes		
k) includes a standard statement regarding insurance: 'The University has the appropriate insurances in place. Full details are available on request'.	Yes		
Please answer the following questions			
1) Will you provide participants involved in your research with all the information necessary to ensure that they are fully informed and not in any way deceived or misled as to the purpose(s) and nature of the research? (Please use the subheadings used in the example information sheets on blackboard to ensure this).	Yes		
2) Will you seek written or other formal consent from all participants, if they are able to provide it, in addition to (1)?	Yes		
3) Is there any risk that participants may experience physical or psychological distress in taking part in your research?	Yes		
4) Have you taken the online training modules in data protection and information security (which can be found here: http://www.reading.ac.uk/internal/jmms/Staffpages/jmms-training.aspx)?	Yes		
5) Have you read the Health and Safety booklet (available on Blackboard) and completed a Risk Assessment Form to be included with this ethics application?	Yes		
6) Does your research comply with the University's Code of Good Practice in Research?	Yes		
	YES	NO	N.A.
7) If your research is taking place in a school, have you prepared an information sheet and consent form to gain the permission in writing of the head teacher or other relevant supervisory professional?	Yes		
8) Has the data collector obtained satisfactory DBS clearance?			N/A
9) If your research involves working with children under the age of 16 (or those whose special educational needs mean they are unable to give informed consent), have you prepared an information sheet and consent form for parents/carers to seek permission in writing, or to give parents/carers the opportunity to decline consent?			N/A

10) If your research involves processing sensitive personal data ¹ , or if it involves audio/video recordings, have you obtained the explicit consent of participants/parents?	Yes		
11) If you are using a data processor to subcontract any part of your research, have you got a written contract with that contractor which (a) specifies that the contractor is required to act only on your instructions, and (b) provides for appropriate technical and organisational security measures to protect the data?			N/A
12a) Does your research involve data collection outside the UK?	Yes		
12b) If the answer to question 12a is "yes", does your research comply with the legal and ethical requirements for doing research in that country?	Yes		
13a) Does your research involve collecting data in a language other than English?	Yes		
13b) If the answer to question 13a is "yes", please confirm that information sheets, consent forms, and research instruments, where appropriate, have been directly translated from the English versions submitted with this application.	Yes		
14a. Does the proposed research involve children under the age of 5?		NO	
14b. If the answer to question 14a is "yes": My Head of School (or authorised Head of Department) has given details of the proposed research to the University's insurance officer, and the research will not proceed until I have confirmation that insurance cover is in place.			
If you have answered YES to Question 3, please complete Section B below			

Please complete either Section A or Section B and provide the details required in support of your application. Sign the form (Section C) then submit it with all relevant attachments (e.g. information sheets, consent forms, tests, questionnaires, interview schedules) to the Institute's Ethics Committee for consideration. Any missing information will result in the form being returned to you.

A: My research goes beyond the 'accepted custom and practice of teaching' but I consider that this project has no significant ethical implications. (Please tick the box.)	
Please state the total number of participants that will be involved in the project and give a breakdown of how many there are in each category e.g. teachers, parents, pupils etc.	
Give a brief description of the aims and the methods (participants, instruments and procedures) of the project in up to 200 words noting: 1. title of project 2. purpose of project and its academic rationale 3. brief description of methods and measurements 4. participants: recruitment methods, number, age, gender, exclusion/inclusion criteria 5. consent and participant information arrangements, debriefing (attach forms where necessary) 6. a clear and concise statement of the ethical considerations raised by the project and how you intend to deal with them. 7. estimated start date and duration of project	
B: I consider that this project may have ethical implications that should be brought before the Institute's Ethics Committee.	
Please state the total number of participants that will be involved in the project and give a breakdown of how many there are in each category e.g. teachers, parents, pupils etc. 4 Interview Participants (2 teachers from 2 schools) 6 Focus Group Participants (3 teachers from 2 schools – 4 participants in total including the interview participant) 10 Participants in total	
Give a brief description of the aims and the methods (participants, instruments and procedures) of the project in up to 200 words. 1. title of project 2. purpose of project and its academic rationale 3. brief description of methods and measurements 4. participants: recruitment methods, number, age, gender, exclusion/inclusion criteria 5. consent and participant information arrangements, debriefing (attach forms where necessary) 6. a clear and concise statement of the ethical considerations raised by the project and how you intend to deal with them. 7. estimated start date and duration of project	

¹ Sensitive personal data consists of information relating to the racial or ethnic origin of a data subject, their political opinions, religious beliefs, trade union membership, sexual life, physical or mental health or condition, or criminal offences or record.

The research will examine teacher values amongst low income and social status female teachers in Bangalore, India. It hopes to explore teachers' attitudes to capability, aspiration and freedom of choice for themselves and their students in order to examine professional values. Methodology is qualitative, phenomenological research from 4 teachers in total with 2 teachers from 2 local schools from the target area of Lingarajapuram, Bangalore.

Individual narrative interviews of a minimum of 45 minutes to 1 hour will be conducted with participants focussing on life histories and attitudes. Participants will also be observed in classrooms in order to place into context content discussed during interviews. Particular attention will be placed on how participants interact with their students, teaching methods and use of resources as well as how students are grouped within the classroom. Notes will be taken during observations with interviews and group discussions audio recorded.

This will be followed by focus group discussion with the participants and a small group of ideally 3 colleagues to examine how individual participants respond within a group of peers as well as to gain an idea of how a collective understanding of teacher values emerges. Focus group discussion will be based on scenarios drawn from participant interview data which will be anonymised and made generic to protect participants. Scenarios will involve a particular issue and require the focus group to problem solve or offer their experiences of dealing with similar issues and situations. Before analysis, interviews will be transcribed and checked with participants to ensure accuracy and contribute to validity. Data analysis will be based on grounded theory and content analysis with coding derived from individual and group dialogue.

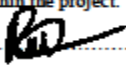
Participant criteria is female, low income and social status, working in low income schools with a minimum of 3 years work experience. Principals of schools will be contacted to gain permission to interview teachers and request information of the socio-economic status of their teachers such as salary range and teacher locality. It is important that care is taken in outlining the socio-economic criteria to principals and participants as to not cause offence, however the researcher will outline that the research is focused on looking at teacher values from teachers who are not from economically wealthy backgrounds in the information sheets. In accordance with cultural norms of working practices within Indian schools, principals may wish to act as appropriate guardian for participants so it is important they are fully aware of the scope and purpose of this research.

Interviews will explore implicit attitudes which may get participants to question what they do. Question structure and method will recognise and work within the participants' personal boundaries as reflective practice is not standard for Indian teachers. Given the researcher's duty of care towards participants, follow up interviews will be conducted after focus group discussion. Data collection will take place in July/August 2016.

C: SIGNATURE OF APPLICANT:

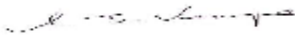
Note: a signature is required. Typed names are not acceptable.

I have declared all relevant information regarding my proposed project and confirm that ethical good practice will be followed within the project.

Signed:  Print Name..... Ruth Samuel..... Date.....

STATEMENT OF ETHICAL APPROVAL FOR PROPOSALS SUBMITTED TO THE INSTITUTE ETHICS COMMITTEE

This project has been considered using agreed Institute procedures and is now approved.

Signed:  Print Name Andy Kempe Date 30.6.16
(IoE Research Ethics Committee representative)*

* A decision to allow a project to proceed is not an expert assessment of its content or of the possible risks involved in the investigation, nor does it detract in any way from the ultimate responsibility which students/investigators must themselves have for these matters. Approval is granted on the basis of the information declared by the applicant.

Select one:

Staff project: PGR project: MA/UG project:

Name of applicant (s):Ruth Samuel.....

Title of project: The transformation potential of reflective practice in India: Examining teacher values in Bangalore, India.


Name of supervisor (for student projects): Dr Richard Harris and Dr Naomi Flynn

A: Please complete the form below

Brief outline of Work/activity:	Interviews with teachers undertaken outside of school hours, either within or outside school premises. Lesson observation of at least 1 lesson. Battery operated audio recorders and paper pen/pencil will be used. Interviews will be audio recorded and group discussion video recorded.	
Where will data be collected?	Two High schools in Lingarajapuram, Bangalore, India	
Significant hazards:	<ul style="list-style-type: none"> - Interviews with teachers taken outside school premises may not be as discreet and safe as within the school as outside environment factors cannot be predicted, hence interviews within the school premises would be preferred. - Sufficient space for the researcher to conduct observation of lessons may cause disruption to the classroom setting and activities and must be assessed prior to confirming the lesson observation with the participant. - Researcher presence within lesson observations must be made as discreet as possible and the researcher must be aware of their possible disruption to established health and safety within the classroom through any physical movement for clearer views of student work or teacher discussion and interaction with students. - Use of video recording equipment and electronic cables may pose a health and safety risk during group discussion recording. Appropriate measures taken to keep video cameras at a safe distance and cables away from main foot traffic will be taken. 	
Who might be exposed to hazards?	Participants and students during lesson observations.	
Existing control measures:	The rooms in which interviews and observations will occur will fall within the school's Health & Safety responsibilities.	
Are risks adequately controlled:	Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>	
If NO, list additional controls and actions required:	Additional controls	Action by:

B: SIGNATURE OF APPLICANT:

I have read the Health and Safety booklet posted on Blackboard, and the guidelines overleaf.
I have declared all relevant information regarding my proposed project and confirm risks have been adequately assessed and will be minimized as far as possible during the course of the project.

Signed:  Print Name.....Ruth Samuel..... Date.....

Transcript: Participant C: Interview 25.7.16 - 43 mins	Initial Code	Initial Analysis – significance of code
<p>1. R: Can you tell me your job title and what you do? You're a teacher?</p> <p>2. C: Teacher</p> <p>3. R: And you teach what standard? And subject?</p> <p>4. C: 5th to 10th Social Science</p> <p>5. R: And you're a class teacher too?</p> <p>6. C: Std 6</p> <p>7. R: How long have you been working in this school?</p> <p>8. C: 2 years. This is my second year</p> <p>9. R: What kind of teacher training did you have?</p> <p>10. C: I've done my B.Sc in Mathematics</p> <p>11. R: And you did what teacher training?</p> <p>12. C: Teacher training...I didn't do.</p> <p>13. R: How long have you been teaching?</p> <p>14. C: 23 years</p> <p>15. R: 23 years? Wow, you must have been quite young when you started.</p>	<p>LD: Subject of sentence RD: Second year.</p> <p>Left dislocation: SOV</p> <p>LD: Subject of sentence</p>	

<p>16. C: 19 years. We had a financial problem. Daddy was working. All of a sudden, his wages were changed, I was 19 years old and I was doing my BSc second year, so because of financial problems... the church did not provide us any help, we asked the church...so I discontinued my BSc and I started working. Then I did my BSc by correspondence, mathematics.</p> <p>17. R: Correspondence means you get the information in the post?</p> <p>18. C: Texts are sent</p> <p>19. R: Did you have a teacher or did you learn on your own?</p> <p>20. C: I learnt on my own</p> <p>21. R: You managed to learn your BSc on your own?</p> <p>22. C: Yes</p> <p>23. R: Can you tell me what you think you found different between your first year of teaching and now?</p> <p>24. C: I've upgraded my knowledge, my sister finished her masters in financial assistance, she finished her</p>	<p>Fragmented sentence – describing lack of support during difficult time</p> <p>Repetition-</p> <p>Repetition</p> <p>Left Dislocation: <i>used to read</i></p> <p>Right Dislocation: <i>I used to take...and read</i></p> <p>LD: <i>I used to refer</i></p> <p>RD: <i>How I learnt...</i></p>	
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<p>PG (Post Graduate) in business administration but she did it by correspondence, when she used to read her books and put it away, I used to take her books and read it. For reference, I used to refer that book, that's how I learnt. I did my financial and accounting in my BSc, that was my elective subject.</p> <p>25. R: What made you decide to go into teaching?</p> <p>26. C: Initially, I was taking tuitions, especially for orphans, (names local organisation) in the evening. They were generated from Mother Theresa, there I used to do the tuitions. So overall, I can say poverty pushed me into the teaching life, I did not get an opportunity anywhere. So I pushed myself, I went to (names school) that was my first job. At that time, I had discontinued my BSc.</p> <p>27. R: When you started teaching, what would you say is different between your first year and now?</p>	<p>Specific: <i>Initially</i></p> <p>LD: Conditions – participant action – participant recipient of condition <i>Initially – taking tuitions - they were generated - so overall – So I – At that time</i></p> <p>RD: recipient of participant action – reciprocal participant action – blocks/lack of action. <i>Especially for orphans – in the evening - there I used to do – I did not get – I went to – I had discontinued.</i> Use of 'so overall, I can say..' – <i>poverty pushed me into teaching life – Summary - so overall – I can say – clear indication of personal opinion/ analysis – summing up – summative assessment of self – of origins/motivations for profession – lack of choice – pushed.</i> Positive summation of negative action.</p> <p>LD: use of because to start sentence – participant action <i>Because I had</i></p> <p>RD: Participant recipient of own action – use of planted – seed-growth. <i>That way was planted</i></p>	
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<p>28. C: Because I had a practice of taking the tuitions and teaching them, that way was planted into the teaching level.</p> <p>29. R: That gave you the experience?</p> <p>30. C: That gave me the experience.</p> <p>31. R: How did you transfer teaching from tuitions where you were teaching one or two to a whole class?</p> <p>32. C: Tuitions is giving the individual attention to one person, but classrooms there is a further number of members, whatever we teach to one children it is equivalent to teaching the tenth child. We can't differentiate it. Then afterwards, I distinguished between the average, semi-average and the complete average.</p> <p>33. R: How have you developed since then?</p>	<p>Repetition – elliptical repetition – politeness in conversation – congruent behaviour – in agreement –</p> <p>LD: teacher action/singular <i>Tuition is giving – whatever we teach to one child– we can't – then afterwards, I distinguished</i></p> <p>RD: plural / repetition of structure of Researcher's question- <i>Further number of members – equivalent to teaching the tenth child – average, semi-average and the complete average.</i></p> <p>Use of differentiated 'average' – what does average mean? Specific use of non-specific generic term/adjective. Average – acceptable level of knowledge? Up to the limit?</p> <p>LD: Topicalisation – narrative conjunction to teacher action <i>Because there is – we have a hold – years before, what happened – SSLC, when you consider – they thought it's a final year- Last year, who is going to</i></p>	<p>Average – majority – mean – mathematics teacher. What does 'complete average' mean? Average to complete average – common and most common – what can these interpretations of this term mean? What does it say about the way in which students are categorised, achievement, performance is seen?</p> <p>Then - adverb, or a coordinating conjunction? Or narrative adverb to indicate past action or events. – including what happened, years</p>
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<p>34. C: Because there is a CCE term where work is evaluated now, from the board. 20/80. We have a hold if we are a Std 10 teacher. Years before, what had happened, SSLC when you consider, 100% is the mark allotted by the board, 20% evaluation was not there and the student who were present in the schools, they thought it's a final year, we can do whatever we want in the school. What do you say, Ma'am? I am right? Last year, who is going to evaluate, they used to give trouble to the teachers. Then after 8th, 9th and 10th, especially when the age matures, their way of behaviour is indifferent and a bit pinky ponky. If we try to control them, they feel annoyed and don't want to control themselves, they want to live their happy life. That made them to get deviated from their studies to some other stage, which the teachers will have a bad impact on her teaching.</p> <p>35. R: When did the 20% come in?</p> <p>36. C: 3 years before.</p>	<p><i>evaluate – Then after – if we try to control them – that made them to get deviated</i></p> <p>RD: consequence – student misbehaviour – impact on teaching <i>From the board – are a Std 10 teacher – 100% is the mark allotted by the board – was not there – we can do whatever we want in the school – used to give trouble – their way of behaviour is indifferent and a bit pinky ponky – they want to live their happy life – to some other stage – teachers will have a bad impact on her teaching.</i></p> <p>LD: teacher action <i>We can have – one more thing also – when we allot</i></p> <p>RD: consequence/result of teacher action</p>	<p>before, last year. From narrative markers of time - present futile action.</p> <p>Student's purposeful independent action – indifference – pinky/ponky – making choices without thinking clearly about them – children's game of choosing based chance – also means of making decisions on chance and not individual authority or responsibility. Way in which students make independent decisions – seen as either indifferent, fickle and irresponsible? Cannot make valued, reasoned judgement without assistance of their teacher? What kind of bad impact does their behaviour have on teaching ? They are not serious about their studies and not aware of the marking that teachers have to do for the CCE.</p>
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<p>37. R: Have you found that you've had to have more control since then?</p> <p>38. C: We can have more control, it will help with the 20%. One more thing also, there is a clever student and a weak student, when we allot them a CCE, the weaker students can be brought forward.</p> <p>39. R: What exactly is the 20% marked on?</p> <p>40. C: It is actually what we extract from the children, it is like the child is moulded in which way we can make out from that. Now, for example, we have FA1, FA2, 10% from FA1, 10% from FA2 and 30 % from essay 1 and 50% from the...so that accounts for the first term, second term a repeat, so the 20% is the extraction of what they have done for FA1, FA2, FA3... the whole year it covers, so the student who are involving themselves in their studies and the playful way of promoting themselves in their studies, its ok because they can go for the place where they can get their knowledge. Either they can</p>	<p><i>It will help – there is a clever student and a weak student – weaker students can be brought forward.</i></p> <p>LD: teacher action – student positive action</p> <p><i>It is actually what we extract – it is like the child is – Now, for example – so that accounts – so the – is the extraction of what they have done – so the student who are involving themselves – its ok because they can go – so that makes them to</i></p> <p>RD: teacher inquiry – positive student behaviour resulting in being moulded to the project</p> <p><i>Moulded in which way we can make out from that – we have FA1, FA2, 10% from FA1, 10% from FA2 – the whole year it covers – playful way of promoting themselves in their studies – internet, or they go for the books or they go for the advice of elders – bring it and give it to the teachers to evaluate</i></p> <p>LD: Clear stative – personal statement</p>	<p>Narrative phrase and non-specific use of there – to distinguish between narrative of weak and clever student. Allot – rationed portion from direct teacher action – authority to give, to ration portion/percentage of marks. One more thing also – marker to contextualise answer/response – not necessarily an additional comment but a clearer illustration of response through example, narrative.</p> <p>Extract and Mould – teacher action of removing, extracting information in order to answer, relate to specific criteria set by external assessment body. Teacher's role to relate student project to criteria – method of extracting – teacher's responsibility not students. Student responsibility to mould themselves – to fit into criteria and requirements of project – through self-study – independent study – produce independent work but through successful moulding/fitting to project criteria. Involving/ Playful – student investment into project – use of</p>
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<p>go for the internet or they go for the books or they go for the advice of elders. So that makes them to mould the project and bring it and give it to the teachers to evaluate.</p> <p>41. R: Do you encourage them to do internet research?</p> <p>42. C: I prefer the books, because they have the correct knowledge.</p> <p>43. R: How would you say is your way or style of teaching?</p> <p>44. C: I feel that it should be shaped to the person, one who is in the last bench. That means to say, that if my teaching is acceptable to the last bench, my teaching is satisfied.</p> <p>45. R: So if you're reaching the student who is paying the least attention and unable to listen...</p> <p>46. C: Then that is what I am interested in</p>	<p><i>I prefer</i> RD: reason <i>They have the correct knowledge</i></p> <p>Stative – I feel LD: personal statement on own teaching – use of acceptable? <i>I feel it should be shaped – that means to say that if my teaching is acceptable</i> RD: last bench as marker of weaker student or extent of teaching space. Use of satisfied contrasted with acceptable. <i>One who is in the last bench – last bench – my teaching is satisfied</i></p> <p>Not adverb or coordinating conjunctive– then that is what... means of being specific – as in ‘then, in that case’</p> <p>LD: subject <i>Control is – without control</i> RD: consequence <i>Very important – can't function</i></p>	<p>playful contrasting with pinky/ponky – seen as enjoyable yet still childlike. GENERIC PHRASE/WORD WITH SPECIFIC USE/PURPOSE – demarcate adult/child – responsible/irresponsible</p> <p>Correct knowledge – authority of written text – authority of author linked with accuracy of information – accuracy or supremacy of knowledge?</p> <p>Shaped – similar to moulded – idea of craftsmanship – direct almost physical crafting of role – shaped to something – teacher is malleable – must be changed to the student – less authoritative language – use of acceptable with end product of satisfaction. Use of last bench – to indicate weaker student – most difficult student – scope / range of teaching ability – not just for those motivated – idea of teaching ‘reaching’ the last student – transmission by teacher sending out information to be received by the</p>
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<p>47. R: Do you feel that in order to do this, you need to have control on the classroom?</p> <p>48. C: Control is very important. Without control you can't function with the students.</p> <p>49. R: How do you manage to reach the student in the last bench?</p> <p>50. C: By asking them questions, directly I ask them. Sometimes, what happens, for example, notes is there, notes. The child is a very naughtiest child in the class, if you feel. If you can make that small child to come to the board and write. Actively it is given to that person to engage in some work, making him to engage in some work. I am doing something with the other students, so this person is distracting, so the distracting person should be brought to the concentration of the class. In that case, I make them to write the points on the board, what I tell.</p> <p>51. R: Has it worked?</p> <p>52. C: It's worked. Last year, one of the students was the naughtiest in the class, the troublest in the class.</p> <p>53. R: Which standard was he in?</p>	<p>LD: teacher action/intention/description of student</p> <p><i>By asking them questions – Sometimes, what happens – The child is a very naughtiest – If you can make that – Actively it is given – I am doing something – so the distracting person should be brought – In that case, I make them</i></p> <p>RD: student misbehaviour and desired action</p> <p><i>Directly I ask them – notes is there, notes – if you feel – to the board and write – making him to engage in some work – so this person is distracting – concentration of the class – on the board, what I tell</i></p> <p>LD: teacher action</p> <p><i>Last year, one of the – what I have done, I wrote the notes and gave him – his concentration was – he continued</i></p> <p>RD: student reciprocal action</p> <p><i>The troublest in the class – he wrote fully on the board – he passed.</i></p>	<p>student. Teaching style/teacher – student communication</p> <p>Repetition of control – addition of 'can't function' in relation to control.</p> <p>Teacher control – making/actively giving/directly asking. Student: naughty – distracting – Teacher – action/positive direct action. Student – disruptive, negative action. Make to engage – brought to concentration – act of teacher to pull student out of misbehaviour – external change – from the teacher. If you feel/ if you can make – examples – why 'if you'? hypothetical? Turning question around on researcher? Requesting researcher interaction/ investment – not what 'I feel' but 'if you'. Hesitant</p>
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<p>54. C: 10th standard. What I have done, I wrote the notes and gave him the notes, he wrote fully on the board. His concentration was settled in him. He continued and he passed.</p> <p>55. R: Thinking about this student and even generally about students, when they finish after 10th and they move out of school, what do they normally end up doing?</p> <p>56. C: Fishing. They think college life is a jolly life.</p> <p>57. R: So most of your students go onto college?</p> <p>58. C: Those that can afford to go. Afford to. Some of the cases, we can't tell that all the students go to college, some of them go for a job looking at ...it may be for earning money or it may be for family background or it may be education where they feel it is easiest to earn the money. Those that go to education go on the right path and they will not be deviated to an extent.</p> <p>59. R: What about those who end up working, what happens to them?</p>	<p>Single word or short introductory sentence/phrase.</p> <p>Repetition of afford to LD: non-specific descriptors –range of options – may be for / <i>Those that can – some of the cases, we can't tell – it may be for earning money – those that go to education go on the right path</i> RD: <i>earning money as key motivation - Afford to go – got to college – go for a job looking at –where they feel it is easiest to earn the money – they will not be deviated to an extent.</i></p> <p>LD: <i>student action</i> <i>Initially, they'll feel it is ok – Other kids they will try to</i> RD: <i>student overcoming hardship</i></p>	<p>Instant response – authority in short phrase – definitive statement.</p> <p>Non-specific – may be / those that – can't tell – not specifying particular groups – generic 'those' in contrast to specific markers of earning money repeated twice. Participant view at end sentence – education – right path / students not deviated – idea of deviation – earning money – deviation from right path – what do they consider the right path? Hard work / study / not an easy route to earning money – can this relate to their own situation – low pay/ choices made in their own lives?</p>
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<p>60. C: Initially, they'll feel it is ok, but later when they are moving on they will find the toughness of the job. Other kids they will try to upgrade their knowledge and they are able to do it.</p> <p>61. R: Do you sometimes feel when you are saying goodbye to your students in Std 10, the choices they make are not...</p> <p>62. C: Suitable...yes.</p> <p>63. R: Any examples of that?</p> <p>64. C: No</p> <p>65. R: You mentioned these naughty students, therefore what should a student be like? What should a good student be? What do you expect from them?</p> <p>66. C: Devotion to studies. That should be there, devotion when he is devote-fully (sic) studying something, daily God will bless. One more thing, when he is doing on this path, he will be criticised. Criticision (sic) is a plus point for having knowledge. Somebody criticises you saying I don't know this, next day you'll come up with that.</p>	<p><i>Find the toughness of the job – they are able to do it.</i></p> <p>Finishing researcher's sentence – single word answer.</p> <p>Single introductory phrase.</p> <p>LD: student action <i>That should be there – one more thing, when he is doing – Criticision is a plus point – Somebody criticises you</i> RD: consequence of student action/ criticism <i>Daily God will bless – he will be criticised – you'll come up with that</i></p>	<p>Introductory phrase followed by explanation / justification for phrase – Elliptical sentence followed by explanation – similar to teaching style? Definitive statement followed by explanation – authority of information precedes explanation/elaboration of point / statement made.</p>
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<p>67. R: So when someone tells you, you don't know this, it is motivating for them?</p> <p>68. C: Motivating</p> <p>69. R: What is their relationship with their teacher? How should they be with their teacher?</p> <p>70. C: With the same devotion.</p> <p>71. R: What about those cases when you couldn't get through to students?</p> <p>72. C: Yes, 2 years back. Students failed, 8 of them failed. I felt very bad. My value was not there. Because of those 8 that failed, my entire value went down. I thought of searching for a job, my health is also very bad. I came here and found a job.</p> <p>73. R: So you went from another school to come here?</p> <p>74. C: Yes</p> <p>75. R: So because of those 8 children you felt...</p> <p>76. C: And my health...</p> <p>77. R: Was this a better school for you?</p> <p>78. C: I am not saying it was better...self satisfaction I am getting it here. Salary wise, I am not happy but performance wise I am feeling comfortable.</p>	<p><i>Repetition – elliptical repetition?</i></p> <p>Single statement/ phrase – elliptical sentence</p> <p>Short sentences – to the point. LD: Subject topicalisation – failed – 8 <i>Students failed – my value was – because of those 8 – I thought of searching- I came here</i> RD: <i>teacher feelings / bad health 8 of them failed – not there – my entire value went down – my health is also very bad – found a job</i></p> <p><i>Single phrase response – elliptical?</i></p> <p>LD: negative inversion – not saying <i>I am not saying – Salary wise, I am not happy –</i> RD: positive ending/contrast with negative opening</p>	<p>Response to researcher? Congruence – agreement – politeness?</p> <p>Statement without explanation or additional information – no further explanation necessary – why?</p> <p>Short sentences – painful content-value was not there – went down – health bad – negative trajectory – sharp sentences. Use of short sentences to convey emotion – repetition of value – awareness of how the length of response will be received?</p> <p>Why inversion – I am not saying – emphasis on defensive action – what they are not saying as opposed to what they are. Response to question – pushing back researcher's</p>
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<p>79. R: So even if you're not getting the salary you want to, at least you're getting</p> <p>80. C: Contentment.</p> <p>81. R: What brings you contentment?</p> <p>82. C: I, myself put myself in the dedication I want to teach without piercing by somebody. See, under the teaching profession, teacher means she should be talented, strict, charming (sic) honest, efficient and reliable. All those qualities qualify a teacher. So that teacher quality anywhere you are there, you will find. But due to some mishap, I couldn't cope up. That's where I lost. After coming here I felt ok...with this motivation and other colleagues... I don't speak to any colleague...my work I'm doing sufficiently. But so many times I've been fallen down, lifted up, fallen down, lifted up...its all because my parents, my brother and sister they are the ones who motivated me when I was about to fall.</p> <p>83. R: So family was very important?</p> <p>84. C: Family was very important for me. But in (names former school) I felt purpose but because of my</p>	<p><i>Self satisfaction, I am getting it here – I am feeling comfortable -</i></p> <p>LD: teacher action - <i>I, myself put myself – see, under the teaching profession – all those qualities – so that teacher quality – but due to some mishap-after coming here I felt ok – but so many times I've been fallen down –</i></p> <p>RD: desired action/ qualities/explanation <i>Without piercing by somebody-talented, strict, charming, honest, efficient and reliable – qualify a teacher – you will find – I couldn't cope up – my work I'm doing sufficiently – they are the ones who motivated me when I was about to fall.</i></p> <p>Repetition LD: teacher action <i>Family was very – But in...I felt purpose – It was a</i></p>	<p>assumption. Followed by – I am not happy – able to make definitive statement on feeling/state of mind.</p> <p>I, myself put myself – decisive action – See – can be need for researcher to agree or another way of saying 'look' – See what I am seeing – my point of view – assertive linguistic device. Participant explaining from their standpoint – their way of looking at things – invitation/request to see as they do.</p>
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<p>health, I lost my career. It was a black spot of 8 students failing.</p> <p>85. R: Do you still feel that...</p> <p>86. C: That is daily in my mind. That disappointment it is there, today also when I take the class, that time also I'll feel disappointed. Of course, why I feel disappointed is that I don't want to mess up anyone, distraction at home also, I'll feel disappointed. In the evening time, I used to take the tuitions, for first PUC, I've taken, second PUC I've taken, B.Com I've taken...tuitions. It was cooperative from their side and I used to teach them and bring them to the right path. That was my case.</p> <p>87. R: So you still remember, even though it was 2 years ago...</p> <p>88. C: Still remembering...</p> <p>89. R: Do you ever think I have to learn from ...</p> <p>90. C: I am learning from that, I am learning from that. See, everyday I have practiced mathematics,</p>	<p>RD: contrasting consequence/purpose yet lost job. 'black spot' – teaching reference. <i>Important for me – because of my health, I lost my career – of 8 students failing.</i></p> <p>LD: teacher feelings of disappointment <i>That is – that disappointment it is there – Of course, why I feel disappointed is – In the evening time – It was cooperative from their side.</i> RD: teacher feelings of disappointment <i>In my mind – I'll feel disappointed – at at home also, I'll feel disappointed – b.com I've taken...tuitions – I used to teach them and bring them to the right path.</i> Elliptical sentence – that was my case – that is daily in my mind.</p> <p><i>Elliptical repetition</i></p> <p>Repetition – <i>learning/learning Everyday / everyday – morning, morning – situation/situation - Why? Because...</i></p>	<p>Teacher disappointment at left and right dislocation – importance/emphasis placed on negative feelings / sense of loss. Reference to 'right path' – bring them – in past tense – what has been lost – current disappointment- loss.</p> <p>Bring/ Take – external force / action</p> <p>Learning – overcoming obstacles of poor health – outlining morning routine – ability to discipline</p>
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<p>everyday. Why? Because, morning... I am under the treatment. Morning when I get up, I feel very sleepy. I can't able to teach also...I'm in that situation, in mornings. Till 9.30...10.30, I'm in that situation. Tablet treatment...night. What I have learnt from last month. I will take a book and sit with mathematics. I myself have to do mental mathematics, then I'll feel alright.</p> <p>91. R: So that's one way you prepare yourself...</p> <p>92. C: I prepare myself.</p> <p>93. R: And has it worked?</p> <p>94. C: It works.</p> <p>95. R: What are your hopes, what do you think students want to end up doing or becoming? Are they all aiming to be doctors or lawyers?</p> <p>96. C: No, no, certainly not. Thing is aim is different, learning is different. In order to achieve the aim, they have to learn. Through the learning only they can achieve the aim. It can be anything. Learning and upgrading your knowledge is not for the sake of</p>	<p><i>I can't able to teach also</i> LD: teacher action – time/ treatment <i>I am learning – see, everyday – why?</i> <i>Because – morning when I get up – I can't able to teach also – till 9.30 – table treatment – what I have – I will take – I myself have</i> RD: time/treatment/teacher response and consequence of action. <i>From that – everyday – under the treatment – feel very sleepy – in that situation – in that situation – night – from last month – sit with mathematics – then I'll feel alright.</i></p> <p>Elliptical repetition</p> <p>LD: student objective - topicalisation <i>No no – thing is aim is – in order to – through the learning only – learning and upgrading – to live a human life</i> RD: result/consequence <i>Learning is different – they have to learn- can achieve the aim – not for the sake of getting a doctorate – you require education.</i> Elliptical sentences – to be understood in context of previous sentence.</p>	<p>themselves and use of maths to bring themselves into line – subject/discipline gives them ability.</p> <p>Separation of aim and learning based on achievement – learning for the sake of learning not to achieve a particular objective – to live as a human being – education is needed. To improve upon yourself. Sentence structure separates aim and learning at first but moves onto clarify learning for a purpose and learning to be a human being as distinct.</p>
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<p>getting a doctorate. To live a human life, you require education.</p> <p>97. R: What is a human life? What does that mean?</p> <p>98. C: Living truthfully, for the sake of family, friends, relatives and for the sake of yourself. Live for yourself. That is what I feel.</p> <p>99. R: So when they are finishing college, or school and they are thinking about their ambitions and dreams, is it to get a certain job or get a certain life?</p> <p>100. C: Today it is like this. A person if he earns money, he is the greatest. A person who doesn't earn money he is the lowest. So the two classes are classified nowadays. Whether you are educated or not, that is not coming to the count. Whether you are rich or poor, that is not coming to the count. Money has made people to be pushed forward. Point to be noted, the shortcut method what they do, it can demonstrate what they do.</p>	<p>Elliptical sentences – <i>live for yourself</i> Use of 'I feel' at the end- not 'if you feel' as before</p> <p>Non-specific/ specific reference – it is like this. It – this LD: opening examples – both sides <i>Today, it is – a person if he – a person who doesn't – so the two classes – whether you are educated – whether you are rich or poor – money has made people – point to be noted</i> RD: consequence of both sides - <i>Like this – he is the greatest – he is the lowest – classified – not coming to the count – not coming to the count – to be pushed forward – demonstrate what they do.</i></p> <p>LD:</p>	<p>Why 'that's what I feel' – delineating their opinion – defensive measure?</p> <p>Both sides – different outcomes – perception both sides – same outcome – reality</p> <p>Pushed forward – external action</p> <p>What they do – 'they'? – non specific descriptor? The people –</p> <p>Shortcut – straight: shortcut – illegal later changed to another/ straight seen as honest – hardwork / difficult/ longer. Strong sense of morality – illegal/shortcut/ right path – linked with a journey – walking/moving –</p>
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<p>101. R: What is the shortcut method?</p> <p>102. C: Shortcut method in the sense...it is by illegal work what they do. Straight method itself is straight work what they do it. The people are involving themselves in such a way they have moved to the shortcut way of earning money. It is not illegal what I have to say, it is one way of earning money. There are many ways to earn money. Working hard comes easily, that's why profiteering that is called does.</p> <p>103. R: In this environment, how easy or difficult is it for your Std 10 students to achieve what they want?</p> <p>104. C: It is filled in the basic level, if from the basic level it is not filled, it is very tough for a teacher to handle the dullest class which is filled with 1 or 2 intelligent, the remaining all are on the path of destruction. But it is not that I have to say, they themselves should know. My...this way of interview...I never expected. I never expected that you will reach here. Friday it was told so I came</p>	<p><i>Shortcut method – straight method – the people are – there are many ways</i> <i>RD:</i> <i>Illegal work what they do – straight work what they do it – shortcut way of earning money – one way of earning money -</i></p> <p>LD: Filled – teacher reaction/expectation <i>It is filled – the remaining all – but it is not that I have to say – my...this way of – I never expected – Friday it was told – I didn't know</i> RD: student description – teacher reaction/expectation. <i>Dullest class which is filled with 1 or 2 intelligent – path of destruction – they themselves should know – I never expected – came prepared for that – what to prepare for it.</i></p>	<p>movement – does this relate to the participant's own sense of journey – of still learning / of moving on? Needing to deal with recent disappointment, trauma and ill health?</p> <p>Filled in – path of destruction –</p> <p>LD/RD teacher reaction/expectation – breaking up of syntax to convey range of reaction / expectation. LD – expectation of student ability RD – expectation of interview/ own preparedness.</p>
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<p>prepared for that. I didn't know what to prepare for it.</p> <p>105. R: And how are you finding the interview?</p> <p>106. C: It's ok. It's making me to think more.</p> <p>107. R: So I have a certain amount of freedom to choose what I want to do with my life, how much of freedom of choice do you feel your students have and you have as a teacher?</p> <p>108. C: As a teacher, I want my students to concentrate more on the class. It is not the class taking the lessons. It is the life what we teach to them. It may be 60/40 or equal share. If it is equal, then the child participates in the equal way with the teacher, then she or he can be successful. 100% concentration we require but 50% cooperation from the child we want.</p> <p>109. R: So in order for a child to have the life they want, they must first start working and concentrating in the classroom?</p> <p>110. C: Yes, of course.</p>	<p>LD: teacher requirements/possibility <i>As a teacher, I want – it is not the class- it is the life what we teach – it may be 60/40 – if it is equal – 100% concentration we require</i> RD: detail of requirement and input from student <i>Concentrate more on the class – taking the lessons – to them – equal share – then she or he can be successful – but 50% cooperation from the child we want.</i></p> <p>LD: teacher action - ability due to God/cooperation of students/family <i>I've chosen this – wherever I can sit – a child can be brought – one more thing – that is ability is by God's grace – without their cooperation – as a matter of face I've upgraded –</i></p>	<p>Prioritising teacher requirements followed by detail of requirements – 100% concentration required – 50% input from the student as they provide the other 50%. Not class but life skills that is seen as valuable –</p> <p>Oscillating between humility and direct action – rounded up by rhetorical – am I wrong question. Able yet subordinate/external - internal</p>
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<p>111. R: What about you? What freedom of choice do you have?</p> <p>112. C: I've chosen this as my profession. Wherever I can sit, I can teach 2 or 3 students. A child can be brought to the achieving of life, that's what I feel. One more thing, I'm teaching maths, I am able to teach in B.Com also, that ability is by God's grace, by the life what I had with this 23 years, my friends my family and my students. Without their cooperation, I wouldn't be able to do anything, as a matter of fact I've upgraded myself to teach for the prosperity. If I'm wrong, anything you can correct me?</p> <p>113. R: So you would like to teach on a higher level?</p> <p>114. C: Yes</p> <p>115. R: Do you think that is something that you can do?</p> <p>116. C: I had a desire from beginning. I used to go for the invigilation here and there for the colleges, where I used to look into the work what</p>	<p>RD: lack of independent action – humility – ability to teach for prosperity. <i>Teach 2 or 3 students – that's what I feel – teach in B.Com also – by the life what I had – my friends, my family and my students – wouldn't be able to do anything – teach for the prosperity.</i></p> <p>Direct question to researcher – if I'm wrong – correct me? Rhetorical question</p> <p>LD: teacher action – student desire <i>I had a desire – I used to go – where I used to look – when I walk around I'll come to know – I'll come to know – I can mould the other students – nowadays children are only – they wanted to have a degree certificate</i></p> <p>RD: subject of teacher inquiry – student motivation <i>From beginning – here and there for the colleges – performance and reveal myself – hiding and doing their exams or what way they are writing – preparing for the examination – not for the knowledge – sake of that they are motivated</i></p>	<p>Multi layered – humble/modest but also direct actor within their professional lives – caught between actor and reliant on dependants – family friends students - Upgraded to teach for prosperity- strong indicator of ability and self investment for future teaching –</p>
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<p>they do it, performance...and reveal myself how they have done in their test when I walk around I'll come to know whether they are hiding and doing their exams or what way they are writing...I'll come to know...depending upon this, I can mould the other students who are preparing for the examination. Nowadays children are only preparing for the examination, not for the knowledge. They wanted to have a degree certificate, for the sake of that they are motivated.</p> <p>117. R: What does that certificate mean for them? Is it a job?</p> <p>118. C: It's a job for them...you don't have a certificate they won't give you a job..therefore money.</p> <p>119. R: So your desire is to teach in the B.Com level...</p> <p>120. C: Yes, Ma'am</p> <p>121. R: You mentioned to lead a human life, you need certain things....what is needed for anyone in the world to lead a healthy and happy life?</p>	<p><i>Repetition</i></p> <p><i>Researcher – participant relationship – ma'am</i></p> <p>Elliptical sentence and repetition – peace/peaceful</p> <p>LD: teacher experience - reflection</p> <p><i>Distraction, disturbances – when you have a peaceful mind – I went through so many disturbances – I have learnt a lesson – learning a lesson is important – somebody falls down in their studies – assessment is – without assessment – so last year –</i></p> <p>RD: outcome – reason –consequence -</p>	<p>Repetition of peaceful contrasted with disturbance – peace allows achievement – disturbance / criticism disables achievement – brings failure. Learnt from failures – disruptions to peace to shape themselves – mould –</p>
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<p>122. C: Peace...Peaceful mind. Distraction, disturbances, criticism (sic) by the opposite party will not lead you a happy life. When you have a peaceful mind, otherwise you can achieve, otherwise you can never achieve anything. I went through so many disturbances, I'm ok now but ...through God's grace with the help I got from (lists schools worked in) it made me to mould myself. I have learnt a lesson from each student of the different schools. Learning a lesson is important, it is not in preparing for the teaching, it is not that. Somebody falls down in their studies, you need to rise up, you need to assess the child again. Assessment is very important. Without assessment, you can't teach them. So last year, I got 100% results, this year I am expecting the same.</p>	<p><i>Will not lead you a happy life – otherwise you can never achieve anything – it made me to mould myself – each student of the different schools – it is not that – you need to assess the child again – can't teach them – I am expecting the same.</i></p> <p><i>Elliptical sentence</i></p> <p>LD: student choice – misplaced – priority of author</p>	<p>innate understanding of failure to help students – Reflection and experience followed by outcome / reason / consequence: phrases/ sentences need to lead to a teaching point / moral statement – narrative told through event / experience and consequence/ result/ outcome. Need for conclusion / outcome? Learning point for participant contribution – need to share expert statements – they are the expert of their experience/ classrooms.</p>
<p>123. R: Are you going to do anything different or do the same?</p>	<p><i>Nowadays, the students are not – they are not reading – instead they are going for – it helps them – the person has research so much – his effort is not valued - they want supplementary</i></p>	
<p>124. C: Different. I'm improving my work.</p>		
<p>125. R: What will improve, your teaching, way you mark?</p>	<p>RD: lack of correct choice by students/people – choice of guides.</p>	<p>Use of people – non specific descriptor –</p>

<p>126. C: Nowadays, the students are not studying a text book, the author has been putting his effort in order to write and explain, people are not going for the textbook. They are not reading the work. Instead they are going for the supplementary books which guides them. It helps them, but what is the value of the author then? The person has researched so much, writes so many theses. His effort is not valued with some other guides. They want supplementary, that means the work is not suitable for their studies.</p> <p>127. R: Is the parents who are buying these?</p> <p>128. C: It is not the parents, the study of the textbook, when they find the difficulties in that, to cope up with that, they are going to supplementary.</p> <p>129. R: What is the sense of achievement you've felt in your 23 years of teaching?</p> <p>130. C: Love and affection to students...devoting myself to them , without expecting something from them, I'm doing it.</p>	<p><i>People are not going for the textbook – which guides them – what is the value of the author then? – some other guides – the work is not suitable for their studies</i></p> <p>LD: Reasons for choice <i>It is not the parents – to cope up with that</i></p> <p>RD: action <i>The study of the textbook –going to supplementary</i></p> <p><i>Repetition</i></p> <p>LD: teacher reflection - feelings <i>My ambition has deviated – I love mathematics – second subject is social science – I felt something there must be a loophole</i></p> <p>RD: teacher desire/goal</p>	
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<p>131. R: How has being a teacher the way you see ambition, freedom of choice and the capability of the student to achieve?</p> <p>132. C: My ambition has deviated... it has deviated. I love mathematics very much. Second subject is social science which I know, the result oriented was ...social science, then mathematics...so I felt something there must be a loophole where I could build upIf I get an opportunity as a maths teacher, definitely I will do it.</p> <p>133. R: So a student comes to you and says 'Miss I want to do this' ...has it made you wary if they say they want to do a high thing...</p> <p>134. C: It is not a question of high or low, it is a question of student's dedication to the teacher and education. They have to be motivated by the teacher or parents at home or friends circle. If all these circles are with a negative, they can't afford to come up with the positive result.</p> <p>135. R: Does this also goes for their abilities?</p>	<p><i>It has deviated – the result oriented was social science – if I get an opportunity as a maths teacher, definitely I will do it.</i></p> <p>LD: student motivation <i>It is not a question of high or low – they have to be motivated – if all these circles are with a negative</i></p> <p>RD: external influences on student - <i>Of student's dedication to the teacher and education – teacher or parents at home or friends circle – they can't afford to come up with a positive result.</i></p> <p>LD: teacher / student requirements <i>Capacity you should have – the students should understood –</i></p> <p>RD: action <i>Class and teach them – students to understand you can't help them.</i></p> <p>LD: teacher action – recipient of external action – God's action</p>	<p>Repetition of deviated – negative action – feelings – followed by goal/desire – multi layered – disappointment to hope to possibility of success.</p> <p>Negative inversion – not a question of – Negative / positive - dichotomous action/ outcome – clear markers.</p>
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<p>136. C: Capacity you should have to sit in the class and teach them. The students should understood, without making the students to understand, you can't help them.</p> <p>137. R: Regarding freedom of choice, your teaching has made you more positive for the future or has it made you more...</p> <p>138. C: Hindered me...hindered me. Initially it was hindering, later I took it as a challenge and by God's grace I'm here. I have to cross the block in the road, when we have certain things happen, it doesn't come all at once, one side will be the darkness, the other side, the door to be opened. God is there for that. He will really help me to complete another 25 years of my teaching by God's grace.</p>	<p><i>Hindered me – initially it was hindering, later I took it as a challenge – I have to cross the block in the road – when we have certain things happen, it doesn't come all at once – God is there for that – He will really help me to</i></p> <p>RD: consequence – dealing with external action – God's grace - <i>Hindered me – by God's grace I'm here – one side will be darkness, the other side, the door to be opened. 25 years of my teaching by God's grace</i></p>	<p>Elliptical sentence – followed by explanation – initially hindering – challenge – overcoming negative action through reaction – attributing to God – separate individual action – acknowledge external action. One side will be – the other side the the door to be opened – individual action to open the door – action comes from God. Layered phrases – individual action/ reaction to adversity – acknowledging way out – acknowledging / belief God will help – form of external action that is divine but for the individual. Strong belief in external divine action in supporting individual strength. Non specific descriptor – is there for that.</p>
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